

***Black Parents' Perceptions  
of their Educational Responsibility  
in a Changing Educational Dispensation***

by

**BOY CYRIL HLATSHWAYO**

B.Paed. (UZ); B.Ed. (UN); M.Ed. (UZ); S.T.D. (UZ)

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Promoter : Prof. G. Urbani  
Co-promoter : Dr M.S. Vos

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## DECLARATION

"I declare that this thesis '*Black Parents' Perceptions of their educational responsibility in a changing educational dispensation*' represents my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



.....  
**B.C. HLATSHWAYO**  
DURBAN  
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## **SUMMARY**

The aim of this investigation was to establish black parents' perceptions regarding their educational responsibility in a changing educational dispensation.

From the literature study it became clear that rapid change represents one of the most dynamic features of modern society and the traditional black family is not left untouched by this. The influence of permissiveness, materialism and the mass-media forces parents to educate their children under circumstances quite different to those under which they themselves were reared. Industrialization, urbanization, politicization and the norm crisis are the most dominant characteristics of modern society which gave rise to numerous problems regarding the adequate functioning of the family.

In the historical overview of black education in South Africa it was revealed that during the nineteenth century the education of black children in South Africa was funded and controlled by different churches. Between 1904 and 1953 the administration of Black Education was jointly performed by the churches and provinces and during these years the policy of segregation and inequalities in education are well-known and well-documented. After the National Party's accession in 1948 and the passing of the Bantu Education Act in 1953, separation in black education became formalised through legislation and was vigorously implemented. Since the early 1950s apartheid education was vociferously opposed by black students and teachers. The sporadic protests and boycotts of the 1950s and 1960s culminated in the student riots of 1976 which signalled an end to apartheid education.

Changes in society had remarkable and adverse effects on the educational responsibility of black parents. The traditional practice, where children learned from their parents and elders, changed to a Western system where professionals teach children with the aid of textbooks.

Parents should, however, have no uncertainties as to their educational responsibility as parents. As the child's primary educators, parents are responsible for the child's adequate education at home, which serves as a basis for school education. They should be fully aware of their role, purpose and task, as well as the possibilities and limitations of their activities as regard the education of their children. The purpose of the child's education is not only adequate support and guidance towards adulthood, but also optimal realization of the child's unique potential. Responsible education can only be adequately realised if the educational relationship between parent and child is based on trust, understanding and authority.

For the purpose of the empirical investigation a self-structured questionnaire was utilised. An analysis was done of 150 questionnaires completed by the parents of standard 8 pupils in Umlazi schools. The data thus obtained was processed and interpreted by means of descriptive and inferential statistics. The hypothesis, namely that the relationship of trust, understanding and authority between parent and child has no relation with the gender or age of the parents or the number of school-going children in the family, has to be accepted.

In conclusion, a summary and certain finding emanating from the literature study and the empirical investigation were presented. Based on these findings, the following recommendations were made:

- \* Cultural leaders must re-establish and meaningfully foster the efficient functioning of the nuclear family.
- \* Parent guidance and parent involvement programmes must be established at schools.
- \* Further research must be done regarding parents' perception of their educational responsibilities.



## OPSOMMING

Hierdie ondersoek was daarop gerig om swart ouers se persepsies rakende hulle opvoedingsverantwoordelikheid in 'n veranderende onderwysbedeling vas te stel.

Uit die literatuurstudie het dit geblyk dat die mees dinamiese verskynsel van die moderne samelewing die snelle verandering daarvan is, en dat die tradisionele swart gesin nie daardeur onaangeraak gebly het nie. Weens die invloed van permissiwiteit, materialisme en die massa-media word ouers verplig om hulle kinders op te voed onder omstandighede wat baie verskil van dié waarin hulle opgevoed is. Industrialisasie, verstedeliking, verpolitisering en die norm krisis is van die mees invloedryke veranderings in die moderne samelewing wat aanleiding gee tot die talryke probleme rakende die doeltreffende funksionering van die gesin.

Uit die historiese oorsig van swart onderwys in Suid-Afrika blyk dit dat die onderwys aan swart kinders gedurende die negentiende eeu hoofsaaklik deur kerkgenootskappe, befonds en beheer is. Vanaf 1904 tot 1953 was swart onderwys onder die gesamentlike administrasie van kerke en provinsies. Dit verteenwoordig ook 'n tydperk waartydens die beleid van segregasie en ongelykheid in swart onderwys alom bekend en deeglik gedokumenteer was. Ná die bewindsoorname van die Nasionale Party in 1948 en die instelling van die Wet op Bantoe Onderwys in 1953, is aparte onderwys deur wetgewing bepaal en streng toegepas. Onderwysers en studente het egter reeds in die vroeë 1950s luidkeels protes aangeteken teen die apartheidsbeleid in die onderwys. Die sporadiese protesoptogte en -boikotte van 1950 en 1960 het dan ook aanleiding gegee tot die studente onrus in 1976 wat as die begin van die einde van aparte onderwys beskou kan word.

Veranderings in die samelewing het merkwaardige en teenstellende

veranderings in die opvoedingsverantwoordelikheid van swart ouers te weeg gebring. Die tradisionele gebruik waar kinders deur hulle ouers en oudstes in die familie onderrig is, het verander na 'n Westerse stelsel waar kinders professionele onderrig met behulp van handboeke het. Ouers behoort egter geen onsekerhede rakende hulle ouerlike opvoedingsverantwoordelikheid te hê nie. As primêre opvoeders van die kind is die ouers verantwoordelik vir die toereikende opvoeding van die kind in die ouerhuis wat as grondslag vir skoolopvoeding dien. Die doel met die opvoeding van die kind is nie alleenlik voldoende steun en leiding tot volwasseheid nie, maar ook die optimale realisering van die kind se unieke moontlikhede. Verantwoordbare opvoeding is slegs moontlik as die opvoedingsverhouding tussen ouer en kind op vertroue, begrip en gesag gegrond is.

In die empiriese ondersoek is van 'n selfgestruktureerde vraelys as meetinstrument gebruik gemaak. Die vraelys is deur ouers met kinders in standerd 8 in Umlazi skole ingevul. 'n Ontleding is van 150 voltooide vraelyste gedoen en die gegewens wat daaruit verkry is, is verwerk en geïnterpreteer aan die hand van beskrywende en inferensiële statistiek.

Ten slotte is 'n opsomming en sekere bevindings voortspruitend uit die literatuurstudie en die empiriese ondersoek aangebied. Na aanleiding van hierdie bevindings is die volgende aanbevelings gemaak:

- \* Ouers moet aangemoedig en ondersteun word om die doeltreffende funksionering van die kernfamilie in ere te herstel.
- \* Begeleidings en ouer betrokkenheid programme moet by skole ingestel word.
- \* Verdere navorsing rakende ouers se persepsies van hulle opvoedingsverantwoordelikheid moet onderneem word.

# **CHAPTER 1**

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## **CHAPTER 1**

### **ORIENTATION**

#### **1.1 INTRODUCTION**

To attain adulthood the child depends on upbringing. The assertion that the child is dependent on upbringing implies that the child relies on his parents to help him to find his way in a "haphazard" world (Urbani, 1982:43; Mohanoe, 1983:33; Gunter, 1988:16). This world must be unlocked or exposed for the child, so that he may give meaning to his surrounding world. The parents as the primary educators are responsible for the child's orientation into the world. At birth man is dependent on his fellow-man for help. The child does not only need support but seeks it: this is evidenced by experience, for when a child is in need, he turns to the adult for help. By nature the child is ready to surrender himself to and accept the help offered by the adult. This implies that the parents must be fully involved in accompanying the child in a loving and protecting manner, thereby assisting him to actualise his psychic life meaningfully within an educational setting (Nel & Urbani, 1990:23; Vrey, 1990:37).

#### **1.2 ANALYSIS OF THE PROBLEM**

As an educator, the parent assumes responsibility for the child in fulfilling his functions of support and guidance. He must respond to the child's cry for aid and protection. This means that the parent must respond to the

child's state of not-yet-being. Ignoring his call by not intervening in a situation or by refusing to commit himself, does not relieve him of responsibility. Van Rensburg & Landman (1986:312) state as follows: "Whoever neglects an opportunity of aiding a child is guilty of omission, and whoever denies a child its right of self-reliance, through excessive protection, is equally mindless of his educative obligations." They further acknowledge the fact that maturity means responsibility. It is the task of the responsible adults to aid those acquiring maturity to assume gradual responsibility for their own attainment of moral self-determination.

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 upbringing (Van Niekerk, 1987:10). 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 should, however, be considered that the child is not born morally independent, and as a result is not born obedient to authority. Griessel, Louw and Swart (1993:142) emphasise the fact that he must be induced to lead a meaningful life by "responding" meaningfully to what is said to him or in terms of his situation as one who is called upon or appealed to. Etymologically the Afrikaans word for authority "*gesag*" derives from the root "*sê*" which means "to say". The child must therefore learn and be educated to listen to what is said to him, i.e. in the sense of the direction or course which he must embark upon or the line of behaviour which he must follow and give effect to it.

Responsibility is the middle point between pedagogic freedom and pedagogic authority. The child who is not yet fully responsible cannot be

left to cope with the appeal that each situation in his life's pathway holds for him (Van Niekerk, 1987:2). This suggests that his dependence and inexperience limit his freedom. In other words, respect for an acceptance of constraints, limitations and abilities of being human are gradually realised by the child within the relationship of trust, authority and understanding. All pedagogic support aims at orientating the child so firmly to the future and to adulthood (moral self-determination) that, while he is on his way to proper fulfilment of his destiny, he should understand that his growing freedom is a freedom for responsibility (Griessel, Louw & Swart, 1993:134-137; Van den Aardweg and Van den Aardweg, 1988:96; Van Rensburg & Landman, 1986:328).

Finally, the essential nature of the educational relationship is such that the adult relates to the child with love in order to assist him to become adult. It is a person-to-person relationship. Education is impossible in an atmosphere of anonymity because both participants should know each other. It is a relationship of one human being to another: an adult-child relationship of trust, understanding and authority. Not only should the educator know the nature of the child by studying his image, but he should know the child as a person in his individuality and uniqueness (Swart, Nokaneng & Griessel, 1987:5)

Due to the rapid political and other changes that are taking place in South Africa, violence in townships has almost become an everyday occurrence. Even though one may wish to state that politics ought to be the exclusive domain of the adult, this has unfortunately not been the case in the Republic of South Africa (Sonn, 1986:34; Kallaway (ed.), 1992:47). Children have become embroiled in political issues and have consequently been caught up in the spiral of accompanying violence. Unfortunately

too, many black parents have failed dismally to protect their children and/or restrain them from being involved in the devastating effects of violence (Children, 1990:67-111).

These trends have considerably changed the black child's style of life and his way of thinking. Griessel, Louw and Swart (1993:192) state that what is happening today is a total onslaught on the traditional norms which have been the criteria of Western civilisation through the ages. The events of human emancipation and the concomitant absolutisation of human freedom has resulted in increasing denial of the God-given character of norms. Man is caught up in powerful intellectual movements such as liberalism, humanism and atheism, where these norms are constantly embedded in a different view of life and the world. People in the world today want secularised norms i.e. the ones which autonomous human beings have discovered and formulated for themselves in terms of their temporal and spatial situatedness and which they may observe as and when they see fit (Griessel, Louw & Swart, 1993:192).

Writers such as Stone (1989), Mohajane (1986), Marais (1988) and Essop (1992) have all identified the diversity of political ideologies coming to a head with the school riots of 1976. During that year, education suddenly became the instrument of political reform and it is ironical, and now hindsight, tragic that it was the youth who allowed itself to be pushed into the frontline by radical elements in order to bring about this reform (Le Roux (ed.), 1992:597-607). The slogan "Liberation now, education later" has resulted in what is sometimes referred to as "the lost generation". The "culture of learning" has been destroyed; violence in black schools and radical demands have cost the lives of many children in the so-called "struggle" against the "illegitimate regime". In this context, Essop

(1992:3-4) formulates as follows: "The focus on the seizure of the State power resulted in the adoption by elements of the student movement, of the slogan "Liberation before Education!". This had a negative impact on the role of education in terms of the developmental skills and/or organisation. In 1986, the NECC conference thus rejected the notion "Liberation before Education", and replaced it with "Peoples Education for Peoples Power". This substitute recognised that education has a central role to play in the development of a democratic society." In spite of the fact that all the major political players (NP, ANC/SACP Alliance, PAC, IFP, etc.) have repeatedly urged black children to return to school and concentrate on their studies, an enormous amount of damage to the children and their educational progress has already been done.

Modern youth, who are part of this dispensation and are on the threshold of adult life, feel left in the lurch by adults and therefore looks for answers elsewhere. The writer strongly feels that the present rapidly-changing environment has created problems for black youth which makes them vulnerable and directionless.

Griessel, Louw and Swart (1993:192-196) cite *inter alia* the following as the problems with which black youth are confronted:

- \* A trend has emerged for youths to form masses. This means that large groups of young people crowd together, and engage in activities which none of them would dare to become involved individually. Hence the accent is on the loss of individual human personality in the masses. Mass behaviour may sometimes be positive, but on the whole it is associated with negative activities such as strikes and subversion. The modern young person lacks



adherence to values, particularly at the social, cultural and religious levels. Quite a number of them reject all spiritual values and ideals beyond "satisfaction" of their sensual needs, and thus strive for untrammelled freedom which they find in an atmosphere of mass youth.

- \* The authority conflict is a problem the entire Western world is grappling with, viz. the correct balance between freedom and authority. This problem emanates from the fact that the youth in modern society experiences his *Dasein* or being-in-the world in such a way that authority, authoritative guidance and submission to authority have become alien to him. This trend is a result of youth's desire to find a place of its own in modern society, that is to say, one that is not subordinate to the authoritative status of the established adult.
- \* Permissiveness means "allowing much freedom especially in social conduct and sexual matters." The problem of modern youth is exacerbated by the fact that the Western world is caught up in the toil of growing permissiveness. Permissiveness is the absolutisation of individual freedom. This liberalist view implies that every human being should be free, free to think and act as he sees fit, and in this sense accountable only to his own conscience.
- \* In modern society sexuality is absolutised and thereby deprived of its real meaning and fulfilment. The erotic element is accentuated at the expense of the spiritual. This leads to a distorted image of man, particularly as regards the relationship between the sexes.

This degenerate sexuality has been seized upon by revolutionary elements as one of their mightiest weapons against prevailing Christian norms. Everything is given an overt sexual slant which renders it unacceptable to the Christian.

Swart, Nokaneng and Griessel (1987:70) point out that when a child is born to them, a man and a woman become father and mother and they are given a particular educational responsibility. The child, being helpless and dependent, appeals to the parents to act as natural helpers and educators. This results in parents accepting a particular responsibility for the well-being of their child, his care, protection and safety, his development (becoming) and growth towards adulthood. This particular responsibility elevates father, mother and children to a level where they are united by the bonds of love into a family unit. They further stress that it is also necessary for the family to provide security and safety. His home becomes his haven of safety where he can venture into the vast unknown world. When uncertainty overwhelms him, his home is the sanctuary where he can find consolation and renew his self-reliance in the loving attention of his mother or father. He gets to know adult life within the family circle. He then becomes acquainted with the demands made on elder siblings and his parents. He learns to hold his own in moments of crisis when he is confronted by other members of the family. Within the internal family situation he learns the first principles of socialisation, i.e. being with others, as fundamental characteristics.

The father and mother each fulfil a very clearly distinguishable function in the educative occurrence. Most of the problems in education can be

traced to the breaking-up of the family, divorce, child neglect and child ill-treatment (Swart, Nokaneng & Griessel, 1987:72). An unfortunate consequence of the current economic necessity is the working mother and the father who is often absent from the home for such extended periods that family members become like strangers.

Modern man experiences human life differently and in different circumstances to people of former times. This is a result of something pervasive in the modern world, an atmosphere of flux, instability, even insecurity. Man is offered new expectations. The highlighted section needs a source! He has to fulfil a new role and he is confronted with new values, norms and requirements. This state of affairs brings about bewilderment and despair, particularly among those black parents who feel particularly responsible towards their children's adequate becoming. From the point of view of the child's preparedness, no responsible parent may remain indifferent to the unsettling dynamics of change. In his capacity as guide and companion, it remains his responsibility to accompany the child in his progress on the path to viable adulthood in the face of threatening and possibly destructive forces (Mwamwenda & Baine, 1995:188-192).

### **1.3 STATEMENT OF THE PROBLEM**

In essence the problem that will be investigated in this study pertains to the black parents' educational responsibility in a rapidly-changing educational dispensation. The following are some of the questions that require answers:

- \* What is the nature of the perceptions black parents have of their educational responsibility?

- \* Do black parents experience difficulties in their pedagogic relationship with their children?
- \* Which changes in society have influenced black parents' pedagogic relationship with their children?
- \* Do parents need guidance regarding their children's upbringing and if so, who should provide this guidance?
- \* Do parents experience ownership of the schools that their children attend?

#### **1.4 RESEARCH HYPOTHESIS**

In behavioural research, the statistical hypothesis is almost always a null hypothesis, i.e. "no difference" statistical hypothesis. The null hypothesis is a statistical hypothesis in which the parameter in question is hypothesized to be zero. The hypothesis to be tested is referred to as the null hypothesis, because it states that the difference between one's sample statistic and the hypothesized value of the population parameter is "null". It is therefore a statement about an unknown parameter.

The research hypothesis for this study is formulated as follows:

- \* The relationship of trust, understanding and authority between parent and child has a relation with the gender of the parents, age of the parents and the number of school-going children in the family.

For the purpose of this study the research hypothesis is formulated as a null hypothesis and reads as follows:

- \* The relationship of trust, understanding and authority between parent and child has no relation with the gender of the parents, age of the parents and the number of school-going children in the family.

## 1.5 ELUCIDATION OF CONCEPTS

### 1.5.1 Blacks

The term "black" has evolved over a number of years from many others, viz. Kaffir, Native, Bantu, then Black (Cemane, 1984:15). According to Hawkins (ed.) (1987:449) the term "Kaffir" refers to a member or language of the most important dark race in South Africa. It has now been relegated to the limits of insults and other epithets of rejection and denigration.

The term "Bantu" derives from the word meaning "people". It occurs in various forms e.g. *abantu*, *botho*, *ovandu*, *anthu*, etc. Unfortunately this denotation was rejected in no uncertain terms, more especially because it was considered offensive and inappropriate.

Presently the concept "black" is largely accepted by blacks and has been promulgated by the government gazette to be used in the place of "Bantu" (Cemane, 1984:15). The latter argues that it replaced "non-whites" because the negative prefix was not applicable in the same way to refer to groups who were not black as "non-blacks". Instead they were positively referred to as whites, Asiatics, and coloureds.

### 1.5.2 Education

Education is the practice — the educator's concern in assisting the child on his way to adulthood. Education may be defined as the conscious, purposive intervention by an adult in the life of a non-adult to bring him to independence (Van Rensburg, Landman & Bodenstein, 1994:366). Education as pedagogic assistance is the positive influencing of a non-adult by an adult, with the specific purpose of effecting changes of significant value. Du Toit and Kruger (1994:5) contend that education refers to the help and support which the child receives from an adult with a view of attaining adulthood.

### 1.5.3 Perception

Perception has been regarded as the process by which an organism receives or extracts certain information about the environment. Perception, learning and thinking have traditionally been referred to as the cognitive processes since they all deal, to some extent, with the problem of knowledge. Perception is a superset which subsumes the subsets of learnings, memory and thinking in the total act of information extraction. Perception refers to the means by which the information a person acquires from the environment is transformed into experiences of objects, events, sounds, tastes, etc. (Forgus & Melamed, 1976:1-3; Wolfgang, 1988:67).

Perception is not a momentary final product, but a process extended in time and culminating in conscious representation and meaning (Hentschel, Smith & Dragnus, 1986:5). Person perception may be defined as the forming of judgements about other people, particularly those that concern

people as social animals. Person perception refers to "the ways people react and respond to others, in thought, feeling and action" (Cook, 1979:23).

According to Cook (1979:97) there are often major individual differences in how stimuli are perceived and interpreted. Perceivers may differ in:

- \* what they pay attention to;
- \* how they label or categorize what they have observed; and
- \* what inferences they draw from the categorized person, behaviour or situation.

The perceptual world is far too complex to be perceived in its entirety. The perceiver must select what to pay attention to. Much of the time the perceiver's purposes, values and expectations play a significant role in attention.

Perceivers differ markedly in how they label and code the appearance and behaviour of other people. It appears that our purposes, values and expectations lead us to code and label events in our own way. Perceivers vary in what aspects of people, situations and behaviour they pay attention to, and their own needs, values, purposes and past experiences also affect how they code or describe these things. Finally, perceivers may also differ in what kinds of influences they draw from the information they have (Cook, 1979:97).

#### 1.5.4 Responsibility

The term "responsibility" is derived from the Latin verb *respondere* (*re* = back and *spondere* = to pledge or to promise: i.e. morally answerable

for the discharge of a duty or trust, that for which one is answerable; ability to meet obligations or to act without superior authority or guidance source. (Van Rensburg, Landman & Bodenstein, 1994:518) Vrey (1990:96) says that responsibility implies the willingness to respond; to answer the distress cry of the other; to assure him that his needs, distress and hankerings will be taken care of. The parent retains the full responsibility for the welfare of the child and for the educational support he needs. Because he loves him, he accepts this responsibility. At every phase of development new demands are made on the parents' responsibility.

Responsibility is the innermost ability to meet obligations or to choose and act without exterior authority, guidance or compulsion (Van Rensburg, 1986:435; Swart, Nokaneng & Griessel, 1987:106). Responsibility implies being answerable, accountable, having a charge, a trust, a duty. It acknowledges the authority of norms and values and the bearing of the consequences of one's actions (Van den Aardweg & Van den Aardweg, 1988:199; Du Plooy and Killian, 1985:53). Responsibility implies trust and dependability. It means the mutual answer of educator and educand to each other as persons.

#### 1.5.5 Family

The term "family" implies the smallest most basic social unit in society, united by blood relationship, marriage or adoption (Le Roux (ed.), 1992:9). The composition of a family varies from a childless couple or single parent family to a couple with their own and/or adopted children. The composition is often determined culturally and can include uncles, aunts and grandparents besides the nuclear family. This means that the extended family includes grandparents, both maternal and paternal, aunts,



uncles, sons-in-law, daughters-in-law, etc. In many cultures the extended family is gradually becoming a thing of the past and is being replaced by the nuclear family. This is caused largely by social and economic pressures on families and movement to the urban areas (Van den Aardweg and Van den Aardweg, 1988:89). A nuclear family is a social unit in society consisting of a married couple and their children (Le Roux (ed.), 1992:14; Ezewu, 1986:23-24).

#### 1.5.6 Acculturation

According to Van Rensburg & Landman (1986:258) acculturation implies cultural change occurring on account of the contact between two or more different cultural groups. Change is the outcome of mutual interaction on individual, social and cultural niveaux. In encountering the other party, person or people there must be no talk of the annihilation of the other culture and also not of belittling it. This means that the nature of the contact determines the degree, tempo and significance of the acculturation.

Van den Aardweg and Van den Aardweg (1988:18) define acculturation as a process whereby a continuous flow of traits, behaviours and ways of life pass between peoples of different cultures resulting in new lifestyles. This means that it is the change which takes place in the lives of people when exposed over a period of time to the influence of another more dominant group. This may also be seen as the influence of the environment of the home, school and total culture in which the child is situated. Van den Aardweg and Van den Aardweg (1988:8) further point out that acculturation may be intensive and drastic.

Acculturation *per se* means the mutual positive influence between two cultures. When the bearers of the different cultures meet there is no suggestion of destruction, suppression, coercion, forcing of the one onto the other, disparagement or condescension. At least two unique distinctive cultures come into contact. Each recognises the uniqueness and right of existence of the other. The quality of the contact will determine the degree, rate and significance of the acculturation. A racist, prejudiced and denunciatory attitude leads to negative stereotyping of the other which will of necessity result in conflict and disruption. This suggests that the human dignity of the other should be recognised. Contact with the other leads to a re-evaluation of the own and a decision is made concerning the degree of accessibility which will be made available to the other (Van Rensburg and Landman, 1986:259). What is enriching in the other's culture is acquired in order to enable the own culture.

#### 1.5.7 Theory of educational relationship

Van Rensburg, Landman and Bodenstein (1994:554) describe the concept "theory" as a plan or scheme existing in the mind only but based on principles verifiable by experiment and observation; a proposed explanation designed to account for any phenomenon.

A relationship is a particular mode in which persons, things, ideas, self and God are mutually connected. Relationships imply an association between two referents and the child is busy throughout life with these associations, giving them meaning and so forming a relationship (Vrey, 1990:20-21). Relationships can be experienced as pleasant or unpleasant and is then either encouraged or avoided. Therefore the relationship

between educator (parent) and child will depend largely on their knowledge of each other, mutual trust and the parent as authoritative figure.

Within the safe space of the educational encounter, parent and child are in a special **relationship of trust**. Van den Aardweg and Van den Aardweg (1988:161) say trust is a basic prerequisite for sound educational love to develop. In the absence of a loving space for encounter the child lacks the courage and confidence to explore the world and to gradually transform it into a familiar and sheltered place. The child's need for support evokes the relationship of trust. When we examine the relationship of trust more closely a number of its essentials are clearly evident, viz. trust, acceptance, expectation and entrustment.

Being aware of his want of knowledge and experience, the child turns to somebody who can lead him to certainty and knowledge — somebody who knows and understands the child and somebody he knows. To constitute the education relation, the educator ought to know the nature of the child and its destination. The child must also know what is proper — he must know the demands of propriety. The relationship of **understanding**, however, comprises more than a mere understanding of each other by parents and child, it also implies coming to grips with reality.

The relationship a child forms with his parents is basic to the formation of relationship with others. The child initiates the relationship and its effectiveness depends on the parents as educators (Van Rensburg, Landman & Bodenstein (1994:511)).

The relationship of authority between parent and child is fundamental for the appearance of the education relation. The child accepts the parents' authority and the latter assists the child in his yearning for support. On account of the relationship of authority the parent as educator has something to say to the child and the child listens to what the parent has to say. In the relationship of authority the parent gives evidence of the fact that he not only has authority, but also accepts the authority of norms which has a distinct bearing on his life and actions. The relationship of understanding and the relationship of trust are preconditions for the existence of the relationship of authority (Gouws & Kruger, 1993:113-114).

The above theory forms the foundation on which this study is based.

## **1.6 PURPOSE OF THIS STUDY**

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

- \* To undertake a study of research material relevant to the black parents' educational responsibility.
- \* To undertake an empirical investigation into black parents' perceptions of their educational responsibility.
- \* To provide certain recommendations and guidelines so that accountable support can be instituted in order to meet the possible needs of black parents regarding their educational responsibilities.

## **1.7 METHOD OF RESEARCH**

Research with regard to this study will be conducted as follows:

- \* A literature study of available, relevant literature.
- \* An empirical survey comprising a structured questionnaire to be completed by black parents with children in standard eight.
- \* Informal interviews with black parents.

## **1.8 FURTHER COURSE OF THIS STUDY**

In Chapter 2 an historical overview of black education in the RSA will be discussed.

The black family in a changing society will be dealt with in Chapter 3.

Chapter 4 will focus on the educational responsibility of parents.

Chapter 5 will contain the planning of the research.

The empirical survey will be presented in Chapter 6.

In Chapter 7 a summary and certain recommendations will receive attention.

## **CHAPTER 2**

### **HISTORICAL OVERVIEW OF BLACK EDUCATION IN SOUTH AFRICA**

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## **CHAPTER 2**

# **HISTORICAL OVERVIEW OF BLACK EDUCATION IN SOUTH AFRICA**

### **2.1 INTRODUCTION**

In this chapter a general review by which education for black South Africans was structured, in line with "apartheid" ideology, will be presented. It is essential to review the historical background of the system of Black Education in South Africa. By doing so, the present situation of Black Education can best be understood. Attention will be given to the imperatives that have underpinned this system, viz. the need for "whites" to preserve white hegemony and the need for the South African Government to provide conditions under which the social relations could be reproduced. For this reason, to understand the present system of Black Education, the past cannot be ignored.

Firstly, the provision of Black Education prior to 1948 is briefly discussed. Thereafter the situation prior to the Nationalist rule is sketched and then the motives for the 1953 take-over of Black Education are reviewed. Attention will then be given to the nature of the inequalities in education under "apartheid" and to the black response to them. Consideration will also be given to the HSRC's investigation into education and to the government's response to its recommendations. The chapter will also focus on the recommendation of the Buthelezi Commission (1982).

Because of the inequalities which still exist, the present system of education is rejected by parents, pupils and educationists who regard it



as a tool for perpetuating social, economical and educational inequality. Even though the fifteen different education systems have been amalgamated to become one single education ministry, traces of inequalities still remain (Department, 1995:73-74). // As a result the writer is of the opinion that the drop-out rate in schools for black children will still continue to be much higher than in schools for white children. This state of affairs could however be rectified, albeit not overnight.

## 2.2 INEQUALITY AND DISCRIMINATION IN BLACK EDUCATION

✓ According to Nkomo (1990:2) "Apartheid Education" sought to achieve the following objectives:

- \* To produce a semi-skilled black labour force to minister to the needs of the capitalist economy at the lowest possible cost, and earlier on, especially after the introduction of the Bantu Education Act, the Coloured Peoples' Act, the Indian Peoples' Act, it was intended to prevent competition with white workers.
- \* To condition black students so that they can accept the social relations of apartheid as natural; that is, to accept the supposed superiority of whites and their own "inferiority".
- \* To create a consciousness and identity accompanied by a sense of "superiority" among whites.
- \* To promote the acceptance of racial or ethnic separation as the "natural order of things", or as an arrangement better suited to "South Africa's complex problems of national minorities that can only be solved through the separation of the races or ethnic groups".

- ✓ \* To promote black intellectual under-development by minimising the allocation of educational resources for blacks while maximising them for whites.

✓ As a result, the net consequence and cumulative effect of the above practices have been high attrition rates, high failure rates, high illiteracy rates and a general alienation from the schooling process among blacks (EPU, 1991:1-4; Christie, 1992:17; Hartshorne, 1986:21; Nkomo, 1990:37; Unterhalter, Wolpe, Botha, Badat, Dlamini & Khotseng, 1991:61).

Secondly

✓ It has taken a long time to recognise that, within the black schooling system primary education is the foundation on which everything rests or that the primary school education is a human right which is fundamental to the future lives of children. The South African Government regarded primary schooling as a charitable exercise best performed by the churches. Any state involvement was grudgingly provided and extremely limited, and aimed at gaining the maximum amount of control over what the churches were doing with the minimum of expenditure (Kallaway, 1992:35).

- ✓ According to Abhilak (1994:93) a history of neglect, inferiority, inequality and discrimination has cost South Africa dearly, not only in human terms — the heritage of bitterness, anger and division in South Africa — but also in straight-forward economic terms. What was spent on education has been unproductive, because the schooling system has failed to hold children in school long enough to achieve basic literacy and numeracy. As a result, the costs of inadequate schooling to the economic growth and development of the country are immeasurable. McGregor and McGregor (1992:53) point out that the political and social costs have also

been high since an inadequate, inferior and discriminatory schooling system has led to protest resistance and the rejection of the authority of the state.

This implies that opposition to segregated and inferior education for blacks has been in existence since the various legislations of "apartheid education" were put into effect. In recent years, education slowly became an instrument of liberation, wielded in a severely constrained environment by those who have been objects of "apartheid education". The present education struggle challenges past "apartheid education" doctrine and resonates with a more egalitarian ethos of an apartheid-less future. The following demands for change by black students summarised in a 1980 Rand Daily Mail article typified this vision (Nkomo, 1990:3-4):

- \* The provision of a free and compulsory education for every child of school-going age up to and including high school.
- \* Equal education for all races in terms of finance, that is, equal per capita expenditure and travelling expenses for every pupil.
- \* Equality in the teacher/pupil classroom ratio, as well as for prefabricated schools to be replaced by well-equipped ones with adequate laboratories, libraries and recreational facilities and free, objectively written text books in good condition for all pupils.
- \* Sufficient training colleges to produce an adequate number of better trained and highly qualified teachers, and parity in teachers' salaries.
- \* Ethnic education departments to be replaced by one national education department for all races (the department would have

truly representative educators drawn from all race groups, provide one syllabus per subject and allow freedom of choice of subject to enable pupils to develop their potential).

- \* All laws preventing students from attending schools or institutions of their choice, at all educational levels, should be abolished.
- \* Equal opportunities should be provided to accommodate the output of qualified personnel from all educational institutions.

The state has been caught up in the numbers game, in a simplistic concept of mass education that has aimed at providing schooling for primary pupils for as large numbers at as little cost as possible. To justify what has been achieved, the state again resorts to the numbers game, quoting enrolment statistics, growth figures, increases in expenditure, without any serious attempt to assess the quality and relevance of what is being learned, or its value to the children and the communities from which they come, or to the development of South Africa as a whole. Primary education should be taken seriously, otherwise, it is doubtful whether the expectations people have of the nature of a post-apartheid society will be realised (Heese & Badenhorst, 1992:48).

As far as black education is concerned, the situation has been and is such that education and schooling have been manipulated by the authorities to suppress the political and economic aspirations of black South Africans. Some of the more important aspects of black education and the discriminatory practices which have adversely affected it are examined in this chapter.

## 2.3 BLACK EDUCATION IN HISTORICAL PERSPECTIVE

### 2.3.1 Early education before 1652

According to Dekker and Van Schalkwyk (1995:455) education, in South Africa before the European settlement, has much in common with that of the rest of pre-colonial education. The following are *inter alia* some of the characteristics of indigenous education (Dekker & Van Schalkwyk (eds), 1945:455); Fafunwa, 1982:11-12):

- \* No formal education system existed during this period. Two phases could be identified in the child's education. For the greater part of his youth the child had no formal education. During this phase the child's education was provided by the members of the family. In the second phase the child received formal education during a period of initiation.
- \* Group solidarity and traditionalism were important values inculcated by education.

### 2.3.2 Education during Dutch rule (1652-1800s)

During the first two centuries of European settlement education was provided on a limited scale only. It was mainly overseen by the Dutch Reformed Church, and itinerant teachers, often of dubious quality, provided children with education. For the indigenous population education was provided at a few mission stations. This was the beginning of the important role missionaries were to play in black education for centuries to follow. During this period, black education in South Africa was predominantly provided by mission schools which were controlled

and managed by missionaries. Missionaries set up residential mission stations where basic reading and writing skills along with Christian doctrine were taught. They acted as principals of these schools, and were not required to apply management skills in running them. To these principals education was seen as a way of converting people to Christianity (Mbatha, 1993:28). Their main purpose was the evangelisation of the "Bantu". However praiseworthy the intentions of missionary education were, it generally attempted to educate the blacks away from their culture (Dekker & Van Schalkwyk, 1995:455). Mother tongue instruction was neglected and the emphasis was on academic learning.

The first sign of a rudimentary education system appeared after the British occupation in 1839 when a Superintendent-General of Education was appointed and a policy of anglicization, *inter alia*, was adopted and implemented. This marked the transfer of responsibility for education from the church to the state. The financing of local schools by the central authority in the Cape colony eventually gave rise to the evolution of a similar system in Natal and the Boer Republics (Behr, 1988:12). On the whole, up to 1947 the official educational policy was one of "containing white settlement and keeping the races apart" (Auerbach, 1981:20).

It is interesting to note that the first schools were not segregated along the lines of colour; a school attended by twelve white children, four slaves and one Khoi was opened in 1663. Segregation was introduced soon afterwards but, at that time, lower class whites, slaves and Khoi often attended the same schools (Christie, 1992:33).

In general not many slaves or Khoi actually attended school. Those who did go to school did not receive much education, and learnt mainly about religion, basic reading, writing and arithmetic.

### 2.3.3 The era of liberal education policy (1850-1948)

By the middle of the previous century each of the four political units in the country had some education system in place. The two British colonies, Natal and the Cape, followed the British system, while the education systems of the two Boer republics, the Orange Free State and the Transvaal (the *Zuid-Afrikaansche Republiek*), were influenced by the Dutch and German models. While the latter two regions catered exclusively for whites, some provision was made for the education of blacks in the two British colonies. Blacks primarily attended missionary schools, although the vast majority of black people were afforded no educational opportunities. In the Cape a more liberal philosophy of economic and practical integration was adopted. It was based on a meritocracy, namely that equal rights were to be enjoyed by all civilised citizens. In the two republics however, strict segregationist policies were followed. Overall, few children went to school, and of those who did, even fewer continued beyond primary level (Dekker and Van Schalkwyk, 1995:456).

At the start of the 20<sup>th</sup> century South Africa was transformed politically and economically. After the formation of the Union in 1910 the four provinces retained control of their education, while missionaries remained primarily responsible for black education. Kallaway (1992:33) formulates as follows: "Although the same education was in theory available to all, the realities of the job market and the discrepancy in provision of education between blacks and whites inhibited the growth of anything other than a small educated black elite who often obtained their higher education in Europe or the United States."

Job opportunities, especially on the mines of the Witwatersrand and those created by secondary industrial development, led to rapid urbanisation.

The need for a better educated black workforce to supply the needs of industry was becoming evident. Various reports on education released in the 1930s and 1940s recommended increased state control over education, a better link between education and the needs of industry and increased state funding of education (Behr, 1978:38-39). Prior to 1948, black education was therefore largely a matter for private initiative. While the State provided financial aid, it also created a situation of gross inequality and total inadequacy in terms of educational provision.

#### 2.3.4 The era of apartheid education (1948-1976)

In 1948 the Afrikaner-dominated National Party, who introduced the official policy of separate development ("apartheid") and led the country towards becoming an independent republic in 1961, came into power. By implementing the homelands policy it was hoped to satisfy the political aspirations of blacks by granting them independence in ethnic enclaves. The National Party introduced apartheid education by which each racial group was to have a virtually separate education system. The curriculum in white education acquired a "Christian National" orientation, while Afrikaans and English schools were largely separated. Bantu education became the responsibility of the Department of Native Affairs in terms of the Bantu Education Act of 1953. This ended the long era of missionary responsibility for black education, which the new rulers viewed as an instrument in the hands of liberalism (Behr, 1978:52-53).

The function of black schools was to help develop a strong separate Bantu society. Rose and Turner (1975:251) stated the following: ".... educational practice must realise that it has to deal with a Bantu child, i.e. a child trained and conditioned in Bantu culture, endowed with a knowledge of a Bantu language and imbued with values, interests and



behaviour patterns learned at the heel of a Bantu mother. These facts must dictate to a very large extent the content and methods of his early education. The schools must also give due regard to the fact that out of school hours the young Bantu child develops and lives in a Bantu community, and when he reaches maturity he will be concerned with sharing and developing the life and culture of that community."

The Bantu Education Act No 47 of 1953 drew heavily on the recommendation of the Eiselen Commission; it placed black education in a category of its own and firmly entrenched inequality in education (Davies, 1984:67; Motlana, 1978:93).

Considering the terms of reference of the Commission there were certain weaknesses in the prevailing system of Bantu education. These amounted briefly to the following (Behr, 1971:396-397):

- \* The educational programme was not part of a socio-economic development plan.
- \* There was no active participation of the Bantu in its control.
- \* Inspection and supervision of schools were inadequate.
- \* Pupils did not stay at school long enough.
- \* The general orientation of the schooling was too academic.
- \* Teachers were not sufficiently involved in the broader planning of general development schemes for Bantu.

In order to ensure active participation of the parents in matters affecting the education of their children, the Eiselen Commission (1951) recommended the creation of Bantu local authorities. These would gradually take over the local control of schools run by missionary societies, provincial administrations, communities or tribes. Such transfer of control would not take place until the Bantu local governing bodies achieved "the threefold test of cash, competence and consent", that is to say, they were able to collect school fees, capable of administering schools and were acceptable to the local inhabitants (Behr, 1971:397). Also, the interest of the Church in the education of the Bantu was appreciated, and Bantu local governing bodies were to seek the co-operation of the Churches.

Black education would fall under the direct control of the central government and thus under the impress of apartheid ideology. The thinking of the government, bitterly opposed by the majority of blacks, was identical to that of the Eiselen Commission and precisely what it had in mind was clearly spelt out by Verwoerd in his infamous speech to the Senate in 1954 (Malherbe, 1977:546; Behr, 1988:36): "It is the policy of my Department that Bantu education should have its roots entirely in the Native areas and in the Native environment and in the Native community. Bantu education must be able to give itself complete expression, and there it will have to perform its real service. The Bantu must be guided to serve his own community in all aspects. There is no place for him in the European community above the level of certain forms of labour. Within his own community, however, all doors are open. For that reason it is of no avail for him to receive a training which has as its aim absorption into the European community, while he cannot and will not be absorbed there. Up till now he has been subjected to a school system which drew him away from his own community and practically misled him

by showing him the green pastures of the European but still did not allow him to graze there. This attitude is not only uneconomic because money is spent on education which has no specific aim but it is even dishonest to continue with it. The effect on the Bantu community we find in the much discussed frustration of educated natives who can find no employment acceptable to them."

This much vilified statement also envisaged that the education of a particular group be brought in line with the needs and aspirations of that group. It called for parent involvement and community schools supervised by black organizations, not unlike the premise of People's Education advanced during the liberation struggle some three decades later. During this era an unprecedented growth in black education took place: the school population doubled between 1954 and 1965, and again from 1966 to 1976, while the number of teachers in training saw a threefold increase. Because of the problems experienced due to insufficient schools during this period, parents were asked to teach their children outside the Bantu Education primary schools (Christie, 1992:252). As a result, apartheid education was widely perceived to be inferior, and resistance to it gradually escalated, culminating in the Soweto Uprising in 1976.

#### 2.3.5 Black participation in the establishment, maintenance and local control of schools

Government policy has been dictated by the principle that since the school is an integral part of any community, the responsibility for

establishing, maintaining and controlling schools must rest with that community. In this regard, local authorities were authorised to add a levy of up to 20c to the monthly rentals paid by tenants to be used for the building of schools (Behr, 1978:266-267).

School committees and school boards were created for all community schools. The school committee was, *inter alia*, responsible for (Behr, 1971:407):

- \* Instituting and controlling school funds.
- \* Maintaining school buildings and grounds.
- \* Erecting new buildings if deemed necessary.
- \* Giving advice to the school board on the functioning of the school or schools under its aegis.
- \* The appointment of efficient teachers.
- \* Expelling pupils when necessary.

In rural areas, the school committee was composed of seven members. Two of these were nominated by the Secretary for Bantu education to represent religious or other interest, while the others were nominated by the tribal authority, or if no such body exists, by the Chief, subject to the approval of the Secretary for Bantu education. Two of these members represented the tribal authority or the Chief, and three represented the parents.

In urban areas the school committee was constituted as follows: The Bantu Affairs Commissioner appointed two or more members, the Secretary for Bantu education nominated two members to represent religious or other interests, and the parents elected four representatives.

The school board is the employer of the teachers in the schools under its control. The functions of the school board include, among others, the following (Behr, 1978:407):

- \* To receive the subsidies for the salaries of teachers.
- \* To appoint teachers.
- \* To maintain and control schools under its jurisdiction.
- \* To allocate, control and maintain school equipment.
- \* To investigate complaints and supervise the finances of the school committees.
- \* To give advice on future building programmes.

If too few schools exist in an area to warrant the establishment of a school board, a committee board may be set up. This body serves the dual function of school board and school committee. This implies that, in order to involve blacks in their education, the government established school boards, committee boards and school committees. The purpose of these bodies was to establish, maintain and control community schools, as well as liaise between the parents and the school. A school committee was subordinate to a school board and its purpose was mainly

to promote the local interest of the school board. Every school had its own school committee. School boards and committee boards had more authority than school committees (Luthuli, 1985:55). Luthuli (1985) argues that with the establishment of these committees, the government thought that parents would play a meaningful role in the education of their children, and yet all the authority rested with the central government. In South Africa, centralisation of power was so strong that black parents and pupils called for a People's Education where the authority would be in the hands of blacks, as black parents were only executing the policies of the government (Badenhorst, 1993:1).

Many black parents have stated that parental co-operation at the school with which they are associated is not what it should be. If there is any possibility of co-operation and this is not being achieved, it becomes urgently necessary to investigate what is standing in the way of cooperation between the various parties (parents and teachers). Preparing the ground for co-operation depends on the removal of any possible obstacles, not only effectively, but also as rapidly as possible.

#### 2.3.6 The crisis in Black Education

According to the National Education Committee (NEC) black education in general is characterised by a deep-rooted crisis. This crisis is reflected in *inter alia* (NEC, 1992:74-75; EPU, 1991:1-4; Karlsson, 1995:1-8):

- \* The severe shortage of pre-school facilities in black communities.
- \* The initial shortage and disrepair of schools, the non/under-utilisation of white schools, and over-crowded classrooms.

- \* The lack of textbooks and other learning resources.
- \* The high drop-out and failure rates in schools, colleges and universities.
- \* The large number of unqualified and poorly trained teachers.
- \* The low levels of literacy and numeracy.
- \* The collapse of the culture of learning.
- \* The undemocratic, bureaucratic, inefficient and corrupt administration of education which has led to, amongst other things, the collapse of the effective management of schools.
- \* The lack of legitimacy of the system.
- \* The ideological underpinnings of the education system which have perpetuated stereotypes of gender, race and class issues.
- \* The violence that has had a devastating effect on the stability in our communities and the ramification thereof for education.

The imposition of Afrikaans as a medium of instruction in 1976, culminated in the rejection of Bantu Education and the demand for people's education in the mid-1980s (Lodge, 1983:328; Molefe, 1991:10).

The education crisis, and the struggles this has given rise to in the post-1976 period, has revolved around three broad issues. The first of these

is the lack of or unequal access to education. At all levels of the education system, ranging from state expenditure, infrastructural provision and teacher-student ratio, to teacher qualifications, vast discrepancies continue to exist between black and white education. Secondly the ideological nature of the education system, that is, the role of Bantu Education in legitimating the apartheid system. Thirdly is the lack of democratic control within the education system - the fact that students, parents and teachers are excluded from decision-making. The education system thus reflects and reproduces the inequalities - socially, economically, and politically - of the apartheid system (Alexander, 1990:34).

(1) People's Education

People's Education represented a shift from reactive responses and sporadic protests to the development of a more constructive, concrete plan of education that would lay the foundation for a future, non-racial, democratic system. According to Levin (1991:118) the link between education, politics and social transformation lies at the heart of People's Education. Thus, education became an educational and political strategy for educating and empowering all students with a view to bringing about fundamental social transformation (Nkomo, 1990:65-66). People's Education was intended to replace the "inferior segregated, prejudicial, divisive and undemocratic apartheid education" (Nkomo, 1990:299). The idea of People's Education caught the imaginations of many different people such as students, political activists, parents and teachers, journalists, writers, academics and priests, and even people in the government. They also tried to capture the meaning of People's Education. According to Christie (1992:267) and the Bureau (1988:45-48) People's Education was:



- \* Fundamentally an educational movement, and its main objective was to improve education for all people in South Africa.
- \* A strategy to mobilise people politically, and it was not really an educational philosophy at all.
- \* The most democratic discussion we have ever had about education in South Africa.
- \* Part of a strategy to overthrow the government which was not democratic at all.

(2) The Soweto Parents' Crisis Committee (SPCC)

In order to address the crisis in black schools the Soweto Civic association (SCA) called a meeting in October 1985 (Christie, 1992:260). At this meeting, the Soweto Parents Crisis Committee (SPCC) was formed. The SPCC was given a mandate to negotiate with the DET (Department of Education and Training) regarding the postponement of end-of-year exams. The SPCC also wanted to improve communication between parents, students and teachers, and to build up leadership structures for students. Seeing that the crisis in black education was countrywide, the SPCC believed that the problem could only be solved on a national basis. They then organised a National Consultative Conference (NCC) at Wits University in December 1985. The resolutions on People's Education taken by SPCC conference at the University of the Witwatersrand, Johannesburg, December 1985 were as follows (Christie, 1992:270-271; Sithole, 1994:1-8; Nzimande, 1993:23-24):

- \* To struggle against bantustan education departments and to support teachers in their struggle against these agents of apartheid,

and to replace statutory parents' committees with progressive parent/teacher/students' association (SPTA) (Soweto Parents' Teachers Association) structures at all schools.

- \* For teachers to work actively with students and parents in forming democratic SRCs and in dealing with the educational crisis.
- \* To call for the unconditional release of all students, parents and teachers detained in their struggle for people's education
- \* To intensify the campaign to unban COSAS, to implement democratically elected SRCs, to forge close links between student, worker and community organizations and to encourage different student organizations to unite in struggle.
- \* For parents to refuse to pay school fees in 1986 and for textbooks and other educational materials to be provided free.
- \* To form a National Parents' Crisis Committee (which would consist of seven regional representatives) that will liaise with local and regional organizations in the implementation of the decisions of this conference and to actively strive for people's education as the new form of education for all sections of our people.
- \* To call on all students throughout the country to return to school on 28 January 1986.
- \* That, unless the following demands are met before the end of March 1986, another conference shall be convened to consider what action to take:

- erection of school buildings where such buildings have been damaged;
- the postponement of all exams until March 1986;
- the release of all students and teachers in detention;
- the reinstatement of all dismissed, suspended and forcibly transferred teachers;
- the unbanning of COSAS;
- the recognition of democratically elected SRCs; and
- the lifting of the state of emergency.

Although the concept of people's education lacked content and a vision of an alternative education system other than in terms of the broad principles of non-racialism, non-sexism and democracy, it nevertheless made a significant contribution to the struggle against apartheid. Indeed, the mass struggles of the students against Bantu Education in the post-1976 period played a crucial role in shaking the foundations of apartheid and creating the conditions which led to 2 February 1990. However, while these struggles successfully challenged apartheid and contributed to its demise, they were less successful in resolving the crisis in education (NEC, 1992:4; SAIRR, 1989:14, 161; Van Vuuren. Wiehahn, Lombard & Rhoodie (eds), 1983:30).

(3) National Education Crisis Committee (NECC)

As response to the growing crisis in black education the Soweto Parents' Crisis Committee (SPCC) was transformed into the National Education Crisis Committee (NECC) in December 1985.

The NECC looked critically at itself and its operation. The problems because of the political context of repression were the following (Christie, 1992:293-294):

- \* Programme work had ground to a halt, and NECC structures were not functioning.
- \* People's Education has not developed during the years after 1986.
- \* Student organization was weak and no national student body was operating.
- \* Teachers were feeling threatened and demoralised.
- \* Parents were not playing the active role in education that was expected of them.
- \* In DET schools, there was a breakdown in effective learning and teaching. SRCs were banned and there were mass expulsions and exclusion of students.

Because of these problems, the NECC resolved that it should not merely be a crisis committee and as a result changed its name to the National Education Co-ordinating Committee. It resolved to carry on working for

People's Education, which would involve building up organizational structures in its three sectors i.e. students, teachers and parents, and also building up local, regional and national structures. It also aimed at addressing the content of People's Education. A permanent People's Education Commission was set up to do the following (Christie, 1992:294):

- \* To launch a "Back to School" campaign for students in 1990.
- \* An immediate halt to teacher retrenchments would be demanded and they would work with COSATU on the campaign for teacher unity.
- \* To continue building PTSAs (Parent-Teachers-Students Associations) across the country would enable parents to participate more actively into the education struggle, including teachers and students.

## **2.4 GOVERNMENT's RESPONSE TO THE EDUCATION CRISIS**

In 1980 government appointed the HSRC Investigation into Education, also known as the De Lange Commission. Following the Wiehahn Commission on trade unions and the Riekert Commission on influx control, the task of the De Lange Commission was to investigate the educational issues hinted at in these Commissions and highlighted by unrest in black schools, and the manpower needs of the economy (Van Schalkwyk, 1990:47).

#### 2.4.1 HSRC Investigation into Education (1981)

The De Lange Commission formulated eleven guiding principles for the provision of education in South Africa (Behr, 1988:302). The Commission noted various deficiencies in the existing educational structure and made specific recommendations for improvement. Of fundamental importance was its belief that a single education minority would be instrumental in the achievement of the goals it set (Jarvis, 1984:59). It is interesting to note, however, that not all reaction to the findings was of a positive nature. Kallaway (1992:34-35) criticises the apolitical, ahistorical nature of the investigation, in support of which he points out the following:

- \* The non-recognition of the link between black pupil resistance and the collapse of Bantu Education.
- \* The Commissioner's apparent ignorance of the role of schooling in maintaining the dominance of ruling classes and the subordination of subordinate classes.
- \* The absence of any consideration of conflict between the needs of different groups and those of social control and economic efficiency.
- \* The absence of any mention of the Riekert and Wiehahn Reports. and
- \* The failure to recognise that arguments for more relevant vocational forms of education were not new in South Africa.

Kallaway (1992:35) continues to say that this apolitical, an historical approach was not accidental, as it enabled the commissioners "to avoid confronting the structural constraints on change imposed by the apartheid system".

#### 2.4.2 The Buthelezi Commission (1982)

The Buthelezi Commission was formed in May 1980. Its mission was to explore the possibilities of developing within the overall South African framework, a regional constitutional dispensation which might act as an alternative to the present arrangement in the KwaZulu-Natal region. Education was regarded as a particularly serious problem area. This meant that backlogs and inequalities in educational provision had to be laminated if an alternative regional constitutional dispensation was to have a chance of being successful. Like the De Lange Commission (1981), the Buthelezi Commission also committed itself to the belief that genuine equality could never be attained within an unreformed apartheid framework.

In essence the Buthelezi Commission had specific recommendations which were directed to well-documented problem areas, namely: teacher supply and quality, high drop-out rates, governmental expenditure on black education, the provision of physical facilities, certification and the need to compensate for intellectual deprivation in the homes of pupils, etc. Throughout, however it was made clear that in the final analysis meaningful progress was dependent upon the rejection of the Government's notion of "equal but separate". The Commission was rejected from both the "right" and "left" of the political spectrum. From the "right" the Government rejected the philosophical base from which it argued its case and indeed its very credentials, arguing that the KwaZulu Legislative Assembly had no constitutional power to extend the scope of the Commission's enquiry beyond the boundaries of KwaZulu.

In presenting the case for the "left" Southall (1983:39) contended that the recommendations of the Commission constitute a "consociational" proposal which attempts to "refurbish" apartheid ideology into more acceptable, deracialised terms. They are seen as a strategy for co-opting non-white elites into a capitalist power-sharing framework. In essence, a grand elitist coalition of the political leaders of the various population groups was proposed. Minorities were given entrenched *veto* rights and were, in effect, given the power to immobilise the proposed legislative. As such the black masses were offered little in the way of meaningful political alternatives. The fundamentals of the existing order, including those in education, were left intact.

#### 2.4.3 The Government White Paper (1983)

The Government set out its response to the De Lange Report in November 1983. The White Paper is a comprehensive document which contained every aspect and recommendation of the Report which came under scrutiny (Behr, 1988:58). In broad terms the Government agreed with the recommendations of the commissioners, acknowledging the existence of inequalities and backlogs in the system of educational provision and the need to rectify the situation as quickly as possible.

However, the Government reiterated *inter alia* the following standpoints (Behr, 1984:302):

- \* That the Christian and broad national character of education be maintained in regard to the white population.
- \* That although mother tongue education was pedagogically sound, it appreciated that the language teaching medium posed problems to certain population groups.



- \* The principle of freedom of choice for the individual and for parents in educational matters and in the choice of a career was acceptable although within the framework of separate schools for each population group.
- \* That the provision of formal education shall be the responsibility of the state, provided that the individual parents and organised society shall have a shared responsibility, choice and voice in this matter.

From the above standpoints, it becomes clear enough that the Government had opted to a large extent for the preservation, of the *status quo* in education. It was still intent upon preserving the Afrikaner's identity, perpetuating the myth of white superiority and reproducing customary social relations. This kind of thinking was not in the best interests of the educational needs of South Africa and its peoples for it is impossible for "separate" to ever mean "equal" (Bot, 1990:31; Hartshorne, 1992:43).

## **2.5 NATIONAL POLICY FOR GENERAL EDUCATION AFFAIRS (1984)**

In the pre-democratic era, educational objectives were fairly fragmented, with each department having a different set of objectives. The landmark De Lange report (HSRC 1981) recommended guiding principles for a common education policy, which were taken up in the National Policy for General Education Affairs Act 76 of 1984 (Dekker & Van Schalkwyk (eds), 1995:466). This report has been described as "the first time in the history of education in South Africa that so comprehensive an approach to the education of all people in this country has been carried out" (Niven, 1981:2).

### 2.5.1 Educational objectives

The following principles have been retained as educational objectives (Dekker & Van Schalkwyk (eds), 1995:466-467):

- \* Equal opportunities for education, irrespective of race, colour, creed or sex should be created.
- \* Recognition is granted to what is common as well as what is diverse in the religious and cultural way of life and languages of the inhabitants.
- \* Freedom of choice of the individual, parents and organizations in society is recognised.
- \* The provision of education should be directed at the needs of the individual and those of society, and the demands of economic development as well as manpower needs will be taken into account.
- \* A positive relationship between formal, non-formal and informal education will be promoted.
- \* The state will be responsible for the provision of formal education, but the individual parents and society will share responsibility in this regard.
- \* The private sector and the state will share responsibility for the provision of non-formal education.

- \* State subsidiary of private education is allowed since:
- \* a balance between centralisation and democratization in the administration of education is sought; and
- \* the professional status of the teacher and the lecturer is recognised.

#### 2.5.2 Educational goals and principles

The National Education Policy Investigation (NEPI) of the National Education Co-ordinating Committee (NECC), proposed that educational objectives be based on the following principles: non-racism, non-sexism, democracy, equality, a unitary system and redress. The following goals and principles have been proposed by NEPI (Dekker & Van Schalkwyk (eds), 1995:1-4; Karlsson, 1995:1-7):

- \* The development of human potential
- \* The reconciliation of liberty, equality and justice, so that citizens' freedom of choice is exercised within a social and national context of equality of opportunity and the redress of imbalances.
- \* The pursuit of national reconstruction, enabling the empowerment of all citizens.
- \* The central responsibility of the state in providing education.

- \* The development of a national democratic culture, with respect for the value of people's diverse cultural and linguistic traditions.

### 2.5.3 Educational control

The 1993 constitution provides for a national administration as well as nine provincial administrations. A national Department of Education and nine provincial education departments, each headed by a minister, have been created. The new Department of Education is largely the successor of the previous Department of National Education. In respect of administration and control, the education system has changed from a racially-differentiated one to a geographically differentiated one, eliminating some of the duplication of the past administration. Centralised control is exercised by the national department and decentralised control by provincial departments (Pampallis, 1993:1-8). The following speculative observations about administration and control in the democratic era were proposed (Dekker & Van Schalkwyk (eds), 1995:470-471; Hartshorne, 1986:64-72):

- \* In line with the first article of the constitution, viz. "that the Republic of South Africa shall be one sovereign state", a single, unitary education system has been created. On the other hand, a fair amount of autonomy is granted to provincial governments. Provinces are entitled to pass provincial constitutions, with the *proviso* that there should be consistent with the national constitution. The national constitution prescribes education at all levels excluding university and technikon as a provincial function. As a result a unitary education system has been eroded by

divergent provincial educational policies. The final constitution, to be drafted by 1999, will afford the opportunity to adjust irreconcilable aspects of divided education administration and control.

## **2.6 PRESENT EDUCATION POLICY**

Dramatic reconstruction of education in South Africa has taken place. The following are aspects from the present education policy that address education imbalances:

### **2.6.1 Equality**

As indicated previously, inequality in the provision of education for different racial groups permeates the South African education system. This is evident in aspects such as unequal financing, unfavourable teacher/pupil ratios and inadequate facilities. A concerted effort should be made to eradicate inequalities. Seeing that this endeavour would have financial implications, equal education financing should be a prerequisite for equality to be established in all spheres. Given the financial constraints, even a well-disposed authority could be hard-pressed to establish complete educational equality in the immediate future (Dekker & Van Schalkwyk (eds), 1995:490; Pampallis, 1993:128).

### **2.6.2 Affirmative action**

Affirmative action is a practical mechanism by which equality can be established in South African education. It can be expected that various forms of affirmative action, based on creating both equality of opportunity and equality of result, will be introduced. Some examples are the

following (Claassen, 1995:150-152; Sikhosana, 1993:1-6; Department, 1995:21).

- \* Reserved managerial and teaching positions for targeted groups.
- \* Enrolment quotas for targeted students.
- \* Enforced integration.
- \* Support programmes:
  - Academic programmes aimed at redressing past academic backlogs which may retard the progress of the disadvantaged can comprise any number of approaches, such as medium of instruction support, additional tuition in mathematics and science and large-scale adult and non-formal education programmes.
  - Financial support may entail direct financial assistance to the disadvantaged, exemption from educational fees and subsidised residential facilities. General support may include milk and food schemes.

### 2.6.3 Curriculum reform

A particular form of affirmative action may be the introduction of a curriculum and modes of delivery perceived to be more attuned to the needs of the country and individuals. Emphasis is likely to be placed on the following aspects (Ashley, 1986:99): Africanisation and indigenisation of the curriculum. Africanisation is a strategy similar to

affirmative action in that it is about the advancement of black Africans to positions from which they were previously excluded (Sikhosana, 1993:5). Africanisation is primarily an appeal to Africans to (Phoenix, 1991:30; Akinpelu, 1989:117; Asante, 1987:3; Luthuli, 1981:4, 43; Mwamwenda, 1995:21).

- \* Regard Africa as a basis from which to escalate and aspire.
- \* Take pride in being African or from African descent
- \* Appreciate and cherish the African cultural heritage.
- \* Assert their own ideas, rights, interests and ideals.
- \* Anticipate a healthy self-concept.
- \* Hold their own nationally in an intercultural context.

#### 2.6.4 Restoration of a culture of learning

Urgent calls for the restoration of a culture of learning are being made. In order to re-establish and develop the culture of learning in our schools, it is necessary to develop a Code of Conduct which will provide a set of guidelines for a democratic education and society. The development of such a Code of Conduct must clearly be located in the context of the values and principles that guide our vision of a future education system which *inter alia*, include the following (NEC, 1992:56-63; Department, 1995:22; Bagwandeem, 1992:52-53):

\* **Students** are compelled to toe the line on:

- Respect for teachers' authority,.
- School rules, diligence in school-work and punctuality.
- Eliminating anti-social behaviour
- Respect for parents and the community in general
- Non-violence, tolerance, respect for peers and mature ways of problem and grievance handling.
- Respect of women.
- Forming non-partisan SRCs.

\* **Teachers** are encouraged to:

- Have a three-way respect, viz. for colleagues, students and parents.
- Be highly professional, respect their jobs and be active in union and departmental matters.
- Look after and protect educational resources in their care.
- Develop unions to spearhead collective bargaining and intervene on teacher training needs. Such unions will have to work out a way to juggle "the tension between teachers'



labour rights and their obligation to teach" by consulting with "affected parties".

- Revise certain key demands with authorities. They should press for acceptable service conditions, rights to training, open channels of communication and an end to corruption in the system.
- Earn respect by coming to school fully prepared and not regurgitate discredited textbooks.

\* **Parents' responsibilities include, among other things, the following:**

- participating in school governance, attending class and school meetings, liaising with their children's teachers.
- Keeping up-to-date with their children's progress, monitoring homework as well as instilling discipline and love of education.
- Looking after textbooks and other school resources in their care.
- Participating in building effective parent organizations.

\* **Principals and inspectors should be re-orientated "to manage schools democratically" since the targets of democratic decision-making are inherent in their roles as bureaucrats. They therefore need to change their management styles.**

- \* **Mass action** The Code of Conduct lays down definite guidelines on mass action. Mass action can only be used in ways that build unity, strengthen organization and secure immediate gains. The reference here is to proactive rather than reactive strategy.
- \* **The Code of Conduct** was the result of the collapse of a learning culture which was caused by, *inter alia*, the following:
  - Irregular attendance at schools and a general disregard for punctuality.
  - Anti-social behaviour including crime, violence and vandalism.
  - The practice of rape and sexual harassment in which teachers are implicated.
  - Marginalisation of parents from school matters.
  - Sporadic mass action that "appeared to lead nowhere".
  - Lack of consultation over such independent and unilateral actions.
  - Lack of preparation on the part of teachers.
  - Disregard for and intolerance of differing political views.

- Absence of community parental participation in education at school and at home.

For the restoration of the culture of learning, the primary educational responsibility of parents and the community through its organization is to contribute to the development of a healthy, co-operative education environment at home, in the community and at school. This implies that parents and community should involve themselves actively both as individual parents and as collective governance structures that affect the education of their children (Beckburn & Zimney, 1991:77).

#### 2.6.5 Parent involvement

Parents or guardians have the primary responsibility for the education of their children. They therefore have the right to be consulted by the state authorities with respect to the form that education should take and to take part in its governance (Gabela, 1983:46). **Parents have an inalienable right** to choose the form of education which is best for their children, particularly in the early years of schooling, whether provided by the state or not, subject to reasonable safeguards which may be required by law. The parents' right to choose includes choice of the language, cultural or religious basis of the child's education, with due regard for the child's rights of others and the rights of choice of the growing child (Department, 1995:21; Sandford, 1987:99-103).

Parent involvement in education has long been acknowledged in the South African education system. For many centuries prior to the white settlement and for almost two centuries afterwards, parents were the main partners in, if not the major providers of, education (Banks, 1989:45). The important role of parents is recognised in various Education Acts for the different racial groups. The Education and Training

Act 90 of 1979 recognises the "active involvement of the parents through parent-teachers' associations, or other local committees or councils". The culmination of broad-based discussions with parents, parent bodies and teachers is that parents now have more say in the education of their children and in a more meaningful way. Some of these changes were the following (Moeketsi, 1989:4-5; Banks, 1991:37-38):

- \* The school committee, which in some instances was chosen by way of co-option by the principal, was replaced by a democratically elected Management Council comprising parents whose children attend the school in question.
- \* The principal is no longer secretary, ex-officio but rather a parent within the Management Council will be secretary.
- \* The definition of "parent" has been amended to include custodians of pupils who are not necessarily guardians appointed by the law.
- \* The powers of parents have been broadened and extended to include matters such as real consultation with regard to appointment, promotion and dismissal of staff, care and use of buildings, administration of school funds, control of pupils, extramural activities, etc.
- \* Provision has been made for communication structures have also been provided to influence education at the highest level.

In essence, the majority of black schools' governing bodies existed in name only. Management councils (state schools) and governing bodies (state-aided schools) operated with limited effect in traditionally white

schools. With the introduction of state-aided model C schools, a major impetus to parental involvement has been given, as parents have a far greater responsibility in the running of schools than was the case previously (Dekker & Lemmer (eds), 1993:161). The principle of integrated, state-aided, parent-run schools is extended in the democratic era, increased parental participation among all population groups is being ensured (Department, 1995:21; Beeby, 1986:53; ERS, 1991:37).

School governing bodies are joined together in the Association of Governing Bodies (ASGOV) and the South African Federation of State-aided schools (SAFSAS). It can be expected that these non-racial bodies will acquire increasing power in a new dispensation, especially as parents, anxious about their children's education in a new dispensation, will become more directly involved (Vandegrift & Greene, 1992:57; Steyner, 1989:22-25).

The White Paper on Education and Training published on 15 March 1995, states *inter alia*, that (Department, 1995:21-23, 70-71):

- \* School governing bodies should be representative of the main stakeholders in the school. Parents have the most at stake in the education of their children and this should be reflected in the composition of governing bodies, where this is practicably possible. The head or principal of a school should *ex officio* be a member of the governing body .
- \* In primary schools, the main stakeholders for purposes of governance comprise the parents and teachers.

- \* In secondary schools, the main stakeholders for purposes of governance comprise parents, teachers, and students. It is recognised that these stakeholders can play different roles with respect to different elements of school governance.
- \* The decision-making powers of governing bodies should reflect their capacity to render effective service.
- \* A capacity-building programme should go hand-in-hand with the assignment of powers to governing bodies. This should be supplemented by management programmes for principals and inspectors, to ensure a smooth transition to the new school governance system.

## 2.7 SUMMARY

During the nineteenth century the education of blacks depended mainly on the voluntary efforts and funding of missionary societies and churches. Between 1904 and 1953 the administration of their education was jointly in the hands of churches and provincial education departments, although its financing gradually became the responsibility of the Central Government.

The policy of separation and the inequalities arising from apartheid education are well-known and well-documented. Structural pluralism or separation has always been a significant feature of South African education. It became more formalised through legislation and was vigorously implemented after the National Party's accession to power in 1948 and the passing of the Bantu Education Act of 1953. In spite of the "separate but equal" *proviso*, an outstanding feature of black education

is the differential pattern of educational development of the different groups. The standard of education for whites can be compared to that of other modern education systems, while black education is characterised by poorly qualified teachers, inadequate physical resources, overcrowded classrooms, high attrition rates and poor examination results.

Separate education in South Africa has largely served to keep the culturally diverse population divided, to protect the position of the dominant group, and to ensure its domination in all spheres of society. The school has served as a powerful instrument for supporting and legitimising the position of the dominant group and in furthering its political interests. The goals of apartheid education have not gone unchallenged. Since the early 1950s black students and teachers have vociferously opposed apartheid education because of the inequalities, social and political control that were imposed on them.

The sporadic protests and boycotts of the 1950s and 1960s that culminated in the student riots of 1976 signalled an end to Bantu Education. This was only the beginning of a widespread protest movement against apartheid education and social injustices. After 1976, black students, supported by various worker organizations, played a major role in organizing and leading the resistance to apartheid education. The period between 1984 and 1986 saw an unprecedented level of resistance to apartheid education. A significant feature of this period was the unification between pupils, parents and community organizations and their consolidated efforts to end apartheid education.

In response to the growing crisis in black education, the National Education Co-ordinating Committee (formerly the Soweto Parents Crisis

Committee) was formed in 1985 to address the education crisis in a more organized, co-ordinated and deliberate manner. The NECC recognised the need for a well-formulated education plan for an alternative education system, following two historic national conferences held in December 1985 and March 1986 at which the slogan "Liberation before education" was rejected and instead "People's education for people's power" was adopted. People's Education was henceforth adopted as a strategy.

Because black parents have not been meaningfully involved in the planning and implementation of educational programmes in the past, the participation of the community for the development of their children is of absolute necessity. The parents must recommend many of the elements of the school programmes and must become the main resource of the school. The parents must be able to participate in the planning and decision-making levels that are going to affect them and their children. Parents should be encouraged to participate in all phases of the curriculum which affect their children. In this manner parents, teachers and students will determine what kind of education should be provided for their children (curriculum); how it will be provided (methodology); who will provide it (teachers); where it will be provided (types of schools) and when it will be provided.

The next chapter focuses on the black family in a changing society.



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## **CHAPTER 3**

### **THE BLACK FAMILY IN A CHANGING SOCIETY**

#### **3.1 INTRODUCTION**

The family is by far the most important primary group in any society and serves as a micro community for the children born within it. The character of the family gradually relinquishes the children as they grow to adulthood (Gunter, 1988:44-45). The family is the home port whence the child starts out on his long journey through society. What happens to the child at this time of departure will significantly affect the later phases of the journey (Le Roux (ed.), 1993:84). It is the parents' responsibility to equip the child adequately for this journey, which is only possible if the parents, as the child's primary educators, successfully educate the child. For education to take place successfully parent and child must be together in educative association (Van Rensburg, Landman & Bodenstein, 1994:370).

For many black families, keeping the family unit together and providing sufficiently for the upbringing of their children is hindered by economic and social factors brought about by societal changes (Pretorius, 1987:96). An aftermath of industrialisation is that the majority of black people spend their entire working lives as contract (migrant) labourers who are denied the right to live with their families permanently.

In essence, the drastic changes in the black family structure are causing attenuation of family ties. This indicates a trend away from the traditional

black family life, a trend that is detrimental to the adequate upbringing of the child.

In this chapter attention will be given to the cultural background of the traditional black family. The advantages and disadvantages of the extended and nuclear family will be reviewed, and the effect changes in society had on the traditional black family will be discussed.

## **3.2 THE TRADITIONAL BLACK FAMILY**

### **3.2.1 Cultural background**

In the traditional black society the family was the smallest, most basic social unit. The family unit was bound together by blood relationship, marriage or adoption (Mhlambo, 1993:8). A family came into existence as a result of agreement between the male and female from different clans to establish the family of procreation after marriage (Sibisi, 1989:80).

The patriarchal family was the norm in traditional black society. Van den Aardweg and Van den Aardweg (1988:160) describe the patriarchal family as a family in which the father is the dominant figure. It is a strong unit in which all decisions are brought to the father and made by him. All family activities are father-controlled. This control is not lifted once the children leave home and get married, for so great is the father's authority that the children cannot divest themselves from his authority, but subject themselves to him far into adulthood. Campion(1985:8) confirms that the man, as husband and father, had an absolute authority over his wife and children, who were his subordinates. This manifests a dominant

relationship of love, authority and understanding in a family. A child who grows up in such a family atmosphere accepts all elderly family members as authoritative figures.

The traditional black family in its authenticity was characterised by the presence of a man and more than one wife (Mkhize, 1994). Polygamy, in the form of polygyny, was considered as a norm in the Zulu culture (Ngobese, 1995). Having a number of wives was an indication of a man's wealth. Bride-wealth had to be paid for each wife and therefore polygyny, although it was allowed, was the privilege of the wealthy. With regard to polygyny Steyn, Van Wyk and Le Roux (1989:269) comment as follows: "Polygamous marriages are allowed in the black community although not all marriages are polygamous".

Ngobese (1995) avers that a normal traditional black family consisted of the "*umninimuzi*" (family owner), and a number of wives with sons and daughters of various ages. Each family was allocated land for constructing "*amaqhugwana*" (huts) and for other subsistence purposes. The family head (father) allocated a piece of land to each wife. This appointing of land was necessary because of their agrarian lifestyle. Mkhize (1994) says that, although the "*umninimuzi*" often had a large number of wives, activities ran smoothly in a black village because the wives lived independently. Each wife had her own "*iqhugwana*" (hut), fields for cultivation and allocated cattle to supply in her household needs. The head of the family had his own hut and each wife had to supply him with food. One of the wives was chosen on a weekly basis by the "*umninimuzi*" to sleep in his hut. Only the chosen wife was allowed to enter the head of the family's hut for that specific week. Even if the chosen wife took ill or could not fulfil her duties, none of his other wives

were allowed to substitute her. They were only allowed to send their common husband food.

According to Dlamuka (1995) the "*umuzi*" (village) of the traditional black family was not just a multiplicity of huts, parents and children, but it also served other purposes. It was a "hospital" where the sick and pregnant were looked after, a "child care centre" for young children, a "school" where children were taught and trained. The traditional black village or "*umuzi*" also served as a "temple", a place where people could worship and young ones were taught about the spirits. Occupations, religion, laws, culture — everything which dignified the black nation was learnt in the "*umuzi*".

Mkhize (1994) points out that, in the black village getting married and becoming father did not mean that a man automatically became the head of the family. Even after marriage and the birth of his own children, a son was still under his father's authority. He could not leave the "*umuzi*" and establish his own kraal without his father's permission and blessing. It was expected that every man would marry and, after marriage live with his bride in his father's kraal. He would usually build his own hut nearby and to the rear of his mother's hut.

Kinship, communality and traditional education which constitute important aspects of black culture will be discussed.

#### (1) Kinship

Black culture used to be basically communalistic in nature. This was evident in behavioural patterns, kinship bonds, the arrangement of

villages, distribution of work and food, marriage ceremonies, the factional (political) system and religion (Ndabandaba, 1987:10). Kinship played an important role in black tribal society. These kinship bonds ramified through almost every aspect of the culture and were so extensive that they served to bring together and knit into family relations people who, in white society, would not be regarded as related at all (Khumalo, 1995; Gumede, 1994; Shabalala, 1995).

According to Dreyer (1980:160) the black kinship structure in particular was marked by a grading into three categories of genealogical groupings, namely:

- \* The lineage that comprised the largest group of agnates who traced descent to one known founding ancestor.
- \* The kraal (household) which was a composite type of nuclear family in that it consisted of a cluster of nuclear families.
- \* The house which constituted a nuclear family by marriage.

## (2) Communality

Black people are traditionally social and community orientated, engendering a feeling of solidarity and resulting in most of the duties in the community being performed by the community as a whole (Cemane, 1984:95; Dreyer, 1980:16). There was little or no encouragement of individuality as this would be in conflict with cultural stability and group solidarity. Sibisi (1989:41) stresses the fact that communalism was a common feature of the black culture with communal practices like "*ilima*" (communal labour) and "*inqina*" (communal hunting), etcetera.

In black tradition all activities such as *"ukulima nokuvuna"* (tilling and reaping of the fields are performed together (Luthuli, 1982:44). The Zulu proverb *"umuntu umuntu ngabantu"* (a person is a person because of people) refers to black people doing tasks together. The term *"ubuntu"* can be defined as a spiritual idea which directs the life experiences of black people. Direct translation of the word *"ubuntu"* into one English word is not possible because it encompasses values such as humaneness, reliability, honesty, courtesy, respect for authority and various other positive values. Mbongwe (1992:16-17) views the revival of *"ubuntu"* as a response to the Western educational philosophy which was militarily introduced into the traditional education of blacks in South Africa. Educational implications of *"ubuntu"* are, *inter alia*, an acceptance of the reality of cultural differences and a cautious view of integration at school level. *"Ubuntu"* explains the emphasis on the communal life which permeates every aspect of black culture — the extended family, the kinship system, communal land and, in particular, the tribal system.

### (3) Traditional education

The distinction between the traditional enculturative processes and the new Westernised education is that the traditional education practice was mainly informal and non-institutional. There were no permanent school buildings or specific times where and when education could take place. Van den Aardweg and Van den Aardweg (1988:56) refer to enculturative education as *"figurative education"*, where children learn from parents, elders, ancestors and peers. Ndabandaba (1987:20) says knowledge to the traditionalist was empirical rather than theoretical or instrumental. A child learnt about culture in the home through the methods of observation, imitation and play. Language acquisition also played an



important role because, through it, much of the cultural value systems and symbols were transferred to the child (Mwamwenda, 1995:168).

According to Sibiya (1994) cultural rewards and punishments were used to reinforce the teachings that had gone on informally. Traditionally black people regarded the education of their children as the responsibility of the parents in the first instance and of the whole community in general. In the traditional black community any male would feel obliged to punish a child for a misdemeanour, whether the child is known or unknown to him. The practice is, however, no longer acceptable within a Western civilization.

Traditionally the child's advancement towards adulthood proceeded strictly according to custom and social tradition (Mwamwenda, 1995:42). After certain periods and at fixed times the child was allotted higher status. The child's becoming was marked by an active involvement in a series of clearly demarcated stages. The transition from childhood to manhood or womanhood happened in distinctive stages and none of these stages could be entered without active preparation and ceremony (Dreyer, 1980:109; Sibiya, 1994).

In the traditional authoritarian home atmosphere no questioning of authority was tolerated. Khumalo (1995) says that complete submission to the authority of adults was expected. The father-figure was that of an authoritarian and he paved the way for the young ones in no uncertain terms. Not only the biological parents were involved in the education of the child but all adults in the community regarded the child as their responsibility. The child did not only have his parents as role models in education but found models of behaviour and conduct in all the adults around him (Teleki, 1989:25; Schoeman, 1985:76; Behr, Cherian, Mwamwenda, Ndaba & Ramphal, 1988:12).

Cemane (1984:15) and Shabalala (1995) say that traditionally, the child was actually forced by customs, tradition and societal ways to take an active part in his own development towards adulthood. The peer group played an important role in helping the child to acquire the ways and customs of society. "*Ukwesaba*" (fear for those superior to you) was almost a holy awe and enabled all the child's seniors to exert tremendous influence on his actions and behaviour. Custom compelled the child to go about with his peers only. By precept and example the child was led or elicited into innumerable ways of proper and acceptable behaviour, for example habits of respectfulness, obedience, generosity, decency, a sense of duty, responsibility, self-reliance, self-control, ability to defend himself and the acquisition of general knowledge (Khanyile, 1990:8; Sibisi, 1989:42). In all this the child had to participate actively, without forgetting complete submission to those above him (Dlamini, 1984:50).

### 3.2.2 The extended family

Le Roux (ed.), (1992:8) and Behr *et al.*, (1988:12) define the extended family as a kind of family organisation where three or more generations of descendants and in-laws live in the same house. Van den Aardweg and Van den Aardweg (1988:89) and Mwamwenda (1995:429) say that the composition is, however, often determined culturally and can include uncles, aunts and grandparents, besides the nuclear family.

The extended family can develop by joining together two or more nuclear families. This is found for example in the patriarchal family system where the sons and their families live in their parental home and together they form an extended family type in the patrilineal form (Steyn, Van Wyk, & Le Roux, 1987:46).

(1) Advantages of the extended family

The extended family has always played an important role in black society and has influenced almost all aspects of the black culture. Among the early black people the bonds of kinship were very extensive and served to bring together into a group people who in a Western society, would not be regarded as related.

According to Myburgh (1991:101) the following can be regarded as advantages of the extended family:

- \* Numerous activities are carried out jointly by the members in the family. In the carrying out of these activities together they learn to value, respect and trust each other and to realise that their success as a community depends on whether or not each individual is contributing his best.
- \* All members of the extended family usually work together for the good of the whole family. The working members contribute economically whilst the elderly (non-working) members care for the household and younger children.
- \* The loss of income or possessions in an extended family do not have serious detrimental effects on the particular family because there is "sharing" in all family matters. It requires only minor adjustments as extended family members come to the aid of the family member or members in distress.
- \* The child in the extended family is usually referred to as "our child" and not only the child of the biological parents. This indicates that

the child is taken care of by all the adults in the extended family (Behr, Cherian *et al.* 1988:12).

- \* The extended family is of great advantage to orphaned children. In the case of the death of biological parents, other adults in the extended family will take care of the orphaned children. If a father should die his older brothers or half-brothers would care for his widow and children through the custom of "*ukungena*" (levirate).
- \* The eldest male in the extended family is the "*umninimuzi*" (family owner). In instances of disputes between family members the "*umninimuzi*" served as mediator. In the event of an altercation between a married couple he would be the one to intervene with great prudence and give appropriate judgement as to who had wronged. This interference mitigated forces which could lead to marriage dissolution.
- \* Upbringing of children occurs at a wider scale in the extended family. Not only parents but also elders and grandparents educate children. Grandparents teach children traditional skills and crafts and tell them folklore stories.
- \* In the extended family there is always a relative to look after children or elderly people in times of difficulties, sickness or death. Orphaned children are "adopted" by close relatives in the family.
- \* The constant meeting with other relatives in the extended family leads to the establishment of a strong family feeling.

(2) Disadvantages of the extended family

Ezewu (1986:53-54) see the following as disadvantages of the extended family:

- \* There is a bigger likelihood of quarrels, because the extended family consists of more family members. Especially between the older and younger generations, due to the latter's different behaviour and ideas.
- \* There is a greater possibility within the extended family for husband and wife to have divided loyalties regarding their own families.
- \* Children may be indulged and spoilt by members outside the immediate family, and hence their own parents' authority may be undermined.
- \* Elderly family members may pass on outdated traditions, attitudes and prejudices.
- \* The bond of love between husband and wife may be negatively interfered with if the husband fails to care adequately for his wife because he concurrently has to support his parents or other family members.
- \* The family head may wish to exercise his authority and powers over younger married couples, thereby subjugating the prerogative of the husband over the wife. This may confuse the wife as to whose authority she has to accept.

- \* In the extended family the multiplicity of family members dilutes the intimate relationship of the nuclear family.

### 3.2.3 The nuclear family

Le Roux (ed.) (1992:13) describes the nuclear family as a social unit in society consisting of a married couple and their children. This implies that the nuclear family basically comprises the father, the mother and their children. The nuclear family is also referred to as the monogamous family. Elliot (1986:16) says the latter means a family consisting of one husband and one wife at a time, and their children. Morrish (1985:163) distinguishes between two interpretations of the nuclear family which are not essentially different in composition, but which rather involve a different point of view.

- \* Firstly, every person belongs to a family of orientation in which he or she is born and reared and which include his father, mother, brothers and/or sisters.
- \* Secondly, every normal adult also belongs to a family of procreation which is established by marriage and includes the person's spouse and children.

Thompson and Hickley (1994:318-321) point out that the nuclear family is common in Western countries and is also becoming the custom in some other countries which have contact, in one way or another, with the Western world. Modern society is mainly composed of these small "social cells" or nuclear families which are gradually becoming smaller in size. Van den Aardweg and Van den Aardweg (1988:156) state that nuclear

families over ten in number are rarely heard of today, and many families only have two or less children due to a move into the towns or cities, smaller homes, less money, birth control facilities and the high cost of living. Although the structure of the family has not shown many changes through time, the formation of the family has undergone considerable modification as a result of a dynamic and rapidly changing society. Ezewu (1986:41) says traditionally the family was a unit of both production and consumption as all family members contributed to the common family pool. The modern family has become more of a unit of consumption. As soon as children reach an age at which they are able to support themselves, they leave home and become "external producers" who no longer contribute to the common family pool.

(1) Advantages of the nuclear family

According to Linton (Elliot, 1986:6) and Berns (1985:69) a nuclear family has the following advantages:

- \* The nuclear family posits a permanent heterosexual relationship based on the innate physical and psychological needs of the father and mother.
- \* It is easier for the parents in a nuclear family to regulate the size of their family (number of children).
- \* Closer companionship exists in the nuclear family setting because husband and wife depend on each other for companionship and children depend mainly on their own parents for affection and socialization.

- \* A wife can enjoy more love from her husband and also the husband from his wife. Each one strongly focuses on the other without the interference of any third party, with the exception of their children. This enhances the relationship of love between parent and child.
- \* In the nuclear family the father's authority becomes highly effective. The father-child-reciprocity is manifest since there are no other superior figures which might tamper with the father's status and thereby weaken his authority.
- \* The father is the only "*iqhude*" (crowing cock) within the nuclear family setting. He is self-assertive and has a positive self-image, hence he exercises his paternal responsibility with ebullience since there are no other powers within his family which subjugate him.
- \* The limited number of the family members in the nuclear family enhances privacy for the family members.
- \* The size of modern housing is more suitable to the smaller nuclear family.
- \* The nuclear family has a positive influence on birth control (an affordable number of children) and the population explosion.

(2) Disadvantages of the nuclear family

The following can be regarded as disadvantages of the nuclear family (O'Donnell, 1993:36):



- \* In a nuclear family the possibility of loneliness exists because of the limited number of family members. This may make either of the parents more susceptible to the temptation of engaging himself or herself in extramarital relationships.
- \* The emergence of the nuclear family has increased the incidence of orphanhood. When biological parents die there are no extended family members for "adoption", and it is difficult to "transplant" these children to a foreign environment where there is no immediate blood relatives.
- \* Despite the harmonious intertwinement in the nuclear family it has also emerged with a severely high rate of family dissolution. In the event of altercations between spouses there is no mediator (family head) to intervene and marriages are more likely to be dissolved.
- \* In the nuclear family setting children are deprived of the situation where they may observe their parents' example of respecting their grandparents and thereby learning how children should respect parents.
- \* The custom of levirate which improvised for widowed women does not feature in the nuclear family. This may induce the widow to form relationships with males not approved by the family.

### 3.3 CHANGES IN SOCIETY

Like many other countries, South Africa is going through various stages of change, something that must be regarded as *fait accompli* and part of

human nature (McKendrick & Hoffman, 1990:341). In all societies, however, there is some resistance to change, with its concomitant restructuring of men's "*umwelt*" into something that is unknown (Mentz, 1994:1-2). It implies that change may be desired and pursued, or reviled and resisted, but it can never be stopped. The speed and direction of change, however, are never random but every society moves towards its future in terms of its past, its own institutions and traditions (Thompson & Hickey, 1994:151).

Changes in South Africa began when seafarers, explorers and settlers from the Netherlands and Britain brought with them a Western culture to the Cape. These people brought with them the customs, institutions and beliefs of the Western culture.

The contact between black people, with their traditional way of living, and the whites with a Western way of living, caused rapid social changes to take place, hence the black people's indigenous way of living has been interfered with (Dreyer, 1980:42). The black society became exposed to the cultural influence of a more dominant group which brought about changes in their traditional lifestyle. Black communities changed rapidly as a result of the continuous flow of traits, behaviours and ways of life from the Western culture.

There is a causal-effect relationship between the social changes which brought about changes in the society and family lives of people. White people with a Western lifestyle acculturated indigenous black people with the result that their social, economic and religious life were all to follow the Western trend (Elliot, 1986:178). Through the Western cultural dominance over the traditional black culture, black people were forced to

adapt themselves to the Western culture although this cultural adaptation did not completely obliterate the black people's traditions (Ndabandaba, 1987:22). Consequently, therefore there are areas where the cultures overlap. Nkosi (1995) says some black people find themselves communicating with God the Almighty through both their ancestral spirits and Jesus Christ.

Westernization caused significant changes in traditional trade and industry. Industrialization resulted from the mass production of goods in a factory system which involves some degree of mechanised production technology. Agriculture economy was replaced by industrial activities which was embraced as a hallmark of development, and this led to rural proletariat to flock to cities and towns (Haralambos & Harold, 1989:342; Hoogvelt, 1981:61). Industrialization also caused black inhabitants to change from an agrarian way of life to an industrialised way of life. Westernization causes traditional, agrarian people to move to urban areas to earn a living by working in modern industries.

Urbanization is therefore a direct result of industrialization. Being the breadwinners in their families many black fathers had no choice but to go and work in towns and cities. After the scrapping of the influx control law (1990), which prohibited free movement of blacks to urban areas, urbanization accelerated dramatically. According to Dekker and Van Schalkwyk (eds) (1995:452) seven million blacks have moved to cities in the past decade and squatter camps have sprung up on the outskirts of all major cities. Black people were removed from the land to which they were historically bound, and were plunged into situations where corporate existence had no meaning and people were dehumanised.

### 3.4 THE EFFECT OF SOCIETAL CHANGES ON THE BLACK FAMILY

With the inception of a Western family lifestyle, the economy of the traditional black family manifested significant changes. The traditional status of the father as sole breadwinner was adversely affected by the participation of mothers in the labour market. Makhabela (1986:25) says in the traditional black family the father was regarded as the only reliable source of income and the foremost provider in the needs of the family. The joint participation of mothers and fathers in being the source of income for the family made the father's status as provider more or less equal to that of the mother.

Through the adoption of a Western lifestyle the traditional Zulu socialization process, "*inkuliso*" was transformed to "*imfundo*". "*Inkuliso*" refers to the traditional Zulu upbringing, where elderly family members taught the younger ones the values, norms and standards of society. In education "*imfundo*" or "book learning" children obtain most of their knowledge from books (Dreyer & Duminy, 1983:184). "Book learning" is perceived by the Zulu father as subversive to his status. Through his practical experiences in life and as family leader the father was recognised as the most important source of knowledge in the traditional family. In a modern and changed society the status of the father as authority in knowledge is no longer acknowledged by his children who consider their textbook knowledge as superior (Asher (ed.), 1990:29). Children who can read and write because of their Westernized schooling are inclined to look down on their illiterate parents. They are able to communicate through the written word and find themselves identifying with a modern lifestyle which is the norm and standard of the day. This made children lose their faith in their parents and lead to

alienation between parent and child. Elliot (1986:52) says that acute opposition emerged between the educated youth and the uneducated parents, so that the young generation considered their parents' knowledge as invalid and antiquated, not warranting any recognition. The father-figure as the most important source of knowledge gave way to the teacher-figure. Oppong (1987:43) says the over-emphasis on school education and the over-reliance on teachers as the only source of knowledge had subversive influence on the image of the father. His status or knowledge was overthrown by school learning and the relationship of trust between father and child was impaired.

Westernization denounced the unquestionable authority of the traditional black father over his household (Gumede, 1994). Previously the child was bound to comply with the authority of the father without questioning it, but after black traditional life permeated with the Western lifestyle, unquestioning compliance by the child gave way for reasoning and questioning before the child would yield to the father's authority. Through the introduction of the Western judicial system, the need developed for all authority to be open to national scrutiny and vindication (Ngobese, 1995). The rationale behind the father's exercise of authority over his child became subject to question. It was felt that the authority of the father should not infringe on the child's freedom. According to Western legal norms children had to be given the latitude to debate and negotiate with their father certain issues, such as their future. All authority should be justifiable on rational grounds and the right of individual conscience should, where possible, be respected (Haralambos & Holborn, 1994:461).

In the midst of sudden changes, a complicated life, and rapid progress, contemporary black society is characterised by exceptional complexity. Industrialization with its accompanying urbanization brought about drastic changes in the primary structure of black society. Le Roux (ed.) (1992:83) say that a traditional, rural, community lifestyle has become an urbanised, impersonal and formal or business way of life. Harmful and inhibiting social, economic and political influences inundate and overpower the family situation so that parent and child are caught up in the struggle between familial and social influences.

Traditional family bonds are being weakened almost everywhere. Khan and Talal (1986:15) and Mwamwenda (1995:428) identify a host of factors causing the isolation of children. Statistical indicators show that tendencies such as divorce and separation, child abuse, teenage pregnancies, alcoholism, drug abuse and suicide, especially amongst young people, are all increasing inexorably. Le Roux (ed.) (1993:3) claims that our modern world has become problematic — it is extremely complicated and everyone is experiencing a "roaring current of change and a fantastic change in the rate of change".

In black society there are factors at work that disturb and impede the relationship between parent and child to such an extent that child-rearing and education are not adequately realised (Van Niekerk, 1987:14-20). In countless cases a generation gap has developed between parents and their children because, due to societal changes, they are unfamiliar with one another's situations and are also no longer capable of communicating with one another (Van den Aardweg & Van den Aardweg).

### 3.4.1 Politicisation

As soon as a political element is introduced into a community inevitably pressure groups, interest groups and quasi-interest groups will make their appearance, seeking to force their ideologies and opinion up[on the situation. The histories of various societies and countries testify to the fact that, when change takes place at a fairly rapid pace, the communities concerned are often characterised by political instability, social insecurity, conflict and violence (Mentz, 1994:1).

In the general sense of the word, politics refers to the management of a state. This can be conducted according to a fully centralised method which centres political power in the hands of a single group (previous South African government), or a fully decentralised method of control which delegates power to various groups with an interest in the state. In the early 1970s black students began to mobilise opposition within the schools as part of the political struggle for freedom and equality in South Africa (Le Roux (ed.) 1992:40). Attacks on school property were followed by the arrest of pupils and the closure of schools. Because of their participation in the protest against apartheid, black children have suffered extensively from political activity. According to EPU (1992:4) many black children have been subjected to a general atmosphere of terror and intimidation. Far from being protected because of their youth, children have become targets for political struggle, thereby being denied the opportunity to grow up in a stable and safe environment (Van Vuuren, *et al.*, 1983:7).

As traditional leader of the family the father has significant influence on family members regarding their political affiliation, ideologies and views. Children tend to have the same political affiliation as their fathers. Le

Roux (ed.) (1992:72) says fathers are usually more involved in political activities and as such play an important role in the child's interest and involvement in politics. It is therefore mainly the father's responsibility to educate the child with regard to the political values and traits that are prevalent in the society. Children are, however, subject to political activities and influences which are in conflict with the views, norms and values of the family. Adequate support and guidance by fathers regarding political matters can safeguard the child against the conflicting ideologies with which activists may confront them (Garforth, 1985:60).

Griessel, Louw and Swart (1993:127) say parents should always keep in mind that the child is ignorant and insecure and therefore does not yet know how to orientate himself as regards to the various political issues that emerge in a changing society. This implies that he is unable to understand, formally and systematically, the plural, complicated political world of adulthood. This places an enormous responsibility on the parents, especially the father as family head, to adequately enlighten the child so that he will gain sufficient political experience to make a constructive contribution to society (Le Roux (ed.), 1993:124).

#### 3.4.2 Industrialisation and urbanisation

Industrialization refers to the mass production of goods in a factory system which involved some degree of mechanised production technology. There are a number of problems which arise from the family to industrialization. Firstly, the process of industrialization does not follow the same course in every society. Secondly, industrialization is not a fixed thing but a developing process. Much of the research on the family and industrialization has led to considerable confusion because it is not



always clear what the family in industrial society is being compared to. In addition, within industrial society there are variations in family structure (Haralambos & Holborn, 1994:474).

The Industrial Revolution (1750-1850) brought about a drastic change throughout society, including the primary form of black society. Morrish (1985:36) postulates that the contact with white society and white institutions exposed black society to changes which no society could resist. The traditional, rural, community lifestyle of black people has changed to a more formal, businesslike way of life (Le Roux (ed.) 1992:83). Family life has consequently deteriorated and is increasingly characterised by a loss of function. Marais (ed.) 1988:52 says harmful and inhibiting influences caused by industrialization overpowered the family situation, so that parent and child are caught up in the conflict between familial and external powers.

The parents' role in the family is greatly influenced by the economic status of the father. The father's esteem within the family is especially determined by the extent to which he can adequately fulfil his role, which includes proper financial support. In a highly competitive industrial world the father might not be successful due to lack of training or as the result of the high rate of unemployment (Van Zyl Slabbert, 1994:34). The father who cannot provide sufficiently in the financial needs of his family is dethroned from his position as principal provider, and his family members lose confidence in his ability as head of the family. According to Elliot (1986:97), research has found that unemployment deprives fathers of their rightful place in the family and society. They lose confidence in themselves, feel defeated and may be prone to a variety of pathologies.

Industrialization has also brought about the active participation of women (wives) in the labour force. This transformation in the traditional role of the mother had caused fathers to feel deprived of their status as breadwinners of the family. Hallinan, Klein and Glass (1990:37) maintain that the extent to which fathers have internalised their role as breadwinners cause the employment of their wives to be very negatively experienced by them. They perceive the employment of a wife to reflect support failure on the part of the father. They feel troubled about the loss of their authority and they suffer self-doubt and low self-esteem (Mlondo, 1990:71).

Mothers are often forced to return to their former employment soon after a child's birth. The inadequacy of crèches and other child-care arrangements means that a return to work is often at the cost of the child. This situation further contributes to the massive disorganisation of black family life in contemporary South Africa (Cock, Emdon & Klugman, 1986:66). Mothers are subject to considerable strain and anxiety where young children are left in the care of aged grandmothers, older children or ill-equipped and expensive child-minders.

When children have lost confidence in their parents' ability to make adequate financial provision, the relationship of trust between parent and child is marred and the education situation cannot be realised.

Urbanization is a direct result of industrialization. People from rural areas flocked to towns and cities to seek employment at the numerous factories and industries. The abnormal increase in the black population in towns and cities creates numerous socio-economical and educational problems. The contemporary black family is absorbed in the rhythm of the city. Le

Roux (ed.) (1992:84) says the essence of the modern family has its origins in the city mentality of "earn, entertain and consume". The bonds of the family, be it in a rural area or a city, are being loosened. Ndabandaba (1987:22) says the black family has been transformed from a homogenous and integrated one to a heterogenous and disintegrated one.

As a result of urbanization fathers left their families. In order to earn a living and provide financially for their families fathers moved to towns or cities to be nearer to their places of employment and had to leave their families behind. According to Sibisi (1989:152) the absence of the father from his family had an adverse effect on his role as father.

A complete family unit is the only true and ideal family, as with any other so-called family immeasurable problems will present themselves with any other so-called family. Van den Aardweg and Van den Aardweg (1988:213) identify the following problems encountered by families where the father works away from home and is absent for long periods of time:

- \* The mother has to bear the major responsibility for children, which culminates in a responsibility overload.
- \* There is a task overload with innumerable jobs, household and parental demands, and many activities which the father used to undertake.
- \* There is also emotional overload. The mother often feels isolated, has no-one with whom to share and loneliness may result.

- \* Domestic disorganisation may occur with erratic bedtimes and meal-times. There is less time to read, converse and listen to the children.
- \* Boys are more negatively affected by an absent father than girls and are in conflict with their mothers, more often.
- \* Mothers may feel inadequate and incompetent, and may struggle with self-esteem.
- \* There is little time for social relationships.
- \* Adjustment problems at school occur, demonstrated by restless, obstinate, disruptive and impulsive behaviour.
- \* The mother is often unable to participate in parent-school activities and also to oversee homework.

Homes were left without any paternal figure and the father was dethroned from his traditional position as family head, since women discovered that they could survive and care adequately for their families without the presence of a father-figure. Nxumalo (1984:64) states that urbanization impeded the black father's position as an authority figure since even his children learned that they could survive under the mother as a substitute for the father in his absence. Haralambos & Holborn (1994:475) say father have been overthrown from their traditional cognisance as the ones who could provide shelter for the family, since urban legislation gave mothers the independence to be house-owners and family heads without the fathers.

When taking up employment far from home to provide better financial support to his family, the father is away from home most of the time, and during these long periods of absence no harmonious father-child-relationship can be established, so that the father is unable to fulfil his task as primary educator of the child (Van den Aardweg and Van den Aardweg, 1988:159-160).

### 3.4.3 Population explosion

According to Hofmeyr (1994:46) South Africa's annual population growth rate of 2,1% is high compared to international standards. In numerical terms this implies that the population increased by almost a million every year. Mostert and Van Tonder (1986:60) state that two-thirds of women in their reproductive years live in black rural areas, where they are not directly in contact with the modernising influences of development which includes *inter alia* family planning programmes. The fertility levels in rural areas are therefore high, with the result that the population growth of the black population in the country remain high despite the declining fertility in urban areas. Mostert and Van Tonder (1986:60) say that people move to urban areas because of insufficient resources in rural areas, and therefore the "population explosion" from rural areas spills over to urban areas.

According to Dekker and Van Schalkwyk (eds) (1995:453) the average number of children in black families is six. Research has dictated that even at birth family size begins to exert an influence, high perinatal mortality being associated with high parity (Pringle, 1987:65). Children from large families are at a considerable disadvantage physically, educationally and in terms of social adjustment (Oppong, 1987:51).

Obviously one explanation is that when parental time, attention, and patience have to be shared, less is available for each child; this appears to be as true of psychological resources as it is in terms of the family budget (Phoenix, Woollet & Lloyd, 1991:74). Children from large families with insufficient income may also have shortcomings in regard to adequate housing, space for play, silence for homework, enough privacy and other necessary household amenities.

In larger families both parents sometimes have to work long hours to provide in the financial needs of the family and therefore have less time to spend with their children. This lack of time, coupled with a large number of children, inhibit the possibility for parents to establish a harmonious relationship with each individual child. They do not always have the time to converse and communicate on an individual basis with a large number of children (Pringle, 1987:110). They are not always able to show the necessary interest in each child's academic achievement, help them solve problems or just listen to their child. Within the large family, primary education by the parents is inadequately realised.

#### 3.4.4 Technological and scientific development

Although the advent of technology has brought about the possibilities for an individual to actualise his own potential to the optimum, it has also increased social and educational problems (Cemane, 1984:63). Scientific and technological changes had and still have a strong influence on the image displayed by the traditional group living in black society.

Modern technology decreased cultural socialisation amongst people and caused them to become isolated. As a result poor relationships prevail

amongst fellow human beings, parents and children, and an extremely complicated world has been created.

Technology is very much involved in the creation of "things, objects and inventions" which sometimes threaten to control the lives of people (Morrish, 1985:69). Ever more amenities and utilitarian objects are being created, making people more and more dependent upon man's inventions. One of the most important changes which influenced the traditional agrarian black society is the mechanisation of agricultural technology. Vast improvement in mechanical devices, breeding techniques, fertilizers and seeds changed the type of person taking up farming in a modern society. Other technological changes that had a marked influence on traditional lifestyles include transportation, communication, media, etcetera.

Whilst modernisation, technological and scientific advancement of societies are important, it is hoped that this will not lead to dehumanisation and abandonment of some of the black human values that have been central to their existence (Garforth, 1985:15). People from black society want to be in a position to compete with other races in cultural, scientific and technological advancement, but not at the expense of losing their identity as reflected in their value system. It is necessary to keep abreast with new developments in the world but still retain those values that contribute to the uniqueness of black culture (Mwamwenda, 1995:432).

#### 3.4.5 Christianisation

The religious development of the child is the development of a spiritual relationship between man and a divine power, and indicates a belief in, a

reverence for, a desire to please and also perhaps the exercise of rituals and rites (Van den Aardweg & Van den Aardweg, 1988:194). Western culture has brought the Christian religion and education into the traditional black culture. According to Van Rensburg, Landman and Bodenstein (1994:337) Christian education is founded in the Christian doctrine and religion. The Christian educator has to educate the child (as child of the Covenant) in accordance with the Order of Baptism, the Articles of Faith and the Bible (Word of God).

The Christian religion that came with the white people had an adverse impact on the traditional religion of black people and therefore also the educational role of parents. Reading and writing were important skills to be taught to the black people by the Western people in order to impart their religious dogma and disseminate their Christian religious beliefs. This resulted in experiences of conflict between their own traditional beliefs and Christian beliefs through their learning to read and write. They experience difficulty in choosing between the Christian beliefs and their traditional beliefs.

Through His teachings Christ emphasised the tenderness with which He treated women and children. Through this Christian view it was highlighted that fathers had to treat their children with respect, trust and faith. To the black father this superior authority (Christ) interfered with his authority by diminishing it, as he was no longer regarded by his literate children as the only supreme figure (Landman, Van der Merwe, Pitout, Smith & Windell, 1992:29). The status and respect that the father gained in a polygamous family setting extended to the children, who would emulate their mothers to give due respect to the status of the father. These women were in competition to win the favour of the father,



which heightened his esteem. The more wives, the higher was the father's status. However, since the adoption of Christianity this status position of the father came in jeopardy because Christianity proscribes polygyny and a man could only have one wife (Kambule, 1991:9).

Anderson and Guernsey (1985:24) say that Christianity degraded the absolute authority of the father within the black family through its over-emphasis of the authority of God the Almighty. Christianity made the biblical authority the highest order of authority there was. It furthermore stated that people must obey God rather than fellowmen. This eroded the obedience to the father by the family members. In the traditional black family the father was the most respected figure, with the hope that after his death he would achieve even more power over his living family members. He would be an ancestor, and therefore the one who would assist the family members during difficult times, deliver them from their miseries and favour them in their endeavours. The supreme respect to the father, however, vanished with the acceptance of the Christian religion with God as the Holy Father of people.

Black fathers also played a leading role during traditional religious ceremonies. During these ritual ceremonies it was the father, as head of the family and the most respected and important person, who spoke to the ancestors. The traditional Zulu prayer was made by the father to the Almighty "*umvelinqangi*", through the ancestral spirits. After the adoption of Christianity, representation in prayer was denounced and every person had the right to pray on his own. Mohanoe (1983:160-161) declares that the father's position as the superior figure during religious ceremonies was annulled. According to Christian religion the only mediator between the Almighty God and the living is Jesus Christ and not

the earthly father of the family. Man's sins can only be forgiven through the intercession of Christ.

The abstract concepts which abound in the religious sphere of Christianity are not easily understood by black people who have traditional religious experience consisting of various concrete objects housing their ancestral spirits (Nel, 1995). Black parents who grew up within the traditional religion experience difficulty in teaching their children a Christian religion that is foreign to their own experience and therefore does not arise naturally from it (Van den Aardweg and Van den Aardweg, 1988:194).

#### 3.4.6 Norm crisis

Van den Aardweg and Van den Aardweg (1988:156) define norms as the standardized ways of acting, or the expectations governing limits of variation in behaviour. Van Rensburg, Landman and Bodenstein (1994:456) say the word "norm" is used in the sense of a yardstick for measuring or assessing: therefore a criterion. A norm is deduced from the significance processed by a certain subject or object — thus from a value. Some norms are widespread, others temporary, others more permanent. Norms are culturally determined but are also universal, such as respect for human life.

As a purposeful situation the education situation is a normative one; the educative occurrence is founded on values and norms, and controlled and directed by them. The child must therefore be supported by an adult (parent) in his mastering of the adult life-world, which is normated reality. Van Rensburg and Landman (1986:385) say the life of the child is controlled and directed by a given order of value preferences as a life of voluntary obedience to certain norms of what is true and false, good and

bad, right and wrong, proper and improper, etc. As responsible adults, parents are morally independent, strive for what is commendable and reject what is reprehensible. The parents' exemplary living up to norms and definite prescribing of norms to the child are necessary to arouse the child's normatedness (Van Rensburg, Landman & Bodenstein, 1994:457).

In a rapidly changing society where norms and values have become relative, minimised and actualised, the child no longer knows exactly what is right and what is wrong — the child finds himself in a norm crisis. In urban areas interpersonal communication has become more and more substituted by the mass media. The modern methods of communication, magazines, radio, television, computers, internet, etc. may transmit conflicting norms and values that are unacceptable within the family (Cemane, 1987:50). Changes in society have also brought along changes in the traditional customs, moral attributes and behaviours practised within the traditional black culture. Dreyer (1980:27) states that social changes meant a loss of group solidarity, identity and security. Rapid changes brought about confusion, uncertainty and a new value system to internalise (Van Zyl Slabbert, 1994:73-76).

The question that arises is: How can black parents direct the child as far as norms and values are concerned, or transmit them with precision and certainty, if they themselves are uncertain about the norms and values in a changing society? This results in the child finding himself amidst a norm crisis. Mohanoe (1983:8) says that, to the black child of today, the problems of socio-cultural adjustment are worsened by the ever-changing values, disintegrating moral codes and hazily-defined goals of his society — the impact of acculturative forces and accelerated change.

In a changing society black parents have to observe the changing norms and values and conduct their lives accordingly. Only then can parents accompany the child in such a way that on the grounds of a personal decision of conscience, the child accepts norms as norms for himself.

### **3.5 PARENTING STYLES IN MODERN SOCIETY**

In traditional black society the family setting was mainly patriarchal, with the father as the dominant figure of authority. As the principal figure of authority all activities and procedures in the family were father-controlled. The latter is referred to as an authoritarian parental style. Western culture, however, brought about changes in the absolute authority of the father with the emergence of parents with a permissive or democratic parenting style. Jarvis (1983:69) says parenting styles are changing at a varying pace, which means there is constantly new knowledge and skills for the parents to acquire. As soon as changes occur in the culture of a group of people, the manner in which parents educate and discipline their children will have to be reassessed and rephrased. It is therefore essential to explore the different parenting styles in modern society against the background of a traditional black family system in terms of which roles, interactions, objectives and values are defined.

Gouws and Kruger (1994:111), Le Roux (ed.) (1992:44) and Vos (1991:124) distinguish between authoritarian, permissive and democratic parents.

#### **3.5.1 Authoritarian parenting style**

According to Margow and Oxtoby (1987:8) the authoritarian parent is the one which is in control and who decides on all activities and procedures.

He expects total obedience from the child and controls and dominates his behaviour and attitude dictatorially. Preordained limits have to be adhered to unquestioningly and with blind obedience. Dialogue about rules and principles is a rare occurrence and the child is hardly ever given the opportunity to state his own views. There is a considerable psychological distance between an authoritarian parent and the child and limited intensive communication takes place (Hlatshwayo, 1992:47).

The authoritarian parental style entails a cold, dominant educational atmosphere. The parent is intolerant and in many aspects makes high demands on the child. The child who fails to meet these demands is harshly dealt with (Vos, 1991:125). Children who have been intolerantly reared become passive people without much initiative — continual correction has smothered the child's initiative. He has learned that if you do nothing you cannot make a mistake. Authoritarian parents are lacking in praise and criticism and demonstrate aloofness. Such parents tend to shape, control and evaluate the child's behaviour and attitudes in accordance with absolute standards (Angenent, 1985:106; Pretorius, 1986:54). Rigid discipline and a strict policy of punishment characterise this kind of upbringing, which is of hierarchial responsibility is madenature. If children revolt against parents' authority or question it in any way, obedience is exacted from them by punishment. Corporal punishment plays a dominant role (Van Wyk, 1983:45).

Steyn, Van Wyk and Le Roux (1989:338) assert that children from authoritarian families generally manifest one of the following two behavioural patterns:

- \* They are often troubled by feelings of inadequacy, inferiority and shame. Creativity and effective problem-solving behaviour patterns are absent in these children because they were never given the opportunity to take risks independently and solve problems. Their relationship patterns are generally characterised by an immature dependency on other people. They are hesitant to take responsibility and do not accept challenges unless they are assured of success beforehand.
- \* They rebel against their parents' strong authority, especially during adolescence. They become defiant, negative and aggressive, and rebel against all forms of authority. Serious clashes usually occur and they are in conflict with their parents.

Dornbusch (1987:1 245) says that children who grow up in an authoritarian household tend to be moody, unhappy, retiring, uninterested, inhibited and irritable. They are less self-reliant, creative, intellectually curious, mature in moral judgement and flexible than children who are exposed to other parenting styles. These children are usually shy, lacking in self-confidence and have a negative opinion of the parents, with the result that they may gradually become increasingly rebellious towards their parents' authoritarian parenting, expressing their resentment in negative, provocative and challenging behaviour that may culminate in serious conflict.

### 3.5.2 Permissive parenting style

Gouws and Kruger (1994:112) say parents who resort to a permissive parenting style are usually exceedingly tolerant, non-controlling and non-

threatening towards their children. Van den Aardweg and Van den Aardweg (1988:27) state that permissive parents take a passive role and give complete freedom for group and individual decisions relating to group procedure and participating. The parent makes it known that he is available when required but takes little initiative. He uses little punishment and tends to accept the child with all his impulses, desires, drives, actions and immature behaviour. Few demands regarding responsibility are made and the child is left to regulate his own activities.

Permissive parents rarely make demands or impose restraints on the child but grant him a considerable degree of freedom. Virtually no limits are set to the child (Pretorius, 1986:132). Children with permissive parents often feel vulnerable. They are not ready and mature enough to use their unlimited freedom wisely, with the result that they develop a sense of uncertainty and insecurity. They are often inclined to be impulsive and to display a lack of self-reliance and self-control. They also seem to be selfish and lacking in a sense of social responsibility and appreciation for what parents or other people do for them. If things do not go their way, they tend to become demanding and impatient and are quick to reproach their parents for their uninvolvedness and failure to provide guidance (Steyn, Van Wyk & Le Roux, 1989:338; Vos, 1991:19).

As a result of inadequate self-actualization children from permissive parents are very seldom achievers because from a young age very little was demanded or expected of them.

### 3.5.3 Democratic parenting style

The democratic parent is also called the *accepting* and *understanding* parent because he accepts the child as he is, and realises the value of

democratic communication with the child. The parent regards the child as his equal, has a companionable attitude and takes the child's wishes and desires into account (Margow and Oxtoby, 1987:20).

Gouws and Kruger (1994:113) state that democratic parents set clear limits and lay down categorical rules, but they are prepared to discuss these and the reasons for imposing them with their children. They set a premium on autonomous and disciplined behaviour, yet they are accepting, flexible and understanding. Communication is encouraged, they try to see the child's point and listen to reasonable requests, and they are prepared to negotiate to some extent. Discipline mainly rests on reasoning and assisting the child to see why certain behaviour is acceptable and other behaviour unacceptable. These parents are sensitive to their children's emotional needs and try to understand their heartache, anger or disappointments before they announce judgement and mete out punishment.

Janssens, Gerris and Janssen (1990:27) say that, in the democratic family, the child also has a say in family matters. Parents allow children to participate in matters concerning the family and verbal give-and-take is encouraged. Characteristic of the democratic parent is his inductive disciplinary behaviour. The parent avoids a direct conflict of interest with the child in trying to make the child see the sense for his reasoning by explanation and discussion, by giving reasons for the desired behaviour, and by pointing out the consequences of unacceptable behaviour.

Children from democratic parents have been found to meet independent behavioural expectations and are socially responsible and independent (Angenent, 1985:104). They are capable of stating their views with the



necessary freedom because they are sure their parents will treat them with the necessary respect and esteem. They communicate easily and with openness and adjust well to diverse situations. According to Thom (Gouws & Kruger, 1994:113) it appears that parents who are democratic in their parenting style promote responsible and independent behaviour by:

- \* giving the child the opportunity to be independent whilst maintaining communication with, interest in and adequate control over him;
- \* being suitable models for the child to identify himself with because the relationship is based on mutual respect and love; and
- \* being models of reasonable independence or independence within certain limits (i.e. autonomy within a democratic setting).

It seems that parenting styles have a marked influence on the becoming of the child and can hamper or enhance the child's development of independence and self-reliance as an adult. Important, however, is to remember that parents' behaviour subsumes a combination of different parenting styles.

### **3.6 SUMMARY**

People from Europe came to South Africa and imbued the indigenous black peoples with their Western culture. Their customs, institutions, ideas and observances permeated the traditional life of the black people. Although the intermingling with the people of a Western culture and black

people was prohibited in terms of matrimony, the traditional black societies failed to maintain their authenticity in terms of their traditional social and family lifestyle.

Contact with the Western culture and institutions has exposed the black society to changes which no society can resist. The rapid rhythm of change has affected blacks in a number of ways, namely scientifically and technologically and in methods of communication, the mass media, law and education. All these changes have had a marked impact on the educational responsibility of the parents in the traditional black family.

The agrarian lifestyle of the black family changed to an industrialised lifestyle as a result of industrialization, scientific and technological development, urbanization and politicisation. The transformation has had marked and sometimes adverse effects on the black parents' educational responsibility. The pre-figurative culture, where children learn from their parents and elders, changed to a post-figurative culture where adults (educators) teach children with the aid of textbooks. This resulted in the annihilation of the traditional education role of the members of the traditional extended black family.

In the following chapter attention will be given to the educational responsibility of parents.

## **CHAPTER 4**

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## **CHAPTER 4**

### **EDUCATIONAL RESPONSIBILITY OF PARENTS**

#### **4.1 INTRODUCTION**

Parents should have no uncertainties as to their educational responsibility as parents. According to Dekker and Lemmer (1993:161) parents, as the child's primary educators, are responsible for adequate education at home which serves as a basis for school education. Parents should be fully aware of the role, purpose and task, as well as the possibilities and limitations of their activities as regards the education of their children. The purpose of the child's education is not only adequate support and guidance towards adulthood, but also optimal realisation of the child's unique potential (Landman, Bodenstein, Van der Merwe, Smith & Windell, 1989:22).

The child's welfare (physical, emotional, intellectual, volitional and spiritual) must be high priorities in his parents' lives. Parents must be fully aware that their child has to be guided, protected, and safeguarded in a responsible manner (Du Plooy & Kilian, 1985:13). His potential and limitations have to be taken into consideration on all his niveaux of becoming. Pringle (1987:40) is of the opinion that the limitations of a child impose a greater responsibility on his parents. They have to consider the extent to which the child's limitations require special attention without being detrimental to other children in the family.

Parents assume responsibility for a child's existence from conception until the time when he gradually becomes less dependent on them and

simultaneously he assumes ever greater responsibility for his own life as an individual, that is, to live his own life though his parents still accept final responsibility (accountability) for what he says and does (Du Plooy & Kilian, 1985:14). In this chapter responsible parenthood will be discussed with reference to the different roles fathers and mothers play in the education of the child and the importance of the parent-child relationship.

## 4.2 PARENTHOOD

When a child is born from the biological union of a married couple, guided by the ethical (love), or when a child is adopted, the traditional family comes into being (Van Schalkwyk, 1990:147). The complete family consists of parents (father and mother) and a child or children. Parenthood comes into existence when a child is born or adopted into a family and the parents accept the responsibility for the adequate upbringing of the child.

No fixed pattern, formula or method can be prescribed to parents in regard to their educational responsibilities as parents. However, according to Pringle (1987:159), Du Plooy and Kilian (1985:13-17) and Packard (Le Roux (ed.), 1992:110-112) the following can be considered as skills needed by parents in the responsible guiding of the child towards optimal self-actualization:

- \* Parents must clearly show that they accept the task of bringing up a child with loving support and acceptance. Such parents demonstrate a relationship of warm, emotional closeness to the child and also show emotional involvement. This allows the child to experience security, trust and self-esteem.

- \* Responsible parents frequently communicate with the child. Frequent and efficient communication stimulates the child's intellectual development, acquisition of language and communication skills and enriches the child's educational milieu.
- \* Parents are the most important persons in the child's life and have the greatest influence on the development of a child's self-image. Parents who give credit for a child's positive qualities, listen to the child actively, show interest in him and have high expectations of and respect for him, help the child to develop a positive self-esteem.

#### 4.2.1 Responsible parenthood

The word "parenthood" is synonymous with the acceptance of responsibility for the procreation and rearing of one's child. Parenthood is loving obedience to God and the voluntary acceptance of responsibility towards a being whom God has brought into the life of man. Parenthood is a task of love in thankfulness for a kind deed of God - it is the fulfilment of a task and an answering to a call from eternity (Urbani, 1982:42-43).

The family situation is one in which parents and children encounter one another. The parents are the adults who must accompany their children to adulthood. Parents educate their children so that they can become fully-fledged members of their society. Education or parenthood implies specific demands made of parents. The first demand is that the parents themselves should be proper adults and must be aware of the requirements of adulthood (Munnik & Swanepoel, 1990:3).

Pringle (1987:37) describes the family as a typically normative, ethical or loving community united by mutual ties of solidarity, unity being the hallmark of the normal family. Members are bound by ties of blood in the most intimate way and, in a happy home, there is a feeling of interdependence and intimate solidarity. The members of the family enjoy one another's company, differ lovingly and live in harmony because, on the whole, they share the same view of life and the world.

According to Grobler and Möller (1991:134) education in the home is education in a community in microcosm on account of the:

- \* intimate unity and solidarity;
- \* sovereignty in its own sphere;
- \* shaped view of life and reality;
- \* distinctive norms; and
- \* distinctive values.

Munnik and Swanepoel (1990:5-7) contend that education is possible because of the mutual ties of:

- \* love (community of love);
- \* blood (blood relationship);
- \* dependence; and
- \* intimate solidarity.

As a result of education members of the family are able to (Grobler & Möller, 1991:134):

- \* enjoy one another's company;
- \* differ lovingly;



- \* live in harmony; and
- \* preserve unity among themselves.

A child is a human being, a person. He is born weak, unable to help himself, but he has a great deal of potential for maturity. To mature in a specific culture, the child needs to be educated (Vrey, 1990:11). In its purest and most original form education is characterized through the mother's intimate involvement with her child. The mother gives birth to the child and creates security for him by establishing for him an intimate and safe space at home. Education at home, according to Griessel, Louw and Swart (1993:8), constitutes the primary educative milieu (environment). The safe space at home becomes the springboard for the child in his exploration of reality surrounding him. Because of an intuitive feeling for the child's need - a need based on the fact that the child knows and acknowledges his dependence on an adult who calls upon him to realise himself - the mother gives herself unconditionally (Vrey, 1990:22-24).

A child needs a mother as well as a father to provide him with enough self-confidence to lead him to extend the horizons of his life-world and simultaneously to accept his task as a co-designer of a world of human coexistence. Practising a particular occupation, the father leaves the intimate atmosphere of home every day to earn a living in the outside world, and the child experiences this world as alien and threatening. In this way the father provides for the livelihood of his family, and to the child he becomes the trusted symbol constituting a bridge between the known (home) and the unknown (world of adults). Thus he not only represents the unknown living space, but he also provides the child with a glimpse of the future (Kruger (ed.), 1992:56; Griessel, Louw & Swart, 1993:8-9).

#### 4.2.2 Parenthood embraces changed attitudes

Parenthood implies in all circumstances changed attitudes among the members of the family concerned, and more particularly the parents. Even before the birth of the baby, the attitude of the mother changes when she experiences it as a reality. After the baby's birth her attitude changes to one of gratefulness and she welcomes this unique little being as a new member of the family (Vrey, 1990:95-96).

To the father the baby only becomes a reality when it is physically in the world. After the birth the father is grateful that everything has gone well and he experiences an overwhelming feeling of responsibility towards mother and child (Le Roux (ed.), 1992:55). When it is a first child the addition of a third person to the family where initially there were only two persons dependent on each other, requires a change of attitude. The parents realise that now they are not living for each other alone, but that they have to and want to live for the baby as well (Honig (ed.), 1990:37-38).

Parenthood implies a whole series of attitudes, actions and inclinations that have to be acquired (Phoenix, Woollett & Lloyd, 1991:88). The arrival of a child brings about a change in the every-day family routine and family budget.

#### 4.2.3 Parenthood implies child-rearing

The family is regarded as the primary environment for rearing the child (Kruger (ed.), 1992:54). The parent who follows the Calvinistic Christian philosophy, 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 (parent) concentrates on the educand (child) 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 to fulfil his vocation as a responsible person (i.e. to love his God with all his heart, soul and mind and all his strength and to love his neighbour as himself) (Grobler & Möller, 1991:134-135).

Child-rearing in its true form must therefore answer to specific norms. The parents' task in rearing his child includes the following (Urbani, 1982:44; Munnik & Swanepoel, 1990:5-7):

- \* to win the child's confidence;
- \* to show faith in his child;
- \* to show that he accepts his child;
- \* to show an interest in his child, that he cares for him and is sympathetic towards him;
- \* to make his child feel safe and secure;
- \* to build up a stable, effective 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);  
and
- \* to set norms and values for his child.

#### 4.2.4 Challenges of parenthood

Parents remain the primary influence on the child's cognitive, conative, social, affective, aesthetic, moral, religious and physical development

towards realization of the goal of becoming, which is adulthood (Van den Aardweg & Van den Aardweg, 1988:60). The paramount challenge of parenthood is to adequately provide in the needs of the child. The child's need for love, acceptance, security, belonging, confidence, discipline, new experiences, praise and recognition and responsibility have to be met by parents to ensure optimal becoming (Pringle, 1987:148-151).

Cicirelli (1992:54-58) maintains that in modern society parenthood becomes more challenging because of the following reasons:

- \* Parents are required to master attitudes and techniques that differ considerably from the ones they learned from their parents.
- \* Today parents rear their children in a pluralist society, characterised by diverse and conflicting values. Often alien values which they have to observe and conduct their lives accordingly in order to guide the child effectively.
- \* Parents have to compete with several other factors that may influence the child, for example the school, church, peers, television, movies and books.
- \* Experts in child-rearing (education) disagree among themselves which aggravates the confusion of parents.

From the first moments of the child's existence in the world, he announces that he is someone who will take part in the life-world, a participation 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 this means that he is busy changing. This becoming involves a progressive and continuous movement in the direction of the life-world of the adult (Griessel, Louw & Swart, 1993:4-5). Becoming, as the necessary change which 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 (change). 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 an adult implies the necessity for education.

#### **4.3 PARENTAL ROLES**

Parenting and the parental role involve many different factors and processes. The child needs a responsible adult to care for him, protect him and introduce him into the rules of the group or society in which he lives. Although parental roles may vary from society to society, parents need to be (Campion, 1985:71):

- \* adequate facilitators of the child's intellectual and social development;
- \* reasonably secure in the adult role and in their separate sexual identities;

- \* able to offer their child a reasonably realistic view of the world, which therefore implies that their communications with their children need to be clear, unambiguous and consistent; and
- \* able to withstand the emotional pressures associated with child-rearing i.e. to set sensible limits and to accept the child's occasional angry response.

#### 4.3.1 The role of the father

The father's part in fostering the child's becoming is primarily a two-fold one. Firstly, as breadwinner and principal disciplinarian as head of the family it provides the child with security. Secondly it provides the child with an adult model so that he can identify with a member of his own sex, if a boy, and also learn at first-hand about the behaviour and attitudes of the opposite sex, if a girl (Pringle, 1987:61). According to Le Roux (ed.) (1992:61) the responsibility the father has in the family can be considered with respect to his position as:

- \* head of the family;
- \* breadwinner; and
- \* guarantor of security.

##### (1) Head of the family

The story of creation in the Old Testament states that man (Adam) was created first and then woman (Eve) as a companion for him. This is supported in Genesis, 2:18-23 which reads as follows: "It is not good for the man to live alone. I will make a suitable companion to help him", and

in the New Testament (Ephesians 5:23) where it is stated : ".... for a husband is the head of his wife ...." Traditionally the above chronology of creation is interpreted to mean that the man is considered the highest authority in the family, but that his wife should assist him as far as possible.

To see the father as head of the family could also be attributed to the man's physical dominance over the woman. He can perform certain physical tasks which the mother and children cannot do. His masculinity, strength, size and deep voices are some of the characteristics which command authority to the extent that he is respected within the family set-up. As an adult the father has at his disposal knowledge, skills and experience of the broader society which the child still has to acquire.

The father, as head of the family, designates himself as the protector of the interests of his wife and children (Campion, 1985:42-43). He establishes the sphere of security which enfolds his wife and children, and by so doing assures the stable and harmonious existence of the family. Even if their father is not physically present the children know that he has their interests at heart and cares for their well-being (Campion, 1985:185).

The role of the father in modern society is certainly not the same indisputable and sole ruler of the traditional patriarchal family of earlier times (Prinsloo & Beckman, 1995:59). The patriarchal family set-up is increasingly being replaced by a type of partnership in which the children, and especially the mother, are often consulted. Pringle (1987:62) refers to the democratic family as one where each member of the family takes an active part in all matters concerning the family. But although the

contemporary father in a democratic family setting enforces his control over family members with "lesser" authority, he still remains the identifiable head of the family. He is expected to have more power and control as the leading member of the family (Circirelli, 1992:32-33; Thembela, 1995:1-4).

The extent to which the father functions as the responsible head of the family is largely co-determined by his self-esteem as father and the extent to which he succeeds in providing for the physical and security needs of the family (Verster, Theron & Van Zyl, 1989:134). This has a direct bearing on his capability of pursuing a career and being an adequate breadwinner for the family.

## (2) Breadwinner

Even though the mother may be pursuing a career outside the home she still remains the wife whose duty and first priority it is to be a homemaker. The financial provision of the family is considered to be one of the main responsibilities of the father (Oppong, 1987:104). The father's position in society is generally determined more by his position and success in the professional world than by his success as a father at home. Prinsloo and Beckman (1995:48) maintain that the degree to which a father feeds, clothes and provides in his family's financial needs determines his success as a father in the eyes of the community.

The career that the father pursues determines the social and economic position of the family. His earnings determine the nature and form of his children's recreation, their hobbies, participation in sport, cultural activities and extra-mural activities such as music, art, ballet, etcetera (Prinsloo & Beckman, 1995:59). The residential area and house the



family can afford are also determined by the income of the father.

The child who experiences financial and emotional security, realises that the father is concerned about the family's well-being and that he has everyone's interest at heart (Oppong, 1987:170). The child also realises that his father must often be away from home to enable him to care adequately for his family. The providing father still communicates his symbolic presence and commands his family's respect (Campion, 1985:68). However, being excessively occupied with material things can divert the father's attention and also that of the family from certain lasting values in life such as gratitude for blessings, generosity, benevolence towards fellow men, etcetera. It can also hinder the father in the fulfilment of his educational responsibilities (Oppong, 1987:175).

By virtue of his career as the breadwinner the father is the main agent of social control in his family because he is in the strategic position to make decisions which directly affect his family through his involvement in his profession. He is the one who is acquainted with society and the prevailing social, economic and political climate. This enables him to expose his family to the beneficial outside influences and to protect them against whatever is harmful and unacceptable (Campion, 1985:70).

### (3) Guarantor of security

Le Roux (ed.) (1992:61) maintains that the father's responsibility entails more than merely providing for the family's financial needs. He is expected to guarantee the family's needs in other areas too. In comparison to the mother, whose main function is to care for the family, the father's main responsibility is to protect the family. This applies to the physical, psychological and spiritual needs of the family.

Because of the father's physical size, greater physical power and especially his expansive nature, the father is expected, if needs be, to protect his wife and children with his life and property (Phoenix, Woollett & Lloyd, 1991:91). Although this was often the case in earlier times and during times of war, even in modern society the father is also prepared, or rather considers himself duty-bound, to guarantee the safety of his family. Baldwin (1988:18) states that the father plays an important role during a woman's pregnancy and the birth of a child. Van den Aardweg and Van den Aardweg (1988:90) say that today we see the "new father" who is even present at the birth to comfort the mother and to welcome his child into the world. The father is available to guarantee their safety. He is also the guarantor and protector of the intimate relationship between mother and child.

In a changing society, characterised by multiplicity and relative norms and values, the father also has a duty to protect his family's mental health and spiritual well-being. The responsible father will ensure that no strange dogmas or ideologies infiltrate his home and affect the spiritual values of his family (Pringle, 1987:147).

#### 4.3.2 The role of the mother

Despite the changing role of fathers today, the primary responsibility for the children still remains with the mother in our society, whether she stays at home or works outside the home (Baldwin, 1988:130). From childhood on, the daughter's upbringing usually focuses on her future role as mother. The role the mother fulfils in the life of her child can be seen as the guarantor of safety and first educator.

(1) Guarantor of safety

Du Toit and Kruger (1994:14) maintain that from the very beginning the child is imbued with the feeling of safety (security) that is indispensable for his existence as it is provided by the protecting influence of his home and family. Vrey (1990:22) states that, for the infant, this security exists in the intimate relationship with his mother, by means of which he acquires his first knowledge of reality. Van den Aardweg and Van den Aardweg (1988:200) say that the very fact that a child is accepted and cared for by the mother is a reassuring experience, a safe experience, in a strange, changing world. For his adequate becoming the child requires a relationship of trust, understanding and authority. The mother is important as a person who can arouse the child's possibilities for forming confident relationships with other people and things (Phoenix, Woollett & Lloyd, (1991:49). The cherishing care of the mother creates an environment in which the child feels at home. In the presence of the mother the child is safeguarded and from this place of safety he can venture out and explore the world under the watchful eye of the mother. From this space of safety the larger world becomes accessible to the child (Honig (ed.), 1990:1-3). The mother is the ever-present, the security and certainty of human relationships, the protection from danger and the restfulness of tranquil existence. Vos (1991:98) says: "Mother-love can be taken for granted. It serves best for cuts and bruises and falls on slippery floors. Mother-love is sheltering arms". Du Plooy, Griessel and Oberholzer (1992:89) also point out the indispensability of mother-love and child-love. It is the mother who makes anxiety, chaos and threats harmless.

(2) Child's first educator

Man cannot acquire knowledge of the world except through concrete human relationships. For the child this progress starts with the aid of a single loved person, and the mother is, as a rule, the first educator who creates a sphere of security which eventually invites the child to venture out into the world (Du Plooy, Griessel & Oberholzer, 1992:89). The mother is the first embodiment of the world to the child. Vrey (1990:22) sees a harmonious mother-child relationship as a prerequisite for sound relationships with the world of things. This relationship is both cognitive and affective. Child and mother get to know each other and the relationship is characterised as pleasant or unpleasant, affection, care, feeding or the neglect thereof. As the child grows the activities composing his relationship with his mother are experienced as acceptance or rejection (Asher & Coie, 1990:4).

One of the primary tasks of the mother as first educator is to provide the child with impressions of the world that are appropriate for the child to copy (Baldwin, 1988:16). This means guarding and protecting the child from sensory overload in a world unknown to him. The child should be surrounded with experiences that teach him about the world in a gentle way by letting him do things directly himself and later act them out in play (Behr, Cherian, Mwamwenda, Ndaba & Ramphal, 1988:124-125). Through his first educators the child learns whether or not his initial love and trust in the world was well-founded.

At first, only one person is the principal recipient of the child's trust, so the trusted space is at the outset limited to the immediate proximity of this trusted person, namely mother. Through the mother he learns to

repose trust in the father, other family members and the people outside the family (Campion, 1985:41).

#### **4.4 PARENT-CHILD RELATIONSHIP**

The relationship between parent and child is unique in the sense that it is based on parental love and care, acceptance, trust, understanding and most important, ties of blood. Van den Aardweg and Van den Aardweg (1988:193) say the bond formed in the parent-child relationship is both cognitive and affective. Parent and child get to know each other and the nature of the relationship is affective in quality - love, care, trust, respect, acceptance, security, rejection, concern and interest. The relationship is also cognitive in quality concerning perception, memory, differentiation, understanding and knowledge.

The parent-child relationship affects physical growth, personality and intellectual development of the child (Prinsloo & Beckmann, 1995:50). The way the child develops a sense of competence and self-worth is related to the way in which he or she is treated and evaluated in the family. To the child the knowledge of loving and being loved is vital. This means that a healthy parent-child relationship is founded in love (Gouws & Kruger, 1994:12). Parents as primary educators display their love for their child by making it constantly recognisable as acceptance, affection, rapport and self-sacrifice. For the child love is the purest and most selfless expression of humaneness. Baldwin (1988:3) says that children who do not receive love and respect from parents experience the world as harsh and unforgiving, with the result that they display resentment against anything and everything from an early age. Vrey (1990:174) states that children who can rely on parental love feel freer

to take risks, to explore, find themselves, toy out their abilities, develop decision-making powers and openly compare alternatives. They feel free to make the inevitable mistakes without fearing that these will mean total rejection by their parents. A child who does not receive love and good care from parents is not likely to have the necessary respect for them and may well extend this perception of adults to all other people of authority in his life, including his teachers and school itself (Mwamwenda, 1995:312).

#### 4.4.1 An intimate relationship between parent and child

The associative relationship between the parent and the child forms the pre-formed field for the educational relationship. Therefore, it should always be possible for an intimate relationship to emerge from the parent-child relationship (Du Plooy, Griessel & Oberholzer, 1987:94). According to Le Roux (ed.) (1992:62) the following are prerequisites for an intimate parent-child relationship:

##### (1) Mutual dependence

From the time of birth the child is completely dependent on his parents (Nel & Urbani, 1990:31). They are responsible for his having come into the world and they must accept the responsibility for his becoming. The child is human and as such a person who is endowed with the same dignity as an adult. The child is born helpless, unable to help himself, but he has a great deal of potential abilities for reaching adulthood (Vrey, 1990:11). In order to actualise his potential of becoming an adult the child is dependent on adults as educators to educate, help and support him in his progress towards adulthood.

However, the parents are also to a certain extent dependent on their child (Pringle, 1987:21). Parents, father and mother alike, often experience the justification and confirmation of their own existence in the "bringing into the world" of a child of their own. During the child's growing up and becoming an adult the parents often experience fulfilment, meaning, and a sense of purpose in their own lives (Le Roux (ed.), 1992:62).

## (2) Communication

Van den Aardweg and Van den Aardweg, (1988:45) define communication as the sharing, verbally and non-verbally of experiences, happenings, knowledge, opinions and ideas. In communication the adult and the child are in a specific relation to each other. The adult (leader) and the child (being led) are concerned existentially with each other and communication is effected. Yeats (1991:10) describes communication as:

- \* a process of making known, imparting, transmitting, transacting an interchange of thought and ideas;
- \* a system of sending and receiving messages;
- \* the making of a connection; and
- \* a channel or conduit for information.

The vehicle through which the pedagogic relationship is strongly manifested and unfolded on a basis of talking-to-each-other, is the inter-human communication between the parent (educator) and child (educand). Le Roux (ed.) (1992:64) says that, through authentic communication, the "I" and "You" meet each other, so that a true "We"-relationship emerges. The atmosphere in which communication takes place should be unaffected, open-minded, spontaneous, and trusting. In such an

atmosphere each party can relax and be spontaneous, without constantly having to "weigh" what he is thinking, saying or doing, or without wondering what the other party is thinking of, or saying and doing to him.

### (3) Co-existence

The term co-existence refers to a person's existence with others in the world. Coexistential involvement will therefore form the basis of the intimate relationship between parent and child. (Van Rensburg, Landman & Bodenstein, 1994:339). People have an important place and part in the lives of other people, especially as regards the mutual existential corrective.

As the homemaker the mother plays an important role in determining the climate of coexistence in an educational relationship in the home (Pringle, 1987:59). However, the father can also play a decisive role in the coexistence between parents and children. The father's career determines the socio-economic status of the family, how often they must move, re-settle and adjust once more to new surroundings and new friends. However, such a situation need not necessarily be detrimental to the relationship if the father is home regularly and is available for his wife and children (Baldwin, 1988:18). Material possessions can also enhance the family's coexistence if they experience their relocation as a betterment on the previous one and that their status and prestige have improved.

### (4) Acceptance

Acceptance is an essence by which the relationship of trust between parent and child is co-instituted (Van Rensburg, Landman & Bodenstein,



1994:304). Acceptance is not primarily a consciously or rationally planned act but the favourable, willing reception of a person as he is. The parent encounters the child lovingly on the basis of a natural, spontaneous affection. Vos (1994:109) says that parents accept with humility that it is their task to take the child as non-adult by the hand and to guide him so that he can accept his own becoming towards adulthood as a task. The child accepts the guidance of his parents because of his need for help and his own desire to become someone.

Van den Aardweg and Van den Aardweg (1988:7-8) confirm the importance of mutual acceptance as one of the characteristics of the pedagogical situation. If acceptance between parent and child is absent, minimal or inadequate, the parent (educator) will be unable to assist the child on his way to adulthood. If the child does not experience acceptance he will feel rejected and be hindered or prevented from reaching responsible adulthood.

#### 4.4.2 Educational relationship between parent and child

The education relationship can be defined as a relationship between the educator and one or more educands formed with the specific aim of educating the child or children (Nel & Urbani 1990:11). 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).

In the pedagogic situation, according to Landman (Du Plooy & Kilian, 1990:66), the educator (parent) and the educand (child) are related in a special way. They become involved in education relationships, which are:

- \* Pedagogic relationship of trust.
- \* Pedagogic relationship of understanding.
- \* Pedagogic relationship of authority.

These pedagogic relationship structures are fundamental-pedagogic structures. If they are not realised, no genuine education (pedagogic) situation will be realised, and education cannot be fully actualised.

(1) Relationship of trust

To become an adult, a child must learn to explore his life-world and come to know it. If the child does not feel secure, he will be reluctant to venture into the unknown and his learning will cease to progress adequately. This confidence and security are experienced by the child when the adult accepts the child as he is, and the child trusts and accepts the adult as a guide to and an image of his own future. This resulting sense of confidence and security promotes the child's readiness and willingness to explore and to learn (Du Toit & Kruger, 1991:11).

From the above, it is evident that the relationship of trust is significantly pathic/affective in nature. It is primarily within this relationship that the trusted adult accompanies the trusting child and provides emotional support. The quality of the relationship of trust, or affective guidance, is directly related to the quality of the child's learning (Sonnekus, 1985:51; Vrey, 1990:24).

Whatever the educator and the educand accomplish during their pedagogic encounter, there is a specific goal, namely that the events are aimed towards a future about which the educand is still uncertain. He

searches for certainty. His human form of existence is a venturing out to the future. Because this is inevitable, he has to depend on the support of the adult to do so. Since his future actually represents a greater existential venturing than in the present, he needs someone he can trust. In this way he will gain a foothold or 'anchorage' in life, today, tomorrow and in the days to follow. He wants to be certain that life (with his educator) is meaningful, and that his participation in life and in reality is not without significance. He hankers after safety and security and once he has acquired this, he experiences emotional security (Du Plooy, Griessel & Oberholzer, 1992:95).

A trusting sphere in which the child and the educator (parent) 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 mutual involvement of the educator and the child is indicated in the adult's accosting of the child as a "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 coexistential 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.

According to Kruger (ed.) (1992:54) the child should not be viewed in a cold and unsympathetic manner. He should be lovingly accepted by the adult as a fellow human being. Since one is concerned here with the mutual involvement of adult and child, it is also of great importance for the child to trust the adult. The child's trust in the adult is shown by 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 and meaningful involvement of adult and child. In actually calling to the child, the adult exhibits his trust in the child. In other words, the adult shows his trust in the child to lead a life which is worthy of being human. In his being together with the child in trust, the adult is presently related to the child in the pedagogic situation on account of his faith in the child's potential to become that which he ought to be through increasing humanisation.

The key to the understanding of trust is faith. One can only trust a person if one has complete faith in him. Faith always configures within a relationship. Faith is lasting, firm and consistent. To the one who has faith it encompasses the sensible, the valuable and the truth. It is dynamic and is a fulfilment of the demands emanating from what the person who has faith views as the "good order". It ensures security, consistency and safety to the person who trusts. Pedagogic trust manifests numerous dimensions. The educator must have faith that the child is educable within the society. He must also have trust in the social order within which he educates. If his faith in any of the two (spheres) is inconsistent or fluctuates, then the pedagogic situation will be weakened, especially because the child's faith in the educator (parent) depends on the educator's trustworthiness (Griessel, Louw & Swart, 1993:53-54).

A child has expectations of "his world" which, although still very much founded in the present situation, are also to a great extent future directed. A well-educated small child has a diffused, still naive but explicit faith in his educator. His orientatedness is equally undifferentiated and unrefined.

As the child grows older and his psychic life develops within the pedagogic situation, his orientatedness becomes more differentiated and refined (Nel & Urbani, 1990:76). There is enough evidence to prove that the psychic life of a pedagogically neglected child (abused child) develops inadequately and that his orientatedness remains relatively undifferentiated and unrefined (Van Niekerk, 1987:11). The crucial point of the problem is the under-development of the feelings which are not only weakened, but are mainly directed at satisfaction on the sensory level.

## (2) Relationship of understanding

The child desires to be someone and also needs to and wants to know and understand. In order to adequately actualise this cognitive directedness (intentionality), the child relies on the accompaniment or guidance of a trustworthy as well as understanding adult. This accompaniment of the child by the adult towards increasing knowledge and understanding requires that the educator generally understands not only the nature of children and the role of education in their becoming, but also the uniqueness and particularity of this child in his actuality and potentiality. This understanding should also reflect a respect for the dignity of the individual child (Grobler & Möller, 1991:42-43). The child's acceptance of such accompaniment emanates from his belief and trust in the adult as someone who offers advice and knowledge worth following. This implies that the child regards the adult as someone who understands him well and is always ready to be there for his benefit. Because the child wants to be grown up, he has a perceptive understanding that he is directed towards adulthood. In this way the child's willingness is impelled to explore and learn to understand the life-world as learning content (Nel 1988:57-58).

Although, basically speaking, this relationship may revolve around unequal interpersonal understanding between the adult and the child, it also embraces understanding of certain aspects of the life-world. This means that the relationship of understanding implies a relationship of exploration within the pedagogic situation (Van Niekerk, 1987:46). It becomes the duty of the parent to support the child in this exploration towards a knowledge of the life-world as learning content. This aspect of the relationship gains prominence when one takes a didactic-pedagogic or teaching perspective on educating. Obviously, the pedagogic relationship of understanding has a profound cognitive quality. Thus the primary purpose of this modality is the adult's ability to assist and guide the child to self-actualization of his cognitive potentialities (i.e. cognitive modes of learning) with regard to the content presented to the child by the adult (Du Plooy, Griessel & Oberholzer, 1992:98-99).

The relationship of knowing is a condition for creating and maintaining the education relation. An adequate pedagogic relationship of understanding depends on the extent of the mutual knowledge and understanding between the educator (parent) and the educand (child). In learning to know the child well, the educator has to acquaint himself well with the educand's capacity of being educable, and who the educand is. The educand also has to learn to know the educator and his expectations of him. On the strength of their mutual knowledge, they both establish the education relationship which either of them can initiate (Landman *et al.*, 1992:113-114). The importance of the relationship of knowing within the education situation is that it is characterised by trust. The educator endeavours to teach the educand that each one of his actions (as self-becoming action) in accordance with behavioural expectations (i.e. as educative events aimed at influencing and improving) represents a

breakthrough of his situatedness in the education situation. They also mark an extension of the horizons of his life-world. Because of the invaluable help, support and guidance of the familiar educator, the educand acts with great discretion after making responsible decisions befitting the norms of adulthood. His action is essentially the design of a significant world as 'home' for him (Du Plooy, Griessel & Oberholzer, 1992:98-100).

To begin with, the child does not understand himself, because the horizons of the situation in which he finds himself are still diffused. It is for this reason that the adult must continuously explicate the as yet unknown reality to the adult-in-the-making. However, in explaining reality to the child, the adult should simultaneously call on the child to participate, to enable the child himself to start giving personal meaning to reality in order to get to know himself. The child on his own cannot get to know himself or life reality without the expert guidance of the educator who helps to show him the way. Reality will then become known and comprehensible to the child. In this way the child gets to know his own reality situatedness (Landman *et al.*, 1992:58-59).

It is imperative for the child to give meaning to reality and his own reality-related position. Meaning-giving is very important for knowing reality as life reality, and must be done willingly by every human being (child). By constituting meaning through giving meaning the child in fact realises himself. In verbalizing reality the child verbalizes himself, and by so doing the child gets to know himself and reality. But because reality to the child is at first concealed reality, the educator has to illuminate concealed reality so that the child can get to know it. The child must also start giving meaning to illuminate reality and himself. It is the adult's duty,

knowing his life-world, to explain very lucidly to the child that it is crucial to his becoming an adult to personally know reality and his related position to reality (Kilian & Viljoen, 1990:165; Grobler & Möller, 1991:42-43).

### (3) Relationship of authority

Pedagogic authority cannot be imposed on children, but can be acquired or developed through interaction between the educator and the child in a spirit of mutual trust, respect and understanding. The educator, as a symbol of authority, has to display certain qualities in his inter-personal relationships or contact with the child in order to get him to accept and respect his authority (Grobler & Möller, 1991:35-36; Mhlambo, 1993:46).

According to Nel and Urbani (1990:15) pedagogic authority differs from all other forms of authority because it has roots in love. Pedagogical love, according to Vrey (1990:94), is the most important attribute of the parent-child relationship. Yet later in the course of the child's becoming, this pedagogical love is increasingly significant in the adult/educator-educand relationship when it underpins the relationship of pedagogic authority. The components of this pedagogical love are knowledge, care, respect, responsibility and trust (Griessel, Louw & Swart, 1993:137-138).

An educator (parent or teacher) can only be entrusted with pedagogic authority if he displays love for the child, concern for his well-being and a genuine interest in his progress. Pedagogic love implies an affective disposition that indicates a feeling of mutual attraction, affection and closeness and sacrifice between the adult (parent) and the child. But before pedagogic authority can succeed, there must be mutual



understanding between the adult and the child. If the parent or adult does not know the child well enough to impart the norms and values inherent in the societal code of conduct, then the progress of pedagogic authority may flounder. Their bond of mutual acceptance may be weak. Through respect the adult and the child will accept each other just as they are - as a unique person each in their own right. The child has to perceive the adult's demeanour as reliable, consistent and trustworthy before he can submit himself to the educator's guidance, and attach appropriate meanings to what is wrong and what is right (Du Plooy, Griessel & Oberholzer, 1992:102-103; Kruger (ed.), 1992:55).

In the course of the child's becoming and learning there are many areas of emotional development that may be affected. Du Toit and Kruger (1991:90) observe that although discipline is essential, it is unnecessary to exercise rigidity and excessive strictness in the name of authority. A child who is intentionalised towards success in attaining the accepted standard of adulthood, may rebel against too much authority and regard it as suppressive of his personality or actualization of his possibilities if there is no pedagogic love displayed. According to Nel and Urbani (1990:16), parents may teach children verbally to be non-violent but can at the same time demonstrate the exact opposite by the instrumental violence of physical (corporal) punishment as an authoritative figure. Physical punishment is often accompanied by verbal communication which justifies the parent's behaviour and along with it violence or the germ of violence. The best predictor of future violence has a history of past violent behaviour. Without the child being thwarted in his journey of exploration towards his future, he should through pedagogical love learn from an early age to obey rules and show deference to authority. When strict discipline by parents is accompanied by emotional rejection

and an atmosphere of animosity, the dividing line between discipline and violence may indeed be blurred (Vrey 1990:94; Nel & Urbani, 1990:16-17; Du Toit & Kruger, 1991:61-62).

Initially, most of the life-world is concealed from or is unknown to the child. The educator should gradually present aspects of the life-world which have been reduced to their essential core, such that the child can grasp and learn to know the content. It is also obvious to the educator that within the particular community into which a child is being brought up, there are important and unimportant aspects of the life-world as well as hierarchies of acceptable and unacceptable meanings and behaviours. In this way the question of the responsible giving and receiving of meaning becomes evident. This means that the giving and experiencing of meaning are always matters of norms and values. Since the adult already understands and lives these norms and values, he has something to "show and tell" the child regarding them. But this showing and telling must take place within a dialogue between the adult and the child and not a monologue directed at the child by the adult. If the pedagogic relationship structures of trust and understanding have been adequately actualised, the adult can appeal to the child to listen to and respond to the authority of these norms and values. At the same time the child, because of his helplessness, is appealing to the adult for normative guidance (Oberholzer *et al.*, 1990:86-90).

It is also noteworthy that the source of pedagogic authority according to is not invested in the adult as such, but in his observance of the norms and values to which the adult is committed. These norms and values are exemplified to the child by the adult's word and deed in a trusting and understanding way. In this manner within the relationship of authority,

the child experiences that is termed in psychopedagogics as "sympathetic and authoritative guidance". The establishment of authority as one of the major aspects of all education and every education action is so paramount that Du Plooy, Griessel and Oberholzer (1992:107) believe that, if authority and sympathetic, yet authoritative guidance are lacking, adulthood can never be attained. This would clearly indicate that the relationship of knowing and the relationship of trust are pre-conditions for the existence of the relationship of authority (Kilian & Viljoen, 1990:171; Griessel, Louw & Swart, 1993:138-140).

#### **4.5 EDUCATIVE ASSISTANCE BY PARENTS**

Educative assistance is unique to both educator (parent) and educand (child). The assistance given by the educator in his intervention manifests as much in opposing the child's wilful marring of his own humanisation as in giving his blessing to whatever spontaneous acts are in the child's own interests (Van den Aardweg & Van den Aardweg, 1988:73). Parents as educators create an intimate educational relationship and provide protective guidance and orientation to the society.

Van Rensburg, Landman and Bodenstein (1994:370) consider the family (mother and father) as one of the most important educative foundations and the parental home as the primary educative milieu in which human educative activities take place. Educative activities entail the exercising of authority, language, instruction, order and prohibition, reprimand and admonition, encouragement, consent, consolation, etcetera. No fixed pattern formula or method can be prescribed for responsible educative assistance because every type of situation calls for its own specific method.

#### 4.5.1 Preparing the child for going out into the world

Education is directed towards the child's achievement of moral independence and the ability to determine his personal responsibilities towards the child's constructive participation in social life and towards facilitating the child's acceptance of a system of values (Landman *et al.*, 1992:97). Socialization therefore constitutes the essence of the child's upbringing by his parents. Van den Aardweg and Van den Aardweg (1988:214-216) maintain that shaping the child's conscience and guiding him towards accepting his responsibilities in a personal and social sense are primarily his parents' task. This is educating the child towards coexistence; it entails the establishment of a social conscience in him to ensure that he is eventually able to live effectively as an adult with his fellow human beings in every social context, without self-denial. The child must have personal anchors as well as "social wings" that will enable him to integrate with society whilst still maintaining a critical distance. He must be capable of handling social situations proficiently, though also with dignity, so that in his co-existence with others he will be prepared, if necessary, to stand alone in reconciliation with his conscience (Olivier, 1990:448; Pretorius, 1988:27).

To bridge the gap between the intimacy of the family circle (primary milieu) and the unfamiliar external world the child needs parental guidance. It is the parents' responsibility to protect the child from being inundated and overpowered by a profusion of social influences from secondary and tertiary milieus (Le Roux (ed.), 1992:67). Their task is to scrutinize all possible external influences and to exclude all aspects which jeopardise the child's becoming. When certain influences cannot be excluded, parents must support the child in assimilating these influences

to accommodate them within the accepted system of norms and values of the family, their language, religious denomination and population group (Garforth, 1985:57).

(1) Selection of societal influences

Harmse (1985:24) says that the child is not always capable of distinguishing between influences which are either beneficial or detrimental to his preparation for adulthood. According to Olivier (1990:449) he still needs the support of someone with more knowledge, insight, expertise and skill who possesses the necessary experience and knowledge of life. The child needs someone who can guarantee his personal development in a reprimanding, encouraging and exemplary fashion and who can direct him in a meaningful way. Parents are the best persons to fulfil this role. Le Roux (ed.) (1992:67) formulates as follows: "In view of the child's (initial) state of not-knowing and not-being-aware-of and therefore also not-being-capable-of-choosing, but with due consideration to the necessity of being able to exercise choices in society as an adult, he needs an adult (father or mother) to choose for him initially, to choose *with* him later on, so that in the end he will be able to choose for *himself*."

Where preparation for coexistence has reference the parents can attempt to influence the child, whenever the opportunity arises, to participate in certain approved social activities. On the other hand, parents can also attempt to discourage participation in group activities which are not in accordance with the accepted family values, norms and habits (Prinsloo & Beckman, 1995:55).

## (2) Integration of societal influences

Apart from the societal influences which parents can control, there are certain influences, so-called "secret co-educators of the youth", which parents are unable to control (Barlow & Hill, 1985:17). The child cannot grow up in isolation from the world and society, and therefore the influence of the media, the entertainment world, advertising, fashion, the power of money, etcetera, cannot be controlled by the parents. Du Plooy, Griessel and Oberholzer (1992:150-151) see the socialization task of the parents as the scrutinizing of influences (positive and negative) infiltrating the educative occurrence in accordance with their principles and philosophy of life, in order to evaluate them and place them in the correct perspective. Parents should not hesitate to introduce the child to the negative aspects of society (the sexy, simple, sad, sensational, sentimental and sadistic) as well. According to Garforth, 1985:58 desirable norms and values can be established so firmly in a child through repeated personal contact, that the corpus of his existing cultural values is strengthened by selective perception, rather than threatened when confronted with conflicting values.

### 4.5.2 Orientation regarding societal structures

According to Van den Aardweg and Van den Aardweg (1988:158) orientation is a modifying process to enable one to cope with or adapt to new conditions or situations. Orientation involves a careful analysis or acquired knowledge to match with a situation in an attempt to determine one's own position and action in reality. In a puriform world where polyvalent values lead to a puriform life, man has to make a choice, take up a stand, orientate himself and find his own way. The child must first

of all get a foothold and from that stance determine his own position, that is to say, he must first belong somewhere before he can explore the unknown. The parents (educators) must give the child opportunities to determine his relation to the world by entrusting certain duties to him and expecting him to come to decisions. In allowing this, the parents give the child the opportunity to act freely. They can then cherish the expectation that the child will orientate himself in the world through constituting world as home (Van Rensburg, Landman & Bodenstein, 1994:573).

The process of beginning to feel at home and of becoming socially orientated in the world takes place in terms of a person's basic principles and interests. The individual chooses his circle of friends, his social life, sports club, etcetera, but he is also chosen by society. The child's involvement within societal groups depends largely on whether his individual principles, norms and behavioural codes correspond with those of a particular group. In this respect, according to Le Roux (ed.) (1992:69) parents have a complex task, namely:

- \* to demonstrate by their example, the principles and interests considered valuable within the family as a primary social unit, and to instil these in the child; and
- \* to assist the child in selecting social contexts congruent with the principles and interests mentioned, and to subtly and sympathetically draw him into these social contexts, to incorporate him and to make him feel at home.

The school, church and political system/citizenship are some of the institutions of society in which the child must become socially involved,

or at least orientated, and in which the parents have a special formative task.

(1) School and social life

Formal schooling is arranged to satisfy the rapidly expanding requirements of society. Griessel, Louw and Swart (1993:49-50) say modern society has been caught up in a process of rapid change and there is a demand for specialization, skills and knowledge in which the family as primary means of education is insufficient. The school with its complicated structure fulfils a specific function in every particular field. Therefore the child has no choice. School has been set on his road through life and he has to see it through.

The support which the child gets from his parents regarding his school life is crucial. Research has shown that a happy home environment is the one constant factor that repeatedly comes to the fore where success at school is correlated with external factors (Bastiani, 1988:84; McConkey, 1988:20). Relevant matters which especially emphasise parents' decisive role in the successful achievement of their children in school are the following (Le Roux (ed.), 1992:70).

- \* The interest that parents take in, and the value they attach to the child's schoolwork.
- \* The parents can make the child's school life meaningful by supporting him in his extra-curricular activities such as sport meetings and school functions.



- \* The parents' attitude towards the school and their explicit opinion about it as an educational institution and about the teachers as experts in their subject fields, can also contribute towards the child's experience of school attendance as meaningful or meaningless.
- \* The extent to which the parents can afford to keep the child at school, is also of the utmost importance for the child's sense of belonging at school. This includes matters such as whether the child has enough time to do his homework, whether he has his own place to study, whether the parents can provide essentials for school.

(2) Church and religious matters

Man's religiousness means the enduring yearning for final stability, absolute peace and the most profound certainty (Du Plooy, Griessel & Oberholzer, 1992:155). To a very great extent the child finds this in the adult, as an example of certainty and progress in life. De Jager *et al.*, (1993:24) maintains that the child, in the presence of his parents (and other educators), becomes aware of certain actions, attitudes and practices in connection with a particular religion. At first the actions are repeated ritualistically without any real understanding of their meaning. Through his participation in religious rituals as religious activities in his life-world the child experiences his need for existential expression or utterance by, among others, a surrendering to the transcendent, which to the Christian means God. This is dependent on the behavioural example of the parents and the religious experience of the child.

Parents must ensure that the child, through their setting of a good example, is orientated socially with regard to religion in general and to a specific church and congregation in particular. Parents can make a special contribution towards the child's continuing sense of belonging in the congregation if they talk to him regularly and with empathy about religious matters (Van den Aardweg & Van den Aardweg, 1988:194-195). Joint family devotions can be regarded as one of the most crucial family activities in supporting the child in church and religious matters (Baldwin, 1988:320).

### (3) Preservation of the national character

To arouse the national sentiment in the child parents must make sure that he is familiar with the religion, traditions, customs and history of his people (Du Plooy, Griessel & Oberholzer, 1992:54). Every nation observes its own hierarchy of values, and as a member of his group the child must always choose the valid values and accept personal responsibility for his choice. By constantly deciding in favour of the same national values the child reveals anew each time that he accepts his nation and wants to be accepted as a member of the nation, and wishes to strengthen the national welfare as the embodiment of national descent. As law-abiding citizens the parents can contribute a great deal to ensure that the child can also be incorporated in the bond with the nation and feel that he belongs. Parents must introduce the child to the national character of the nation, its language, history and heroes, its moments of glory and dark hours, its political and economic situations and aspirations. This can only be achieved by the parents' active participation in national events and the example they set (Prinsloo & Beckman, 1995:59; Vorster, 1995:6-12).

(4) Citizenship

Le Roux (ed.) (1992:71-72) says the question is often posed whether political matters (rights and responsibilities of citizenship) need really form part of the child's upbringing. However, considering the fact that children are entitled to vote at the age of eighteen, it is certainly relevant to familiarise them with the opinions and aspirations of various political groups. News media also bring into the home every day the political views of leaders, which can be confusing to the child. Therefore, Jarrett (1991:90-82) maintains that parents are probably the most appropriate persons to discuss political matters with the child in order to interpret and elucidate them. This implies that parents must ensure that they keep up with national and world events, otherwise the information communicated to the child will become irrelevant.

(5) Labour system and professional life

For the child to be able to select a suitable career in a responsible and accountable way he must have an understanding of the essence of professional life in a societal context and be prepared to accept career responsibilities (Shertzer, 1985:159-261). In order to make a responsible career choice, the child must have the ability to meet the demands of preparing for a career and also those of the career itself. It is imperative that the child has knowledge of careers which are available and what the basics of the prescribed curricula entail. The child must have a positive attitude towards work and be willing to meet the future with confidence. Parents are the most suitable persons to acquaint the child with these career matters. In observing his parents in their occupations the child can notice their attitude to their daily tasks, the manner in which they express

themselves about their work, their employers, employees, remuneration and other relevant matters. Equally important is the appreciative way in which parents talk about each others' job in their absence.

#### 4.5.3 The child's acquisition of self-identity

According to Vrey (1990:44) to be a child is to somebody, to form a self-identity; to have satisfactory answers to the question, "Who am I"? Self-identity is congruent with an integrated whole which consists of the following (Vrey, 1990:45; Myburgh & Anders, 1989:123-129).

- \* the person's conceptions of himself;
- \* the stability and continuity of the attributes by which he knows himself; and
- \* the agreement between the person's self-conceptions and the conceptions held of him by people he esteems.

The child has to form the concepts of himself in his association with other people. This integrated whole of self-concepts, this identity, must be stable and continuous in such a way that the individual may know himself and other people may know him (Pringle, 1987:35, 100; Anders, 1987:264, 266, 267 and 268).

The child's parents must also support him in the gradual acquisition and establishment of his self-identity. Parents (and other adults) confront the child with certain norms and values, and by testing them, the child gains more meaningful clarity and decides for himself to what extent he can or

wants to identify with them. The acquisition of self-identity entails the following (Le Roux (ed.), 1992:72):

- \* The child must get to know his own personality and its consistency over a period of time.
- \* He must gradually establish his own "inner forum" on which he can base the decisions about himself by himself.
- \* He must begin to accept his own judgement as the *norm* for his decisions.
- \* He must accept the *fact* that he exists and that he is what he is.
- \* He must gradually realise that other people are taking note of his existence and of the way he is.

In assisting the child in the acquisition of identity it is essential that parents should allow the child the necessary "manoeuvring space" without making him feel guilty or that he is behaving improperly or badly every time he questions the values of the adult world, and of his parents in particular, in an effort to establish his own identity. It requires sympathetic, authoritative guidance which is based on an absolutely mutual trust between parents and child (Landman *et al.*, 1992:116). with meaningful persons of which the parents are in many ways the most important models for the child.

(1) Sex role identity

In most cultures a child is expected to "look and act" like a boy or like a girl. These differences in behaviour are the result of socialization. Van den Aardweg and Van den Aardweg (1988:209) say that sex roles are largely learned and changes in society tend to negate many of the differences between sexes (unisex); people are becoming involved in vocations, activities, sports and dress which were formerly reserved for one or other sex only. Basically, however, the male (father) is still the breadwinner and the female (mother), although often holding a full-time job, is still the homemaker.

Sex role is fixed early in a child's development and, once established, is very difficult to change (Pringle, 1987:16-17). Both parents play an important but different role in the child's acquisition of a sex role identity. The mother is a role model of an expressive leader; she plays the major role in acquainting the child with the tangible, concrete and realistic aspects of life. The father represents, as instrumental leader, the less tangible aspects, the existence of abstract concepts, and the invisible and idealistic side of life (Le Roux (ed.), 1992:74).

Yeats (1991:150) says it is obvious that the father plays a major part in the establishment of his son's sexual role identity through his personification of male self-control, serenity, yet emotive sensitivity in a demanding world. Through his personal interaction with his daughter the father can play an important role in the establishment of her sex role identity.

(2) Group and cultural identity

The child is born in a cultural-historic milieu which embraces all the accepted traditional customs, norms, values, moral attributes and behaviours practised by a particular group of people (Van den Aardweg and Van den Aardweg, 1988:56). Initially the child spontaneously accepts the fact of having been born into a specific cultural group, but as he grows up and has to make his own judgements, he has no alternative but to choose for or against the system of symbols of his group in order to establish his own identity. The family is a major bearer of cultural tradition and the extent to which a child will become part of his cultural group and determine his position within the group, is largely dependent on parental guidance (Ornstein & Levine, 1993:322).

The child's social position, expectations and aspirations are to a large extent determined by the socio-economic status of the family (Clark, 1993:111). Studies on milieu constraints and early school leaving, have repeatedly shown that children are inclined to follow in their parents' footsteps. Research has also found that, if the child's identification with his parents fails, he often identifies with groups that are actually opposed to the parents (Gouws & Kruger, 1994:91).

(3) Professional identity

The child often identifies with the status of the parents' careers (Shertzer, 1985:350). It is through the careers pursued by their parents that most children are released into the professional life outside. Although the child does not necessarily choose a career followed by his parents (especially the father's) he nevertheless moves within the same occupational stratum or aspires to an even higher career level by availing himself of better training facilities (Vondracek, Lerner & Schulenberg, 1986:190).

#### 4.6 SUMMARY

From the above, it is clear that parenthood includes the acceptance of responsibility for the procreation and rearing of a child. The arrival of a third person into a relationship where initially, only two persons were dependent upon each other, requires a change in attitudes. Furthermore, from the discussion of education in a family context, one sees that only within the family circle can unity, variety and educational stimulus be encountered simultaneously. Clearly, no institution or person can truly substitute the family as an educational entity. Indeed, of all the situations which man encounters during his life, the family situation exercises the deepest and most profound influence upon him. To fulfil its function as the child's primary life-world, the family must meet certain requirements. The study of the family as an educational unit shows that failure to meet any of these requirements will hamper the child in his learning and becoming (orientation).

The father, as head of the family, should be the undoubted figure of authority, and must be able to rely on the mother's complete support. The wife, as mother, must care for her children herself. She must also, by good example, share fully in educating her daughter towards true womanliness. Under such circumstances the child will have strong roots in a family and a future whereby he can experience dignity, enabling him to assume his responsibilities and live accordingly. This means in effect that the parents must share responsibility for raising the child. Acceptance of his responsibility and fulfilment of their duties will set the child an example, inspiring him similarly to accept his own responsibilities.



Through the bodily presence of mother and father, whom the child accepts, it is taken into a humanly constituted world. The relationship of understanding comprises more than a mere understanding of each other by parent and child, it also implies coming to grips with reality. That is why the relationship of understanding is also a *reconnaissance* relationship and in this respect the parent must assist the child. In the situation of authority, the person of the parent is not merely a factual instrument - the true parent is himself a follower of the principles he teaches; hence it is imperative for the maintenance of his authority that the parent should give the clearest evidence of his disciplinary mission and his own subservience to the standards presented to his child.

The above pedagogic relationship of trust, understanding and authority will form the basis for the questionnaire to be utilised in this study (cf. chapter 6).

In the following chapter attention will be given to the planning of the research.

## **CHAPTER 5**

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## **CHAPTER 5**

### **PLANNING OF THE RESEARCH**

#### **5.1 INTRODUCTION**

In the preceding chapters the black family and the educational responsibility of the parents in a changing society were delineated by means of available relevant literature. This literature study revealed that many black parents failed in their responsibility to protect their children adequately against rapid societal changes. Within such a confused family milieu parents' perceptions of their educational responsibility became distorted and resulted in an educational dilemma. In this chapter the research methodology used in the investigation of black parents' perceptions of their educational responsibility will be described.

#### **5.2 PREPARATION FOR AND DESIGN OF THE RESEARCH**

##### **5.2.1 Permission**

With the aim of administering the questionnaire to black parents of standard eight children it was required to first request permission from the Secretary of the KwaZulu-Natal Department of Education and Culture (KDEC). A letter to this effect was drafted and posted to the secretary of KDEC (Appendix B). A copy of the preliminary questionnaire for the secretary's approval was enclosed.

After permission was granted by the secretary of KDEC for the intended research to be undertaken (Appendix B) letters to ask permission from the Circuit Inspectors in Umlazi North (Appendix C) and Umlazi South (Appendix D) were formulated. In each letter the schools selected for the research in the circuit were identified. The letter, together with a copy of the letter of approval from the Secretary of the KDEC and a copy of the questionnaire, was personally delivered by the researcher to the two relevant inspectors (Mr RN Ntanzu and Mr NCN Myembe).

Permission was granted by the circuit inspectors by means of the official stamp on the letters (cf. Appendices C and D). The Researcher visited the principals of the selected schools with the letters of approval from their circuit inspectors and made arrangements for administering the questionnaire to the parents of standard eight pupils.

#### 5.2.2 Selection of respondents

The schools in Umlazi comprise of two circuits for inspection purposes, namely Umlazi South and Umlazi North. Fifteen Junior and Senior Secondary schools were randomly selected from an alphabetical list of the schools from both circuits. From each of the fifteen schools twelve parents of standard eight pupils were selected at random to complete the questionnaires. This provided the researcher with a sample of 180 black parents as respondents which may be considered an adequate sample for reliable data analysis.

### 5.3 THE RESEARCH INSTRUMENT

#### 5.3.1 The questionnaire as research instrument

According to Van Rensburg, Landman and Bodenstein (1994:504) a questionnaire is a set of questions dealing with some topic or related group of topics, given to a selected group of individuals for the purpose of gathering data on a problem under consideration. The questionnaire is a prepared question form submitted to certain persons (respondents) with a view to obtaining information (Van den Aardweg & Van den Aardweg, 1988:190). Within the operational phase of the research process the questionnaire is all important. Churchill and Peter (Schnetler (ed.), 1993:77) have shown that the measuring instrument has the greatest influence on the reliability of data.

The characteristics of measurement are best controlled by the careful construction of the instrument. The questionnaire as an instrument for data collection is well-known. A questionnaire is used when authentic information is desired. There is, however, insufficient appreciation for the fact that a questionnaire should be constructed according to certain principles (Kidder & Judd, 1986:128-131; Behr, 1988:155-156).

A well-designed questionnaire is the culmination of a long process of planning the research objective, formulating the problem, generating the hypothesis, etcetera. A questionnaire is not simply thrown together. A poorly-designed questionnaire can invalidate any research results, notwithstanding the merits of the sample, the field workers and the statistical techniques (Huysamen, 1989:2). In their criticism of questionnaires Berchie and Anderson (Schnetler, 1993:61) object to poor

design rather than to questionnaires as such. A well-designed questionnaire can boost the reliability and validity of the data to acceptable tolerances (Schumacher & McMillan, 1993:42).

It therefore stands to reason that questionnaire design does not take place in a vacuum. According to Dane (1990:315-319) the length of individual questions, the number of response options, as well as the format and wording of questions are determined by the following:

- \* The choice of the subject to be researched.
- \* The aim of the research.
- \* The size of the research sample.
- \* The method of data collection.
- \* The analysis of the data.

Against this background the researcher can now look at the principles that determine whether or not a questionnaire is well-designed. It is thus necessary to draw a distinction between questionnaire content, question format, question order, type of questions, formulation of questions and validity and reliability of questions.

### 5.3.2 Construction of the questionnaire

Questionnaire design is an activity that should not take place in isolation. The researcher should consult and seek advice from specialists and colleagues at all times during the construction of the questionnaire (Van den Aardweg & Van den Aardweg, 1988:198). Questions to be taken up in the questionnaire should be tested on people to eliminate possible errors. A question may appear correct to the researcher when written

down but can be interpreted differently when asked to another person. There should be no hesitation in changing questions several times before the final formulation keeping the original purpose in mind. The most important point to be taken into account in questionnaire design is that it takes time and effort and that the questionnaire will be re-drafted a number of times before being finalised. A researcher must therefore ensure that adequate time is budgeted for in the construction and preliminary testing of the questionnaire (Kidder & Judd, 1986:243-245). All of the above was taken into consideration by the researcher during the designing of the questionnaire for this investigation.

An important aim in the construction of the questionnaire for *this* investigation was to present the questions as simple and straight-forward as possible. Reasons for this were that not all members of the target population under investigation might be adequately literate to interpret questions correctly or familiar with the completion of questionnaires. Questions were formulated in English and Zulu in order to allow the respondents (black parents) to choose the language they understood best (Appendix E). The accompanying letter and instructions were also in English and Zulu. The two languages also had the advantage that fully bilingual respondents, who were unsure of the meaning of a particular question in one language, could check the other language for possible better clarification. The researcher further aimed to avoid ambiguity, vagueness, bias, prejudice and technical language in the questions.

The aim of the questionnaire was to obtain information regarding black parents' perception of their educational responsibility. The questions were formulated to establish the importance of the parent-child-relationship with regard to the following:

- \* The relationship of trust.
- \* The relationship of understanding.
- \* The relationship of authority.

The questionnaire was sub-divided into two sections as follows:

- \* Section one which dealt with the biographical information of the respondents and consisted of questions 1 to 9.
- \* Section two focused on the educational responsibility of the parents and consisted of 54 closed questions. In this section respondents were requested to indicate their perceptions of their educational responsibility in three ways, namely agree, disagree and uncertain.

### 5.3.3 Characteristics of a good questionnaire

In the construction of the questionnaire, the researcher was guided by the following characteristics of the questionnaire as identified by Mahlangu (1987:84-85).

- \* It has to deal with a significant topic, one which the respondent will recognise as important enough to warrant spending his or her time on. The significance should be clearly and carefully stated on the questionnaire and on the accompanying letter.
- \* It seeks only that information which cannot be obtained from other sources.



- \* It must be as short as possible, but long enough to get the essential data. Long questionnaires frequently get the essential data. Long questionnaires frequently find their way into the waste-paper basket.
- \* Questionnaires should be attractive in appearance, neatly arranged and clearly duplicated or printed.
- \* Directions for a good questionnaire are clear and complete and important terms are clearly defined.
- \* Each question deals with a single concept and should be worded as simply and straight-forward as possible.
- \* Different categories should provide an opportunity for easy, accurate and unambiguous responses.
- \* Objectively formulated questions with no leading suggestions should render the desired responses. Leading questions are just as inappropriate in a questionnaire as they are in a court of law.
- \* Questions should be presented in a proper psychological order, proceeding from general to more specific and sensitive responses. An orderly grouping helps respondents to organise their own thinking so that their answers are logical and objective. It is preferable to present questions that create a favourable attitude before proceeding to those that are more intimate or delicate in nature. Annoying and/or embarrassing questions should be avoided if possible.

- \* Data obtained from questionnaires are easy to tabulate and interpret. It is advisable to preconstruct a tabulation sheet, anticipating the likely tabulation and ways of interpretation of the data, before the final form of the questionnaire is decided upon. This working backward from a visualisation of the field analysis of data is an important technique for avoiding ambiguity in questionnaire form. If computer tabulation is planned it is important to designate code numbers for all possible responses to permit easy transference to a computer programme's format.

#### 5.3.4 Advantages and disadvantages of the questionnaire

Data can be gathered by means of a structured questionnaire in *inter alia* the following ways: a written questionnaire that is mailed, delivered or handed out personally; personal interviews; telephone interviews (Kidder & Judd, 1986:221). Each mode has specific advantages and disadvantages which the researcher needs to evaluate for their suitability to the research question and the specific target population being studied, as well as relative cost. The Researcher used the written questionnaire as research instruments taking into consideration the following advantages (Mahlangu, 1987:84-85); Norval, 1988:60).

##### (1) Advantages of the written questionnaire

The following advantages are *inter alia* some of the advantages which were recommended by the researcher:

- \* Affordability is the primary advantage of written questionnaires because it is the least expensive means of data gathering.

- \* Written questionnaires preclude possible interviewer bias. The way the interviewer asks questions and even the interviewer's general appearance or interaction may influence respondent's answers. Such biases can be completely eliminated with a written questionnaire.
- \* A questionnaire permit anonymity. If it is arranged such that responses were given anonymously, this would increase the researcher's chances of receiving responses which genuinely represent a person's beliefs, feelings, opinions or perceptions.
- \* They permit a respondent a sufficient amount of time to consider answers before responding.
- \* Questionnaires can be given to many people simultaneously, that is to say that a large sample of a target population can be reached.
- \* They provide greater uniformity across measurement situations than do interviews. Each person responds to exactly the same questions because standard instructions are given to the respondents.
- \* Generally the data provided by questionnaires can be more easily analyzed and interpreted than the data obtained from verbal responses.
- \* Using a questionnaire solves the problem of non-contact when the respondent is not at home "when the interviewer calls". When the target population to be covered is widely and thinly spread, the mail questionnaire is the only possible method of approach.

- \* Through the use of the questionnaire approach the problems related to interviews may be avoided. Interview "errors" may seriously undermine the reliability and validity of survey results.
- \* A respondent may answer questions of a personal or embarrassing nature more willingly and frankly on a questionnaire than in a face-to-face situation with an interviewer who may be a complete stranger. In some cases it may happen that respondents report less than expected and make more critical comments in a mail questionnaire.
- \* Questions requiring considered answers rather than immediate answers could enable respondents to consult documents in the case of the mail questionnaire approach.
- \* Respondents can complete questionnaires in their own time and in a more relaxed atmosphere.
- \* Questionnaire design is relatively easy if the set guidelines are followed.
- \* The administering of questionnaires, the coding, analysis and interpretation of data can be done without any special training.
- \* Data obtained from questionnaires can be compared and inferences made.
- \* Questionnaires can elicit information which cannot be obtained from other sources. This renders empirical research possible in different educational disciplines.

(2) Disadvantages of the questionnaire

The written questionnaire also has important disadvantages. According to Van den Aardweg and Van den Aardweg (1988:190), Kidder and Judd (1986:223-224) and Mahlangu (1987:84-95) the disadvantages of the questionnaire are *inter alia* the following:

- \* Questionnaires do not provide the flexibility of interviews. In an interview an idea or comment can be explored. This makes it possible to gauge how people are interpreting the question. If questions asked are interpreted differently by respondents the validity of the information obtained is jeopardised.
- \* People are generally better able to express their views verbally than in writing.
- \* Questions can be answered only when they are sufficiently easy and straight-forward to be understood with the given instructions and definitions.
- \* The mail questionnaire does not make provision for obtaining the views of more than one person at a time. It requires uninfluenced views of one person only.
- \* Answers to mail questionnaires must be seen as final. Re-checking of responses cannot be done. There is no chance of investigating beyond the given answer for a clarification of ambiguous answers. If respondents are unwilling to answer certain questions nothing can be done to it because the mail questionnaire is essentially inflexible.

- \* In a mail questionnaire the respondent examines all the questions at the same time before answering them and the answers to the different questions can therefore not be treated as "independent".
- \* Researchers are unable to control the context of question answering, and specifically, the presence of other people. Respondents may ask friends or family members to examine the questionnaire or comment on their answers, causing bias if the respondent's own private opinions are desired.
- \* Written questionnaires do not allow the researcher to correct misunderstandings or answer questions that the respondents may have. Respondents might answer questions incorrectly or not at all due to confusion or misinterpretation.

#### 5.3.5 Validity and reliability of the questionnaire

There are two concepts that are of critical importance in understanding issues of measurement in social science research, namely validity and reliability (Huysamen, 1989:1-3). All too rarely do questionnaire designers deal consciously with the degree of validity and reliability of their instrument. This is one reason why so many questionnaires are lacking in these two qualities. Questionnaires have a very limited purpose. In fact, they are often one-time data gathering devices with a very short life, administered to a limited population. There are ways to improve both the validity and reliability of questionnaires. Basic to the validity of a questionnaire is asking the right questions phrased in the least ambiguous way. In other words, do the items sample a significant aspect of the purpose of the investigation? Terms must be clearly defined so that they

clearly defined so that they have the same meaning to all respondents (Cohen & Manion, 1989:111-112; Cooper, 1989:60-62).

Kidder and Judd (1989:53-53) mention the fact that although reliability and validity are two different characteristics of measurement, they "shade into each other". They are two ends of a continuum but at points in the middle it is difficult to distinguish between them. Validity and reliability are especially important in educational research because most of the measurements attempted in this area are obtained indirectly. Researchers can never guarantee that an educational or psychological measuring instrument measures precisely and dependably what it is intended to measure (Van den Aardweg & Van den Aardweg, 1988:198). It is essential, therefore, to assess the validity and reliability of these instruments. An educational researcher is expected to include in his research report an account of the validity and reliability of the instruments he has employed. Researchers must therefore have a general knowledge as to what validity and reliability are and how one goes about validating a research instrument and establishing its reliability (Huysamen, 1989:1-3).

#### (1) Validity of the questionnaire

Van Rensburg, Landman and Bodenstein (1994:560) define validity as the extent to which a measuring instrument satisfies the purpose for which it was constructed. It also refers to the extent to which it correlates with some criterion external to the instrument itself. Validity is that quality of a data-gathering instrument or procedure that enables it to determine what it was designed to determine. In general the term "validity" refers to the degree to which an instrument succeeds in measuring what it has

set out to measure. Behr (1988:122) regards validity as an indispensable characteristic of measuring devices.

Van den Aardweg and Van den Aardweg (1988:237), Mulder (1989:215-217) and Dane (1990:257-258) distinguish between three different types of validity:

- \* Content validity where content and cognitive processes are included can be measured. Topics, skills and abilities should be prepared and items from each category randomly drawn.
- \* Criterion validity which refers to the relationship between scores on a measuring instrument and an independent variable (criterion) believed to measure directly the behaviour or characteristic in question. The criterion should be relevant, reliable and free from bias and contamination.
- \* Construct validity where the extent to which the test measures a specific trait or construct is concerned, for example, intelligence, reasoning, ability, attitudes, etcetera.

The validity of the questionnaire indicates how worthwhile a measure is likely to be in a given situation. Validity shows whether the instrument is reflecting the true story, or at least something approximating the truth. A valid research instrument is one that has demonstrated that it detects some "real" ability, attitude or prevailing situation that the researcher can identify and characterize (Schnetler, 1993:71). If the ability or attitude is itself stable, and if a respondent's answers to the items are not affected by other unpredictable factors, then each administration of the instrument should yield essentially the same results (Dane, 1990:158).



The validity of the questionnaire as a research instrument reflects the sureness with which conclusions can be drawn. It refers to the extent to which interpretations of the instrument's results, other than the ones the researcher wishes to make, can be ruled out. Establishing validity requires that the researcher anticipates the potential arguments that sceptics might use to dismiss the research results (Cooper, 1989:120; Dane, 1990:148-149).

The researcher employed the questionnaire as an indirect method to measure black parents' perceptions of their educational responsibility. Because of the complexity of the respondents' attributes one is never sure that the questionnaire devised will actually measure what it purports to measure. Items in the questionnaire cannot be measured like height, mass, length or size. From the interpretation of the results obtained and the sureness with which conclusions could be drawn the researcher is, however, convinced that the questionnaire to a great extent did measure that which it was designed for.

## (2) Reliability of the questionnaire

According to Mulder (1989:209) and Van Rensburg, Landman and Bodenstein (1994:512) reliability is a statistical concept and relates to consistency and dependability. Consistency of obtaining the same relative answer when measuring phenomena that have not changed. A reliable measuring instrument is one that, if repeated under similar conditions, would present the same result or a near approximation of the initial result. Van den Aardweg and Van den Aardweg (1988:194) and Kidder and Judd (1986:47-48) distinguish between the following types of reliability:

- \* Test-retest reliability (coefficient of stability). This gives an indication of the dependability of a score on one occasion and on another occasion.
- \* Internal consistency reliability. This indicates how well the test items measure the same thing. A testee who scores well on only half the items (if asked to complete every odd item) and then scores just as well on the other half.
- \* Alternate forms of reliability in which two forms of a test are designed and the scores of a student on each test are compared for reliability.

In essence, reliability refers to consistency, but consistency does not guarantee truthfulness. The reliability of the question is no proof that the answers given reflect the respondent's true feelings (Dane, 1990:256). A demonstration of reliability is necessary but not conclusive evidence that an instrument is valid. Reliability refers to the extent to which measurement results are free of unpredictable kinds of error. Sources of error that affect reliability are *inter alia* the following (Mulder; 1989:209); Kidder & Judd, 1986:45).

- \* Fluctuations in the mood or alertness of respondents because of illness, fatigue, recent good or bad experiences, or temporary differences amongst members of the group being measured.
- \* Variations in the conditions of administration between groups. These range from various distractions, such as unusual outside noise to inconsistencies in the administration of the measuring instrument such as omissions in verbal instructions.

- \* Differences in scoring or interpretation of results, chance differences in what the observer notices and errors in computing scores.
- \* Random effects by respondents who guess or check off attitude alternatives without trying to understand them.

When the questionnaire is used as an empirical research instrument there is no specific method, for example the "test-retest" method, to determine the reliability of the questionnaire. Therefore, it will be difficult to establish to what extent the answers of the respondents were reliable. The Researcher, however, believes that the questionnaires in this investigation were completed with the necessary honesty and sincerity required to render the maximum possible reliability. Frankness in responding to questions was made possible by the anonymity of the questionnaire. In the coding of the questions it was evident that questionnaires were completed with the necessary dedication.

#### **5.4 PILOT STUDY**

A pilot study is an abbreviated version of a research project in which the researcher practises or tests the procedures to be used in the subsequent full-scale project (Dane, 1990:42).

The pilot study is a preliminary or "trial run" investigation using similar questions and similar subjects as in the final survey. Kidder and Judd (1986:211-212) say the basic purpose of a pilot study is to determine how the design of the subsequent study can be improved and to identify flaws in the measuring instrument. A pilot study gives the researcher an

idea of what the method will actually look like in operation and what effects (intended or not) it is likely to have. In other words, by generating many of the practical problems that will ultimately arise, a pilot study enables the researcher to avert these problems by changing procedures, instructions and questions.

The number of participants in the pilot study or group is normally smaller than the number scheduled to take part in the final survey. Participants in the pilot study and the sample for the final study must be selected from the same target population. For the purpose of this study the researcher conducted a pilot run on his colleagues.

According to Plug, Meyer, Louw and Gouws (1991:49-66) the following are the purposes of a pilot study, and these were also the aims of the researcher in this survey:

- \* It permitted a preliminary testing of the hypothesis that leads to testing more precise hypotheses in the main study.
- \* It provided the researcher with ideas, approaches and clues not foreseen prior to the pilot study.
- \* It permitted a thorough check of the planned statistical and analytical procedures, thus allowing an appraisal of their adequacy in treating the data.
- \* It greatly reduced the number of treatment errors because unforeseen problems revealed in the pilot study resulted in re-designing the main study.

- \* It saved the researcher major expenditures of time and money on aspects of the research which would have been unnecessary.
- \* Feedback from other persons involved were made possible and led to important improvements in the main study.
- \* In the pilot study the researcher experimented with a number of alternative measures and selected only those that produced the best results for the final study.
- \* The approximate time required to complete the questionnaire was established in the pilot study.
- \* Questions and/or instructions that were misinterpreted were reformulated.

Through the use of the pilot study as "pre-test" the researcher was satisfied that the questions asked complied adequately to the requirements of the study.

## **5.5 ADMINISTRATION OF THE QUESTIONNAIRE**

If properly administered the questionnaire is the best available instrument for obtaining information from widespread sources or large groups simultaneously (Cooper, 1989:39). The Researcher personally delivered questionnaires to the selected schools in Umlazi and collected them again after completion (cf. 5.2.2).

## 5.6 THE PROCESSING OF THE DATA

Once data was collected, it was captured in a format which would permit analysis and interpretation. This involved the careful coding of the 150 questionnaires completed by the parents of standard 8 pupils in Umlazi Junior and Senior Secondary schools. The coded data was subsequently transferred onto a computer spreadsheet using the Quatro Pro 4.0 statistics computer programme. The coded data was submitted to the Department of Statistics at the University of Natal and was computer-analyzed using the SAS programme in order to interpret the results by means of descriptive and inferential statistics.

### 5.6.1 Descriptive statistics

Descriptive statistics serve to describe and summarise observations (Van Rensburg, Landman & Bodenstein, 1994:355). Frequency tables, histograms and polygons are useful in forming impressions about the distribution of data.

According to Van den Aardweg and Van den Aardweg (1988:65-76; Schumacher & McMillan, 1993:192) frequency distribution is a method to organize data obtained from questionnaires to simplify statistical analysis. A frequency table provides the following information:

- \* It indicates how many times a particular response appears on the completed questionnaires.
- \* It provides percentages that reflect the number of responses to a certain question in relation to the total number of responses.

- \* The arithmetic mean (average) can be calculated by adding all the scores and dividing it by the number of scores.

### 5.6.2 Inferential statistics

Inferential statistics are values calculated from a sample and used to estimate the same value for the population. That is, inferential statistics are estimates, based on a given sample, of qualities or quantities existing in a larger group of individuals (Dane, 1990:237-238). Broadly speaking, inferential statistics concerns itself with inferences that can be made about population indices on the basis of the corresponding indices obtained for samples drawn randomly from the population (Huysamen, 1989:5; Schumacher & McMillan, 1993:192).

Kidder and Judd (1986:263) maintain that the logic of statistical inference starts with what is called a **null hypothesis**, a hypothesis that specifies what the researcher hopes is *not* true in the population. Therefore the null hypothesis would be that the two variables are unrelated in the population. In analysing the sample data the researcher hoped to conclude that the null hypothesis can be rejected as false. Calculations in inferential statistics are used to make inferences and not simply to describe the data collected from the sample. These analyses include chi-square, t-test and ANOVA (analysis of variance).

### 5.6.3 Application of data

The questionnaire was designed to determine black parents' perceptions of their educational responsibility. In order to obtain the information needed for the purpose of this study the questionnaire was sub-divided into two sections.

**Section 1** required demographic information about the parents and included items 1.1 to 1.9

**Section 2** gathered information regarding the relationships of trust, understanding and authority between parents and their children.

- \* Parents' perceptions in respect of the relationship of **trust** was covered by items: 2.1, 2.5, 2.6, 2.10, 2.13, 2.16, 2.18, 2.19, 2.22, 2.28, 2.31, 2.36, 2.37, 2.38, 2.42, 2.47 and 2.51.
- \* The relationship of **understanding** included items 2.4, 2.7, 2.9, 2.12, 2.15, 2.25, 2.25, 2.29, 2.33, 2.34, 2.41, 2.44, 2.45, 2.48, 2.49, 2.52 and 2.54
- \* The relationship of **authority** was involved in items 2.2, 2.3, 2.8, 2.11, 2.14, 2.17, 2.20, 2.21, 2.23, 2.26, 2.27, 2.30, 2.32, 2.35, 2.39, 2.40, 2.43, 2.46, 2.50 and 2.53.

## **5.7 LIMITATIONS OF THE INVESTIGATION**

This investigation was constrained by a number of factors. The following are likely factors that might have influenced the reliability and validity of the questionnaire:

- \* Although anonymity was required in the questionnaire the possibility exists that because of parents' consciousness they might not have been frank and truthful in their responses.



- \* The sensitive nature of items in the questionnaire might have elicited false or misleading responses and influenced the reliability of the results.
- \* To restrict the investigation to manageable proportions, the researcher limited the study to black parents of standard 8 pupils only.
- \* The questionnaire was completed at parent meetings where it was not always possible to secure the same number of male and female parents. The majority of parents attending parents' meetings consisted mainly of mothers.
- \* Difficulty was experienced in finding enough parents with adequate ability to complete questionnaires. The parents' inability to complete questionnaires might have influenced the reliability of the results because of *inter alia* the following:
  - Misreading of instructions and questions.
  - Misunderstanding of instructions to complete questions.
  - Misinterpretation of questions.
  - Inexperience to respond to question items.
- \* The investigation did not consider the perceptions of parents of other racial groups in the Republic of South Africa, namely whites, Indians and coloureds.
- \* The research instrument was designed as part of an academic thesis, and was therefore subject to the following limitations:

- The data was collected solely by the researcher, which restricted the scope of the research.
- Due to the financial and time constraints the research sample was relatively small.
- The sample size lessened the likelihood of finding significant inferences between variables.

Despite the limitations identified, the researcher believes the investigation will provide a much needed basis for future research regarding parents' educational responsibility.

## **5.8 SUMMARY**

In this chapter the planning and design of the empirical research was discussed and a comprehensive description of the questionnaire as research instrument was given. The data obtained from the completed questionnaires will be analyzed and presented in the next chapter.

## **CHAPTER 6**

### **PRESENTATION AND ANALYSIS OF THE RESEARCH DATA**

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## **CHAPTER 6**

# **PRESENTATION AND ANALYSIS OF THE RESEARCH DATA**

### **6.1 INTRODUCTION**

The objective of this chapter will be to discuss the data which was collected from the questionnaires from one-hundred-and-fifty respondents, and to offer some comment thereon, and interpretation thereof, and apparent patterns and trends that were reflected. Thereafter the responses to specific questions on the questionnaire will be examined. The data for this study was gathered by means of the questionnaire research procedure. The data which was obtained from this research procedure was analyzed as follows: The analysis of the questionnaire data involved coding the one-hundred-and-fifty questionnaires received and subsequently transferring the coded data onto a computer spreadsheet. Finally, the data was subjected to computerised statistical analysis in order to test statistically the relationship between the specific variables in Section 6.3.1

Statistical differences were determined by means of the Chi-squared test of significance. This meant that those contingency questions which did not require a response were given a value of 0. The value was disregarded as a category during statistical analysis in order to prevent the inflation of the Chi-squared value. The Yates-corrected Chi-square was applied in 2 X 2 contingency tables where necessary, whilst in larger tables, the Chi-squared value was computed without correction, even though the expected frequency in any cell was less than desired.

Statistical significance is determined by a specific alpha level when a Chi-squared test is used. In educational research there are only three alpha levels in common range viz., the 0,10; 0,05 and 0,01 levels. The 0,10 level is restricted to very exploratory studies which have a high degree of uncertainty surrounding their theory and methods, while the 0,01 level is used in more sophisticated studies where little uncertainty prevails. The vast majority of studies fall in-between and these use the 0,05 level. Using the 0,05 level of significance implies that only the null hypothesis is rejected when results are obtained of which sampling error probabilities are as low as or lower than 0,05 (Lutz, 1983:272-273). The researcher will otherwise fail to reject the null hypothesis. This provides the null hypothesis a real opportunity to be retained, even though it might not have a high measure of validity. For this study, significance was generally accepted at the 5 percent level.

## 6.2 DESCRIPTIVE STATISTICS

### 6.2.1 Gender of children in standard 8

**Table 1      Frequency distribution according to gender of the children in standard 8**

GENDER	FREQUENCY	%
MALE	61	40,7
FEMALE	89	59,3
TOTAL	150	100%

According to Table 1 more parents (59,3%) with female children in standard 8 completed the questionnaire.

### 6.2.2 Gender of parents (guardians)

**Table 2** Frequency distribution according to the gender of the parents (guardians) of the standard 8 pupils.

GENDER	FREQUENCY	%
MALE	66	44,0
FEMALE	84	56,0
TOTAL	150	100%

Table 2 shows that more mothers (56,0%) than fathers (44,0%) completed the questionnaire which was administered during parent meetings at schools. It can therefore be concluded that more mothers than fathers attend parent meetings at school. A possible reason for this phenomenon is that fathers have to leave their families for long periods of time in order to seek better employment elsewhere (Le Roux (ed.), 1992:54). According to Van Wyk (1995), a principal of a Model C high school, more mothers attend parents evenings than fathers.

### 6.2.3 Age of parents (guardians)

**Table 3** Frequency distribution according to the age of the parents (guardians) of the standard 8 pupils.

AGE	FREQUENCY	%
30 - 34	11	7,3
35 - 40	39	26,0
41 - 45	41	27,3
46 - 50	22	14,7
51 - 55	15	10,0
56 - 60	9	6,0
61 and over	13	8,7
TOTAL	150	100%

More than half of the parents (guardians) (53,3%) of the pupils in standard 8 are between 35 and 45 years old (Table 8). This indicates that parents were still young when they started with a family. Elliot (1986:52-53) maintains that younger parents are usually more actively involved with their children in for example, sporting activities. They also have more years to contribute to the labour force in order to adequately support their dependant children financially.



#### 6.2.4 Home language

**Table 4** Frequency distribution according to the home language of the parents (guardians)

LANGUAGE	FREQUENCY	%
ZULU	148	98,7
XHOSA	1	0,7
SWAZI	1	0,7
ENGLISH	-	-
SOTHO	-	-
OTHER	-	-
TOTAL	150	100%

The majority of the parents (98,7%) speak Zulu at home, as indicated in Table 4. This finding was anticipated as the questionnaire was completed by parents living in Umlazi with a predominantly Zulu speaking community.

### 6.2.5 Religious denomination

**Table 5** Frequency distribution according to the religious denomination of the parents (guardians).

RELIGIOUS DENOMINATION	FREQUENCY	%
UNITED CONGREGATIONAL CHURCH (UCC)	7	4,7
METHODIST CHURCH	22	14,7
LUTHERAN CHURCH	10	6,7
ROMAN CATHOLIC CHURCH	31	20,76
ANGLICAN CHURCH	10	6,7
ZIONIST CHURCH	20	13,3
APOSTOLIC CHURCH	18	12,0
OTHER	32	21,3
TOTAL	150	100%

From Table 5 it emerges that the majority of parents (78,7%) are affiliated to one or another of the well-known religious denominations. This finding confirms that the Christian religion that came with westernization had an significant impact on the traditional religion of black people (cf. 3.4.5).

### 6.2.6 Occupations of parents (guardians)

**Table 6** Frequency distribution according to the occupations of the parents (guardians).

OCCUPATION	FREQUENCY	%
PROFESSIONAL	10	6,7
SEMI-PROFESSIONAL	78	52,0
OTHER	34	22,7
MISSING VALUES	28	18,6
TOTAL	150	100%

Table 6 shows that almost 60 percent of the respondents (58,9%) held either professional or semi-professional occupations.

#### 6.2.7 Educational level of parents (guardians)

**Table 7** Frequency distribution according to the educational level reached by the parents (guardians)

RESPONDENTS' EDUCATIONAL LEVEL	FREQUENCY	%
NO FORMAL SCHOOLING	6	4,0
LOWER THAN STD 5	8	5,3
STD 5	7	4,7
STD 6	19	12,7
STD 7	11	7,3
STD 8	25	16,7
STD 9	27	18,0
STD 10	20	13,3
CERTIFICATE	15	10,0
DIPLOMA	8	5,3
DEGREE	-	-
DEGREE PLUS CERTIFICATE	-	-
DEGREE PLUS DIPLOMA	1	0,7
HIGHER DEGREE(S)	1	0,7
MISSING VALUES	2	1,3
TOTAL	150	100%

The majority of the parents (82,0%) possess qualifications lower than standard 10. This finding correlates with the low percentage (6,7%) of professionally qualified parents that emerged in Table 6.

6.2.8 Number of children in the family

**Table 8** Frequency distribution according to the total number of children in the family.

NO OF CHILDREN IN THE FAMILY	FREQUENCY	%
0	-	-
1	1	0,7
2	5	3,3
3	11	7,3
4	23	15,3
5	31	20,7
6	27	18,0
7	17	11,3
8	15	10,00
9	9	6,0
10	5	3,13
MORE THAN 10 CHILDREN	3	2,0
MISSING VALUES	3	2,0
TOTAL	150	100%

Table 8 shows that a fifth of the respondents (20,7%) have 5 children, 18,0% have 6 children and in the most (30,3%) families there are between 7 and 10 children. In traditional black culture the number of children in the family is regarded as a sign of wealth and an asset or investment source. The writer feels that due to social and economic pressures on families and movement to the urban areas, the majority of black parents resort to fewer children (cf. 3.4.3).

6.2.9 Number of school-going children in the family**Table 9** Frequency distribution according to the total number of school-going children in the family

NO OF SCHOOL-GOING CHILDREN	FREQUENCY	%
0	3	2,0
1	8	5,3
2	36	24,0
3	34	22,7
4	28	18,7
5	20	13,3
6	10	6,7
7	3	2,0
8	2	1,3
9	1	0,7
10	0	0
MORE THAN 10 CHILDREN	1	0,7
MISSING VALUES	4	2,7
TOTAL	150	100%

According to table 9 almost half of the parents (46,7%) have 3 or 4 school-going children, almost a third (32,0%) have 5 or 6 children at school and 11,7% have between 7 and 10 children at school. More children at school require more responsibility from the parents regarding their financial and academic support (Van Zyl Slabbert (ed.), 1994:119-139).

## 6.2.10 Relationship of trust

Table 10 Frequency distribution according to the items on the relationship of trust between parent and child

QUESTION NUMBER	AGREE	DISAGREE	UNCERTAIN	MISSING VALUES	TOTAL
2.1	139 92,7%	0 0,0%	9 6,0%	2 1,3%	150 100%
2.5	145 96,6%	1 0,7%	3 2,0%	1 0,7%	150 100%
2.6	140 93,3%	4 2,7%	2 1,3%	4 2,7%	150 100%
2.10	146 97,3%	3 2,0%	1 0,7%	0 0,0%	150 100%
2.13	138 92,0%	8 5,3%	4 2,7%	0 0,0%	150 100%
2.16	70 46,6%	40 26,7%	39 26,0%	1 0,7%	150 100%
2.18	149 99,3%	1 0,7%	0 0,0%	0 0,0%	150 100%
2.19	96 64,0%	28 18,7%	26 17,3%	0 0,0%	150 100%
2.20	148 98,7%	1 0,7%	0 0,0%	1 0,7%	150 100%
2.21	144 96,0%	1 0,7%	4 2,7%	1 0,7%	150 100%
2.22	147 98,0%	1 0,7%	2 1,3%	0 0,0%	150 100%
2.28	146 97,3%	1 0,7%	3 2,0%	0 0,0%	150 100%
2.31	148 98,7%	1 0,7%	0 0,0%	1 0,7%	150 100%
2.36	115 76,7%	17 11,3%	18 12,0%	0 0,0%	150 100%
2.37	136 90,7%	12 8,0%	2 1,3%	0 0,0%	150 100%
2.38	137 91,3%	7 4,7%	5 3,3%	1 0,7%	150 100%
2.42	149 99,3%	0 0,0%	0 0,0%	1 0,7%	150 100%
2.47	145 96,7%	4 2,7%	1 0,7%	0 0,0%	150 100%
2.51	149 99,3%	1 0,7%	0 0,0%	0 0,0%	150 100%
Average	136 90,8%	7 4,6%	6 4,1%	1 0,5%	150 100%

The majority of parents (90,8%) were in agreement with the items in Table 10 regarding the relationship of trust between parent and child. From this finding it can be concluded that the majority of parents do have the perception that mutual trust between parent and child is fundamental for the adequate actualization of the education situation (cf. 4.4.2 (1)).

This statement is confirmed by *inter alia* the following items in Table 10:

- 2.1 The majority of the parents (92,7%) agreed that they must have faith in their children's devotion to school-work. One can only trust a person if one has complete faith in him (Nel & Urbani, 1990:13).
- 2.5 Only a very small percentage of the parents (3,4%) did not admit that it is their parental responsibility to provide security for their children. Van Rensburg, Landman and Bodenstein (1994:322) believe that the child has to find security in his educators (parents) to establish a relationship of trust. The child who experiences affective security feels free to explore and venture into the unknown (cf. 4.3.1 (3); 4.3.2 (1)).
- 2.6 Parents must accept the child as he/she is bodily and spiritually (cf. 4.4.1). Most of the parents' (93,3%) responses to this statement were affirmative. Van den Aardweg and Van den Aardweg (1988:7) say acceptance is an essence by which the relationship of trust is co-instituted.
- 2.10 The majority of the parents (97,3%) stated that they expect their children to listen to them. Children, as becoming adults, are eager to listen to their parents when they have trust in their adult knowledge and experience (Margow & Oxtoby, 1987:20).

- 2.13 A large percentage of the parents (92,0%) agreed that a child must feel free to discuss his personal problems with his parents. Children more readily disclose their problems to a person they trust unconditionally (cf. 4.2.2 (1)).
- 2.16 More than half of the parents (52,7%) did not agree or were uncertain about the statement that the child must feel free to discuss sensitive issues with their parents. A possible reason for this, is that in traditional families, it is forbidden to discuss sensitive issues like sex (Ndlovu, 1995).
- 2.18 Only one of the parents (0,7%) was not in agreement with the statement that it is essential that the child must have trust in his parents. The child must have complete trust in the parent as educator (cf. 4.2.3). Nel and Urbani (1990:15) say that the child's trust rests on his faith that his parents will not venture into (for them) the unknown and try to force decisions on him which he refuses to accept.
- 2.19 A substantial number of respondents (64,0%) agreed that children should disclose their uncertainties about the future to their parents (cf. 4.4.2 (1)). Uncertain or incorrect representations of the future affect the child's present conduct and adequate becoming. In this regard parents should help the child to construct an image of the future during future-revealing conversations so that this image will become a reality (Landman, Bodenstein, Van der Merwe, Smith and Windell, 1989:22). Surprising, however, is the finding that more than a third (36,0%) of the parents were uncertain or disagreed that the child should voice his uncertainties regarding the future.



- 2.20 A high percentage of parents (98,7%) answered in the affirmative that they show approval (appreciation) for their children's achievements. In showing their approval for the child's achievements, regardless of the excellence thereof, parents also accept the child as he/she is (cf. 4.4.1 (4)). Parents play a major role in fostering achievement motivation by setting high but realistic standards for their children's success and by showing their approval for achievements (Kok, 1988:15).
- 2.21 The majority of the respondents (96,0%) accepted that parents must set an example to their children through word and deed. Gunter (1988:138) says the parent educates by means of what he says or does, through his instruction and discipline and by means of what he is as a person and the example he sets as such.
- 2.22 Almost all of the parents (98,0%) agreed that trust is a basic essential for a harmonious relationship between parent and child. Trust is a fundamental characteristic of the child's way of being in the world because the child's need for support evokes the relationship of trust (cf. 4.4.2 (1)). In the absence of trust the child lacks the courage and confidence to explore the world and to gradually transform it into a familiar and sheltered place (Van Rensburg, Landman & Bodenstein, 1994:551).
- 2.28 Most of the parents (97,3%) have a positive attitude towards their children so that they may become self-motivated. The experience of success and the recognition and praise for success, mean more to the child than threats and punishment. Such recognition and praise assures the child that the path he has chosen will lead to his goal, his successes and also enhance his self-esteem (Vrey, 1990:212).

- 2.31 Only two of the parents (1,4%) did not concur with the statement that parents should assist the child with the development of a positive self-image.

Parents confront the child with certain norms and values, and by testing them the child gains more meaningful clarity and decides for himself to what extent he can or wants to identify with them (Marais & Botha, 1995:102; cf. 4.5.3).

- 2.36 A significant percentage of the respondents (76,7%) indicated that parents must consult with teachers regarding the child's progress in school. The interest that parents take in, and the value they attach to the child's school-work play a decisive role in the academic achievement of the child (cf. 5.2 (1)).

- 2.37 A large number of parents (90,7%) agreed that they should provide guidance to their children in choosing a career. This indicates that most parents have a positive and purposeful attitude towards work, unconsciously and consciously, which is then transmitted to the child and determines his attitude to the vocational world.

- 2.38 The majority of parents (91,3%) indicated that they ought to engage in educational activities with their children. Parents can make the child's school life meaningful by supporting him in his extra-curricular activities such as sports meetings and school functions (cf. 4.5.2 (1)).

- 2.42 With the exception of only one (0,7%) all the parents aspired for only the best for their children. The majority of black parents did

not have access to formal education and they therefore do not want their children to suffer the same educational deprivation (Nzimande, 1993:35). Black parents want their children to go to school to be adequately educated (Nxumalo, 1993:58).

2.47 A large number of the parents (96,7%) stated that they ought to love their children unconditionally.

2.51 Only one parent (0,7%) was not in agreement with the statement that children should be made to feel that they are members of the family.

6.2.11 Relationship of understanding (knowing)

**Table 11** Frequency distribution according to the items on the relationship of understanding between parent and child

QUESTION NUMBER	AGREE	DISAGREE	UNCERTAIN	MISSING VALUES	TOTAL
2.4	99 66,0%	5 3,3%	44 29,3%	2 1,3%	150 100%
2.7	110 73,3%	11 7,3%	22 14,7%	7 4,7%	150 100%
2.9	148 98,7%	0 0,0%	1 0,7%	1 0,7%	150 100%
2.12	115 76,7%	11 7,3%	24 16,0%	0 0,0%	150 100%
2.15	146 97,3%	1 0,7%	2 1,3%	1 0,7%	150 100%
2.24	143 95,3%	3 2,0%	4 2,7%	0 0,0%	150 100%
2.25	148 98,7%	0 0,0%	2 1,3%	0 0,0%	150 100%
2.29	136 90,7%	9 6,0%	5 3,3%	0 0,0%	150 100%
2.33	124 82,7%	14 9,3%	12 8,0%	0 0,0%	150 100%
2.34	137 91,3%	6 4,0%	7 4,7%	0 0,0%	150 100%
2.41	143 95,3%	1 0,7%	6 4,0%	0 0,0%	150 100%
2.44	142 94,7%	6 4,0%	2 1,3%	0 0,0%	150 100%
2.45	116 77,3%	6 4,0%	27 18,0%	1 0,7%	150 100%
2.48	133 88,7%	10 6,7%	7 4,7%	0 0,0%	150 100%
2.49	120 80,0%	12 8,0%	16 10,7%	0 0,0%	150 100%
2.52	147 97,9%	1 0,7%	1 0,7%	1 0,7%	150 100%
2.54	134 89,3%	7 4,7%	8 5,3%	1 0,7%	150 100%
Average	132 87,8%	6 4,0%	11 5,3%	1 0,6	150 100%

In Table 11 more than eighty percent of the parents (87,8%) agreed with the items which were aimed at establishing their perception regarding the relationship of understanding (knowing) trust between parent and child. From this finding it can be determined that the majority of parents perceive the relationship of trust between parent and child as imperative for the adequate actualization of the education situation (cf. 4.4.2 (2)).

The statement above is confirmed by *inter alia* the following items in Table 11:

- 2.4 An alarming number of the parents (29,0%) expressed uncertainty regarding the statement that they should have knowledge about the fact that their child's possibilities are different from those of other children. If parents do not have sufficient knowledge of their child's possibilities the educational relationship of understanding cannot be adequately actualized (cf. 4.2.2 (2)). Two-thirds of the parents (66,0%) however, indicated that they are aware of their child's individual possibilities.
- 2.7 Nearly three-quarters of the parents (73,3%) agreed that they have to understand the shortcomings of their children (cf. 4.4.2 (2)).
- 2.9 Only two of the respondents (1,45%) did not agree with the statement that it is the parents' responsibility to assist their children to actualise their possibilities. The majority of parents (98,7%) agreed that the child must be helped to understand his possibilities and what significance they have in terms of the demands of propriety (Nel & Urbani, 1990:6).

- 2.12 More than three-quarters of the parents (76,7%) indicated that parents have to understand the child's feelings.
- 2.15 A very large number of the parents (97,3%) confirmed that they must prepare their children for their future experiences. The majority of parents (95,3%) in item 2.41 were certain about their parental responsibility regarding the planning for the child's future. The child looks forward in anticipation to what the future has in store for him. Van Rensburg, Landman and Bodenstein (1994:396) say the most important task demanded from the parent (educator) is the directing of the child's full course of becoming as a movement in the direction of his future destination. The image of the future as futurity is constituted according to norms of what ought to be in the face of what arises from the change of consciousness to self-consciousness (cf. 4.5.1).
- 2.24 More than ninety percent of the parents (95,3%) agreed that they should make every possible sacrifice for the sake of the child's education. Mwamwenda (1995:429) says parents lead a life of sacrifice to see to it that their children have a decent education that can ensure their employability and mobility.
- 2.25 Only two parents (1,3%) out of one hundred and fifty did not subscribe to the idea that a good rapport must exist between parent and child. The relationship of understanding between parent and child should be unaffected, open-minded, spontaneous and trusting for good rapport (cf. 4.4.1 (2)). In such an atmosphere each party can relax and be spontaneous, without constantly having to "weigh" what he is thinking, saying or doing, or without wondering what the other party is thinking of, or saying and doing to him (Le Roux (ed.), 1992:64).

- 2.29 The majority of parents (90.7%) agreed that it is their parental responsibility to encourage their children to participate in extra-curricular activities. Parents can make the child's school life meaningful by supporting him in his extra-curricular activities and by attending school functions (cf. 4.5.2 (1)).
- 2.33 A large percentage of the respondents (82,7%) agreed that it is important for parents to let the child's friends feel welcome in their homes. Parents can, however, discourage participation in activities which are not in accordance with the accepted family values, norms and habits. Situations in this regard which require special and tactful handling are, amongst others, the choice of friends, attendance of house parties and dating a friend of the opposite sex (Gouws & Kruger, 1994:126-127; cf. 4.5.1 (1)). This was also confirmed by the majority of respondents (91,3% in item 2.34) when they agreed to the statement that it is important for parents to know who their children's friends are.
- 2.44 Most of the parents (94,7%) agreed that they have to understand the demands of adulthood. All educative actions by the parents are aimed to the ultimate adulthood of the adult in making. As the final aim of education adulthood should be described by specific essences, e.g. responsibility, meaningful existence, human dignity, moral independent choosing and acting, norm identification and a philosophy of life. These essences should be understood by the parents (Van Rensburg, Landman & Bodenstein, 1994:311).
- 2.48 Nearly ninety percent of the parents (88,7%) are aware of the fact that it is their responsibility to create an atmosphere conducive to learning.

2.49 A large number of the parents (80,0%) agreed that they ought to understand their children's aspirations and wishes. The child's whole being is focused on certain aspirations and wishes which, if unfulfilled, lead to conflict and frustration. Van den Aardweg and Van den Aardweg (1988:24) say that, in educational context, it is important that parents assist the child in the satisfying of aspirations such as to belong, to be accepted, to be secure, to achieve and to obtain success.

2.52 Only two of the parents (1,4%) did not agree with the statement that the child has to show respect for all human beings. The rest agreed that the child should always have respect for himself and his fellowmen. Mbongwe (1992:16-17) avers that, in the traditional black culture, the underlying guide to respect is "*ubuntu*", which is a spiritual concept that directs the life experiences of black people (cf. 3.2.1 (2)). "*Ubuntu*" encompasses values such as humaneness, reliability, honesty, courtesy, respect for authority and various positive norms.



## 6.2.12 Relationship of authority

**Table 12** Frequency distribution according to the items on the relationship of authority between parent and child

QUESTION NUMBER	AGREE	DISAGREE	UNCERTAIN	MISSING VALUES	TOTAL
2.2	148 98,7%	0 0,0%	0 0,0%	2 1,3%	150 100%
2.3	147 98,0%	2 1,3%	0 0,0%	1 0,7%	150 100%
2.8	144 96,0%	3 2,0%	2 1,3%	1 0,7%	150 100%
2.11	142 94,7%	6 4,0%	2 1,3%	0 0,0%	150 100%
2.14	134 89,3%	3 2,0%	11 7,3%	2 1,3%	150 100%
2.17	145 96,7%	3 2,0%	0 0,0%	2 1,3%	150 100%
2.23	149 99,3%	1 0,7%	0 0,0%	0 0,0%	150 100%
2.26	145 96,7%	1 0,7%	4 2,7%	0 0,0%	150 100%
2.27	137 91,3%	4 2,7%	9 6,0	0 0,0%	150 100%
2.30	138 92,0%	7 4,7%	5 3,3%	0 0,0%	150 100%
2.32	140 93,3%	6 4,0%	4 2,7%	0 0,0%	150 100%
2.35	127 84,7%	11 7,3%	12 8,0%	0 0,0%	150 100%
2.39	122 81,3%	19 12,7%	8 5,3%	1 0,7%	150 100%
2.40	139 92,7%	0 0,0%	11 7,3%	0 0,0%	150 100%
2.43	149 99,3%	0 0,0%	1 0,7%	0 0,0%	150 100%
2.46	148 98,7%	0 0,0%	2 1,3%	0 0,0%	150 100%
2.50	138 92,0%	4 2,7%	7 4,7%	1 0,7%	150 100%
2.53	145 96,7%	2 1,3%	2 1,3%	1 0,7%	150 100%
Average	141 94,0	4 2,7%	4 3,0%	1 0,4%	150 100%

According to the findings in Table 12 most of the respondents (93,8%) agreed that a relationship of authority must exist between parent and child. Without authority there cannot be an educational situation for education implies an authority relationship between educator and educand (cf. 4.4.2 (3)). Gouws and Kruger (1994:112-113) state that the relationship of authority is fundamental for the appearance of the education relation. The child must accept the parent's authority and the parent assists the child in his craving for support.

The above is substantiated by the following items in Table 12:

- 2.2 Close to one hundred percent of the respondents (98,7%) were in agreement with the statement that parents have to instil respect for figures of authority in their children. This finding corresponds with the outcome of items 2.23 and 2.26 in which nearly all the respondents (99,3% and 96,7%) agreed that children should acknowledge the authority of their parents. Van Rensburg, Landman and Bodenstein (1994:319) say that it is characteristic of the child that, to secure his own position he is eagerly looking for a guiding authority to place demands on him, expect things from him, lay claims on his loyalty and service, exact obedience from him and control his life.
- 2.3 The majority of parents (98,0%) answered in the affirmative that the enforcing of authority concerning their children ought to be based on parental love. In item 2.43 a similar percentage of parents (99,3%) agreed that authority should be exercised with love. Educational authority differs from all other forms of authority because it has its roots in love - parents' love for the child and for his culture (Nel & Urbani, 1990:13-14). Respect, trust and love are an integral part of the relationship of authority (cf. 4.4.2).

- 2.8 Discipline is necessary to maintain a certain standard of social conformity so that the community can function without anxiety in an orderly manner. Through discipline the child realises the necessity for order in the world around him and that some behaviours are unacceptable whilst others are praised (Kok & Myburg, 1995:35-37). The above statements were confirmed by most of the parents (96,0%) in item 2.8.
- 2.11 A large number of the parents (94,7%) agreed that the child should be punished for any wrong-doing. Punishment is one of the most common methods used to control behaviour and is meted out to an offender who has broken a rule or committed an unacceptable action. Landman, *et al.* (1989:13) see punishment as the imposing of a penalty on a person in retribution or retaliation for a fault, offence or violation. The responses of the majority of parents (91,3%) in item 2.27 correspond with Gunter's (1988:161) statement that punishment, like discipline, should be fair and consistent.
- 2.14 Nearly ninety percent of the respondents (89,3%) were certain that parents should take immediate action after an offence has been committed by the child. Van den Aardweg and Van den Aardweg (1988:187-188) say that punishment should fit the misdemeanour and be meted out as soon as possible after the violation. When punishment only stays a threat or is postponed, unacceptable behaviour is likely to resume (cf. 4.4.2 (3)).
- 2.17 The child is born into a social situation which is conducive to or inhibitive of negative influences like alcohol or drug abuse, sub-cultures (in which violations of the accepted behavioural norms

have positive connotations) and juvenile delinquents (Van den Aardweg & Van den Aardweg, 1988:123-124). The majority of parents (96,7%) are aware of the existence of the negative influences in society and that it is their responsibility to prevent their children from becoming susceptible thereto.

2.30 More than ninety percent of the respondents (92,0%) admitted that parents must discuss the reason for meting out punishment with the child. A similar response was elicited from the majority of respondents (84,7%) in item 2.35. These findings are characteristic of a democratic parenting style in which discipline mainly rests on reasoning and assisting the child to understand why certain behaviour is acceptable and other behaviour unacceptable (Gouws & Kruger, 1994:112; cf. 3.5.3).

2.32 Parents are initially responsible for the child's behaviour but as he gradually becomes less and less dependent on them he assumes, in his turn, responsibility for his own life as an individual (cf. 4.5). A large number of the parents (93,3%) agreed that they must encourage the child to accept responsibility for his behaviour. Parents should talk educatively with the child to encourage and enable responsibility (Gunter, 1988:160).

2.39 A large number of the parents (81,3%) believe in the use of corporal punishment as a last resort (Behr *et al.*, 1988:81). According to Van Rensburg, Landman and Bodenstein (1994:346) corporal punishment should be administered to pupils only in cases of continued or grave neglect of duty or disobedience, recalcitrance, wilful injury to property, theft, dishonesty, blatant lying, assault, bullying, indecency, truancy or any other misconduct of a serious nature.

- 2.40 Only a small percentage of the parents (7,3%) expressed their uncertainty regarding the statement that children should accept their adult knowledge in taking important decisions (cf. 4.3.1 (1)).
- 2.46 Nearly all the parents (98,7%) agreed that children should be encouraged to obey school rules. More than ninety percent of the parents (92,0%, item 2.53) also agreed that it is their responsibility to educate children to obey the norms and values of their society. Obedience is aligned to authority. Parents should show the child the importance and advantages of obedience so that the child is obedient, not because of fear and unwillingness but spontaneously and meaningfully. Margow and Oxtoby (1987:20) say parents should insist on obedience, for the child should not be free to ignore norms, to set his own norms or to be encouraged to do his own thing his own way.
- 2.50 Most of the respondents (92,0%) acknowledged the importance of the statement that parents should set an example through word and deed regarding norms and values. To ensure that the child increasingly obeys norms the parent should prescribe norms for himself and live up to these norms. Landman *et al.* (1989:20-21) say the parent must himself observe the norms and conduct his life accordingly.

## 6.3 INFERENCE STATISTICS

### 6.3.1 Independent and dependent variables

An independent variable is a variable that is thought to influence or predict another variable, but no outside or previous influence on itself is

being investigated. The variable that is hypothesized (thought to be), as the cause of an effect, is the independent variable. It is under the direct control of the researcher who may vary it in any way he desires (Huysamen, 1989:48-50).

(1) Independent variables

For the purpose of this study the researcher selected the following as independent variables.

- \* Gender of the parents
- \* Age of the parents
- \* Number of school-going children in the family

(2) Dependent variables

The dependent variables were selected from a wide range of the questions within the questionnaire. The questions reflected the relationship of trust, understanding and authority between the parent and child. The dependent variables for the different relationships selected, in terms of gender, age and number of school-going children, are outlined in Chapter 5 under subheading 5.6.3. The correct sequence and numbering of questions appear in the questionnaire (Appendix E).

### 6.3.2 The hypothesis

A hypothesis predicts the relationship between variables and can be tested empirically. A hypothesis is therefore proof that the researcher has come to grips with the problem under investigation and can pinpoint and control the main variables which it can contain. It provides a basis for

interpreting the results and draw conclusions. Researchers do not try to prove a hypothesis but collect data to enable them ultimately to accept or refute it.

(1) Hypotheses for the study

The research hypothesis of this study is:

Black parents perceive their educational responsibility as founded in the relationship of trust, understanding and authority (1.5).

The research hypothesis of this study is formulated as null hypothesis as follows:

Black parents are not fully aware of the fact that their educational responsibility is founded in the relationship of trust, understanding and authority.

For the purpose of this study the null hypothesis is elaborated as follows:

Hypothesis 1:

The relationship of trust between the parent and child has no relation with:

- \* the gender of the parents;
- \* the age of the parents; and
- \* the number of school-going children in the family.

Hypothesis 2:

The relationship of understanding between parent and child has no relation with:

- \* the gender of the parents;
- \* the age of the parents; and
- \* the number of school-going children in the family.

Hypothesis 3:

The relationship of authority between parent and child has no relation with:

- \* the gender of the parents;
- \* the age of the parents; and
- \* the number of school-going children in the family.

6.3.3 The Chi-Squared ( $X^2$  statistical test of significance)

The interpretation of data is facilitated by the use of the Chi-squared statistic. The Chi-squared statistic ( $X^2$ ) is a test of significance which compares observed frequencies with expected frequencies (Ary, Jacobs & Rozavieh, 1985:47). It is a measure of the discrepancy between observed and expected frequencies. Observed frequencies are obtained empirically while expected frequencies are generated on the basis of some hypotheses or theoretical speculation (Abhilak, 1994:226).

In this study, the  $X^2$  statistic is used to test for significant differences between proportions. Critical values for  $X^2$  are taken at the 5%, 1% and 0,1% level. Symbols used are:

- \*  $p < 0,05$  to denote significance at the 5% level;
- \*  $p <$  to denote significance at the 1% level;
- \*  $p < 0,001$  to denote significance at the 0,1% level.



6.3.4 The relationship between the gender of the parents, the age of the parents, the number of school-going children in the family and the relationship of trust

Hypothesis 1

The relationship of understanding between parent and child has no relation with:

- \* the gender of the parents;
- \* the age of the parents; and
- \* the number of school-going children in the family.

Each item in Table 13 has been formulated as a null hypothesis and reflects the parents' perception of the relationship of trust between parent and child.

**Table 13** The Chi-square and the P-value of the dependent variables against the independent variables of the relationship of trust between parent and child.

QUESTION NUMBER	GENDER OF PARENTS $\chi^2 = (2)$ P-VALUE	AGE OF PARENTS $\chi^2 = (2)$ P-VALUE	NUMBER OF CHILDREN IN SCHOOL $\chi^2 = (4)$ P-VALUE
2.1	0,000 0,993	3,339 0,188	2,062 0,357
2.5	0,124 0,524	5,782 0,216	0,049 0,393
2.6	3,415 0,181	3,861 0,425	5,896 0,207
2.10	5,127 0,077	5,836 0,212	4,067 0,397
2.13	0,834 0,242	3,987 0,408	4,050 0,399
2.16	5,373 0,068	2,827 0,587	3,233 0,520
2.18	1,651 0,199	1,887 9,397	2,171 0,333
2.19	1,333 0,513	0,639 0,620	1,364 0,850
2.20	1,151 0,283	2,197 0,333	2,807 0,246
2.21	2,270 0,321	2,410 0,661	3,413 0,491
2.22	1,191 0,551	7,947 0,094	3,954 0,412
2.28	5,137 0,077	5,162 0,271	1,904 0,753
2.31	1,637 0,201	2,238 0,327	2,807 0,246
2.36	2,746 0,253	5,895 0,207	14,024 0,007 **
2.37	2,494 0,287	8,707 0,069	1,163 0,884
2.38	1,231 0,540	1,687 0,793	3,079 0,545
2.47	1,718 0,424	5,327 0,255	5,491 0,240
2.51	1,165 0,280	1,877 0,391	2,171 0,338

- \* Significant at the 5% level ( $p < 0,05$ )
- \*\* Significant at the 1% level ( $P < 0,01$ )

According to Table 13 there is a significant relation ( $P < 0,05$ ) exists between the number of school-going children and only one of the items (2.36) regarding the relationship of trust between parent and child. The null hypothesis of this item is therefore rejected and it is accepted that there is a relation between the number of school-going children and the parents' perception regarding consultation with the child's teachers regarding his academic achievement. A viable reason for this finding is that with a large number of children in school it is not possible for parents to consult with the teachers (Van Zyl Slabbert (ed.), 1994:50).

Apart from the one item as discussed above the remaining items in Table 13 have a P-value  $> 0,05$ . Therefore, the null hypotheses of these items have to be accepted, which implies that no relations exist between the relationship of understanding and the gender of parents, the age of parents and the number of school-going children. The hypothesis is thus rejected.

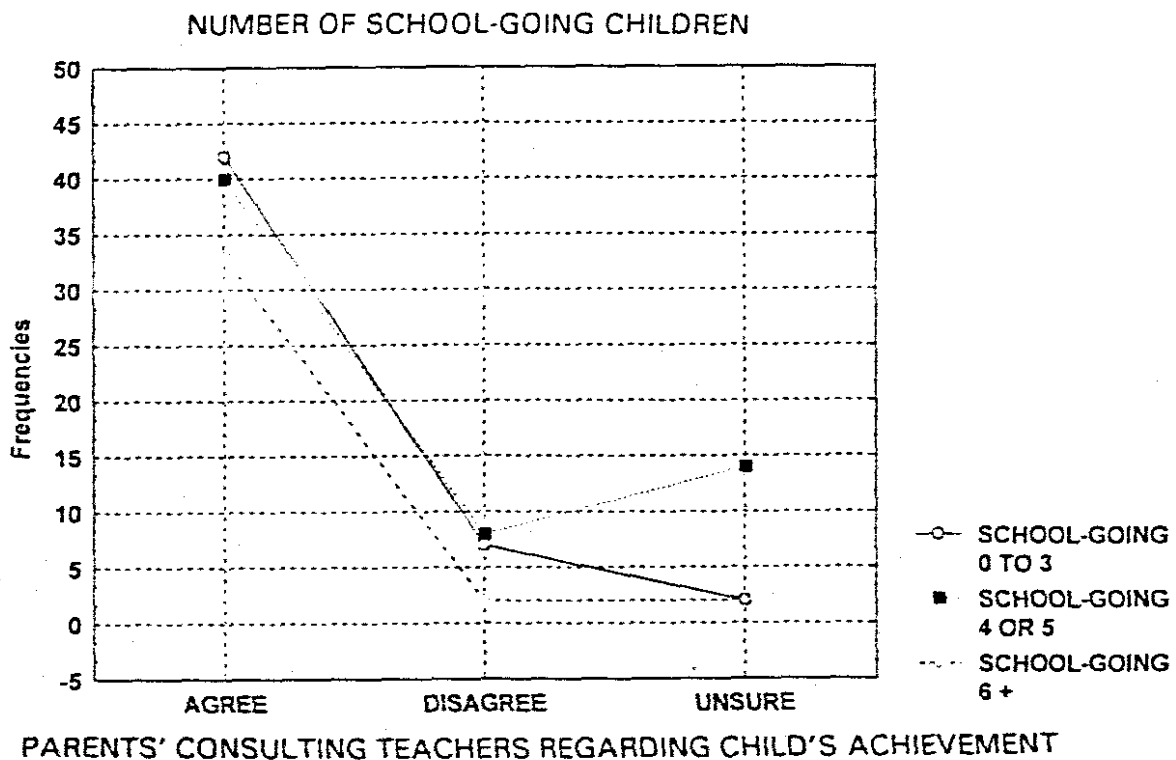
The following is a detailed analysis of item number 2.36:

**Table 14** Frequency distribution according to the relationship between the number of school-going children and the parents consulting with the child's teachers regarding his academic progress

NUMBER CHILDREN IN SCHOOL	AGREE	DISAGREE	UNCERTAIN	TOTAL
0 TO 3	42 28,00	7 4,67	2 1,33	51 34,00
4 TO 5	40 26,67	8 5,33	14 9,33	62 41,33
6 OR MORE	33 22,00	2 1,33	2 1,33	37 25,67
TOTAL	115 76,7	17 11,33	18 12,00	150 100,00

$$\chi^2(4) = 14,024 \quad P = 0,007$$

**Figure 1**



A relation exists between the number of children in school and the parents' ability to consult with the teachers regarding the children's academic progress.

6.3.5 The relationship between the gender of the parents, the age of the parents, the number of school-going children in the family and the relationship of understanding

Hypothesis 2

The relationship of understanding between the parent and child has no relation with:

- \* the gender of the parents;
- \* the age of the parents; and
- \* the number of school-going children in the family.

Each item in Table 15 has been formulated as a null hypothesis and reflects parents' perception regarding the relationship of understanding between parent and child.

**Table 15**     The Chi-square and the P-value of the dependent variables against the independent variables of the relationship of understanding between parent and child

QUESTION NUMBER	GENDER OF PARENTS  $X^2 = (2)$ P-VALUE	AGE OF PARENTS  $X^2 = (4)$ P-VALUE	NUMBER OF CHILDREN IN SCHOOL $X^2 = (4)$ P-VALUE
2.4	0,652 0,722	2,065 0,274	2,213 0,697
2.7	1,139 0,566	3,487 0,480	1,089 0,896
2.9	1,637 0,201	1,863 0,394	2,197 0,333
2.12	1,264 0,536	3,049 0,550	4,896 0,289
2.15	3,560 0,169	3,896 0,420	4,403 0,354
2.24	0,200 0,905	2,386 0,668	5,335 0,225
2.25	0,029 0,864	3,774 0,152	4,368 0,113
2.29	1,099 0,577	5,177 0,270	5,697 0,223
2.33	1,654 0,437	0,527 0,971	7,062 0,133
2.34	1,078 0,583	2,669 0,615	10,001 0,040 *
2.41	1,247 0,536	3,815 0,432	2,459 0,562
2.44	2,669 0,263	2,893 0,576	6,329 0,176
2.45	1,389 0,499	4,594 0,292	12,041 0,017 *
2.48	2,988 0,225	2,309 0,679	4,659 0,324
2.49	0,638 0,727	3,275 0,513	13,361 0,009 **
2.52	2,314 0,314	3,817 0,431	4,950 0,292
2.54	0,814 0,666	1,312 0,589	14,300 0,006 **

\* Significant at the 5% level ( $P < 0,05$ )

\*\* Significant at the 1% level ( $P < 0,01$ )

Since the Chi-squared statistic between the number of school-going children and the statements in items 2.34, 2.45, 2.49 and 2.54 have P-values less than 0,05 ( $P < 0,05$  the null hypothesis (hypothesis 2) of these items are rejected and it can be accepted that a significant relation exists between the number of school-going children and:

- \* the importance that parents must know who their children's friends are (2.34)
- \* that parents ought to understand their children's behaviour (2.45)
- \* that parents have to understand the aspirations and wishes of their children (2.49)
- \* parents' encouragement of their child with regard to his study methods (2.54)

For the rest of the items in Table 15 the P-value is bigger than 0,05 ( $P < 0,05$ ) and the null hypotheses have to be accepted. This means that there is no relationship between the majority of independent and dependent variables as stated in hypotheses 2.

The Researcher therefore concludes that the relationship of understanding between parent and child has no relation with the gender or age of the parents and the number of school-going children in the family.

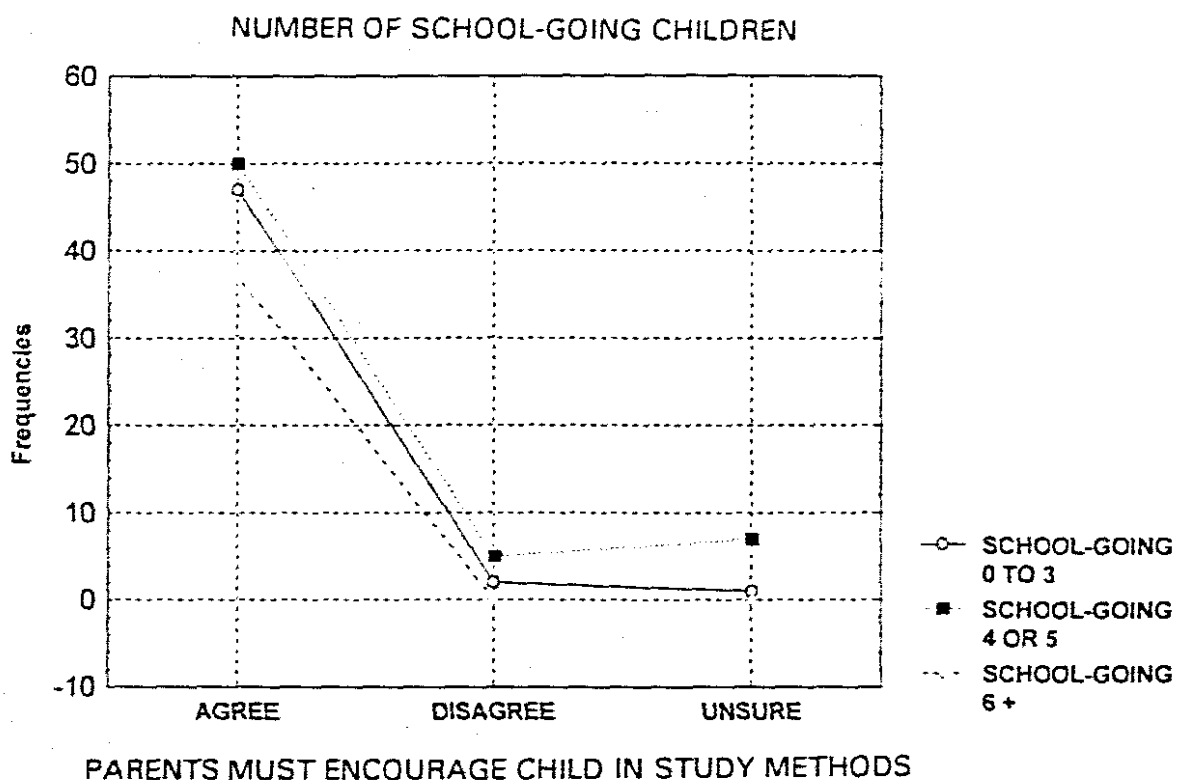
From the statistical significant variables in Table 1 researcher has chosen 2.54 for detailed analysis as shown in Table 16.

**Table 16** Frequency distribution according to the relationship between the number of school-going children and the parents' perception in encouraging the child regarding his study methods

NUMBER OF CHILDREN IN SCHOOL	AGREE	DISAGREE	UNCERTAIN	TOTAL
0 to 3	50 33,33	5 3,33	7 4,67	62 41,33
4 TO 5	47 31,33	2 1,33	1 0,67	50 33,33
6 or more	37 24,66	0 0,00	1 0,67	38 25,33
TOTAL	134 89,93	7 4,70	9 5,37	150 100,00

$$\chi^2 (4) = 14,300 \quad P = 0,006$$

**Figure 2**





A relation exists between the number of school-going children and parents' encouragement of the child regarding study methods.

According to Table 16 and the Figure 1 it emerges that as the number of school-going children in the family becomes bigger, the lesser parents indicated that they encourage the child regarding study methods.

6.3.6 The relationship between the gender of the parents, the age of the parents, the number of school-going children in the family and the relationship of authority

Hypothesis 3

The relationship of authority between the parent and child has no relation with:

- \* the gender of the parents;
- \* the age of the parents; and
- \* the number of school-going children in the family;.

Each item in Table 17 has been formulated as a null hypothesis and reflects the relationship of authority between parent and child.

**Table 17**      The table below illustrates the Chi-square and the P-value of the dependent variables against the independent variables of the relationship of authority between parent and child

QUESTION NUMBER	GENDER OF PARENTS $\chi^2 = (2)$ P-VALUE	AGE OF PARENTS $\chi^2 = (4)$ P-VALUE	NUMBER OF CHILDREN IN SCHOOL $\chi^2 = (4)$ P-VALUE
2.3	3,291 0,070	2,060 0,357	0,816 0,403
2.8	3,470 0,176	4,318 0,365	7,912 0,095
2.11	2,128 0,346	4,558 0,332	5,898 0,207
2.14	1,861 0,394	1,012 0,908	3,360 0,500
2.17	3,446 0,063	0,070 0,965	3,341 0,188
2.23	1,165 0,280	2,612 0,271	2,820 0,244
2.26	1,219 0,554	5,562 0,234	2,777 0,596
2.27	0,638 0,727	4,524 0,340	1,359 0,851
2.30	0,787 0,675	2,100 0,717	2,328 0,676
2.32	0,347 0,841	4,830 0,305	3,247 0,517
2.35	4,321 0,115	5,459 0,243	2,741 0,602
2.39	0,570 0,752	7,254 0,123	5,032 0,284
2.40	1,411 0,235	0,247 0,884	1,979 0,372
2.43	1,165 0,280	1,887 0,391	1,777 0,441
2.46	3,318 0,069	1,703 0,427	1,161 0,560
2.50	9,433 0,009	3,230 0,520	2,815 0,589
2.53	2,341 0,310	7,110 0,130	5,735 0,220

- \* Significant at the 5% level ( $P < 0,05$ )
- \*\* Significant at the 1% level ( $P < 0,01$ )

In relation to hypothesis 3 the Chi-squared test was found to be highly significant ( $P < 0,01$ ) for only one of the items in Table 15, namely item 2.50. The null hypothesis for this statement has to be rejected and thus accepted there is a relation between the gender of the parents and their setting an example through word and deed to the child regarding norms and values.

The P-value for the majority of items in Table 17 is bigger than 0,05 ( $P < 0,05$ ) and therefore is not significant. The null hypotheses of all the items (except one) should therefore be accepted. This implies that the relationship of authority between parent and child has no relation to the gender or age of the parent and the number of school-going children in the family.

The researcher has chosen the only significant variable (2.50) from Table 17 for the following detailed analysis.

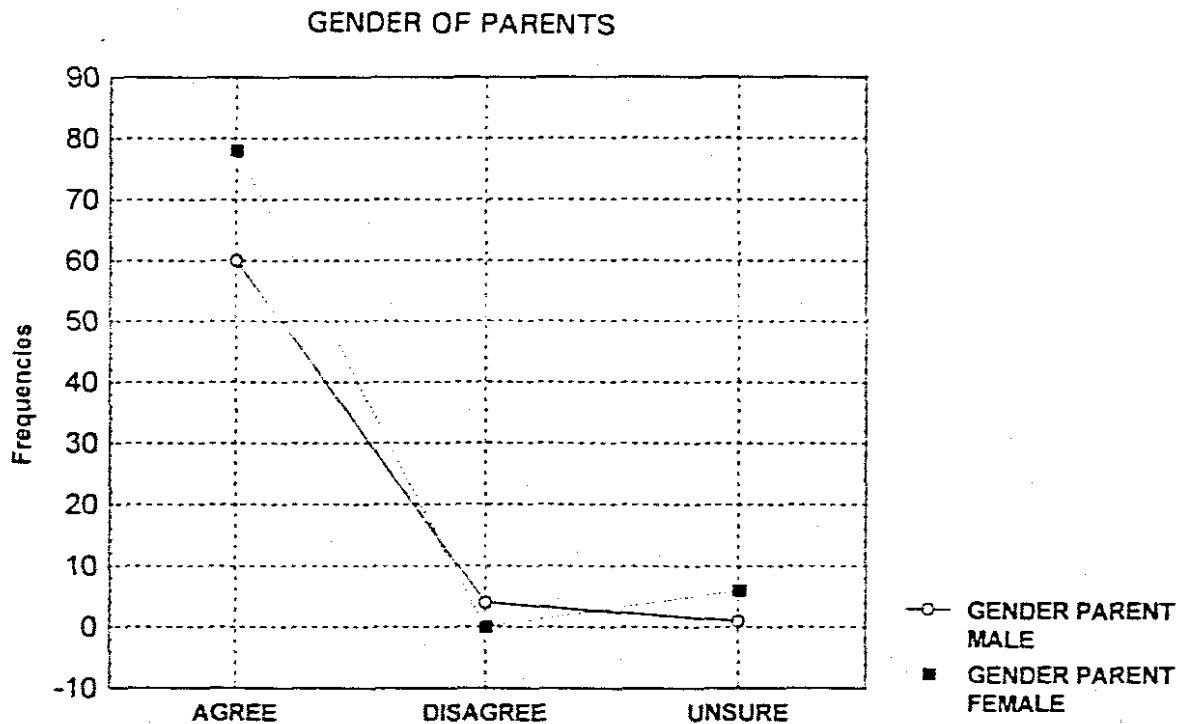
**Table 18** Relationship between the gender of parents and their setting an example through word and deed regarding norms and values

GENDER OF PARENTS	AGREE	DISAGREE	UNCERTAIN	TOTAL
Male	60 40,00	4 2,67	2 1,33	66 44,00
Female	78 52,00	0 0,00	6 4,00	84 56,00
TOTAL	138 92,00	4 2,67	8 5,33	150 100,00

$$\chi^2 (2) = 9,433 \quad p = 0,009$$

A relation exists between the gender of the parents and their setting an example through word and deed regarding norms and values.

**Figure 3**



## **6.4 TESTING OF HYPOTHESIS**

According to the findings emanating from the inferential statistics (6.3.4; 6.3.5; 6.3.6) the null hypotheses as formulated in 6.3.2 have to be accepted because the majority of P-values is larger than 0,05 ( $P > 0,05$ ).

The relationship of trust, understanding and authority between the parent and child has no relation with:

- \* the gender of the parents;
- \* the age of the parents; and
- \* the number of school-going children in the family.

The null hypothesis as formulated in 1.4 has to be accepted.

## **6.5 SUMMARY**

In the preceding pages of this chapter an attempt has been made to give some order to the range of information provided by the parents in their answers to the questions in the questionnaire. Some of the data were of a factual or demographic nature which enabled the researcher to construct a broad profile of the sample.

Several highly significant practical implications and considerations have emanated from this study. It now remains for the finishings of the study to be discussed and interpreted, drawing out some obvious conclusions and implications that arise from the data. Chapter 7 serves as a springboard for recommendations for researchers and educators, including some thoughts towards building a healthy home and school environments for our children in South Africa.

## **CHAPTER 7**

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## **CHAPTER 7**

### **SUMMARY AND RECOMMENDATIONS**

#### **7.1 INTRODUCTION**

In this final chapter of the thesis, a summary of the previous chapters will be given and some of the most important findings from the research will be discussed. This will be followed by recommendations and a final remark.

#### **7.2 SUMMARY**

##### **7.2.1 Statement of the problem**

The problem addressed in this study concerns black parents' perceptions regarding their educational responsibility in a changing society. Rapid change represents one of the most dynamic features of our society and the contemporary family is not left untouched by this. The demands made on parents by modern society are far more exacting than in previous years. The influence of permissiveness, materialism and the mass-media forces parents to educate their children under circumstances quite different to those under which they themselves were reared. Circumstances in modern society influence the nature and quality of family relationships, including the educational relationship between parent and child. As soon as changes occur in the culture of a group of people, the manner in which parents educate and discipline their children has to be readdressed and rephrased.

### 7.2.2 Historical overview of black education in South-Africa

During the nineteenth century the education of black children in South-Africa depended mainly on the voluntary efforts and funding of missionaries and churches. Between 1904 and 1953 the administration of Black Education was jointly performed by the churches and provincial education departments while financing was the responsibility of the Central Government. During these years the policy of segregation and inequalities in education, arising from apartheid, are well-known and well-documented. After the National Party's accession in 1948 and the passing of the Bantu Education Act in 1953, separation (structural pluralism) in black education became formalised through legislation and was vigorously implemented.

In spite of the "separate but equal" *proviso* in the legislation, the standard of education for whites was still comparable to that of other modern education systems, while black education was characterised by poorly qualified teachers, inadequate physical resources, overcrowded classrooms and poor examination results. Separate education in South Africa has largely served to keep the culturally diverse population divided, to protect the position of the dominant group, and to ensure its domination in all spheres of society.

The goals of apartheid education have not gone unchallenged. Since the early 1950s black students and teachers have vociferously opposed apartheid education because of the inequalities as well as the social and political control that were imposed upon them. The sporadic protests and boycotts of the 1950s and 1960s culminated in the student riots of 1976 and signalled an end to apartheid education. Furthermore, the period



between 1984 and 1986 saw an unprecedented level of resistance to apartheid education.

In response to the growing crisis in black education, the National Education Co-ordinating Committee (NECC) was formed in 1985 to address the educational crisis in a more organized, co-ordinated and deliberate manner. The NECC recognised the need for a well-formulated education-plan for an alternative educational system, and replaced the slogan "Liberation before education" with the slogan "Peoples education for people's power".

In the past, black parents have not been meaningfully involved in the planning and implementation of educational programmes. Participation of the community for the development of their children is, however, absolutely necessary and therefore parents must recommend many of the elements of the school programmes and of necessity, become the main source of the school. Parents should be able to participate on the planning and decision-making levels that are going to effect them and their children. In this manner parents, teachers and students will determine what kind of education should be provided for children (curriculum); how it will be provided (methodology); who will provide it (teachers); where it will be provided (schools) and when it will be provided.

### 7.2.3 The black family in a changing society

The family is the most important primary group in any society, and serves as a micro-community for the children born within it. The family is the home port from whence the child starts out on his long journey through

life. It is the parents' responsibility to equip the child adequately for this journey - possible only if the parents, as the child's primary educators, successfully educate the child.

The traditional extended families, who usually worked together for the good of the whole family, are gradually becoming a thing of the past and are being replaced by nuclear families (Van den Aardweg & Van den Aardweg, 1988:89). For the majority of black families, keeping the family unit together while providing adequately for the upbringing of their children, is hindered by economic and social factors brought about by changes in society. Contact between black people, with their traditional way of living, and white people, with a Western way of living, caused rapid social changes to take place - the result is the black people's indigenous way of living has been influenced. The traditional black family became Westernized as a result of industrialization, scientific and technological development, urbanization and Christianization.

Similarly, the agrarian lifestyle of black families changed to an industrialised lifestyle, with the added influence of politicisation. This transformation had significant effects on the educational responsibility of the parents. The prefigurative culture, where children learned from their parents and elders, changed to a postfigurative culture where formally trained adults (teachers) teach children with the aid of textbooks. This resulted in the virtual annihilation of the traditional educational role of black parents, elders and ancestors.

In traditional black society the family setting was mainly patriarchal with the father as the dominant figure of authority. Western culture, however, brought about changes in the absolute authority of the father, with the emergence of parents with a permissive or democratic parenting style.

As soon as changes occur in the culture of a group of people, the manner in which parents educate and discipline their children, will have to be reassessed and rephrased.

#### 7.2.4 Educational responsibility of parents

Parents should have no uncertainties as to their educational responsibility as parents. They assume responsibility for a child's existence from conception until he accepts responsibility for his own life as an individual - to live his own life though his parents still accept final accountability for what he says and does. As the child's primary educators, parents are responsible for the adequate education at home, which serves as a basis for school education. Parents should be fully aware of their role, purpose and task, as well as the possibilities and limitations of their activities as regard the education of their children.

The purpose of the child's education is not only adequate support and guidance towards adulthood, but also optimal realization of the child's unique potential. No fixed pattern, formula or method can be prescribed to parents in regard to their educational responsibilities as parents. Parenthood implies, in all circumstances, changed attitudes among the members of the family concerned, but more in particular, the parents. To the parents it implies a whole series of attitudes, actions and inclinations that have to be acquired and a change in the every day family routine and family budget.

Parental roles also involve many different responsibilities. The father's part in fostering the child's becoming is primarily a two-fold one.

Firstly, the father provides security as breadwinner and principal disciplinarian as head of the family. Secondly, he provides the child with an adult model so that he can identify with a member of his own sex, if a boy, and also learn at first hand about the behaviour and attitudes of the opposite sex, if a girl. Despite the changing role of fathers today, primary responsibility for the children still remains with the mother in our society, whether she stays at home or works outside home. From childhood on, the daughter's upbringing usually focuses on her future role as mother. The role the mother fulfils in the life of her child can be seen as the guarantor of safety and first educator.

The relationship between parent and child is unique in the sense that it is based on parental love and care. The educational relationship between parent and child is formed with the specific aim of educating the child. The quality of the relationship has a direct influence on the success or failure of the education act. The education relationship is founded on the relationship of trust, understanding (knowing) and authority between parent and child.

Educative assistance is unique to both educator (parent) and educand (child). The assistance given by the educator in his intervention, consists as much in opposing the child's wilful marring of his own humanisation, as in giving his blessing to whatever spontaneous acts are in the child's own interests. Educative assistance embraces preparing the child for going out into the world, orientation regarding societal structures and the child's acquisition of self-identity.

#### 7.2.5 Planning of the research

This study utilized a questionnaire, constructed by the researcher, as the data source. The information sought was not available from any other source and had to be acquired directly from the respondents. When this situation exists, the most appropriate source of data is the questionnaire, as it can easily be adapted to a variety of situations.

With the aim of administering the questionnaire to black parents of standard eight children in Umlazi, it was required to first request permission from the Secretary of the KwaZulu-Natal Department of Education and Culture (KDEC), then the Circuit Inspectors of Umlazi North and South, and finally, the researcher visited the principals of the selected schools. Arrangements were made with the principals for administering the questionnaire to the parents of standard eight pupils on the dates of parent meetings at participating schools.

The aim of the questionnaire was to obtain information regarding black parents' perception of their education responsibility. The questions were formulated to establish the importance of the parent-child-relationship with regard to the following:

- \* The relationship of trust.
- \* The relationship of understanding.
- \* The relationship of authority.

#### 7.2.6 Analysis and presentation of research data

The purpose of this chapter was to discuss the data collected from the questionnaires completed by 150 black parents with children in standard 8 and to offer comments and interpretations on the findings. At the

outset, an explanation and description was provided as to the methods employed in the categorisation of responses and the analysis of the data. This was followed by the presentation and discussion of the responses to the questions in the questionnaire.

The following findings emanated from the descriptive statistics:

- \* Parent meetings are held quarterly at schools and more mothers than fathers attend these meetings (cf. 6.2.2). This finding corresponds with the traditional perception that the primary responsibility for the children still remains with the mother and that fathers are expected to leave their families to seek better employment elsewhere.
- \* Less than ten percent of the black parents were in professional occupations (cf. 6.2.6). This correlates with the finding that the majority of the parents possess academic qualifications lower than standard 10 (cf. 6.2.7).
- \* Nearly half of the families involved in the research have between 6 - 10 children in the family (cf. 6.2.8) of which 3 or 4 were school-going (cf. 6.2.9). A large number of children in a family demand more responsibility from parents and require a bigger slice from the family budget towards their formal education.
- \* The majority of parents perceive the relationship of trust between parent and child as fundamental for the adequate actualization of the education situation (cf. 6.2.10).

- \* According to the perception of nearly ninety percent of the parents, the relationship of understanding between parent and child is imperative for the adequate actualization of the education situation (cf. 6.2.11).
- \* More than ninety percent of the parents agreed that a relationship of authority must exist between parent and child, for the educational situation to be realised (cf. 6.2.12).

Findings from the inferential statistics indicate that the independent variables, viz. gender and age of the parents and the number of school going children in the family, are significant factors in only a few aspects determining black parents' perceptions regarding their educational responsibility. The following conclusions seem warranted:

- \* A relation exists between the number of children in school and the parents ability to consult with the teachers regarding their children's academic progress. With a large number of children in school it is not possible for parents to consult with teachers effectively (cf. 6.2.13).
- \* Although it is important that parents should know who their children's friends are it is not always possible in families with more than six school going children which usually involve many and varied friends. It is also not always possible for parents to understand the individual behaviour, aspirations and wishes of a large number of children in the family (cf. 6.2.14). Parents with a large number of children find it difficult to encourage each child to adhere to norms and values in the society.

- \* A significant relationship exists between the gender of the parents and their perception of setting an example through actions regarding norms and values (cf. 6.2.15). Fewer fathers than mothers see part of their role as including the setting of an example to their child. This is possibly the outcome of the family situation where the mother spends more time with the child than the father.

#### 7.2.7 Purpose of the study

The researcher formulated specific aims (cf. 1.6) to determine the course of this study. These aims were realised through a literature study, together with an empirical survey consisting of a structured questionnaire and informal, unstructured interviews. On the basis of the aims and findings of this study, certain recommendations are now offered.

### 7.3 RECOMMENDATIONS

#### 7.3.1 Re-appraisal of the nuclear family

##### (1) Motivation

The education situation involving parents and children in the family must be seen as the original, primary or authentic education situation. It is the family's responsibility to adequately equip the child for responsible adulthood. The quality of the relationship between parent and child exerts a profound and lasting influence on the child's learning and becoming towards adulthood. A family which is able and equipped to carry out its educational task consistently and successfully gives a sense of security, of companionship and belonging to each of its members; it



also bestows a sense of purpose and direction, of achievement and personal worth to the child. Only if this education situation is founded on a relationship of trust, understanding and authority between parent and child, can it be realised (cf. 4.4.2).

Due to the rapid changes in society, the stability and security of the traditional family life has been severely affected (cf. 3.3). Through acculturation, the traits, ways of life and behaviours of Western culture contributed significantly to the alienation between the "modernised" black child and his traditional parents (cf. 3.4). Parents and children have become estranged and the educational relationship of trust, understanding and authority between parent and child are often not adequately actualized.

The majority of insufficiently educated parents (cf. 6.2.7; table 7) do not understand the objectives and functioning of the school. Their perception is that the upbringing of their children is virtually or totally in the hands of the teachers at school. As a result, the parents have abdicated their responsibilities to the schools and inadvertently lost their parental control over their children (cf. 3.4.1 (1)). Politicians and the "clergy" seized the opportunity and manipulated children's normlessness (cf. 3.4.1 (6)) under the guise of education through party politics.

In the exercising of their parental authority, parents are often flouted and even threatened by their alienated children (cf. 4.4.2 (3)). It is therefore clear that in a changing society, parents should seek help to enable them to establish or re-assert themselves as responsible parents and authoritative role-models in the education of the child. In this regard the principal of the school has the vital role to play.

(2) Recommendations

The recommendations are that political, cultural, religious and educational leaders must:

- \* Actively propagate the importance of nurturing the efficient functioning of the **nuclear family**.
- \* Encourage and support parents to re-establish a meaningful relationship of **trust, understanding and authority** with their children
- \* Promote and embrace **family planning** so that future parents may not be burdened with more children that they can economically support, and assist in the actualization of their potentialities

7.3.2 Guidance for and involvement of parents

(1) Motivation

A large number of black parents in urban areas are inadequately educated or even illiterate (cf. 6.2.7; table 7). They are therefore forced to develop their own child-rearing strategies (corresponding to their level of education or literacy) and omit to develop certain elementary codes of conduct in their children regarding that which a modern society expects from them. These parents have to keep up with a rapidly changing society which makes it extremely difficult for them to give sufficient guidance and assistance to the child (cf. 4.2.4). The majority of South Africans come from families where the traditional culture is dominant, while at school they are more exposed to a modern, Westernised culture (cf. 3.3) and

experience of different cultures seems to be a source of conflict in many black families if the child tends to favour the more modern culture (cf. 3.4).

It is therefore obvious that there is an urgent need for some form of education, training and guidance for parents with insufficient education or who are illiterate. In this respect schools could, and should, play a more prominent role, especially in the provision of training programmes for parents. Programmes in which their educative role and the teaching role of teachers could be synchronised and more interrelative.

## (2) Recommendations

The recommendations are:

- \* In order to reach as many people as possible through various media (television, radio, newspapers and popular magazines) generally funded (RDP) and effective media-based parent guidance programmes must be encouraged and promoted.
- \* The establishment of schools as community learning centres must be given the highest priority. At such centres the parents must be offered *inter alia* courses in adult literacy and courses in effective parenting.
- \* The principal of the school must receive training in and accept responsibility for parental involvement at his/her school.
- The principal must ensure that parental involvement is:

- . **planned** — goals must be set and a school policy on parent involvement devised;
  - . **managed** — leaders must be identified and tasks relating to parent involvement should be delegated and coordinated; and
  - . **supervised and evaluated** — parent programmes must be designed and evaluated by comparing outcomes with desired goals (adjustments should be made if goals are not being achieved).
- To regulate and manage parent involvement the principal must:
- . create a **strategic plan** for the school, with the cooperation of parents and teachers;
  - . create an **inviting school climate**;
  - . create a **parents' society/body** with working committees;
  - . **train teachers** to cope with parent involvement;
  - . **train parents** for parent involvement;
  - . **communicate effectively** on a regular basis with the parent community;

- . involve parents by means of the class teacher; and
- . coordinate all activities by means of a programme for the year.
- The principal must regard regular, structured and frank two-way communication as being in the interest of education in general and the child in particular.
- Communication between the school and the home must take on various forms such as:
  - . written communication;
  - . open days;
  - . informal contact; and
  - . parent-teacher conferences.

### 7.3.3 Further research

The traditional black family is in turmoil. The adoption of a Western culture and continuing changes in society have resulted in traditional family life becoming increasingly diverse and the family structure succumbing to change (cf. 3.2). Changes in society also give rise to the emergence of a number of new family patterns, among these: childless families, single-parent families and blended families resulting from remarriage of widowed or divorced parents. It is, therefore, recommended that further research pertaining to the above mentioned diverse family structures be undertaken.

#### 7.4 CRITICISM

Criticism that emanates from this study include the following:

- \* It can be presumed that many of the parents who completed the questionnaire drew their perceptions regarding their educational responsibility from the media - where in many cases the media tends to prescribe to the appropriate parental responsibilities in educating the child. The probability therefore exists that the majority of parents indicated what is theoretical to their educational responsibility and not what they practice in their own families.
- \* The research sample comprised only of parents living in Umlazi - an urban area. Dissimilar responses might have been elicited from parents living in rural areas where family life is still very traditional.
- \* Residents of Umlazi are mainly Zulu speaking. Other cultural groups might have different perceptions regarding the educational responsibilities of parents.
- \* By implementing a written questionnaire as research instrument, the researcher differentiated between literate and illiterate parents. Although more time-consuming and expensive, the written questionnaire could have been converted into an interview questionnaire in order to obtain the perceptions of illiterate parents regarding their educational responsibility. This would have provided a more representative sample of black parents and improved the reliability of the findings.

## **5 FINAL REMARK**

The aim of this study was to come to a better understanding of the difficulties faced by parents to adequately educate their children in a rapidly changing society. It is trusted that this study will be of value, particularly to black families and Educational authorities, with regard to the betterment of the parent-child-relationship. It is also hoped that the recommendations will be implemented and enhance parents' acceptance of their educational responsibility.

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## APPENDIX A

**STRICTLY CONFIDENTIAL**

# **QUESTIONNAIRE**

***Black Parents' Perceptions  
of their  
Educational Responsibility  
in a changing  
Educational Dispensation***

B.C. Hlatshwayo  
(B.Paed., B.Ed., M.Ed., S.T.D.)

Kindly answer all the questions by supplying the requested information in writing. Please complete by making a cross (X) in the appropriate block.

*Siza uphendule lemibuzo elandelayo ngokunikeza ulwazi esilucela kuwe. Gcwalisa ngokwenza isiphambano (X) esikweleni esifanele.*

## **SECTION ONE: BIOGRAPHICAL INFORMATION**

### ***ISIGAMU SOKUQALA: IMINININGWANE NGAWU***

#### **1.1 GENDER OF YOUR CHILD IN STD 8**

***UBULILI BOMNTANAKHO OFUNDA IBANGA LESISHIYAGALOMBILI***

Male

*Isilisa*

☐

Female

*Isifazane*

☐

#### **1.2 GENDER (SEX) OF PARENT / GUARDIAN**

***UBULILI BOMZALI / UMPHATHI***

Male

*Isilisa*

☐

Female

*Isifazane*

☐



**1.3 AGE OF PARENT / GUARDIAN**

***UBUDALA BOMZALI NGEMINYAKA NOMA UMPHATHI***

30 - 34

30 *kuya* 34

☐

35 - 40

35 *kuya* 40

☐

41 - 45

41 *kuya* 45

☐

46 - 50

46 *kuya* 50

☐

51 - 55

51 *kuya* 55

☐

56 - 60

56 *kuya* 60

☐

61 and over

61 *nangaphezulu*

☐

**1.4 HOME LANGUAGE**

***ULIMI ENILUKHULUMA EKHAYA***

Zulu

*isiZulu*

☐

Xhosa

*isiXhosa*

☐

Swazi

*isiSwazi*

☐

1.4 **HOME LANGUAGE** *(continued)*  
**ULIMI LOMDABU** *(kuyaqhubeka)*

English

*iSingisi*

☐

Sotho

*isiSuthu*

☐

Other (Please specify)

*Olunye (Chaza)*

1.5 **RELIGIOUS DENOMINATION**  
**INKONZO ENIKHONZA KUYO**

United Congregational Church (UCC)

☐

Methodist Church

☐

Lutheran Church

☐

Roman Catholic Church

☐

Anglican Church

☐

Zionist Church

☐

Apostolic Church

☐

Other (Please specify)

*Elinye (Chaza)*

**1.6 RESPONDENT'S OCCUPATION**  
**UMSEBENZI WOPHENDULAYO**

Professional (e.g. teacher, nurse, doctor, minister of religion, etc.)

(isib. uthisha, umhlengikazi, udokotela, umfundisi, njll.) ☐

Semi-Professional (e.g. domestic worker, factory worker, etc.)

(isib. umsizi womndeni, isisebenzi sasembonini, njll.) ☐

Other (Please specify)

Okunye (Chaza)

**1.7 EDUCATIONAL LEVEL OF RESPONDENT**  
**IQOPHELO LOKUFUNDA LOPHENDULAYO**

No formal schooling

Angifundile

☐

Lower than Std 5

Ngaphansi kwebanga lesi-5

☐

Std 5

Ibanga lesi-5

☐

Std 6

Ibanga lesi-6

☐

Std 7

Ibanga lesi-7

☐

Std 8

Ibanga lesi-8

☐

Std 9

Ibanga lesi-9

☐

**1.7 EDUCATIONAL LEVEL OF RESPONDENT (continued)**  
**IQOPHELO LOKUFUNDA LOPHENDULAYO (kuyaqhubeka)**

Std 10

*Ibanga le-10*



## Certificate

### Isitifiketi somsebenzi

☐

## Diploma

*iDiploma*

7

Degree

*Iziqu zemfundo*

5

### Degree + Certificate

### Iziqu + Isitifiketi

1

Degree + Diploma

*Iziqu + iDiploma*

☐

Higher Degree(s) (e.g. Hons; B.Ed., etc.)

*Iziqu eziphakeme (isib. Hons., B.Ed., njll.)*

4

**1.8 TOTAL NUMBER OF CHILDREN IN THE FAMILY**  
**UBUNINGI BEZINGANE EMNDENINI**

[illegible]

**1.9 TOTAL NUMBER OF SCHOOL-GOING CHILDREN IN THE FAMILY**  
**UBUNINGI BEZINGANE EZISESESIKOLENI EMNDENINI**

[illegible]

**SECTION TWO: EDUCATIONAL RESPONSIBILITY**  
**ISIGAMU SESIBILI: UKUZINIKELA KWAKHO EKUFUNDENI**  
**KOMNTWANA / IQHAZA OLIBAMBAYO EKUFUNDENI**  
**KOMNTWANA.**

**INSTRUCTIONS TO RESPONDENTS**

1. Please read through each statement carefully before giving your opinion.
2. Please make sure that you do not omit a question, or skip a page.
3. Please be honest when giving your opinion.
4. Please do not discuss statements with anyone.
5. Please return questionnaire.

**SIYACELA KUMPHENDULI UKUTHI:**

1. *Afunde ngokuqaphelisisa isitatimende ngasinye ngaphambi kokunikeza umqondo wakhe.*
2. *Aqiniseke ukuthi alikho ikhasi aleqayo.*
3. *Asize athembeke uma enikeza umqondo wakhe.*
4. *Asize angabonisani nomunye.*
5. *Asize alibuyise leliphepha lemibuzo.*

Before expressing your feeling regarding a specific statement, consider the following example.

*"A child must be certain of his parents' unconditional love"*

*Ngaphambi kokuba uveze imizwa yakho mayelana naleso naleso sitatimende, ake, ubheke lesisibonelo esilandelayo.*

*"Ingane kufanele iqiniseke ukuthi umzali uyithanda ngokuphelele enganagqubu nambandela."*

#### EXAMPLE 1

##### ISIBONELO SOKUQALA

If you agree with this statement

*Uma uvumelana nalesi sitatimende*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>
X		

#### EXAMPLE 2

##### ISIBONELO SESIBILI

If you disagree with this statement

*Uma ungavumelani nalesi sitatimende*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>
	X	

**EXAMPLE 3****ISIBONELO SESITHATHU**

If you neither agree nor disagree with it, that is being uncertain.

*Uma uvuma noma ungavumelani naso, okusho ukuthi ungenaso isiqiniseko.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>
		X

All statements which follow bear reference to Black parents' perceptions of their educational responsibility in a changing educational dispensation. Please express your feelings on the following statements.

*Zonke lezimpendulo osinika zona ziphathelene nesihloko esithi "Abazali abansundu bazibona beneqhaza elingakanani emfundweni yabantwana babo esikhatini samanje, senguquko." Siza uvese imizwa yakho kulezizitatimende ezilandelayo.*

- 2.1 As a parent, I have faith in my child in his / her devotion to schoolwork.

*Njengomzali ngiyamethemba umntanami ukuthi uyazinikela ekufundeni kwakhe.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.2 I instil respect for figures of authority in my child.

*Ngiyamfundisa umntwana wami ukuhlonipha abantu abadala kunaye abamphethe.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.3 The enforcing of authority concerning my child must be based on parental love.

*Ukukhulisa umntanami ngendlela encomekayo kwesekeleke othandweni lwami lobumzali.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.4 I know that my child's possibilities are different from those of other children.

*Ngiyazi ukuthi izindlela zokwenza zomntanami azifani nezezinye izingane.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.5 My parental responsibility is to provide security for my child.

*Kuyisibopho sami njengomzali ukuvikela umntanami ekuphazamisekeni kokufunda kwakhe.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>



- 2.6 I accept my child as he is bodily and spiritually.  
*Ngimemukela umntwana wami njengoba ewuyeni ngokomzimba, nomphefumulo.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.7 I understand the shortcomings of my child.  
*Ngiyazazi izinsilela zengane yami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.8 I am the disciplinary figure in my child's life.  
*Yimina obhekeke ukuthi ngiqondise isimo sokuphila enganeni yami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.9 I understand my parental responsibility in helping my child to actualise (realise) his possibilities.  
*Ngiyazi ngiyaqonda futhi ukuthi kuyadingeka ukuthi ngizame ukuthi umntwana wami abe nobuntu obuphelele azuze nalokho akuphokophelele, ukuze abe umuntu, azibona efanele abe ikona.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.10 I expect my child to listen to me (whatever good I say).  
*Ngilindele ukuba umntanami angilalele (kukho konke engikushoyo) okulungile.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.11 I do punish my child for any wrong-doing.  
*Ngiyayijezisa ingane yami uma yone noma kanjani.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.12 I understand my child's feelings.  
*Ngiyayiqonda imizwa nemizwelo yomntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.13 My child should feel free to discuss his/her personal problems with me.  
*Umtanami kufanele azizwe ekhululekile ukuxoxa nami ngezinkinga eziqondene naye.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.14 As a parent, I take immediate action after an offence has been committed by my child.

*Njengomzali, ngiyashesha ukwenza okufanele uma ingane yami kukhona ekonile.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.15 As a parent, I understand that I must prepare my child for his future experiences.

*Njengomzali ngiyazi ukuthi kufanele ngilungiselele umntanami ezintweni azobhekana nazo ngomuso.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.16 My child feels free to discuss sensitive issues with me (e.g. sex, drugs, etc.).

*Umntanami uzizwa ekhululekile ukuxoxa nami ngisho nangezindaba ezithinta ubungaphakathi bakhe (njengobulili, izidakamizwa, njll.).*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.17 I must prevent my child from becoming susceptible to the negative influences of his peer group (e.g. alcohol abuse, use of mild altering drugs, etc.).

*Kufanele ngivikele umntanami ukuba angadukiswa yizinto ezingalungile ezenziwa ngabanye ontanga yakhe (njengokuphuza, okudakisayo ngokudlulele, ukusebenzisa izidakamizwa. ukubhema, njll.).*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.18 It is essential that my child trusts me.

*Kumele ukuthi umntanami angethembe ngokuphelele.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.19 My child discloses his uncertainties about the future to me.

*Umntanami ungivulela isifuba ngokungaqiniseki kwakhe ngekusasa lakhe.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.20 I show my approval (appreciation) for my child's achievements.

*Ngiyaye ngikhombise ukuyincoma impumelelo yomntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.21 I set an example to my child through word and deed.  
*Ngiba yisibonelo ngokukhuluma nangezenzo kumntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.22 Trust is a basic essential for a sound relationship between my child and myself.  
*Ukwethembeka kuyisisekelo sobudlelwano obuhle phakathi kwami nomntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.23 As a parent, I must ensure that my child acknowledges my authority.  
*Njengomzali kufanele ngiqiniseke ukuthi ingane yami iyayemukela impatho yami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.24 I make every possible sacrifice for the sake of my child's education.  
*Nginikela ngakho konke enginako ngenxa yemfundo yengane yami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.25 A good rapport must exist between my child and myself.  
*Makube khona ukuxhumana okuhle phakathi kwami nengane yami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.26 As a parent, my child acknowledges my authority.  
*Ingane yami iyakwemukela ukuthi iphethwe lapha ekhaya.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.27 I am consistent in the application of authority over my child.  
*Indlela engiphatha ngayo ingane yami ayiguquguquki.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.28 I need to have a positive attitude towards my child for him to become self-motivated.  
*Kufanele ngibe nomoya ovulekile ukuze ingane yami ikhuthazeke.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.29 It is my parental responsibility to encourage my child to participate in extra-curricular activities.

*Kungumsebenzi wami njengomzali ukukhuthaza ingane yami ukuba ibambe iqhaza nakwezinye izinto ngaphandle kwasekilasini.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.30 I discuss my reason for meting out punishment.

*Ngiyaxoxisana nomntanami ngesizathu esibangela ukuba ngimjezise.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.31 I must assist my child with the positive development of his self-image.

*Kumele ngimlekelele umntanami ekwakheni isithombe esihle ngaye.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.32 I encourage my child to accept responsibility for his behaviour.

*Ngiyamkhuthaza umntanami ukuthi akuthathe njengomthwalo wakhe ukuziphatha kwakhe.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.33 It is important for my child's friends to feel welcome in our home.  
*Kusemqoka ukuthi abangane bomntanami bazizwe bemukelekile ekhaya lethu.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.34 It is important to know who my child's friends are.  
*Kusemqoka ukwazi abangane bomntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.35 I am willing to take into account reasonable opinions put forward by my child, concerning authority.  
*Ngizimisele ukuthatha imiqondo ezwakalayo ebekwa umntanami nendlela yokumphatha.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.36 I consult with my child's teachers regarding his academic progress.  
*Ngiyathintana nothisha bomntanami mayelana nenqubo yakhe esikoleni.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>



- 2.37 I give guidance to my child in choosing a career.  
*Ngiyamelekelela umntanami uma ekhetha umgudu womsebenzi angawulandela.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.38 My child and I engage in educational activities together.  
*Mina nomntanami siyabambisana emkhankasweni wemfundo.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.39 I use corporal punishment only as a last resort.  
*Ingane yami ngiyishaya kuphela uma sengehlulwe yikho konke okunye.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.40 My child accepts my adult knowledge in taking important decisions.  
*Ingane yami iyalwamukela ulwazi lwami lobudala ekuthatheni izinqumo ezisemqoka.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.41 I understand my parental responsibility in planning for my child's future.

*Ngiyawazi umthwalo wami njengomzali ekuhleleni umntanami ikusasa.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.42 I aspire for only the best for my child.

*Ngimfisela izifiso ezinhle zodwa umntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.43 I exercise authority with love.

*Ngiyiphatha ngothando ingane yami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.44 I understand the demands of adulthood.

*Ngiyazazi izidingo zobudala.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.45 I understand my child's behaviour.

*Ngiyakuqonda ukuziphatha komntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.46 I feel that my child should obey school rules.

*Ngicabanga ukuthi umntanami kumele ahloniphe imithetho yesikole.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.47 I love my child unconditionally.

*Ngiyamthanda umntanami ngaphandle kwemibandela.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.48 I create a conducive atmosphere for learning for my child (e.g. study-room, study desk, etc.).

*Ngenza isimo esifanele sokuba umntanami afunde kahle (isib. ikamelo lokufundela, idesiki lokutadisha, njll.)*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.49 I understand my child's aspirations and wishes.

*Ngiyazazi izifiso zomntanami.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.50 I set an example through word and deed regarding norms and values.

*Ngiyisibonelo ngamazwi nangezenzo maqondana nezinkambiso namagugu.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.51 My child should be made to feel that he is a member of the family.

*Umntanami kufanele azizwe ukuthi ulilungu lomndeni.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

2.52 I teach my child to show respect for human beings.

*Ngiyamfundisa umntanami ukukhombisa inhlonipho kubantu.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.53 I encourage my child to obey the norms and values of my society.  
*Ngiyamkhuthaza umntanami ukuba ahloniphe inkambiso namagugu omphakathi.*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

- 2.54 I encourage my child with study methods (e.g. drawing a personal study time-table, etc.).  
*Ngiyamsiza umntanami ngezindlela zokufunda (jengokuhlela isikhathi sokutadisha, njll.)*

Agree <i>Ngiyavuma</i>	Disagree <i>Angivumi</i>	Uncertain <i>Anginasiqiniseko</i>

Thank you!  
*Ngiyabonga!*

IMNYANGO WEMFUNDO  
AMASIKO



DEPARTMENT OF EDUCATION  
AND CULTURE

DEPARTEMENT VAN ONDERWYS EN KULTUUR

Ucingo : 0358-	Isikhwama Seposi : X04	Ucingo : 0358-
Telephone : 203900	Private Bag : Ulundi	Telephone : 203900
Telefoon : 203900	Privaatsak : Ulundi	Telefoon : 203900

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buzo : J.Z. SIBISI	Usuku : 23. 11. 94	Inkomba :
tuines :	Date :	Reference :
rae :	Datum :	Verwysing :

Mr B.C. Hlatshwayo  
Umbumbulu College of Education  
Private Bag X20012  
AMANZIMTOTI  
4125

Sir

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

1. The above subject refers.
2. The Department of Education and Culture has no objection to your project provided this does not interfere with teaching and learning at schools.

*J. Z. Sibisi*  
SECRETARY FOR EDUCATION AND CULTURE  
AJS/LTD

ref.: hlatshbc.jzs

## APPENDIX B

Umbumbulu College of Education  
Private Bag X20012  
**AMANZIMTOTI**  
4125  
07 October 1994

The Secretary  
Department of Education and Culture  
Private Bag X04  
**ULUNDI**  
3838

Sir

#### **REQUEST FOR PERMISSION TO CONDUCT RESEARCH**

I am currently conducting a Research Project aimed at examining *Black Parents' Perceptions of their Educational Responsibility in a Changing Educational Dispensation*. This Research is towards a D.Ed. degree, and is being carried out under the supervision of Professor G. Urbani at the Umlazi Campus of the University of Zululand.

For the purpose of this Research a Questionnaire will be developed and which I will need to administer to some of the Black parents of standard eight pupils at certain Junior and Senior Secondary Schools at Umlazi, selected by random sampling. The Questionnaire will reach the parents through their pupils.

A copy of the approved Questionnaire is attached for your inspection. The Questionnaire should not take more than 15 minutes to complete. All information will be dealt with in the **strictest of confidence and anonymity is asked**.

I request your kind permission to distribute the Questionnaire in the schools during March 1995. Because of the involvement of certain pupils regarding this matter, I will try my best not to interfere with the normal functioning of the school.

Information gathered in this Research will offer invaluable assistance to all the parents as well as the Department of Education in South Africa.

Yours sincerely



**B C HLATSHWAYO**



## APPENDIX C



637

**MINYANGO WEMFUNDO  
AMASIKO**

DEPARTMENT OF EDUCATION  
AND CULTURE

**DEPARTEMENT VAN ONDERWYS EN KULTUUR**

ali Ledingo	:	Isikhwama Seposi	:	Ucingo	:	0358-
egraphics Address	:	Private Bag	:	Telephone	:	203900
egrafiese Adres	:	Privaatsak	:	Telefoon	:	

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uzo	:	J.Z. SIBISI	Usuku	:	23. 11. 94	Inkombe	:
uines	:		Date	:		Reference	:
rae	:		Datum	:		Verwysing	:

Mr B.C. Hlatshwayo  
Umbumbulu College of Education  
Private Bag X20012  
AMANZIMTOTI  
4125

Sir

REQUEST FOR PERMISSION TO CONDUCT RESEARCH

1. The above subject refers.
2. The Department of Education and Culture has no objection to your project provided this does not interfere with teaching and learning at schools.

SECRETARY FOR EDUCATION AND CULTURE  
JZS/LTD

ref.: hlatsncc.jzs

## APPENDIX D

28 February 1995

The Circuit Inspector  
Umlazi North  
Private Bag X04  
UMLAZI  
4031

Sir/Madam

**REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT SELECTED SCHOOLS:  
UMLAZI NORTH**

The research I am conducting is *Black Parents' Perceptions of their Educational Responsibility in a Changing Educational Dispensation*. This research is towards a D.Ed. degree, and is being carried out under the supervision of Professor G. Urbani at Umlazi Campus of the University of Zululand.

For the purpose of this research a questionnaire will be developed which I will administer to some of the Black parents of standard eight pupils at the following pre-selected Junior / Senior Secondary schools:

Zwelethu High	KwaShaka High	Mbizweni Junior Secondary
Ekwazini High	Menzi High	Zwelibanzi High
Umlazi Junior Secondary		

Attached please find a copy of approval from the secretary for Education and Culture in KwaZulu-Natal.

The questionnaire should not take more than 15 minutes to complete. All information will be dealt with in the strictest of confidence and anonymity is assured.

I request your kind written permission to administer the questionnaire among Black parents of standard eight pupils immediately after their annual general meetings in the abovementioned schools in March 1995. Since the principals will be involved, the researcher will ascertain that this research does not in any way interfere with the normal functioning of the school.

Yours faithfully



B C HLATSHWAYO

*Handwritten signature*  
c.f.  
3/3/95

## APPENDIX E

The Circuit Inspector  
Umlazi South  
Private Bag X03  
UMLAZI  
4031

Sir/Madam

**REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT SELECTED SCHOOLS:  
UMLAZI SOUTH**

The research I am currently conducting is *Black Parents' Perceptions of their Educational Responsibility in a Changing Educational Dispensation*. This research is towards a D.Ed. degree, and is being carried out under the supervision of Professor G. Urbani at Umlazi Campus of the University of Zululand.

For the purpose of this research a questionnaire will be developed which I will administer to some of the Black parents of standard eight pupils at the following pre-selected Junior / Senior Secondary schools:

KwaMgaga High  
Sishosonke High  
KwaMathanda High  
Ndukwenhle High

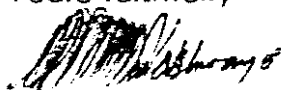
Nwabi High  
Muziwamandla Junior Secondary  
Igagasi High  
Shumayela Junior Secondary

Attached please find a copy of approval from the secretary for Education and Culture in KwaZulu-Natal.

The questionnaire should not take more than 15 minutes to complete. All information will be dealt with in the strictest of confidence and anonymity is assured.

I request your kind written permission to administer the questionnaire among Black parents of standard eight pupils immediately after their annual general meetings in the abovementioned schools in March 1995. Since the principals will be involved, the researcher will ascertain that this research does not in any way interfere with the normal functioning of the school.

Yours faithfully



B C HLATSHWAYO

