VIOLENCE AS AN IMPEDIMENT IN THE ACTUALISATION OF
THE PSYCHIC LIFE OF THE CHILD IN EDUCATION:
A PSYCHOPEDAGOGIC PERSPECTIVE

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JANUARY 1993
"I DECLARE THAT THIS DISSERTATION 'VIOLENCE AS AN IMPEDIMENT IN THE ACTUALISATION OF THE PSYCHIC LIFE OF THE CHILD IN EDUCATION; A PSYCHOPEDAGOGICAL PERSPECTIVE' REPRESENTS MY OWN WORK, AND THAT ALL THE SOURCES I HAVE USED OR QUOTED HAVE BEEN INDICATED AND ACKNOWLEDGED BY MEANS OF COMPLETE REFERENCES."

G.M. MHLAMBO
DURBAN
JANUARY 1993
This work is dedicated to my husband FANYANA GILBERT for his unfailing love, devotion and faith in unimpeded education as every's child's prerequisite right to promote his normal upbringing.
 Various individuals, officials and public bodies have helped in a variety of ways to make the present study a reality. Among all of them I wish to record my sincere gratitude to the following:

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RELEVANT RESEARCH ON THE EFFECTS OF SOCIAL CHANGE AND VIOLENCE ON THE PSYCHIC LIFE OF THE CHILD

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SUMMARY

The aim of this study was:

* To describe the inadequate self-actualisation of the psychic life of the child due to the influence of violence.

* To describe changes in society that have caused a breakdown in the pedagogic relationship between parents and children.

* To determine, from the findings obtained, certain guidelines according to which accountable support could be instituted in order to meet the needs of the under-actualised child.

The study primarily attempts to outline current thinking and research on how violence effects the under-actualising of the child. The high incidence of violence marked by its intensity and severity in societies, has been a cause of great concern to educationists. Various studies of strife torn areas like Northern Ireland, Israel, etc., indicate that where societies have been exposed to the culture of violence for some decades, the quality of life in those areas is marginalised. Where violence lingers on, it is characterised by its appeal to the "youth population" predominantly, and the children unfortunately bear the brunt of its corrosive scourge. The Republic of South Africa has been no exception, where the Black townships and rural areas have been plagued and entrapped by the culture of violence since 1976.
In the life of a Black child the educational environment is beset by a variety of impediments that emanate from rapid social changes that have broken down his traditional cultural structures. The ensuing violence disintegrated all forms of the familial anchorage and the priceless parent-child relationship of love, understanding, trust and authority.

From the study it becomes clear that the onslaught of the dynamics of social change and violence have a deleterious effect on the quality of the upbringing of the child. From a psychopedagogic perspective the impeded child finds himself in a dysfunctional educational situation because he lacks responsible parental or adult assistance and guidance toward his difficult goal of attaining adulthood. This implies that the psychic life of the impeded child is under-actualised where there is no adult intervention based on the principle of understanding, trust and authority underpinned by caring love.

The child’s exposure and predisposition to the culture of violence blunts the child’s perceptions and feelings, and as he becomes desensitized, he lacks understanding the true realities of life. As the child needs self-confidence and a sense of worthiness, he regards himself as a failure.

To neutralise these perplexing factors in the child’s life, accountable support systems for him and his parents are the most expedient forms of intervention. Meaningful intervention by the school guidance tutor (counsellor) or the personnel from the Educational Psychological Support Services or the school social workers who can pool their support programmes and
rehabilitative strategies to restore the child's and his parents' confidence, the parents must be fully involved in the rehabilitative projects in the school and in the community. They must liaise with pupils, teachers, and members of the community.

In the light of the findings of this study, the following was recommended:

* Cultural leaders must re-establish and meaningfully foster efficient functioning of the nuclear family.

* Educational Psychological Support Services (EPSS) must be established and earnestly developed in all Black schools.

* All politicians and members of the clergy should forthwith, desist from interfering and delaying the implementation of a culture of learning.
OPSOMMING

Die doel van die studie was:

* Om die ontoereikende self-aktualisering van die psigiese lewe van die kind, wat deur onluste veroorsaak word, te beskryf.

* Om die veranderinge in die samelewing wat tot die versteuring van die opvoedingsverhouding tussen ouers en kinders gelei het, te beskryf.

* Om aan die hand van bevindinge wat verkry is sekere riglyne daar te stel waarvolgens verantwoordelike hulpverlening daargestel kan word om die nood van die kind waar aktualisering nie verwerklik word nie, te ontmoet.

In die studie word hoofsaaklik gepoog om 'n oorsig van teenwoordige denkwyses en navorsing rakende die onderactualisering van die volwassewordende kind te gee. Die hoë voorkoms van geweld is 'n ernstige bron van bekommernis vir opvoedkundiges. Verskeie studies oor onlusgeteisterde gebiede, bv. Noord-Ierland, Israel, ens. dui op die beperkende invloed wat volgheue onluste op die lewenskwaliteit in dié gebiede het. Kenmerkend van gebiede waar onluste voortduur, is die invloed wat dit veral op die "jonger bevolking" het en die onvermydelike lyding wat daarmee gepaardgaan.

Sedert 1976 is veral die Swart bevolking in die Republiek van Suid-Afrika vasgevang in die greep van onluste en geweld.
In die opvoedingsmilieu van die Swart kind kom verskeie hindernisse as gevolg van die snelle sosiale veranderinge voor; tradisionele kulturelestrukture het verbrokkel. Die voortslepende onluste is verantwoordelik vir die verbrokkeling van families as ankerstrukture asook die onervangbare ouer-kinderverhouding wat gekenmerk behoort te word deur liefde, begrip, vertroue en gesag.

Uit die studie blyk dit dat die aanslag van sosiale veranderinge, geweld en onluste 'n negatiewe effek op die kwaliteit van opvoeding gehad het. Vanuit 'n pedagogiese perspektief bevind die geremde Swart kind hom in 'n wanfunktioneerende opvoedingsituasie weens die gebrek aan verantwoordbare ouerlike of volwasse ondersteuning en leiding. Die gevolg is die onderactualisering van die psigiese lewe van die kind weens die gebrek aan volwasse ingryping.

Die kind se blootstelling aan en vatbaarheid vir die geweld lei tot die labilisering van sy gevoelens en waarnemings wat weer aanleiding gee tot 'n gebrekkige begrip van lewensrealiteite. As gevolg van 'n gebrek aan selfvertroue en selfagting beleef die-kind homself as 'n mislukking.

Om die belemmerende faktore in die lewe van die kind uit te skakel moet ondersteunende strukture vir hom en sy ouers ingestel word. Betekenisvolle ingryping deur die voorligting onderwyser, die personeel van die Opvoedkundige – Sielkundige Hulpdienste en die skoolmaatskaplike werker deur middel van regstellende strategieë om die kind en sy ouers se selfvertroue te herstel, is noodsaklik. Ouers moet ten volle by die regstellende projekte deur die skool en die gemeenskap
betrek word. Ouers moet met kinders, onderwysers en lede van die gemeenskap saamwerk.

Na aanleiding van die bevindings is die volgende aanbevelings gemaak:

* Ouers moet aangemoedig en ondersteun word om die doeltreffende funksionering van die kernfamilie in ere te herstel.

* Opvoedkundig-Sielkundige-Hulpdienste (OSH) moet daargestel en bevorder word in Swart skole.

* Sowel die politici as kerklike leiers moet onmiddellik hulle inmenging - en vertragings-taktiek rakende die onderwys staak en eerder hulle samewerking gee ten einde 'n kultuur van opvoedingsbevordering te vestig.
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". 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 to the world. The parents in a loving and protecting manner must also be fully involved in accompanying the child, to assist him to actualise his psychic life meaningfully, within an educational setting (Nel and Urbani, 1990; Vrey, 1987; Le Roux (ed.), 1992).

Due to the rapid political and other changes taking place in South Africa, violence in the 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; Kallaway (ed.), 1984; Nassou and Samuel, (eds.), 1990). Children have become embroiled in political issues. Consequently, they have been caught up in the spiral of the accompanying violence. Unfortunately too, many parents have dismally failed to protect their children and/or restrain them from being involved in the devastating effects of violence (Children, 1990:67-111).
1.2 ANALYSIS OF THE PROBLEM

Seven years ago, Marais (ed.) (1985:150) identified the following as the main demands for more acceptable Black Education:

* Establishment of compulsory Black Education.

* Free education for all.

* A fair division of the available funds for all.

* Equality with regard to the teacher-pupil ratio.

* The uniform provision of facilities such as libraries and laboratories.

* Text books that are objective, uniformly prescribed and provided for all groups.

* Parity of salaries.

* Adequate training colleges for all teachers.

* Educational opportunities accessible to all.

Up to and even during the late 1970's very little was done about the legitimate educational demands by Black people. This fact must be seen as contributing significantly to the riots (violence) in schools since 1976 (Sonn, 1986:128-129). According to Mohajane (1986:4), the student-revolts of 1976 and the school boycotts of 1980, heightened certain characteristics of student action that were to become an integral part of the 1980's students' rejection of the State Education
System: "The inadequacies of the State's racist educational system were seen as short-term demands, while the national struggle for liberation and therefore the linkage to broader community and political issues became an important part of the students' educational struggle."

Writers such as Stone (1973), Schleimer (1986), 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 with hindsight tragic, that it was the youth that allowed itself to be pushed into the frontline by radical elements to bring about this reform (Le Roux, 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 and 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 'People's Education for People's Power'. This substitute recognized 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/CP, 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. Even while writing this dissertation the media still continue to report daily on numerous incidents of violence in schools. For instance, the report by Kurt Swart in the Sunday Times (1992-03-15) titled 'Violence takes its toll on kids', bears out this point of the indeterminate scourge of violence on the child. The reporter reviews some findings from the research project that had been started in September (1991) by the South African Association of Learning and Educational Disabilities in the Cape Peninsula schools. The reporter comments that the survey that aimed at identifying difficulties that children have in learning, reading, fluency, and understanding, found a number of those diagnosed as learning-disabled, were troubled because of urban violence. The association's president is quoted as saying: "Teachers (from the project schools) have noticed escalation of anxiety in children who came from areas where violence is endemic" (Swart, 1992:23). When shooting began between the members of the rival taxi associations at the adjacent taxi rank, the school children at John Pama Lower Primary in Nyanga, learnt to lie face down on the floor. A spate of abductions of children of taxi drivers belonging to the rival taxi associations had deprived the Nyanga schools of the essence of an effective teaching and learning climate. At times young mobsters were used to demoralise the schools by waging this 'war of terror' by abducting children. Teachers at the creche near the taxi rank, describe the full impact of the dysfunctional
educational situation: "The toddlers become very distraught and hysterical when the gun-totting battle rages. Many children manifest disturbed behaviour patterns, showing fear, anxiety, nervousness, and lack of concentration" (Swart, 1992:23). In concluding the analysis of the survey, the researcher observed that lack of concentration and nervousness in class promoted slow progress .... "and comprehension is impaired when the mind is elsewhere" (Swart, 1992:23).

The above incidents of manifestations of violence and blatant nerve-wrecking scenes that almost violate the prerequisites of a congenial pedagogic atmosphere of the schools, have become a common feature in the life-world of the Black pupil, both in the urban and in the rural educational centres. As stated previously, one is of the opinion that the Black parent has not only failed in his responsibility to protect his child against political involvement, but is also unable to exercise a firm hand to restrain the child. In such a chaotic home, school and community milieu permeated with all the terrorising dynamics of violence, the child must be in distress. In such an educational dilemma, Van Niekerk (1982:9) maintains that "a distressful educational situation gives rise to experiences fraught with unfavourable meanings for the child, e.g. with feelings of extreme and uncalled for anxiety, loneliness, insecurity, helplessness, and uncertainty". Consequently, the child inadequately actualises his psychic life and the educators inadequately support him (Van Niekerk, 1982:10).

1.3 STATEMENT OF THE PROBLEM

The problem that will be investigated in this study
pertains to the distress of children in a violence ridden environment, and may be formulated as follows:

* The inadequate self-actualization of the psychic life of the child due to the influence of violence.

* Changes in society which have caused a breakdown in the pedagogic relationship between parents and children.

1.4 ELUCIDATION OF CONCEPTS

1.4.1 Adulthood

The human developmental phase or social status which spans the period from the end of adolescence till death. Besides chronological age and physical maturation, the adult person must measure up to numerous criteria determined by culture (Le Roux (ed.), 1992:4; Plug, Meyer, Louw and Gouws, 1986:146).

1.4.2 Attitude

A positive or negative emotional relationship with, or predisposition towards an object, institution or person. This includes emotive, cognitive and behavioral aspects (Le Roux (ed.), 1992:5; Plug et al., 1986:146).

1.4.3 Conflict

The existence of conflicting or diverse objectives, interests or views amongst individuals or groups. Such
differences in opinion can be of a verbal, physical or psychological nature and are always addressed in relationships (also in a relationship with the self where they are described as interpersonal (Le Roux (ed.), 1992:6).

1.4.4 Culture

The universal distinguishing characteristics, products, values, traditional customs, symbolic and acquired aspects of a specific human society. Material culture includes objects, technology and the arts, while non-material culture refers to language and other symbols, knowledge, skills, values, religion and customs (Le Roux (ed.), 1992:17; Van Rensburg and Landman, 1986:292).

1.4.5 Culture shock


1.4.6 Dysfunctional education

If any of the pedagogical relationships of trust, understanding and authority is absent from the pedagogical situation, it will result in a dysfunction in the dynamics of the education situation, i.e. dysfunctional education (Van Niekerk 1982:9). Dysfunctional education is characterised by an attenuated or distorted appearance of the essences of education. Such education lacks both coherence in its manifestation, e.g. not realising the aim of education.
In terms of its constituents, dysfunctional education points to a child who underactualises his psychic life and an adult who provides inadequate guidance, and an environment which impedes authentic education (Abhilak, 1992:10-11).

1.4.7 Family

The smallest, most basic social unit in society, united by blood relationship, marriage or adoption. The composition of a family can vary from a childless couple or single parent family, to a couple with their own and/or adopted children. As far as the functional organisation is concerned, the family can vary from a matriarchal monogamy to a patriarchal polygamy (Le Roux (ed.), 1992:9).

1.4.8 Family milieu

Perquin (1965:144-154) views an education milieu (family) as an environment that should:

* Provide a safe living space from which the child can explore and experience life.

* Provide answers to his experiences which will guide him on his life discovering explorations.

* Provide the child with personal experiences of security, caring love and trust.

* Equip the child with cultural and socially accepted virtues and code of conduct.
* Be dynamic to accommodate the changing world and circumstances.

* Be a permanent intimate circle of personal relationships in order to enable the child to discover his own potentials and others around him.

1.4.9 **Life-World**

According to Vrey (1987:15-20) life-world is the Gestalt or the integration of an individual's (child's) meaningful interacting relationships. One's life-world comprises all the people, objects, systems, ideas, forces, attitudes, self, everything to which one has understandably attributed meaning. By establishing the network of relationships the child constitutes a life-world that forms his psychological space and reality to which he is oriented.

1.4.10 **Milieu deprivation**

The condition of an individual or population in society, having to cope with a low socio-economic status, limited community involvement, limited potential for upward mobility, poorly paid positions or unemployment. Poverty, deprivation, milieu shortages, psychological disadvantages, under-realization of personal potential, deprivation concerning the dominant culture and the consequently attenuated life expectancy (school expectancy and career expectancy) are characteristics of the milieu-deprived individual (Le Roux (ed.), 1992:12).
1.4.11 **Orientation**

The process by which a person determines his own position or place in a situation in order to determine where he stands physically, psychologically or interpersonally (Le Roux (ed.), 1992:13; Nel and Urbani, 1990:95-105).

1.4.12 **Peer Group**

A hierarchical grouping of individuals who are equal both as contemporaries and socially. The peer group functions like a mini-society and, by means of a common code of conduct, meaningfully influences the norms, values and behavioral patterns of its members (Le Roux (ed.), 1992:13; Van den Aardweg and Van den Aardweg, 1988:166).

1.4.13 **Relationship**

The dynamic, interactive, truly human stand or alignment with another person or persons, whereby bipolar association or interaction is established and mutual influence is realised (Le Roux (ed.), 1992:14; Van den Aardweg and Van den Aardweg, 1988:193).

1.4.14 **Self**

The individual's observations, views or consciousness of himself, as learnt in social situations. As the pivot of experience from which significance is derived, this subjective environment includes aspects such as his own physically, his potential and characteristics which come to the fore in different social situations (Le Roux (ed.), 1992:15).
1.4.15  **Self-actualization**

The deliberate process whereby the individual, in accordance with his self-concept, strives to optimally realise his potential, talents and abilities. It encompasses the steps actually taken to realise possibilities existing in social situations (Le Roux (ed.), 1992:16).

1.4.16  **Self-Concept**

The complex totality of views on, as well as feelings about, all the dimensions of the self. It includes socially acquired knowledge, views and attitudes with regard to the self, and an evaluation of the self according to subjective standards (Le Roux (ed.), 1992:16).

1.4.17  **Sub-Culture**

A specific group of people who can be differentiated from other groups or from society as a whole, because of their unique way of life, behaviour, actions, values and appearance.

1.4.18  **Violence**

Violence may imply the use of force with the purpose of inflicting pain or injury or damage to people or property. It is also regarded as a pure human phenomenon that is deeply rooted in human interaction. The interaction may be on an interpersonal level or on intergroup level. Because of its profound complexity it is of an enigmatic quality. At times violence is used in order to reduce the victim to a state of

1.5 AIMS AND VALUE OF THE STUDY

The aims of this investigation stem from the statement of the problem and can be formulated as follows:

* To describe the life-world of the child, being brought up in a society riddled with violence.
* In the light of the findings obtained from the literature study determine certain guidelines according to which accountable support can be instituted in order to meet the needs of these children and their parents.

This investigation has the following value:

* It provides a picture of the problems being experienced by these children and their parents. This information can be used by different educational and government departments concerned for planning purposes.

* The most lasting value of this investigation is that it delves into the life-world of children subjected to violence, and that as a result measures can be formulated to assist these children and their parents.

1.6 METHOD OF RESEARCH

Research with regard to this investigation will be carried out by means of a literature study of relevant research literature. Interviews with teachers,
principals, inspectors of education, social workers, ministers of religion and cultural leaders will also be conducted.

1.7 FURTHER COURSE OF THE STUDY

Chapter 2 deals with Psychopedagogical perspective.

Chapter 3 deals with the relevant research on the effects of social change and violence on the psychic life of the child.

Chapter 4 will focus on the impeded relationships due to violence.

Chapter 5 deals with accountable support for the child and the parents.

Chapter 6 will contain a summary and recommendations.
CHAPTER 2

A PSYCHOPEDAGOGICAL PERSPECTIVE

2.1 INTRODUCTION

In order to study, from a psychopedagogic perspective, the phenomenon of a child who is impeded from actualising his psychic life through the influence of violence, it is important to give an exposition of the term 'psychopedagogic perspective.'

Education is essentially the accompaniment or rather, the leading upwards of a child by adults in his own ascent to adulthood, as the formal and ultimate or total aim of education. The term pedagogy is also indicative of a course of action or a structural procedure which is followed in everyday life with the aim of helping children to achieve adulthood eventually. The concept pedagogy, thus actually functions in the field of pedagogics as a synonym for the concept of education (Du Plooy, Griessel and Oberholzer, 1982:22-23).

In the education situation two persons are involved: an adult knowing the way the child has to go, and the child as an adult-to-be who does not yet know which way to go. The adult as an educator wants to transfer something to the child (as an educand) as a beneficiary; he wants to communicate with him while he is sacrificing his time and energy to do so because he understands the child's situation in life, as one in which he still wants to find his way with the adult's help. The educator is connected with the adult-to-be in a special way as they are related to each other
pathically, but also intellectually and volitionally (Du Plooy and Kilian, 1981:7).

Sonnekus (1985), Landman and Roos (1973) and Van der Stoep (1973) have shown how the categories and essences of Psychopedagogics, Fundamental Pedagogics and Didactical Pedagogics are inter-related and how they are concurrently actualised in the classroom situation. The question which invariably arises is: "What constitutes the unity of pedagogics, as a science?" The point of departure of all pedagogic part-disciplines is the pedagogic situation. This implies that the pedagogic situation, and only the pedagogic situation is the aspect which unifies the part perspectives into pedagogics as a science. It also implies that the idea of autonomous pedagogic part perspectives can be questioned (Nel and Urbani, 1990:2).

2.2 PEDAGOGICS AND PSYCHOPEDAGOGICS

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 taking part which continues to the end of his life. Because of the child's openness and directedness to the world, from the beginning he is actively busy actualising his given possibilities and 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. 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 (Sonnekus, 1985:47-48).

Learning (as is becoming) is an original mode by which a human being finds himself in the world. The child learns because he is a person, and he learns as a person. In becoming, the child shows himself also as someone who himself will learn. Learning by the child is the basis for his becoming and changing, since, in essence, becoming cannot be actualised without learning. The child does not learn because he is brought up, but rather, the child is brought up precisely because he can learn. The relationship of upbringing between adult and child is carried by the adult's educative instruction and by the child's readiness to learn. Thus, education, becoming and learning are meaningfully connected as far as the child's becoming an adult is concerned (Sonnekus 1985:48).

The child as someone who wishes to be an adult in his own right, that is in accordance with his given psychic potential, does not become an adult automatically. Integrally implied in this event are, a purposeful involvement by the adult and self-actualising initiatives by the child within the constraints of an environmental reality. By participating in the educational event, the child demonstrates his will or
intentionality to become an adult. This "demonstration" manifests as a self-actualisation of psychic life in terms of the theoretical constructs of "becoming" and "learning", as observed in "ways of becoming" and "ways of learning" (Sonnekus, 1985:51).

Vrey (1987:48-49) explains the act of "becoming" as meaning to come to someone. Sonnekus (1985:51) identifies the following inter-related modes of becoming: exploration, emancipation, differentiation, distantiation and objectivation. However, "becoming" is not to be separated from "learning": there will be a change in the child's becoming only if he learns or has learned; that is, the child becomes as he learns, and learns as he becomes.

Sonnekus (1985:57) makes three important assumptions:

1. The child's psychic life is a totality, and it is actualised as a totality by the child in his relation to reality.

2. Becoming and learning are the modes of manifestation of the psychic life of the child-in-education.

3. The actualisation of the child's becoming and learning takes place within the framework of the situation of upbringing.

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

According to Sonnekus (1985:54), the child's modes of becoming (exploration, emancipation, distantiation, objectivation and differentiation) can be used as psychopedagogic criteria to judge the extent to which the child has succeeded in actualising his psychic life. In other words, the modes can be used to evaluate not only the level of becoming on which the child finds himself, but also the effect or outcome of the adult's educative instruction. In the child's becoming, his change becomes evident. The change comes about when the child relates to his world physically, socially, intellectually, emotionally and spiritually. Change can only come about when learning takes place. In order to learn and discover new ideas, the child must explore. Exploration takes place only when the child takes the initiative to do so. In other words, the child must want to discover the new ideas (to learn) unless there are inhibiting "circumstances" which prevent the child from learning. During early childhood, the child explores through his senses (touch, smell, taste, sight and hearing); but as he grows older, he becomes able to attend, perceive, think, compare, analyse and interpret his surrounding (modes of learning), thus becoming more and more independent; emancipating himself from the adult. This results in the child becoming more and more detached from the adult—or distantiating himself from the adult. Distantiation can only take place when the child feels confident about himself. Confidence in the child only prevails when he feels secure and safe. Unless safety
and security are provided in the child’s upbringing, the child can never really distantiate himself from the adult. He then develops an inferiority complex, feels insecure and never really actualises his psychic life. The confidence found with distantiation allows for objective thinking whereby the child refrains from viewing things from a subjective point of view. Objective thinking allows for differentiation whereby the child can distinguish between wrong and right, proper and improper. Because of this reasoning his becoming then becomes real and actual (Sonnekus, 1985:151-154).

Against this background Sonnekus (1985:57) lists and describes the following essences of the child’s psychic life: experiencing (or feeling) willing or (volition), live-experiencing, knowing and behaving. The child’s psychic life therefore manifests itself as a totality-in-function. This finds form in the child’s becoming and learning.

2.3 THE PSYCHIC LIFE OF A CHILD IN EDUCATION

The psychic life of a child shows a categorical structure. The categories and essences of the psychic life of a child are anthropological categories. It is only when they are placed within the context of the pedagogic situation that they acquire psychopedagogic status. The psychic life of a child is composed of three but inseparable inter-related structures, namely; feeling, cognition and action (orientation) (Nel and Urbani, 1990:21).
2.3.1  **Feeling**

Heller (1983) maintains that to feel, means to be involved in something. Feeling is thus the inherent factor in acting, thinking, perceiving, etc. and may be regarded as a fundamental characteristic of the intentionality.

Feelings are characterized by:

* active feelings which refer to being actively involved; and

* reactive feelings which refer to being reactively involved on the secondary level.

Feeling is a mode of cognition. Feeling informs us of the importance or the significance the object, event or person has for each of us individually. Cognition through feeling is thus subjective and idiosyncratic in routine. Feelings may be classified as follows (Nel and Urbani, 1990:26-34)

(1) **Drive feelings**

In their pure form drive feelings are sensations. They are not directed at objects, events or persons outside a person. Examples include hunger, thirst, feeling ill, feeling fresh and the sex drive. Drive feelings hardly ever appear in their pure form, e.g. the sex drive becomes an affect when a desire develops for a specific person.
(2) Affects (Evaluating or accompanying feelings)

"Affect" refers both to a disposition and a (psychic-spiritual) force to act. The disposition is not a passive one but one that aims at "affecting" reality in the sense of making things happen, i.e. at changing situations. Affects form a basis of orientating (action). To understand the affect we must also understand both values and evaluative feelings.

(a) Values

Rokeach (1973), defines values as follows: "A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse code of conduct or end-state of existence. A value system is an enduring organisation of beliefs concerning preferable modes of conduct or end-state of existence, along a continuum of relative importance".

In a learning environment, the home, the child is often faced with reality where cultural beliefs are replaced with brute facts. In this regard it is important to note that cognition, feeling, emotion, orientation and motivation are easily separated by abstraction, but not a single one of these can function independently of the other. If we now turn our attention to affectivity, we follow briefly Garber's classification of the evaluative or accompanying feelings (the affects) (Oberholzer, 1968:318-319; Sonnekus, 1985:98-99).
(b) **The affects (Evaluative or accompanying feelings)**

(i) **Physical or sensory feelings**

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

(ii) **Social feelings**

These are feelings which give content to relationships between persons, e.g. sympathy, love, compassion, egoism, jealousy, hate, etc. and are to a large extent rooted in cultural norms.

(iii) **Intellectual feelings**

Heller (1983:115) maintains "... there is no knowledge without feeling, there is no action without feeling, there is no perception without feeling - but all our feelings are 'feelings' either include the factor cognition, goals and situations and only become relevant as feelings through interaction with these. Intellectual feelings are thus feelings experienced when something is comprehended.

(iv) **Aesthetic feelings**

These are feelings experienced during creative action, e.g. drawing, painting, acting, playing a musical instrument and dancing. Aesthetic appreciation of the arts and nature also falls under this group. Aesthetic feelings are more susceptible to temporary influences than any of the other groups or feelings.
(v) Ethical or moral feelings

These feelings are aroused when something is experienced as good or bad and includes feelings of guilt, remorse and obligation. According to Nel (1974:38) even these feelings can be culturally determined.

(vi) Religious feelings

According to Van Wyk and Van der Walt (1979:120-121) these feelings are the most profound feelings affecting the core of human existence. These feelings accompany the relationship of man with God and the sublime, with all connectedness, with the meaning or meaningless of existence. Examples are admiration, awe, humility, respect, trust, desolation, dependence, smallness, security and responsibility.

(3) Emotions

Thatcher (1971:285) sees emotions as one of the three fundamental properties of the mind, the other two being volition and intellect. He describes it further as "A moving of the mind or soul; a state of excited feeling of any kind as pleasure, pain, grief, joy and astonishment".

In line with the above Buitendijk (Nel, Sonnekus and Garbers, 1965:350) defines emotion as a reaction from an object, event or person which has symbolic meaning. Heller (1983) sees emotions as being partly feeling occurrences and partly feeling dispositions.
(4) **Moods**

A mood is a feeling disposition which lasts for a relatively long time and may be positive or negative. To a large extent it predisposes a person as regards his involvement in situations. Moods may have causes (e.g. illness, rejection, etc.) or can appear without any apparent reason. Some persons can thus be more moody than others.

(5) **Life feelings**

Every person has a basic affective orientation toward life which is more permanent in nature than moods. This "basic life-feeling" forms part and parcel of a person's character. This basic life-feeling is rooted in the nature of the child's experiences, especially from birth to about 6 years of age. It is thus the outcome of education (or the lack of education). A negative basic life-feeling can be changed through the orthopedagogic intervention (Van Niekerk, 1982:36-49).

2.3.2 **Cognition**

According to Nel and Urbani (1990:40) the cognitive dimension can be divided into categories which are mostly referred to as intentionalities. They are: perceiving, memorising; imagining and thinking. We find, however, a pre-cognitive dimension or foundation on which all intentionalities rest, namely, sensing. Sensing as a foundation must be stable in order for the child to learn.
(a) Sensing

Sonnekus (1985:55) describes as "the attentive way in which the child finds himself in the world makes it possible for him to distinguish between self and things as well as between self and other persons". This really implies that the child's sensing himself is 'a first-become aware' that he stands in relation to something other (than himself). Thus it is an immediate communication between a subject and his world, as a mode of experiencing on the precognitive level. Sensing is thus concerned with here and now because a person senses what he experiences momentarily, "now and here", and grasps its meaning immediately. Each moment of sensing is therefore unique and can never be repeated. Sensing is not a process inside a person, but a mode of communication and is an experience of being unified with the world.

(b) Perceiving

Perceiving is closely inter-related with sensing, moving, memorising and thinking. Perceiving as a mode of perceiving is available to the child from the moment of birth. Perceiving is, however, subject to change which shows two dimensions namely physical growth and refinement gained through experiences.

The object of the study of psychopedagogics is thus not perception, but perceiving as a mode of experiencing. Although perceiving is an anthropological category, it is within the pedagogic situation that perceiving becomes a psychopedagogic category. This does not
imply that the essential characteristics of perceiving change within the pedagogic situation, because perceiving remains the first immediate communication with the world. It is the foundation on which more complex and complicated experiences are built (Abhilak, 1992:23).

Nel and Urbani (1990:54) contend that experience culminates in orientation. To be orientated means to understand. This means that even the most basic mode of experiencing namely perceiving, should lead to a structuring into an orderly scheme of pattern which will enable the person to understand. Only then will perceiving have existential meaning.

Perceiving also shows a close relationship to the affectivity. Sonnekus (1985:55-56) maintains that stable sensing, which initiates the child's learning activities is created to lay the basis for real attending. Attending sharpens the child's original intention to learn i.e. sensing. It is this sharpening or intensification of sensing through attending that helps the child to perceive, think, remember the learning content on a more cognitive level. At the stage of infancy the affective system and the perceptual system do not exist as different systems. In the course of the child's becoming, affect and perceiving begin to function more and more independently. This implies that affect does not destroy the basic laws of perception. Affect does have an influence on what is perceived, but does not alter the fundamental way in which a person perceives. A well differentiated and refined affectivity will thus assist differentiated perceiving on the cognitive level. No person can ever be uninvolved in what he
perceives. The extent and nature of involvement is determined by the measure of cognitive control over affectivity (Sonnekus, 1985:56-57; Van Niekerk, 1982:6-7).

(2) Motoric or human movement

Strictly speaking, human movement is not a psychopedagogical category, but movement is of such importance for the unfolding of the psychic life of a child, that psychopedagogics must give more attention to it than was hitherto the case. Movement has a place in experiencing and also in learning (Nel and Urbani, 1990:24).

The six essential characteristics of orientation as presented by Nel an Urbani (1990:51-52) are:

(a) Moving

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

(b) Automatisms

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

(c) Dynamic unity

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

(d) **Individual differences**

The aptitude or 'talent' for movement which reflects individual differences is determined (Sonnekus, 1985:119-122) by:

* the physical process necessary to perform movement; and

* a psychic spiritual dimension, e.g. an 'ear for music' or 'feeling' for spation-temporal relationships when performing delicate manual work, etc.

(3) **Memory**

The basic assumption of psychopedagogics is that experiencing is an act. In the case of memory, the question of whether we deal with an act of a person or something within a person, becomes more problematic. Sonnekus (1985:119-122) uses the term memorising which he clarifies as a cognitive mode of learning. Memory thus refers to one aspect of cognitive functioning. Memory is a form of actualisation involving the conservation of the entire past or at least of everything in a subject's past that serves to inform his present action or understanding. The psychic life of a child is a unity of which memory is thus only an essential characteristic or, more descriptive, it is the mode of actualising the psychic life. Nel and Urbani (1990:76) support this view and state that
memory is closely interwoven, not only with the cognitive modes of experiencing, but also with the precognitive ones and with the affectivity. Memory is often equated with learning. Even the learning of skills is regarded as a form of memorising. Memorising or remembering is, however, not learning but it does fulfil an all important supporting role in learning. Memory has been described as a mode of actualising the psychic life. This implies that memory is not only reproductive but also productive in nature.

Explore and emancipate do not disappear when a person remembers. A person more often than not, remembers because he wants to understand his present situation in order to be able to act, to solve problems, in other words to reconstitute his situation. A child wants to understand the meaning of a specific situation for his emancipation and while remembering, constitute his inner life-world.

Nel and Urbani (1990:83-85) clearly indicate the relations between memory and the other modes of experiencing. These relations can be summarised as follows:

* Perceiving and sensing

A person perceives selectively. Memory is one important factor which determines what a person perceives.

* Imaging

Images are not always true imitations of reality. Images can be created in efforts to establish
links between aspects which ostensibly need not be linked in order to reflect a sensible unit.

From the above explanation it should be clear that it is impossible to study memory in isolation from, for instance, sensing, perceiving, imagining, thinking etc.

(4) **Thinking**

Thinking is an act of solving problems. There is, however, no general consensus on how a person goes about solving a problem (Vrey, 1987:24). Thinking consists of envisaging, realising structural features and structural requirements. Thinking proceeds in accordance with, and is determined by these requirements, thereby changing the situation in the direction of structural improvements.

(a) **Thinking in progress**

(i) **Becoming aware of the problem**

Two of the essential characteristics which best serve to clarify the becoming aware of a problem are:

* "Wonder" is a subjective experience of the difference between what one understands and what one observes in reality; and

* Wonder has two dimensions, namely a gnostic and a pathic. The gnostic refers to the knowledge that one does not know enough about a thing - that there is something strange to it. The pathic refers to the feeling that one is able to know and is able to conquer the unknown.
In real life situations thinking originates in wonder.

(ii) Personal orientation with regard to the problem

During this stage the pupil determines his own position with regard to the problem situation. This involves different aspects.

(a) The emancipatory feelings

Any problem is regarded as a challenge. The child's intellectual feelings are actualised to a high level. A child's affective disposition towards a subject or category of events will influence his decision on whether to give more attention thereto. From a psychopedagogic point of view the demand is that a child must be actively involved otherwise he will not even start thinking about a problem.

(b) Facts about the situation

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

(5) Imagining

Imagining refers to a sequence or a composition
consisting of images, ideas, memories etc. which eventually should form a composite whole, i.e. a story of painting. Sonnekus (1985:116) describes imagining as an intentional act of constituting a world, but a world of unreality, or, at the most, a world as "reality in distance". Imagining is the act of constituting an imaginative world. In constituting an imaginary world one employs perceiving, imaging, remembering and thinking.

(a) **A classification of modes of imagining**

(i) **Reproductive imagining**

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

(ii) **Anticipatory imagining**

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

(iii) **Creative Imagining**

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

2.3.2 Orientating (action)

Experiencing culminates in orientation. In other words, experiencing is an act of orientating oneself. To orientate oneself means to determine one's own position in relation to that with which one is confronted. One determines the nature of one's relationship with situations as Gestalt, but also with the constituent parts of the situation. Emancipate and explore are the two most fundamental forces underlying experiencing. Orienting also reflects a dynamic dimension. Orientating also implies to determine what opportunities are available for further exploring and emancipating. Orientating also means to create a safe, personal world for oneself (Nel and Urbani, 1990:90).

The six essential characteristics of orientating as presented by Nel and Urbani, (1990:99) are:

(1) Exploring

Exploring implies a study of those aspects of reality which are relatively unknown to the child. He explores those aspects of reality which reflect both known and unknown characteristics. As a child grows older his emancipating becomes socially influenced. Objectives of emancipation become more refined and the will to overcome his helplessness becomes a will to succeed. Exploring becomes more form and organised and less subjective to wonder and anticipate.
(2) Discovering

This refers to the actual discovering of essential characteristics of reality. Not all exploring culminates in the discovery of essential characteristics.

(3) Evaluating

Once essential characteristics of a certain section of reality have been discovered, a child must determine what value these characteristics have for him as regards his total situatedness, but also as regards his immediate directedness.

(4) Understanding

This refers to an understanding of the interrelationship between the different essential characteristics of reality and also between the essential characteristics and his own abilities and actualisable potentialities.

(5) Acceptance

This refers to the child's acceptance of the opportunities which the essential characteristics of reality offer for actualising his own potentialities.

(6) Actualising

Once a pupil understands the essential characteristics of a situation, he must act to actualise his potentialities in accordance with the opportunities that he has discovered.
(7) **Criteria for the evaluation of the quality of orientation**

(a) **Differentiate**

Differentiate has been used to describe the unfolding of the affectivity. The affectivity of the small child is global and diffuse. As a child grows older and "gets educated", his affectivity gradually becomes differentiated into identifiable feelings which have been classified as sensory-physical social, intellectual aesthetic, ethical or moral, and religious. Differentiation is also affected in respect of sensing-perceiving motoric, imaging and imagining, memory and thinking. Differentiation alone will not assist the child in finding his way through the maze of relationships, values, feelings, convictions, knowledge, etc. His orientation must be more refined.

(b) **Refinement**

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

(c) **Objectify**

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

2.4 THE PEDAGOGIC SITUATION

The point of departure of psychopedagogics is the pedagogic situation. A psychopedagogic perspective must, therefore, develop from the pedagogic situation. This implies that categories such as experiencing, cognition, feeling, perceiving, thinking etc. only acquire psychopedagogic status within the pedagogic situation (Nel and Urbani, 1990:10). Outside the pedagogic situation they remain anthropological categories. Within the pedagogic situation, they become psychopedagogic categories. The matrix within which the pedagogic situation develops is the pedagogic relationship. The pedagogic relationship can be defined as a relationship between the educator and one or more educands formed with the specific aim of educating the child or children. The pedagogic situation develops within this relationship. The quality of the relationship has a direct influence on the success or otherwise of the education act. Conversely, the quality of the relationship is also influenced by the success or failure of the education act (Van Niekerk, 1982:9; Nel and Urbani, 1990:11).

In the pedagogic situation, according to Landman (Du Plooy and Kilian, 1980:66); the educator(s) and the educand(s) are related in a special way. They become involved in education relationships, which are:

* The pedagogic relationship of trust.
* The pedagogic relationship of understanding and knowing.

* The 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.

2.4.1 Pedagogic 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, the child 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 and 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, 1987:24; Abhilak, 1992:33).
Whatever the educator and the educand accomplish during their pedagogic encounter, there is a specific goal, and that is — that the events are aimed toward 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 and Oberholzer, 1987:95).

A trusting sphere in which child and educator accept each other as persons who are bearers of human dignity is necessary to constitute the education relationship. In accepting the child, the adult must accept the child as he is, but also as he wants to be, must be and should be. The mutual involvement of the educator and the child is indicated by the adult 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 co-existential world as life-world in which the child can trust the adult as someone who welcomes him on the grounds of his indisputable human dignity (Kilian and Viljoen, 1974:167-169).
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 (Kilian and Viljoen, 1974:169).

The key to the understanding of trust is faith. One can only trust a person if one has complete faith in him. Faith always appears within a relationship. Faith is lasting, firm and consistent. It encompasses the sensible, the valuable and the truth for the one who has faith. 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 which the school serves. 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 depends on the educator's trustworthiness.

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 and 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, 1982:12). 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.

The pedagogically neglected (hampered or disadvantaged) child will neither love nor trust. It is even doubtful if he can hate. Behaviour which may seriously harm others may often emanate from lack of feelings of either love or hatred (Van Niekerk, 1982:16). In the school situation the phenomenon of "conditional trust" is a reality. Many teachers are not conditionally trusted as educators by all pupils. If a teacher proves to be an expert in his subject, pupils will respect him for that. If he also proves to be a dedicated educator they will also trust him with many existential problems which they know their parents cannot solve (Nel and Urbani, 1990:15).
2.4.2 Pedagogic 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 toward increasing knowledge and understanding not only requires that the educator generally understands the nature of children and the role of education in their becoming, but also the uniqueness and, particularly, of this child in his actuality and potentiality. This understanding should also reflect a result for the dignity of the individual child. 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. Langeveld (Nel, 1974:57-59) refers to this desire of the child to be grown up-as motive-that a human child is a being who is committed to upbringing.

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. It becomes the duty of the educator to support the child in this exploration toward 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-actualisation of his cognitive potentialities (i.e. cognitive modes of learning) with regard to the content to the child by the adult (Van Niekerk, 1982:4-6; Du Plooy, Griessel and Oberholzer, 1987:98-99).

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 and the educand. 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. 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 behavioral 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 and Oberholzer, 1987:98-100).

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 understandable to the child. In this way the child gets to know his own reality situatedness (Kilian and Viljoen, 1974:163).

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, that knowing his life-world should 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 and Viljoen, 1974:165).

To understand pre-supposes that one must have knowledge of that which one wants to understand (Van Niekerk, 1982:11). Understanding implies thinking, i.e. the solving of a problem. This implies a phenomenon logical approach to that which one endeavours to understand. One will have to differentiate between essential and non-essential knowledge. Only then can one proceed to a refined analysis of that which is essential before one can arrive at an understanding of the nature of the relationships between the different essential characteristics of the situation with which one is confronted (Nel and Urbani, 1990:11).

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

* Essential nature of man.

* Cultural society.

* Functioning of a school.

(1) Essential nature of Man

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

(2) **Cultural society**

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

(3) **Functioning of a school**

The modern world based on intricate dynamics of technology places a great responsibility on the school. The school has to prepare and lead pupils into modern society with its modern cultural values without separating the pupils from their families. The school has to play the role of the mediator in bringing together the families and their children into the forum of knowledge and understanding how the school functions, and what the nuclear age demands from them and their children. This is often very difficult especially in some rural Black societies where many parents have never been to school and may be inclined to base their interpretation of the function of the school on traditional life and worldviews. They must understand that they must become actively involved in
the cycle of the child's upbringing, from the home to the school and finally, within the community (Nel and Urbani, 1990:13; Khanyile, 1990:2-3).

2.4.3 Pedagogic 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 (Vos, 1992:49).

According to Nel and Urbani (1990:16) pedagogic authority differs from all other forms of authority because it has roots in love. Pedagogical love according to Vrey (1987:94) 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.

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-teacher) 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 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 he is — as a unique person in his 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.

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 actualisation of his possibilities if there is no pedagogic love displayed. According to Nel and Urbani (1990:16), parents and teachers 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. Viljoen (Steyn et al. (eds.) 1987:390–391) assert that physical punishment is often accompanied by verbal communication which justifies the parent’s (teacher’s) behaviour and along with it violence or the germ of violence. The best predator 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 or teachers is accompanied by emotional rejection and an atmosphere of animosity, the dividing line between discipline and violence may indeed be blurred (Nel and Urbani, 1990:16-17; Du Toit and Kruger, 1991:61-62; Vrey, 1987:94).

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 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 (Du Toit and Kruger, 1991:12-15; Abhilak, 1992:41-42).
It is also noteworthy that the source of pedagogic authority 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 what in psychopedagogics is called '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 (1987:107) believe that if there is lack of authority and sympathetic, but authoritative guidance, adulthood can never be attained. This manifests that the relationship of knowing and the relationship of trust are pre-conditions for the existence of the relationship of authority (Kilian and Viljoen, 1974:171).

2.5 SYNTHESIS

Psychopedagogics as part-discipline of pedagogics, studies facts with regard to the participants of the educational act, in a distinct relationship with each other. The primary participants who are the adult/educator (parent or teacher) and the child/educand who wants to become an adult and desires help from the adult, are studied during the pedagogic course, i.e. during pedagogic association, pedagogic encounter or pedagogic intervention. Van Niekerk (1982:11) maintains that 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 accountable for any dysfunction in the
dynamics of the upbringing.

If 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, cognitively and normatively neglected. In a situation where the adult's appeal to the child is not clearly understood, then the pedagogic relationship of understanding is inadequately constituted. If any of the pedagogic relationships of trust, understanding and authority is absent from the pedagogic situation, it will result in a dysfunction in the dynamics of the education situation. The impeded or the rejected or the abused child finds himself in this situation of dysfunctional education. When an educator and a child communicate inadequately all the acts of upbringing itself are necessarily performed inadequately (Van Niekerk, 1982:9). This means that the pedagogically inadequate actualisation of the child’s psychic life is the inevitable result.

Experience together with self-actualisation and self-concept are regarded as expressions of the essential characteristics of being an educand, and serve as concepts when the child is studied from the psychopedagogic perspective. They also serve as criteria for the educator to determine the success or the failure of his educational intervention (Du Toit and Kruger, 1991:22).

Experience culminates in orientation. Because of violence or of being disadvantaged, the impeded child finds himself in an unstable and insecure home environment in which he has to orientate himself. To orientate himself the impeded child will have to
determine his own position in relation to what he is confronted with. At home the under-actualising child continuously orientates himself in relation to his parents, to himself, to the social worker, to his peers, to things/ideas and to God.

Experiencing is underpinned by two of the most basic forces, emancipation and exploring. Because the impeded child's experiencing of reality debars him from determining what opportunities are available for his emancipation, the exploring and emancipation he experiences are faulty or distorted. His quality of meanings during his involvement in relationships with other people has a negative connotation. This results in the psychic life of the impeded child not pedagogically adequately actualised. According to Van Niekerk (1982:20-30) this under-actualisation of the psychic life of the child will eventually lead to inadequate exploration; inadequate emancipation; inadequate distantiation; inadequate differentiation; inadequate objectification and inadequate learning.

Having examined pedagogics and psychopedagogics in relation to the impeded child in this chapter, it is now necessary to examine the relevant research concerning the effects of violence on the psychic life of the impeded child.
CHAPTER 3

RELEVANT RESEARCH ON THE EFFECTS OF SOCIAL CHANGE AND VIOLENCE ON THE PSYCHIC LIFE OF THE CHILD

3.1 INTRODUCTION

The psychic life of the child is encompassed in the child's upbringing or education. It may not be refuted that the child grows up during becoming and learning, but the manner of his being brought up, and the extent of his following the ideal path to adulthood, depends on the quality of upbringing. Invested in the psychic life of the child, are attributes of his humanness, i.e. his 'child-being'. This implies his wealth of innate possibilities that must be actualised, that is, actualisation of his psychic life, through the two inseparable modes of learning and becoming. These latent potentialities to be realised according to Vrey (1987:42-43) include "every area of manual skills, intellectual capacity, emotional experience and moral awareness". It is important that they be actualised because they are the hallmark of the success of the child's becoming and learning. If the child fails to attain the expected or the optimal level of actualisation, then the act of upbringing is impaired (Van Niekerk, 1982:3-4).

This chapter will focus on the extent of the impairment of the child's actualisation in a changing society and a violent milieu. The evaluation, however, is dependent on the manifestation of the pedagogic criteria as laid down by the prescriptions of the discipline of psychopedagogics.
3.2 ETIOLOGY OF THE CHILD'S DYSFUNCTIONING IN A SOCIALLY CHANGING AND VIOLENT SETTING: REVIEW OF LITERATURE

Various theories have been forwarded in an effort to explicate and resolve the international problem of the phenomenon of violence as a disruptive factor in the child's actualisation of his psychic life. A combination of concepts like 'violence', 'actualisation', 'psychic life' and 'child' involves an in-depth study of the individual as a human being, becoming and learning in a specific environmental setting of unrest. Because of the complexity of the concepts inherent in the theme of the study, it has become necessary to look at the psychology of violence from many dimensions of inter-human relationships. This approach will embrace the far-reaching effects of violence that are enmeshed in every social and educational problem of the child's life at the same time.

Wolff (1981:29) comments on the multiplicity of problems that confront a child in distress, and remarks that it is not easy to penetrate the individual child's inner world because 'adversities tend to cluster together, so that the precise effect of each is often obscured'. Muller (1990:1) and Lauer (1989:xviii) also posit that the examination of the 'cause and effects' of stressful or violent situations shows that the various problems encountered are interrelated. It should also be kept in mind that children and adults alike have their quality of life reduced by multiple problems, either originating from, or generating violence in the individuals.
3.2.1 Studies pertaining to sociological aspects —
social change


Coombs (1985:110) observes that in the developing countries, especially in Africa, the intrusions of the vestiges of the conservative traditional world of yesterday, seem to form a cleavage between the past, the present modern nuclear age, and the dominant Western scientifically-technologically oriented culture of the future 21st century.

(1) The changing society and the emergence of new educational perspectives

Farrant (1984:45-50) concedes that “Just as knowledge changes, so does society, for it is a living dynamic organisation that exercises pressure on its members to conform to its ideals and standards”.

The inevitable changes in a society affect not only the quality of the child’s upbringing, but also the quality of the educational balance and strength. The issue to be addressed as being central to the society’s educational process is its qualitative dimensions. “The nature and worth of what is actually taught to and learned by real people in a real world by means of formal education and non-formal education programmes are, the fundamental questions” (Coombs, 1985:105).
Inability to define and propitiously stabilise educational qualitative dimensions in a dynamic society may generate an interminable state of chaos and violence.

Coombs (1985:110) also regards the end of World War II as the era of universal socio-cultural upheavals in all developed and developing countries. Man's basic institutions, with their modes of behaviour, belief and value systems - the very foundations and pillars of societies, that give them their identity - were grossly undermined, resulting in drastic changes. In the 1970's the rate of changes was accelerated, culminating in negative effects on schools almost universally. From country to country, causes and manifestations differed greatly both in kind and intensity. But there was a uniform pattern of cultural change on the social structure. The effects of the aftermath of social upheavals in the developing societies, according to Coombs (1985:111-112) were:

* A discernible, breakdown of the family unit hitherto viewed as the guardian and educator of children and youth;

* An escalation of the incidence of divorces and single parent family pattern;

* The working mothers' extra-familial pre-occupation deprived their children of adequate parenting. The children were left with the 'latch key' to see to their own feeding and the house chores.
Due to the gradual breakdown of communication between parents and children, there developed a generation gap;

An uncontrollable increase in runaway adolescents exacerbated the families' and the communities' state of distress;

A gradual loss or concern by the religious institutions on both the young and the old members impoverished their pastoral or spiritual support system;

A noticeable lack of enthusiasm on the part of the educationally supportive agencies, such as the youth organisations in various cultural pursuits, adult clubs or associations that were the nerve centres of the societies' interhuman relationships, and had helped to formulate strategies of socialisation and upbringing of young people;

Concerned members of the communities, encompassing the clergy, parents, politicians, journalists etc. were overwhelmed by the deterioration of moral standards which was characterised by flagrant permissiveness in teenage pregnancies, alcohol and drug abuse, a high incidence of youth crimes and indulgence in sadistic orgy games that led to juvenile delinquency.

Coombs (1985:111-222) also adds a very crucial point that is equally reiterated by the 'fraternity' of the educationists and educators. The author is of the opinion that today educational policies tend to become
political pawns. He believes that although these cultural, social and political changes could have had, and are still having a tremendous impact on the education of the children, the schools - that were made the scapegoats - were not the root of the disorganising problems. The main cause of the problems was in the child's home itself. The real problem was with the parents themselves who shirked off their parental obligations. "Too many parents were sloughing off onto the schools their own responsibilities, which the schools were neither designed nor equipped to handle."

On this issue, Coombs (1985:111-112) emphatically restates that the task of the school in meeting the demands of the curriculum and the whole mechanism of formal education is a heavy and taxing responsibility on its own.

The school personnel cannot afford to handle extra classroom areas of upbringing of children. They should not be expected to exercise some supervisory authority over the hours the child watched television (at home) instead of concentrating on his homework. During this time, the child could also be engaged in enriching his reading or mathematical competency. Coombs (1985:112) argues that the teachers cannot be accountable or keep count of the sessions when the child/youth gangs up with the peer group to saunter in town without the parent's supervision.

Goble and Porter (1977:17-19) equally look at the question of the relationships between man/child, his society and his education. The authors' argument is based on extensive literature on how man/child and education have been affected by social change and, subsequent erratic manifestations of violence.
According to them, the results of the interminable social changes in the developed and developing societies indicate that the technocratic socio-economic needs of the education of the child are imbalanced.

Goble and Porter (1977:18) refer to the study "Learning to be". They contend that the state of turbulence in man's institutions reflects a search for new definitions of the concepts of man/child and society on the threshold of the twenty-first century. Failure on the part of the education course to be more pedocentric and to adhere to more fundamental or substantial educational policies "is responsible for education having been too often oriented by chance, guided blindly, and developed in an anarchic fashion..... The very substance of education, its essential relationship to man/child and his development/upbringing, as both product and factor of society must all be deeply scrutinized and extensively reconsidered".

(2) South African studies pertaining to effects of social change on the educational perspective

The above description of the effects of social change in societies that were studied over a period of time, particularly in the Western world, depicts a replica of what pertained and is still pertinent on the South African scene. South Africa is viewed as a nation (comprising Whites, Blacks, Coloureds and Asians) divided into societies on racial and cultural basis. The influence of the social change on the South African cultural groups was regarded, especially within the Black society, as far-reaching and very destabilising (Dreyer, 1980:26-27).
Ndaba (1975:45-71) concurs with Coombs (1985:112) that any study or investigation into a child's pedagogical problems should not be confined to the internal school factors entirely. Schools do not exist in a social vacuum. Every system of education whether formal or informal is based on a philosophy of life upheld by that society. Where a society like the Black society in South Africa has experienced and is still experiencing the backlash of the dynamics of change from the traditional to the sophisticated 20th - 21st century, the focus should be on the history of its environmental factors. The impact of the societal conflicts stresses and violence-proneness, becomes profoundly imprinted on the image of the child through his cultural heritage.

Ndaba (1975:46-47) concedes that whilst it is true that the process of acculturation almost completely destroyed the educational, economic, political and even the religious frameworks (the very fundamental pillars of the Black man's culture), this rapid wave of change is not unique to the South African setting. It is a universal occurrence. The children bear the brunt of the onslaught and become marginalised. What is unique may be the way the individuals of the society at the time and place, are ready and willing to accept the phenomenon of social change to stabilise and "prepare young people to function effectively on the rapidly moving and changing frontiers of the future (Coombs, 1985:108).

Ndabandaba (1987:53) when commenting on the deleterious effects of acculturation, admits that social change can create problems of adjustment, which at times can express themselves in manifestations of gross violation.
of the code of conduct and the law of that society.

Ndaba (1975:48) asserted that it was irrefutable that the Black man is now oriented towards the Western culture, and the onus is on the Black parents and the communities to acknowledge the advent of this dominant culture. The parents' acceptance of the changed social circumstances as inevitable would afford their children the best opportunities for assimilating a type of education that would intentionalise the child towards an adulthood free from the culture-conflict syndrome. When discussing the significance of the Black child's role in his becoming and learning, and the concept of adulthood in psychopedagogic terms, Thembela (1973:2) reiterated that "African education must take note of the fact that a dominant culture from outside had brought a modern form of education into the traditional culture".

The gist of the significant points of difference between the dominant scientifically-technologically rooted culture and the traditional culture as experienced by a Black child in the transitional cultural 'life-world' according to Thembela (1973:2) are as follows:

* The Western cultural tradition is dominated by the concept of promoting individualism as opposed to communalism;

* Nuclear family as opposed to extended family;

* Diversity versus custom-bound society;

* Complex money economy versus subsistence economy;
* Competition versus marked co-operation economy;

* Clock-rush rat-race lifestyle as opposed to a leisurely mode of existence.

In psychopedagogical terms, for the Black child to integrate or orientate himself into the mainstream of the Western society and its educational demands, he had to transcend his cultural limitations and set new goals and meanings of attaining adulthood. Only then could he actualise his potentialities and exercise his individuality. Ndaba (1975:48-49) also imparts that this focus on the Black child in terms of the demands of the Western cultural environment means that "Education in practice attempts to offer the help that every child particularly needs in order to acquire the personal qualities demanded by adulthood". Education, through its society is concerned with the child's progress towards adulthood 'as a present existing reality, looked at in the light of his own adulthood'.

(3) The effects of social change on the family organisation

Dreyer's (1980:23) findings present a succinct description of the effects of the drastic onslaught of industrialization and urbanization on the Black (Zulu) society and the education of its children/youth. Their attempts to adjust to the problems that ensued reflect a typical situation inherent in a culture-conflict situation or milieu.

Dreyer (1980:24) presents the following findings:
The Zulu youth in his society found himself completely culturally disorientated;

Due to the formidable pressure from all fronts, the society was overwhelmed and could not prevent the gradual breakdown of the traditional homogeneous patterns of the Zulu society;

The youth were deprived of the values of culture which hitherto had enshrined the goals and ideas of the ethical and aesthetic standards. The heritage embraced the people's experiences that were modified from generation to generation;

This disorganization of the communities' life-world was such a traumatic experience for the Zulu society that the youth and the parents became uncertain of the moral code to follow;

The family structure lost not only its coherence and solidarity, but also its source of security and wise guidance. The bonds of kinship were phased out with the intrusion and impingement of the Western Culture;

The severance of the family bonds of kinship by the introduction of the alien education and economic power, accompanied by foreign human essentials based on competition and individualism, further destabilised the integrity of the Zulu youth.
(4) The effects of christianity on the educational relationship within the family

Dreyer (1980:20) also cites another very important human aspect worth noting in relation to the impact of social change on the spiritual and moral learning of the people experiencing such abrupt change. His data collected from his study on the Zulu adolescent's becoming and learning within a transitional milieu, confirms the significant role of the introduction of christianity on the Black society as presented by Nel (1967) and Vilakazi (1962). According to Dreyer's (1980:25-27) view, these studies revealed that:

* Christianity discouraged collective or group religious worship and veneration of the ancestors. It emphasised personal or individual responsibility and communication with God;

* The Christian church freed the Black man from the obligations of ancestor worship and its attendant lineal bonds. He consequently acquired a new social status.

* As a Christian, he lost his traditional prestige of being the only family member - the head - that could propitiate and communicate with the ancestors, especially in times of family crisis. In the eyes of the family, especially the children, he was now equal to them before God. He wielded no power as such, over his family. His overriding authority gradually became meaningless and ineffective, and at times it was even flouted.
Christianity emancipated women from the customary discriminatory laws, and conferred on them the honour of equality with men before God.

The overall effect of this elevation of Christian Blacks above the tribal limitations, that were now regarded as evil and sinful in the eyes of God, further, shattered any remaining bonds of belonging.

(5) The Black youth's inadequate upbringing within an unstable value-system

The Christian prescriptions of family structure and the newly introduced value system, bewildered the converts. In this feeling of isolation and powerlessness, they became more anxious to escape from the spiritual and social dilemma. Dreyer (1980:26) reflects on the studies of Nel (1967) and Vilakazi (1962), that point out that some christians in desperation and feeling of inadequacy even resort to witchcraft. This latter aspect of cultural regression was also noted by Goble and Porter (1977:43) when they explain how an unstable society can generate in its people conflict leading to violence.

Najaman (Goble and Porter, 1977:44) is quoted as saying "The Africans of today have their feet in the neolithic and their heads in the thermonuclear age". The instance of regression to ancestor worship and witchcraft shows that in time of crisis, the Black man may shirk off his responsibility as demanded by the modern code of ethics to resolve his personal conflicts adequately. For his convenience or due to lack of ingrained spiritual anchorage, he regresses to his
cultural value-system. To a child brought up in such ambivalent or fluctuating cultural practices, by adults who are his role models in setting the approvable standards of the code of behaviour, such psychological escape mechanisms of regression are disillusioning if not demotivating.

The course of events in the history of the South African society as observed by Geber and Newman (1980:26) further complicated the psycho-social structure of its communities, particularly amongst the Blacks. The emergence of a new image of man - the Black man with a Western personality imbued with the concepts of individualism in the contemporary South African scene, was soon thwarted by the policy of 'apartheid'. His aspirations and expectations enmeshed in education in accordance with the prescriptions of the Western World, were attenuated. Ideal avenues of self-actualisation of his potentialities as described by Geber and Newman (1980:89-106) were stifled and blocked by the oppressive measures of apartheid. The adolescent of the 70's (almost for a lifetime) withstood the rigours of apartheid without a 'Hand to temper the storm against the educationally and culturally disadvantaged youth'.

3.2.2 Studies pertaining to sociological aspects of violence

Geber and Newman (1980:88-106) researching on the life-world and value systems of the "Soweto Children" in the 70's present an analysis of how the child can become the central figure in a society that is slowly reeling over the impact of the rapid social change. In a disorganized society without an authoritative adult
guidance, the adolescent's unbridled innate human possibilities rise up to meet the challenge of the life-threatening factors. His ignorance and inexperience make him the first victim of the social turmoil.

1) How the child in his upbringing becomes enmeshed in the psychology of violence

The socio-cultural destabilization engenders conflict, strife and general tension-stress situations in human relations. To draw a parallel with the Soweto child's socio-cultural deprivation, Geber and Newman (1980:95-96) refer to various studies by Gurin (1970), Levine and Harper (1970) on Negro adolescents in the United States of America and in Nigeria among the Ibo adolescents respectively. These groups that were investigated were students evaluated on their aspirations and expectations as social stress syndromes. The general picture was to assess their feelings and experiences in their type of disadvantaged social background. The primary variable was based on the 'withdrawal of status and respect from a group by others (could be the dominating government) whom they respect and esteem. The findings indicated that the group discriminated against was at first greatly demoralised and endeavoured to regain its status by playing the role of the innovator. This initiative includes taking into account the need-state's of the individual as well as 'the opportunity structure of the society. In the normal course of the child's upbringing, he obtains the information about the structure of his society (its strengths and weaknesses) from the socialization agents - the family, school, outsiders and the media. This is how the seeds of
deprivation, discontent, frustration, aggressiveness and helplessness were nurtured and finally fledged out as full-blown violence - by the Soweto youth in the 70's.

In this context Geber and Newman (1980:96) emphasise that it is crucial how the child that is becoming and learning in that type of social climate relates to his world, i.e. what are his expectations of life; what are the opportunities for him to actualise his potentialities, and what impediments are there to thwart his intentionalities in establishing his relationships with the wider world that would frustrate his realisation of his aspirations. “The locus of the perceived impediments to potential achievements derives importance as a source of possible discontent”.

(2) The implications of deprivation for the psychopedagogic perspective

This one item (deprivation) or category of the whole value system may be determined by the way the child sees society as facilitating or preventing the actualisation of his possibilities (Geber and Newman, 1980:97). He sees this educational, social, economic, political or religious deprivation as a vibrant impediment in the effective constitution of his ‘life-world. This incongruity or disequilibrium leads to action and subsequent violence with the concept of relative deprivation as the prime causal factor. Although the tension and the stress they cause may not be discernible, the authors contend that the cost of the resolution may yet leave scars’. Lauer (1989:219) concurs that if the child and his society have been exposed for too long to situations conducive to
violence, they suffer from "a long-term effect of socialization of people into the norms, attitudes and values of (psychology of) violence".

(a) **Poverty and starvation**

The whole cycle of the psychology of violence is caused and causes more intense, stressful situations. Poverty and starvation go hand in hand, and militate not only against the child's mental development during his formative years, but also prevents the family (parents and siblings) and the community from enriching the growing child's psychological developmental tasks in his upbringing. Poverty in certain sectors of the society may directly generate violence. Some factors associated with poverty, such as unemployment, overcrowded conditions, ill health, inadequate nutrition, too many children, low education, and low status occupations, all cause stress, which results in some dimension of violence (Gama, 1990:53; Lauer, 1989:211-216, 237-267; Geber and Newman, 1980:35-39).

(b) **Unemployment**

Unemployment entails loss of family respect and stability, personal integrity and incalculable financial distress, and change of life-style, for the members of the family. The impact is felt more by the children of the family who have to face a disorganizing effect on family life. The education of the children may be hampered, and in their frustration, the children may join the street children or, the peer group in the crimes of violence (Harbison and Harbison, 1980:4-5; Abhilak, 1992:63).
(c) Alcohol abuse

The correlation between alcohol and drug abuse and child neglect are interlinked, because they lead to violence. Moderate use of alcohol is a cultural asset to improve sociability. In most cases of severe stress some people consume large amounts, using alcohol as an escape mechanism, supposedly to relieve their depression and sorrows. They do not realise that the more the person drinks liquor, the more the person experiences a state of stress and disorientation (Rip, 1978:71).

(d) Violence condoned as a social cultural value system

Some cultures condone aggression and even violence as an aspect of cultural values and patterns. These connivances vary from one culture to another. As the child is brought up, in some societies he is encouraged to be violent or 'fight back' in order to assert himself and build up his self-esteem (Lauer, 1989:210-211). There are situations in the child's life where a non-violent stance may not be ideal, especially amongst males.

Lauer (1989:208) notes that in America official violence has been legitimised to confront striking labourers, students or other such forms of public rioting, bombing and disorderly demonstrators. The official violence is supported by the social norms as a defensive measure against radicals who very often threaten the social control and must be suppressed by violence. 'Political arrangements' is another factor that encourages the cycle of violence within the
society. "The history of America is characterized by the exclusion of racial minorities from the core benefits of and participation in American life". The meaning of exclusion here indicates both lack and demand of access to economic opportunities, and access to political power through which grievances could be addressed and redressed. Studies have shown that the intermittent flaring up of riots and other interracial violence emanates from this exclusion of human rights (Lauer, 1989:203-211). This aspect of political connivance in the South African scene is generally regarded as the genesis of the pervasive violence in our country as reflected in the local studies by Theron (1990:2-8), McKendrick and Hoffman (1990:45-67), Van Vuuren, Rhoodie, Wiehann and Wiechers (1990:19-27), Geber and Newman (1980:95-99), De Haas (1991:1-3), Degenaar (1990:11-15), Ndabandaba (1987:24).

3.2.3 Studies pertaining to psychological aspects of violence on the child's life

Manifestations of human violence whether on interpersonal or on intergroup level show common features. But the nature of the phenomenon of violence is so complex and pervasive of human life that it is not possible to give a full delineation of its impact on human life. Findings on the causes and effects of violence emphasise that 'stress and conflict embrace the whole phenomenon of violence. Whatever dimensions violence may assume, its impact is reverberative and affects every individual of that community or society. Violence as an emotive phenomenon characterized by manifestations of aggressiveness and infliction of severe pain, profoundly influences the affective mode of life (Straker, 1990:112; Lauer, 1989:206; McKendrick
Conflict is usually understood as arising from different intentions, interests, traditions, religions or race or competition over resources.

(1) Some indications of disruptive factors in the child's psychic life

Malepa (1990:45-48) forwards a graphic description of the routine - daily experiences of children and parents who have become fixated about the presence of the SADF in the township and within their school premises. "The traumatic psychological effects of manifestation of violence on Tuesday 20 August 1985 by the SADF, left indelible imprints of brutality entailed in violence... The psychological long-term effects were:

* Children began to imagine at odd times that the casspirs had returned. They screamed and ran back to class shouting "We are afraid of the soldiers - they'll shoot us". The fixation in the minds of the children was that the soldiers would not protect them, but would kill them.

* The psychological reaction of the parents and other family members towards the frequent display of violence where children could be arrested on their way or back from the shops, or tear-gassed or shot at school, developed strong feelings of anxiety, worry and insecurity which were passed on to the children - both at nursery, pre-school and primary school levels.

* The teachers observed the children trying to ease or overcome their tension, stress, fear or
insecurity or distrust by gradually taking to playing with toys of all types of weaponry "to shoot at the police". Imitations of scenes of dying through violence as enacted on TV, and how the children would put up their 'mock' resistance when confronted by the police or the SADF, were daily dramatized. These 'mock' war displays of the psychological moments of their situatedness served as a catharsis. Their obsessions with morbid exercises or games, perhaps, were attempts to resolve their being entrapped in that psychological dilemma of imminent death.

* The ingrained hatred for Whites which had been instilled in the children at a very early age by their negative parents, and siblings, gave full expression of their (unfounded) animosity during their fantasy of 'war games' with the police and the SADF.

* There were many instances where children at that tender age seemed to become insensitive to death and funerals. The traditional solemnity which used to pervade funerals, became a series of parades where children sang 'freedom' songs, prancing and fist-raising to show their resentment at the police and SADF presence.

* Violence as a retaliatory measure for an injury that had been inflicted on a person by someone or the police, soon became an acknowledged practise and justification.
Children openly taught one another how to make 'petrol bombs' with the barest ingredients at their disposal.

Gama (1990:53-60) describes 'the effects of stress in a Black community with a specific reference to children and youth, as very damaging to the individual's self-image. Long unresolved stress reduces the person's self confidence. Lowered self esteem prevents individuals from recognising, acknowledging and appreciating other people's situations, especially their needs and interests. Stress disrupts or impedes the ability to accomplish usual daily tasks. Instead of using discretion in resolving problems, people become warped in fear, threat, frustration, anger and impulsiveness. The more people become distressed and hopeless, the more they feel the impact of stress. "It is because of this vicious cycle that South Africa is in deep crisis."

A negative psychological influence of stressful situations on children's mental health results. Assessment of the negative effects of stressful milieu on the child in his formative years, should be in the context of their families and communities in which they live. It is their personal experiences within these two systems, that determine the quality of the impact.

Gama (1990:54) notes the following variables as factors that place children's mental health at high risk:

* Poverty and starvation: This observation reiterates point 3.2.2(a) by the investigator of this study (having abstracted the information from the same writer of this article). Unemployment
draws the parents and the children into incalculable financial constraints and consequently, the children suffer extreme bodily deprivation at a very tender age.

* Inadequate housing: In the low income group, lack of adequate accommodation is very acute. This paucity of domestic prerequisites e.g. bedrooms etc., means overcrowding and absence of privacy for the adults (parents) and adolescent children. Psychological implications are numerous, especially in a slummy neighbourhood where there is no security, and there is prevalence of all types of violence such as rape.

* Social discrimination: This is always a threat on the person's sense of belonging and establishing his self-identity.

* Social unrest: This is the greatest cause of stress because of violence. The instability of the house, the school and community circumstances fills the child with anxiety and confusion and tension. The erratic disturbance of bombings and shootings very often subject the child to a perpetual state of stress - a condition she is ill-equipped to cope with at her young age.

From the foregoing presentation, Gama (1990:54-60) points out how the Black youth became embroiled in the phenomenon of violence. The deprived conditions in the townships have always been a source of discontent among the Black youth. As a result they formed youth organizations with inflexible political motivations. The children formed the vanguard of the incidents of
unrest because of the education crisis. Despite all the agonizing experiences of deprivation encompassed in the negative events of township life, under which the Black child was brought up, academic education was his life-line. Although it was defective, it was the only life-course that was meaningfully structured and intentionalised towards the accepted reality of life and adulthood. When it collapsed in the 70’s, then the Black youth’s world fell apart.

Klaasen (1990:49) categorizes his opinions on the psychological effects of violence on children at Crossroads. Most of his points overlap with those already mentioned above. He enumerates the following as the most notable:

* state violence and

* social violence.

Sub-sections of state inflicted violence and

* Jails for children.

* The separation of families through detentions.

* The harassment of whole societies.

* The presence of the army in residential areas.

"All this has a psychological effect on children. Yet there are also severe physical forms of violence inflicted on the children ....."

Klaasen (1990:51) in expressing his concern about the
unabating use of children by adults for their own political contrivances, relates this dimension of violence to child abuse. To the author, the deleterious effect of this political violence where the child is robotized, is similar to the family-child abuse. In both cases an adult or adults are involved with a becoming and learning child, that regards the adult as an adult role model with whom to share trust, understanding and sympathetic authority. But instead his moral integrity is shattered. In a family set-up where the parents are always bickering and fighting in front of the children, the psychological experiences of the child in such a dysfunctioning relationship hampers the maintenance of the bond of love, trust and warmth between the child and the parents. "Fighting between adults at home in front of the children is a bad lesson and can influence the way a child relates to the mother of father ..... I still have bad memories of the way mother and father used to fight" (Klaasen, 1990:51).

The child becomes so familiarized with this type of violence at home that:

* He enjoys seeing street-fighting in the Community.

* He soon joins his peers and adults who perform acts of violence in the streets or in the Community.

* He soon becomes a victim that is easily used by adults to be embroiled in violent political activities, very much to his peril.

In the long-term, these children suffer psychological repercussions and irreparable damage to their
personalities for such involvement in traumatic experiences. Children who have had such a long history of personally being involved in shooting, and "acts of necklacing have had nightmares and have been admitted to mental institutions, and others have taken to drugs" (Klaasen, 1990:51-52).

Moreover, exposure to the wiles of the commercial concerns who specialise in manufacturing and selling dangerous toys associated with the army or the police weaponry, are promoting violence-related tendencies in immature, inexperienced children, who relate this glut of war weapons to the violent films they see on television. They become obsessed and actually use the toy guns to terrorise and 'mug' innocent victims. The psychic life of this child would ultimately be attuned to the culture of violence. His potentialities may never be positively actualised. His emotions and moral integrity have almost atrophied.

(2) Instances of deficiency in family relationships

The stressful experiences and ordeal undergone by Black students in the townships in the R.S.A. under the violent conditions of the 80's are clearly described by Theron's (1990) data. The global picture of the impact of violence on the education of the child is identical with that of Geber and Newman (1980) on the Soweto children, and that of Harbison and Harbison (1980) on the children in a stressful society in Northern Ireland. The argument and perceptions based on the analysis of the forces of violence, from their data focus on common aspects related to family imbalances. They look at these family inadequacies as the causative factors of the impediment to the child's actualisation
of his psychic life.

The advantage with Theron's (1990:7-11) presentation is that there is a progressive analysis of the disturbed, and the disturbing child within the context of his milieu. The analysis embraces the child's relationships with his family, with the school, with the community and with himself either willingly participating or being forced to participate in all forms of violence. Such centralization of the main figure, the child/adolescent with all the forces that determine the quality of his life impinging on him, portrays a typical Black adolescent entrapped in the culture of violence, and his subsequent response.

According to Theron (1990:7-11), it is the rapidly disintegrating family standard that may be responsible for the child's exposure to the hard realities of violence. He acknowledges that it is quite problematic to determine the origin of unrest in the world of the Black people without taking into account certain aspects of their situatedness. He further surmises that the turbulence might have been sparked off by the effect of the double 'dose' of the seemingly interminable dynamic changes in the Black man's milieu. The first was the traumatic effect of the social transition from the steady secure traditional life, to an insecure anomic urban and semi-urban setting. The second social transformation the Black community underwent, came with the onset of the advanced capricious if not sophisticated technological system of the Western nuclear world, with its own value systems. Theron (1990:7-12) makes the following observations on family relationships:
By 1986 many Black parents in urban residential areas had surrendered almost all control to their children. The children's exposure to educational, social and political inequalities made them highly politicised.

Children of both working parents find it difficult to be properly fed and given the normal parental guidance. They are always left to their own resources.

Youths within the age range of 10 to 14 years have become a formidable force of disgruntled, angry, frustrated-power-wrenching marauders. They dominate the township life.

Some of the Black militants have been characterized by their aggressiveness, dagga smoking, malicious destruction of property and assault, and even murder. At times they terrorise and assault their own parents, grandparents and siblings, if they are unable or are reluctant to give them money.

Schools and the Department of Social Welfare and Criminal Procedure report a high incidence of delinquency, lawlessness and deviant behaviour among children from broken homes.

The squalid over-crowded matchbox municipal houses provided for the Black families are not conducive to healthy family life. Parental control and moral standards have diminished.
There is no proper upbringing where parents work and return home in the evening too tired to administer effective parental care in a chaotic educational situation.

Children who are ill-fed and ill-equipped by their parents soon become victims of the advocates of the culture of violence.

The issue of the high incidence of illiterate parents with semi or well educated children/adolescents, does impose some constraints on the quality of communication between the parents and the children/adolescents. Parents tend to be permissive, much against their principles.

(3) The effects of violence on the child at school

What really goes on in the classroom under such turbulent conditions in the child's educational life is a cause for great concern to the educators.

It is equally remarkable to note how Tattum's (1982:12) description and analysis of data on the causes and the deleterious effects of violence on a school based adolescent in a Scottish background seem to underline certain universal structures inherent in an unrest situation. The data express almost identical findings to those of some RSA researchers on the Black child's education problem in the Eighties (Geber and Newman, 1980:72-87); Theron 1990:1-6). This perception makes one concede that the manifestation of troublesome behaviour patterns as described by Harbison and Harbison (1980:65-81) on the Northern Ireland child
especially among the secondary and senior school children seems to be uniform in pattern with those cited above.

Tattum (1982:27-29) posits a number of features as related to the psychic life of a child in a pedagogically destabilised environment. Invariably such chaotic events appeal to a child at some stage of his upbringing. The children's display of disruptive behaviour coincides usually with the beginning of adolescence, a period most psychologists regard as a very complex phase in the child's life. At this stage there is the impingement of most of his secondary needs, especially the need for belonging and enhancement of his self-identity. The latter 'deficiency need' because of its necessity for human survival is also termed the self-actualising need; the great desire is to find ever-more adequate means for self expression to realise his potentialities, and to become more effective and competent.

Tattum (1982:13) mentions one educator who expressed his great fear and concern about the prevalent violence permeated learning situation as definitely unpedagogic. The classrooms were regarded as -

"..... being in a perilous state of equilibrium and the pupils with whom we are concerned here are by their behaviour a threat to the uneasy alliance that every teacher recognises as he enters a classroom of 30 children, knowing full well that he would be powerless if they decided to unite and challenged his authority".

The above portrayal of the classroom as an arena for duelling in mental and personality strengths between
the educator and the educand is of extreme significance in terms of psychopedagogics. This is now a common feature in the classrooms of the Black schools. It is clear that the fundamental principles of psychopedagogics as elaborated in Chapter 2 of this study, are grossly undermined in a violent situation. The pedagogic rapport based on the vital reciprocal structures of love, understanding, trust and respect for authority, seems quite minimal.

Harbison and Harbison (1980:11-13) also complement this observation on the pernicious effect of the violence on the child's psychic life. The corrosive results of violence affect not only the children, but also their parents, the community and the formal and informal systems of education. The duration of the turbulence, its intensity and severity is linked to the stunted growth of the mental outlook of the children of Northern Ireland. Longitudinal studies for over a decade reveal the following essential features:

* Most of the children due to exposure to the atrocious ordeal of a protracted political / religious warfare are quite vulnerable and need medical attention. In class they are restless and their span of attention fluctuates;

* Some of the adults show symptoms of severe stress that need medical care. This condition in adults degenerates to a crucial point where both parents become emotionally disturbed by the state of unrest. The children also become emotionally disturbed;
Some children's personality strengths and weaknesses become a potent exacerbating factor. Those that are timid and shy for instance, might develop double vision, and even fear venturing into the streets;

The long-term conditioning of children to violence breaks their moral integrity and creates conflicts. Children of 11 to 18 years (of both sexes) showed no moral obligation or compunction and sensitivity to basic issues pertaining to their society, peers, parents and teachers.

In the strife-torn areas about 90% of the adolescents at school, without reservations, justified the use of aggression or violence to achieve their goal;

A high percentage of violence-obsessed pupils are products of maladjusted or stressful family background;

Most of the students may belong to the average ability category. But they usually attain low scores because they exhibit an indifferent attitude towards their work. They are often absent from school.

The classroom performance of those children who formed the vanguard of the violent scenes was very low. There were 26% who were regarded as retarded especially in reading;

The fluctuating statistics on the disconcerting attendance or absenteeism could at times be
attributed to intimidation or fear of being assaulted or killed;

* The morbid experiences of these children and adolescents in Northern Ireland have ingrained in them unfathomable measure of resistance not only towards authority of law, but also to any type of control that might limit their bloodthirsty aggressiveness.

The anti-school sub-culture of low achievers was identified as being perpetuated by intimidators and frustrators of the persevering hard-working and determined group of pupils who prided themselves in their tenacity of purpose to succeed. Analysis on the attitudinal dimension called 'educational alienation', reported a high level of correlation between school and home background variables. The correspondence depended on the type of schools and certain characteristics that were conducive to meaningful learning.

3.3 SYNTHESIS

Studying the effects of violence on the psychic life of a child means focusing on the dynamics of the culture and the psychology of violence in the course of the child's upbringing. According to Giroux (1983:10), such a complex study necessitates an in-depth look at the tri-dimensional linkage between the quality of the society, the psychic development of the child and the cultural transformations. They form the basis for the operation of the psychological, educational and sociological processes within the continuum of the child's becoming and learning. They are the essential structures that embrace man's value systems in which
are embedded the seeds of violence.

McPartland and McDill (1977:41) add that the child might be brought up in a dysfunctional society or community where the psychological and sociological ingredients of the sub-culture of violence are 'nurtured' and characterized by a variety of cultural deprivations such as; inadequate parenting or child-upbringing practices; intrinsic web of cultural racism, or inflexible racial ideological prejudice (such as were in the apartheid system) that have denied the child/adolescent equal educational facilities and opportunities to actualise his potentialities etc. This would not only restrict his cognitive mobility, but would also reduce his individual freedom and disorientate his normative aspect of understanding the reality of life. The disillusionment may create in the child a state of social isolation, normlessness, general affective deprivation and frustration. Harbison and Harbison (1980:69) believe that such a confluence of negative conditions of deprivation would provide the motive power for aggressiveness and allegiance to the culture of violence.

The failure or inability of the Black communities (in the R.S.A.) to adjust propitiously to the demands of the criteria of the Western standards of adulthood, generated a state of stress. Various studies have revealed that violence as a social scourge can permeate all educational agencies within the child's upbringing and cause impairment to the development of his psychic life. All the dimensions of violence, whether interpersonal or intergroup, profoundly affect the life-world of the child directly or indirectly. It is clear from the discussions in this chapter that the
impeded or the under-actualising, or the pedagogically or socially disadvantaged or rejected child cannot meaningfully actualise his psychic life. The lifestyle of the impeded child — whether at home, at school, or in the streets — within the orbit of his community — is an example of the outcome of disharmonious educational dynamics. It is resultant on the educational misleading by the parents and other adults.

The next chapter will focus on impeded relationships due to violence.
CHAPTER 4

IMPEDED RELATIONSHIPS DUE TO VIOLENCE

4.1 INTRODUCTION

Considering the severely deleterious effects that violence has on the child's psychic life, it is clear that parents and educators are confronted with children in educational distress. This consideration makes it all the more alarming when one realises the deep-rooted educational implications for the child in distress. According to Tattum (1982:155) most of the violent aggressive acts occur within the family or within existing relationships. It is the interest of this chapter to examine how the impeded child in the course of his upbringing endeavours to maintain his relationships with himself, with others, with things and objects and with God. Vrey (1987:27) posits that "if the child is to orient himself in his world, he must, in order to survive and mature form relationships with the world. In this way the child initiates relationships and by forming meaningful relationships constitutes his life-world which affords him his psychological space and to which he is oriented".

Wolff (1981:17) imparts that an unsatisfactory environment can impede the child from attaining his optimum potential, yet it is not so much the event itself that counts, as much as the child's personal experience of it.

4.2 THE CONCEPT EXPERIENCE

The fact that people experience things is self-evident,
because experiencing and being conscious are for all practical purposes the same thing (Urbani, 1982:36). The most important point here is that all consciousness, all psychic life, can be traced back to two basic forms namely, feelings and thought, and these thoughts in turn being ways of expressing a common basic form, i.e. experience of reality (Urbani, 1982:9).

In studying the experience of the impeded child, educationally, we are involved specifically in looking for the state of this child’s affective world of experience, his cognitive world of experience and how he gives meaning to this experience. In other words, we are concerned here with the relation between his affective and cognitive experiences or the stability, order and control in his cognitive and affective experiences (Sonnekus, 1985:60).

Experiencing things is a way of giving meaning to the world around us, and this can be effected at three different levels (affective, cognitive, normative). In describing experience in the life-world of the pedagogically impeded child, the following is meant: experiencing things is a way of expressing oneself, through which something essential about one’s life-world becomes manifest. In other words, without experiencing one’s life-world cannot be built up, cannot be comprehended, cannot be contemplated at all. It is through the child’s numerous experiences of reality (world of experience) that his own unique life-world comes into being (Pretorius, 1972:11). A study of the pedagogically-impeded child’s world of experience implies learning about what he experiences and how he experiences his world, and the meaning he
attaches to it.

While it is evident therefore, that there is no more significant concept on the basis of which one can give complete expression to man’s total involvement in the world than experience, the following statement by Van den Berg (Urbani, 1982:34) is most applicable as far as an understanding of a pedagogically deprived child’s experience is concerned: "who wants to become acquainted with man should listen to the language spoken by the things in his existence. Who wants to describe man, should make an analysis of the landscape, within which he demonstrates, explains and reveals himself".

Since man is essentially a being related to other beings, it stands to reason that one can only understand his experience by studying him in his relationship with himself, others, the things around him with God. It is important to bear in mind that all of man’s experiences and therefore also those of the pedagogically disadvantaged child take place within relationships. A distinction should be made between the following:

* Experiences of the educationally deficient child that take place within his relationship to himself;

* Experiences within his relationships with others;

* Experiences within his relationships with things; and

* Experiences within his relationship with God.
Experience culminates in orientation or is an act of orientating oneself. The inadequately actualising child finds himself in an insecure environment in which he has to orientate himself. To orientate himself the impeded child will have to determine his own position in relation to that which is confronted with.

The pedagogically impeded child determines the nature of his relationship with his situation as a whole-Gestalt, but also with constituent parts of the situation.

According to Vrey (1987:39), it is an inherent human characteristic of man to be actively involved in a situation, and be receptive to the values and meaning entailed in the situation, because all man’s behaviour is accompanied by feeling, the experienced feelings in a situation could be perceived within a continuum of broad categories as pleasant or unpleasant actions. The experienced feelings could be expressive of frustration, joy, excitement, disappointment during the involvement in a situation to indicate the extent to which a person is emotionally affected by the situation. The mode of the feelings is determined by the quality of experience. Therefore, experience influences involvement in every action and also the quality of the relationship formed. The experience of a situation culminates in the integration of the particular experience as well as the significant meaning which has been attributed to it. In this way, the meaning is ascribed an individual-personal dimension and its unique character peculiar to the individual’s experiential situatedness. These experiences in a situation and the meanings which have been personally or individually attributed to them and
integrated as a totality, are used as a source of reference for attribution of meaning to new experiences (Vrey, 1987:41; Pretorius, 1972:38; Du Toit and Kruger, 1991:19).

It is therefore important to have a closer look at these relationships of the impeded child, that are within his life-world.

4.3 IMPEDED RELATIONSHIPS

To understand the extent to which violence has impeded the child's actualisation of his psychic life, it is pertinent to focus on how the child orients himself to his world. In the foregoing chapter (2), focus centred on the three dimensions of education, which are affective, cognitive and normative, whose functioning may be thwarted in a violent setting.

Nel (1974:226) contends that experiences in the child's life form the core of the child's constitution of his world. "In order to learn precisely how a child constitutes his world, we must start with his life world, and consequently also his experiential world, thus the world he experiences affectively-cognitively." If one made an exploration of the world, one would gain an insight into the mode of its constitution by thinking and intelligence.

A meaningful world is formed when the child, by attributing meaning, forms relationships with objects, ideas, values, himself and God. To attribute meaning to a relationship implies much more than mere understanding. The quality of both meaning and involvement is determined by what the child
subjectively experiences, and both are components of self-actualisation which because of the need for educational assistance, is actualisation. The child’s relationships are therefore, an expression of his life-world that "forms his psychological space and reality to which is oriented" (Vrey, 1987:21; Nel and Urbani, 1990:14).

Violence in the life of the Black child’s society has been raging for the last two decades, and its severity has become intensified. Because he is, and has been brought up (like his parents) in a society that has been subjected to the dynamics of social change, and the ravages of the culture of violence, the impact of these two phenomena on his society or community will be reflected on to see how he forms his relationships in order to constitute his life-world.

The experiences of reality encompassed in his course of upbringing should vary or fluctuate to signify his attribution of meaning in his confrontation with the manifestation of violence from childhood to adulthood (Dawes and Tredoux, 1990:68-70).

According to Bentley and Miller (1990:186), some children may succumb completely to the impoverishment of their environment, whereas others may resist the damaging effects of violence. The stress resistant children suffer no impairment in their development. Yet their vulnerable peers manifest a high degree of deviance in their upbringing. The vulnerable but invincible group remained unscathed by violence, because (according to the authors) there were three ‘protective’ factors. The mediatory factors were:
* the temperament of the child — built up from childhood;

* the cohesiveness and the nurturing warmth of the family;

* the availability and use made of social support networks.

But for such highly strung and stressed communities in South Africa, such mitigatory factors are not likely to intervene. Thus a child in distress may portray a unique type of relationship to himself in response to a complexity of dysfunctional relationships in his world. Robertson (1990:137) mentions the vital structures and essences in the child's life that have become dysfunctional. These are: the family dysfunction; the community dysfunction and the instrumental dysfunction. These areas that function inadequately and place the child at high risk — can be manifested in: the family — as child abuse (which can be physical or sexual); political violence or political abuse to a child (mental or cognitive and affective components); child neglect (pertaining to inadequate parenting or abandonment).

4.3.1 Relationship with himself

(1) Physical

It would be pertinent at this juncture to take a look at the meaning of corporeality in human existence in general (Urban:1982:).
* Human existence in the world takes place through the body

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

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

* Through our bodies we establish our own world.

Allwood and Gama (1990:56-57) list the following characteristics that they observed in children who were obstructed in actualising their potentialities:

* readily internalise their feelings;

* symptoms of stress, anxiety and fearfulness;

* withdrawn, tantrums, bizarre behaviour;

* defiant towards parents;

* playing truant at school – frequently absconding from home;

* hyperactive and hypersensitive;

* scholastic problems.

Galambos and Dixon (1984:825) state that abused children (whether the experience occurred in childhood or in adolescence), in adolescence they already display a high level of aggression and anti-social tendencies relating to their neglect, deprivation and abuse.
Victims of adolescent abuse manifest feelings of low-self esteem, high anxiety, lack of empathy, suicidal tendencies, alcohol abuse, school and social adjustment problems as well as anti-social behaviour. Adolescents who see their abuse as resulting from factors beyond their control i.e. externally controlled, may take to drinks or drugs to escape their problem which subsequently leads to social perversions that will exacerbate the drinking or drug abuse problems.

Cohen and Gerbers (Abhilak, 1992:88) study of 178 patients in treatment for drug/alcohol abuse, determined that 84% of the sample reported a history of child abuse/neglect. They concluded that early abuse interfered with the development of adequate adult coping mechanisms, which are the prerequisites in a competitive urban environment. Failure to meet or confront the demands of the wider world, breaks the moral fibre of the individual and he becomes an easy prey to drug involvement.

Abhilak (1992:85-86) presents a description of the pedagogic dilemma, if not a pedagogic crisis of the neglected and abused child, from the psychopedagogic perspective. The parental demands on this child are unique, to him only. They are not made on other children. Some of these (parental) expectations are beyond his age range, experiential world, cognitively, affectively, and even normatively. Very often, because he cannot cope with these demands, he is filled with feelings of guilt and worthlessness. He regards himself as a failure, unacceptable and disappointing to the adults. In other instances, he develops the mechanical skills to meet the parental demands and expectations. He yearns for their approval in whatever
he does. His successes and impressive skills are not for his personal aggrandizement. He derives no joy or personal satisfaction over his accomplishments or activities he gets involved in because they are not personally intentionalised, and they do not emanate from his willingness to participate. Instead, his attainments are regarded as being normal abilities and behaviour for neglected children like himself.

One would almost say the abused child lives in environment where he just exists, like a robot in a human form, to be manipulated for his possibilities. He does not live for himself. Like the abused child used in a 'political-violence-situation', he must be sensitive and responsible for much of the fulfilment of other people's wishes or self-serving ideals (Klaasen, 1990:51).

While some abuse victims drink or take to drugs in order to escape their problems, others embark on a more tragic option, that is, suicide. Once again, adolescents who perceive their problems as arising from situations outside their control, may feel that the only way out of their problems is through suicide (Galambo and Dixon, 1984:289).

(2) Psychic life

(a) Inadequate exploration

According to Sonnekus (1985:51), exploring implies a study of those aspects of reality which are relatively unknown to the child. Exploration is in keeping with the child's directedness to and involvement with the life-world. The child yearns to know more, and he
learns more as he becomes. In this progressive exploring his psychic life is actualised in terms of his becoming and learning. From our discussion of sensing - chapter 2 - it is clear that as long as a child wonders at aspects of reality and anticipates possible developments or discoveries, he will explore. It is within the child's humanness and becoming, and learning that he embarks on these 'voyages' in his world where he encounters things and people and actively enters into relationships with them.

But Sonnekus (1985:52) points out that the child only actively explores his world adequately, if in the education situation he experiences optimum security and safety. Straker (1990:112-114) posits that the level of adult-child communication and bonds of relationships dysfunction, especially where aggression and violence keep the child's emotional life in a constant state of fear apprehension and stress. Thus the impeded child in his feeling of insecurity (resulting in a reluctance to risk exploring his world) proves to be shallow, frigid or obtuse in his affect, or he may on the other hand become a demanding and disgruntled person. "The child is usually affectively, intellectually and morally neglected" (Van Niekerk, 1982:11).

Those stances or attitudes which the impeded child assumes in exploring his world and which he is unable to integrate, give rise to emotional lability. If these unassimilated experiences increase in number, he is eventually driven into a type of 'no-man's land' where he suffers from feelings of anxiety, insecurity, helplessness, uncertainty, dependence, loneliness and inferiority (Pretorius, 1972:51). Robertson (1990:136-137) mentions depression, pessimism,
dissatisfaction and lack of self-confidence and self-esteem - all of which are clearly inherent in the life-world of the impeded child. The child has a tendency to withdraw into his own world which to him resembles a safe haven - "a home" - yet it actually intensifies his anxiety. The under-actualising child uses cheap intoxicants to create his illusion of safety, but in fact, he unwittingly intensifies his anxiety.

Every meaning which is not emotionally cognitively and normatively integrated by the child, leads to anxiety. Anxiety generates impotence, loneliness and insecurity (Van Niekerk, 1982:20). Straker (1990:118) describes the traumatic experiences of young 'returnees' as forming a constellation of emotions emanating from: experiences of separation from the loved ones at an early age; being in exile and not certain about the future, the imminent danger and death, and witnessing the death of a loved one, or a friend and the great need to make contact with parental figures. The most overwhelming experiences forwarded by these adolescents were the persecutory anxieties accompanied by feelings of guilt over those left behind at home. Du Toit and Kruger (1991:55) contend that anxiety enmeshed in unbridled emotions "impair the child's becoming since they occupy his full attention and impede logical thinking and reasoning". Matters pertaining to the attribution of logical meanings may be distorted if the child/adolescent is entrapped in and is preoccupied with uncontrolled emotions and deep-rooted attitudes.

Van Niekerk (1982:20-21) explains the detrimental effect of stress and anxiety on the psychic life of the under-actualising child/youth. In a type of educational situation, where there is no legitimate
adult figure (parents, educators) to assist and guide the child in distress, anxiety can paralyse the child’s psychic vitality because the child is unable to shoulder the full responsibility for his decisions. The anxiety that results from this pedagogic discrepancy in turn, becomes an impediment to the child in his development. His reluctance to explore indicates his feeling of insecurity, and thereby resulting in the inadequate actualisation of his psychic life. When he fails to explore his world adequately and refrains from venturing forth, he then forfeits the opportunities available to him, to actualise his psychic life with reference to specific educational contents.

Increasingly in the absence of adequate assistance in his search for meaning, the neglected child develops a negative attitude towards life and he adopts a defensive stance. According to Pretorius (1972) experiences on a pathic level of feeling have the implication of pathic unrest. Such an impeded child is usually confused, labile and suffers from ego-disorientation in terms of gnostic experiences. The child’s/youth’s desires and initiative are impeded as follows:

* the child wants to become someone in his own right, but he is inhibited, and thereby remains under-developed;

* he is compelled to adopt an expectant disposition in spite of the fact that as a person he has the initiative to create relationships;
he wishes to be accepted, yet feels rejected;

he desires stability; seeks understanding, but regards himself as misunderstood;

he yearns for support to realise his full potential, but he constantly seems to be dispossessed of his potentialities; and

desires to submit to true authority, but experiences a total absence of it.

(b) Inadequate emancipation

Van Niekerk (1982:22-23) described "emancipating" as implying that the child is realising or actualising the potential inherent in him as a person, as it relates to his various abilities. An under-actualising child with no proper guidance will not be able to discern when his education falters. He will find it quite difficult to accept adult decisions and judgements where he is concerned.

Because of the infrequent educational situations where the educator may acquaint him of what is approvable and what is not, it will be difficult for him to share the confidence and trust that he is understood and released 'to be someone in his own right'. Because he lacks confidence in himself, he will believe that he is not emancipating adequately in his meaningful experiences, volition, acquisition of knowledge and behaviour. Being warped in his inferiority complex, he is equally uncertain of his self-image.
(c) **Inadequate distantiation**

The child's failure and reluctance to explore will minimise his mode of distantiation. Van Niekerk (1982:23) contends that a child in a dysfunctional educational setting (violence) will not find it easy to take an adequate distance from himself and his situatedness. This discrepancy will affect his learning in the classroom. He is too ego-centric. His withdrawal from outside relationships debars him from involving himself with the things of this world which are outside of himself. He finds it difficult to control his emotional life by means of his reason. His insecurity prevents him from proceeding from "the mode of sensing, to perceiving, and onward to thinking, imagining and memorising which are integral to the concept of experience, and basic to establishing his life-world". Anxiety and emotional unrest militate against his fully being attentive to whatever confronts him. Such a child as described by Gama (1990:56) has a labile mode of sensing that forces his attention to fluctuate. His attribution of meaning to educational content presented to him at school and elsewhere is inadequate.

(d) **Inadequate differentiation**

Van Niekerk (1982:24) posits that whenever a child in a dysfunctional educational setting shows reluctance to fully actualise his potential, he also becomes reluctant to differentiate. If the educator discloses real facts inadequately, the child's chance to really actualise and practise his intellectual potential by way of differentiation are minimised. In terms of intellectual education, the child does not succeed in
obtaining the necessary opportunity to differentiate his innate human potentialities in attaching real significance to the reality of living. That is why the child is demotivated in the exercise of differentiation, and this accounts for the high percentages of Black children that drop-out of school or perform poorly in class (Gama, 1990:56).

(e) Inadequate objectivation

Robertson (1990:137) and Cockburn (1990:144) present findings, that at times the family or the community may impinge on the under-actualising child in various forms, that may generate aggressiveness as a result of family or community dysfunctioning. The child may be over-protected or neglected or rejected and too much is consistently demanded of him. The neglected child feels that his psychological space is too limited for him to objectify correctly with regard to his view of himself, his parents, other people and the realities of life. This implies that the child is not adequately supported toward eventually taking an objective stance. A child who is prevented (like the abused child in the family) from performing certain duties personally, or thinking and saying and using his own discretion to discover the core of the matter of his problem or his intentionality personally, will remain too subjectively involved and subsequently evaluate life in his perverted or limited viewpoint.

In his educational course, he will not benefit from open exploring, emancipation, etc. that would broaden his experiential horizons and induce him to grow out of himself. Such stagnation of his gnostic mobility would equally inhibit, or impede his orientation. Later in
life, he would fail to determine his own position in life (Van Niekerk, 1982:24-25).

(f) Inadequate learning

The essence of a pedagogic situation is embraced in the moment of discourse or encounter between an adult and the child, and we are also made aware of where the moment of dysfunctioning may occur and the child feels impeded in actualising his psychic life. It is also evident that no child learns automatically. For a child to learn adequately he has to direct himself to the content emotionally speaking, and also involve himself intellectually. The affective mode of learning is sensing, which is also qualified as an accompanying or concomitant mode of learning. It is in the initial stage of becoming involved with the content where the child actually becomes aware of it. When he subsequently opens up to the content in order to assimilate it into his own experiential world by means of his perceptions, thoughts, etc. he is being attentive to the content and learning it (Van Niekerk, 1982:26).

The child's fund of experience reflects a hierarchy of values and significances, which reflect the way in which things have been meaningfully experienced, e.g. stabile or labile in the affective sense, or cognitively organised or disorganised. Those experiences which he has not meaningfully integrated (usually manifested in terms of anxiety, uncertainty, insecurity and ignorance) constantly force themselves to awareness. In his efforts to learn, he experiences difficulties in breaking through these subjective moments of sensing in order to focus on the material to
be learned in an organised way. This is the prerequisite to remaining involved with or paying attention to the contents by way of perceiving, thinking, etc. (Van Niekerk, 1982:28).

It is evident that the possibility always exists for affective lability to occur, resulting in a destabilisation of the sensing mode of learning which initiates all learning and which should accompany the cognitive modes. The child in that instance also feels that he is unable to learn adequately. This in turn leads to an intensification of his feelings of anxiety, insecurity and ignorance. Such a condition can be envisaged as a "wall" which has arisen between the child's learning potential and his affective learning, instead of the "bridge" which normally exists when he feels secure in his lived-experience of love, acceptance, encouragement, warmth, and so forth, which enables him to fully realise his learning potential (Van Niekerk, 1982:28).

The study carried out by Schmidt (1990:222) illustrates that a constellation or a hierarchy of violence-stress related factors can effect lability in the child's learning situation. The quality of the experience, or 'experiencing' in the past history (childhood) of his learning continuum does determine how the child sees himself as a learner. It is equally notable that most of the students in the study comprised of refugees from displaced communities where violence is still raging and the destabilisation of the communities is still at its maximum level. Some of these students are ex-detainees. They live in hiding in communities which are not their homes.
Before being absorbed into the education projects, they all previously attended township schools, where they felt they had been subjected to very humiliating inadequate inferior education. Their previous township schools conducted lessons in overcrowded classrooms with no appropriate resources; they were taught by under-qualified teachers who adopted authoritarian, rigid style of teaching. The students were expected to perform and conform to a narrow set of criteria. Many were unable to transcend the limitations of the schooling course, in order to meet the teachers' expectations. They soon experienced failure and were labelled as under-actualising, and having a problem in their learning.

This problem was the impediment inherent in their affective, cognitive and normative educational aspects which were originally not actualised appropriately to develop the students' potentialities. In the lower classes as pupils, they were streamed and labelled from the beginning of their scholastic careers. They were streamed into the "donkey" or "donkey" within the first term of their first year at school. Such labelling is bound to reinforce the pupil's sense of failure. He almost develops a fixation that his cognitive powers are impotent. The pupil is hardly given the opportunity of decision making. He learns to think dependently and has no confidence in his own experiences. This implies that the pupil places the locus of control outside himself. He seldom experiences acceptance or achievement (as is the case with the abused child). He enjoys no flexible congenial discourse with the educator/adult. He is left to his own resources with a sense of worthlessness and has developed learned helplessness with a low self-
concept. Although he is aware of his educational shortcomings, he feels unable to resolve his dilemma and sees himself already as a failure (Schmid, 1990:222; Steinberg, 1982:56-57).

The stress that had emanated from the pupil's school environment was exacerbated by the immense tension he experienced because of the disturbing home conditions of overcrowding, stressful family financial situation and 'lack of basic and necessary amenities' in the community. These environmental constraints, regarded as structural violence, emanate from the oppressive nature of the apartheid 'regime'. This imposition of political power on the culture of the school as the prerogative of the Whites' heritage profoundly impacts on the Black student, and develops further frustration, anxiety and sense of helplessness and lack of control over his own future or destiny towards adulthood (Schmid, 1990:222; Geber and Newman, 1980:126).

These acrid feelings and perceptions of the self, in the eyes of the pupil, were worsened by his exposure to the repressive, or harsh inhibitive measures adopted to further the interests of the apartheid system. The pupil views his whole educational life-world 'hounded' by the security forces, in the school grounds, in the classrooms, in his home, in the streets where indelible agonizing experiences of seeing relatives or friends subjected to excruciating pain, assault, detentions, etc. These experiences left very bitter memories of the meaning of violence and justice (Miller, 1984 Schmid, 1990:224).

The accumulative effects of these traumatic experiences, have left the student/youth negatively
affected by his schooling experiences, and the stressful events to which he has been exposed. According to Schmid (1990:224), he exhibits the following behaviour patterns, characteristic of an impeded learner:

* He has poor concentration spans.
* He is hypervigilant.
* He experiences difficulties in eating and sleeping.
* He has intrusive thoughts and is generally unresponsive to his environment.
* There is a lack of control and learned helplessness.
* Like his colleague, his symptoms are identified as continuous stress disorder.

The overall picture of the impeded child is that, he is emotionally handicapped. He is going through a period of identity crisis. He describes his obsession with his experiences of humiliation, rejection and failure in the school and home conditions. His affective destabilisation has corroded his opportunities of benefitting from classroom learning. He is thereby impeded in his sensing and attending. This lability will hinder him from learning according to his potential (Van Niekerk, 1982:30; Schmid, 1990:224-224; Steinberg, 1982:56).

This student's problem of under-actualising requires
educational intervention to resolve his impediment. Attending a specialised educational programme providing counselling skills, would consider the student's needs.

4.3.2 Relations with others

(1) Relations with parents

Du Toit and Kruger (1991:6) maintain that the parent-child relationship is more profound than the educational relationship. It is from this parent-child relationship that the climate for educational relationship is fostered. Therefore, all the characteristics of the educational relationship are enmeshed in the parent-child relationship. The parent-child relationship is the first human relationship the child has formed, and thereby serves as a pattern for other social relationships. It is this pattern that the child uses as his background to involve himself with other people, and "attribute meaning under the influence of his experiences during his involvement with them" (Du Toit and Kruger, 1991:61).

But the advent of technological demands has not only almost changed the face and the stratification of society and its culture, the community and its family unit, but also the whole structure of the value system. In the developing countries as pointed out previously, the rapid change left the Black communities with a blurred nondescript family structure. It is this state of semi-transition into the Western culture that the Black adolescent/child is emerging to join his elders in the struggle to adjust, and merge his aspirations and evaluations with the prerequisite essentials of the Western education and standard of adulthood.
The family may impinge on the child's psychic life in various ways. Robertson (1990:137) remarks on the findings, that as a result of family dysfunctioning there is a very high percentage of Black children and adolescents who are registered as psychiatric problems in the townships. These children have suffered a double dose of disruption of the development of their psychic life, in the hands of their families - especially the parents.

The child may be exposed to inadequate parenting in his childhood, when the parents in their frantic effort to eke out a living, entrust the child to the care of some educational agency. Some of these agencies may be unloving, unfriendly and uncaring and self-serving. They undertake the responsibility of baby-caring just for the money to be derived from this 'business enterprise'. There is no bond of kinship between the adult and the child so that the child benefits from this pedagogic togetherness. The commercial basis of this baby-care expediency leaves both the adult and the child emotionally frigid. Although Robertson (1990:137-138) does concede that social change and the subsequent violence have contributed to the impoverished state of deprived communities in the urban areas, parents must bear the brunt of the affective family dysfunction and child neglect or child abuse/violence.

Most of the children are treated for stress and depression. The affective dysfunction is resultant on recurrent family abuse which may be both physical and sexual violence. The child exposed to such a type of violence within the home circle feels trapped and cognitively and affectively sterile. The state of
poverty, unemployment and overcrowding, exacerbated by alcohol abuse, breaks or weakens the already disorientated parents' moral integrity and inhibition levels. In the eyes of the child, the parent ceases to play the adult role model with whom the child is supposed to identify. The child loses trust and confidence in the adult (Gama, 1990:56). Cockburn (1990:144) presents figures to reflect the incidence of family violence/abuse, the impeded child may be exposed to:

* No father at home - 54%

* One or both parents unemployed - 67%

* Step-parent - 54%

* Experienced (abuse) at home - 73%

* Incidence of alcohol abuse - 60%

A combination of two or more of such negative categories of family educational risk to the impeded child, could jeopardise or arrest his personality development. This discrepancy could be most acute for the child, depending on the age factor. He or she may also be compelled to play the role of the mother surrogate without being monitored by any of the parents. "Parents are preoccupied with trying to ..... just run their families and keep a home going, and supervision cannot always be provided for the children" (Robertson, 1990:137; Cockburn, 1990:144).

The impeded or neglected child or the abused child does not expect any assistance from the parents or members
of the family in solving his school or personal problems. He dare not antagonise himself against the adults by making requests or asking for things he needs. The father has long ceased to be the citadel of authority in the home. The family (parents) have completely relinquished their educational task to the school, the church and the state. "This brings about a loss of intimacy and domesticity, so that the interest of the family members are increasingly moving away from the family situation" (Kruger, 1986:69). There are hardly any moments of parent-child-relationship discourses.

The home has very few contacts outside the nuclear family. The parents' social life is very limited and this in turn limits the child's social mobility. There is very little laughter in his home. He also has very little contact with other children. As the neglected or impeded child grows older, he is made aware that his parents do not want him to develop relationships and liaisons outside the home - be they peers or other adults. The child has no opportunity to see how adults other than his mother and father behave. He has a very distorted picture of parenthood. His parents fight a lot. He hears and sees verbal and physical hostility between the only two adults in his immediate environment. Cockburn (1990:142) basing her argument on her findings on street children, postulates that very often street children are abused children who rebelled against the system of cognitively robotizing them, as it is happening to him - the impeded child.

It has been noted that the under-actualising child may continually accommodate these pedagogical discrepancies of these "no win" situations without understanding
them, because of his dependent helpless childhood state. He may even grow to believe that aggressiveness or violence is the best way of asserting himself in the home and in future contacts with other people. In the build up of tension or "being withdrawn, sad and depressed, or even distrusting of adult's ..... develops aggressive behaviour, absconding from home, or becoming defiant towards parents, adults and authority (Gama, 1990:56).

But at a certain time of his life, his being manipulated by his parents, reaches a certain threshold of human endurance and negative experience, when he yearns to emancipate himself and explore the world beyond the environs of his home.

He may join the street children, and begin another dysfunctional life-cycle of uncertainty and anxiety, but as a free pilot of his own destiny. "We (children) were kicked and hit without reason, and I don't like that any more. My Pa and Ma fight nearly every night then we also get the hiding". These were some of the responses recorded (Scharf et al. 1985; Cockburn, 1990:141-142).

The psychopedagogic implications of the impeded child in a family setting and the community, pronounce the obvious parental neglect and the ignoring of his basic needs. The adults around him who should almost smother him with love trust and confidence, offer him no adult role models that should guide and build in him love, confidence and a sense of moral values. This bonding would enable him to relate more propitiously to other people. He is unable to discourse with other people in order to widen his intellectual insights. He has had
no appropriate teaching in the dynamics of the meaning of freedom of choices between right and wrong as laid down by the code of conduct of the society. Living an unguided life, in a world of violence at home, and violence in the streets and at school, embeds faulty moral scruples and code of behaviour which would be consistent with his experiences.

Sadistic tendencies of inflicting pain on others may not be considered "bad" to him, as he tries to relieve himself of the 'long-term' pent-up feelings of hatred in him. The daily routine of his parents' indirect teachings have developed in him a sense of conscience that is distorted and a blatant picture of disharmonious educational dynamics. The educational misleading by the parents and other adults and their attitude towards him, have generated in him a destructive attitude towards life (Gil, 1971:32; Martin, 1981:19; Faller, 1984).

The impeded child's experiencing of reality from a psychopedagogic perspective allows him no choice to determine what opportunities are available for emancipation. The experiences of the impeded child make him attribute a negative meaning to exploring and emancipation. As a result, the psychic life of the impeded child is inadequately actualised. In terms of the pedagogical norm, the modes of his exploring, emancipation, distantiation, objectification and differentiation are equally inadequately actualised (Van Niekerk, 1982:21-22). A child is constantly ascribing his personal meanings to these relationships with his parents and teachers, and is emotionally vulnerable in this respect. Therefore, the adult is obliged to take care in the course of his educative
acts that the child is made aware that he is able to learn to achieve. His personal worth is really recognised. If this is not accomplished, the educational relationship is dysfunctional, and this will effect a negative influence on the child's progress towards adulthood, i.e. his development.

Thus Van Niekerk (1982:14-20) ascribes the dysfunction of the pedagogical situation to specific errors in relationship to the child as follows:

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

Ferreira (Sonnekus, 1985:83) also reiterates the plight of the impeded child. "If the child’s emotional life is characterized by tension, uncertainty, restlessness, his will becomes weakened and this has serious implications for the actualisation of his becoming and learning". Lack of constant loving maternal care, is an example of a weak act of humanisation, and an extremely weak act of upbringing (Nel, 1974:220).

(2) Relations with peers

As the child grows older, relations with peers become more and more important. A significant affective social phenomenon arises after the discovery of his
inner individual self. He gradually becomes lonely as he detaches himself from family life and becomes independent. At puberty he develops his own opinions on various matters. He has a great yearning to be understood by others, especially if the parents are unsympathetic with his apparently turbulent feelings at puberty. The longing to be understood results in forming ties of friendship between the becoming child and other children of his age. The relationship is based on loving identification and the desire to share genuinely the joy and sorrow of life and gain support and assistance in his insecurity and semi-independence (Nel, 1974:238-239; Vrey, 1987:63).

For the impeded child, the meaning for seeking friendship or alignment with others or a person, is an escape mechanism from the torments of loneliness, that he may experience even in a group. The person is not genuine because it is not tied by an emotional bond of intimacy, mutual concern and a true knowledge of the other person. The child's/youth's loneliness is still burdensome. Inability to establish true friendship deprives him of a chance of gaining a trustworthy confidant with whom he could communicate, and air his inner views perhaps on parents, teachers, discipline, personal problems at school, or relations with the opposite sex etc.

The constellation of friendships provides him with a forum or platform to unburden or reveal his inner world in terms of the wider-life-world, as he progresses towards adulthood. True and good friendship embodies the criteria for the accepted code of conduct. But the impeded child may remain sceptical, untrusting and introverted fixated on the impact of his experiences of
the different facets of violence. He would forego these multi-facetted relations with his peers that are vital for self actualisation (Vrey:1987:57). At times the impeded child's yearning for belonging or togetherness with someone, or others, may compel him to join and take part in morally discredited activities, such as drinking, smoking. He would accede to this automaton conformity just to gain popularity or group identification, or affiliate with a view to obtain some 'spiritual haven'.

4.3.3 Relationship with things and ideas

In constituting his life-world, the impeded child is increasingly concerned with ideas. Like objects, people or the attitudes of people towards himself, he becomes aware of the significance of ideas for him and their implications for his own identity (Vrey, 1987:77). The impeded child constitutes an inadequate life-world which will eventually influence his relations to ideas. Lack of a secure home environment and other essential factors that can promote his becoming, impede the proper development of his cognitive powers.

In the foregoing paragraphs it was described how the impeded child under-actualises his modes of learning and becoming. The dominant feeling is of extreme stress, fear and anxiety. Thus the life-world of the impeded child will be inadequate because it centres mainly on the essence of survival and the rejection of things and/or ideas that cannot be used for survival purposes.
4.3.4 Relationship with God

From early childhood i.e. infancy and school nursery years, the child is involved in the proper formulation of values and morals. One of the aims of education is to bring the child to a point where he supports the norms of his society from personal conviction. The early manifestation of the sense of obedience by the child, emanates not from the hand of authority, but is bound on his person. Commands and prohibitions are bound to the presence of a person in authority. Spiritually, the child can decide on his own what he wants to do and with adult assistance can achieve his aim. The important point here is that the child's intimate relationship, bordering on togetherness with the mother during his upbringing, sets the child's model of behaviour and belief-conviction-in the acceptance of commands and prohibition. He makes them the criteria of his actions. His culture contains moral, religious, social and other norms deriving from the corresponding values esteemed by the community. The child's relations with religious and moral values and involutinal conformity with the religious norms, develops in him a sense of differentiating between good and bad. But the impeded child who through exposure to various manifestations of the different dimensions of violence, especially child abuse or child neglect has no role model to identify with and his emotional insecurity has attenuated the development of his experiential world (Nel, 1974:230-231; Vrey, 1987:180-182).

The impeded child in his emotional and experiential dilemma cannot be involved in facts of faith and attribute certainties of faith about God and service to
God, when he has no faith in himself, others, things and trust in his parents. His under-actualisation and under-potentialisation of spiritually and particularly the conscience impedes his understanding of divinity and religion (Du Toit and Kruger, 1991:65-66).

4.4 SYNTHESIS

According to Vrey (1987:77) and Urbani (1982) a meaningful life-world is formed when the child by attributing meaning, forms relationships with himself, others ideas and God. To attribute meaning to a relationship implies much more than mere understanding. The quality of both meaning and involvement is determined by what the child subjectively experiences, and both are components of self-actualisation - which, because of the need for educational assistance, is guided actualisation. The child's relationships are therefore an expression of his life world (Nel and Urbani, 1990).

From the discussions in this chapter, it is clear that the impeded child is a child in distress. Because he is born into an environment permeated by forces of violence which is a very emotive phenomenon, he is an emotionally disturbed child. The statistical information on the individual child's exposure to extreme levels of violence, indicates the complexity of his life experiences enmeshed in fear, and insecurity. This chronic emotional state, characterised by apprehension or tension generates anxiety or stress. When the child is faced or exposed to circumstances that arouse in him more anxiety than he can cope with, with regard to his age-level and development of cognitive, affective and normative educational aspects,
then he is pedagogically incapacitated. His life-style is an example of disharmonious educational dynamics. His upbringing dysfunctions, and the under-actualisation of his psychic life is impaired. As he grows up, the history of his past negative experiences fill him with frustration and anticipation of failure (Van Niekerk, 1982:21-26; Wolff, 1981:25-30; Nel, 1974:175-221).
CHAPTER 5

ACCOUNTABLE SUPPORT FOR THE IMPEDED CHILD AND THE PARENTS

5.1 INTRODUCTION

The practice of rendering supportive assistance to a child in a dysfunctional setting often emanates from an educational situation that is perplexing to both the adult and the child. The aim is always to neutralise these perplexing factors in order to facilitate the child's proper and adequate development. Supportive services for the impeded child must be viewed within the context of his educational situation (Van Niekerk, 1982:36).

The child's upbringing or education is activated within the family milieu, encompassing the nurturing ingredients of life, love, acceptance and parental devotion. Thus Klaasen (1990:52) also comments that supporting programmes signify a responsible way in which parents show concern about their inability to meet or resolve the plight of their children's educational interests. According to Van Schalkwyk (1988:132) every supporting service for a child performs a specific task in the interests of education.

5.2 ACCOUNTABLE SUPPORT FROM THE SCHOOL

School guidance programmes, superintended by the Education Department and enriched by the services of the Guidance Tutor or guidance Counsellor, and the itinerant personnel from the Education of Psychological Support Services, delve into the history of the
child's/youth's childhood to focus on the educational outcomes or failures. According to Van Niekerk (1982:38), the essential nature of the school guidance counselling service is pedagogical assistance to the child-in-need, and is both informative and supportive. Therefore, intervention is necessary: the child is accompanied on his way to an unknown future; and he must be given pedagogic support in his cognitive and his pathic relatedness.

The school guidance and counselling service is a specialised service controlled and organised in the form of clinics (educational aid centres), one of which is found in every comprehensive unit in the Transvaal. Every clinic has attached to it an orthopedagogue, an orthodidactician, a sociopedagogue, a vocational guidance counsellor, a speech therapist, each a specialist in his own particular field. At every secondary school there is a guidance counsellor as a general practitioner. In this monograph the activities of the school guidance counsellor will be examined critically from the perspective of Fundamental Pedagogics.

It is also noteworthy that the school guidance counsellor's task of subject didactics, with special reference to the content and method of his practical teaching, only a peripheral interest to educational teaching as the primary task is inferred. Therefore, there must be a clear distinction made between the subject teacher and the school guidance counsellor in terms of his specialization and training (Petrick, 1986:1-2).
5.2.1 The teacher's responsibility towards the child in distress

In a discussion of the meaning of being an educator the latter must be seen in a synthesis of the meaning of the education event and the meaning of being an educand, i.e. the meaning of being an educator is released in the educational situation (Van Rooyen, 1972:33).

The answer to the question of the meaning of education and of being an educator (therefore also of being a school guidance counsellor) is seen as in the educator's philosophy of life which Oberholzer (1977) defines as the sum total of the convictions of what is valuable in life as the obligatory, and the demand made of man. It often holds a particular rank-order of value preference, as a prospect to strive for. The school guidance counsellor should see the meaning of guidance counselling as the ability to perceive the need of each child and to make every child his own, indeed nothing would have come of education, and therefore of the teaching profession, in its highest sense if the educator had not made each child in its eternal need, his own (Petrick, 1986:100-101).

But the exceptionally complex nature of our contemporary society indicates that there can be no doubt that extremely high demands are made on the teacher as a professional educator. In this request Erasmus (Van Niekerk, 1982:50) remarks that the task of the school is described in terms of the present revolutionary climate, education in the space age, education towards preparedness for the threats and plagues of organised and unorganised revolutions, loose
morals and immorality, evasion and slighting of authority, misuse of time and leisure as a result of technological advance, rapid communicating and mass communication.

Schools are furthermore expected to render service to many other fields of activities (such as cultural decline, ecological neglect, and ideological threats) that do not strictly belong to his profession (Van Niekerk, 1982:50).

The impeded child as a result of his violent milieu is in a distressful educational situation. His experiences are fraught with unfavourable meanings for him, such as feelings of anxiety, stress, loneliness, insecurity and helplessness. Also due to inadequate parenting his level of development does not accord with his attainable level. Guidance towards the actualisation of his psychic life within the educational situation is deficient. Because of the dys functioning dynamics of upbringing and under-actualisation of his psychic life, his attainment of his adulthood will be impeded unless timeous educative intervention breaks the cycle of the ineffective course of upbringing. This accountable guide must accept responsibility for the child's state of distress and in his acceptance must decide how to intervene to help the impeded child on his way to adulthood (Van Niekerk, 1982:9; Petrick, 1986:4). Khanyile (1990:1-2) in his discussion on 'The Importance of Education' focuses on the Black child and the parent in distress. He reiterates Petrick's (1986:100-101) sense of urgency in implementing expedient meaningful educational support systems consistent with the turbulent educational climate. The teacher or the guidance tutor in Black schools is
viewed as the key that can resolve the Black child's educational dilemma, and get his educational course back on track. Khanyile (1990:1) appeals to the teachers, especially the Black teachers to help the Black child to transcend the limitations of the effects and ravages of violence on his psychic life.

The teacher/guidance tutor with his expertise in the profession should adopt a new aspirational and committed changed approach towards his pupil's predicament and desire to learn as a child of man; he must conscientiously and consistently apply improved teaching strategies concomitant with the demands of the rapid technological changes in his milieu; and above all, the teaching and learning practice must be rooted in the cardinal psychopedagogical criteria of understanding, trust and authority. The observance or re-illumination of the psychic vitality of this discipline of pedagogics will foster the child's establishment of healthy human relationships. "This education should be suitable to the particular destiny of the individuals adopted to their ability, sex and national cultural traditions..... should be conducive to fraternal relations ..... formation of the human person ..... and the good of that society to which he belongs and in the duties of which he will as an adult have a share ..... an educated person should bear in mind that he has a duty to his community and to his neighbour and to God his creator, because in fact God is the final destiny of all creation" (Khanyile, 1990:1-2)

5.2.3 The school guidance counsellor as educator

The guardian teacher comes to the aid of this child in
distress (Petrick, 1986:7-8). There is need for the correction or rectification of this dysfunction or rectification. The support system or programme aims at guiding and supporting the child towards enhanced development and learning until he has reached his pedagogically attainable level of performance. According to Petrick, (1986:27) guidance and counselling at school affect all pupils and takes place either in a group or on an individual level. By using techniques such as pedagogic observation or interviews, the guidance teacher can procure information about the characteristics of the child's problems, and thereby obtain his 'person image'!

Just as it is a prerequisite in a pedagogic situation, that there must be optimum understanding between the teacher and the child in their encounter, the same observance must pertain between the guidance-counsellor-educator and the educand in distress. They must know each other well in order to trust and understand the pedagogic content and attribute the meaning correctly.

(1) The interview - characteristics

Petrick's (1986:27) characteristics of the interview can be summarized as follows:

* The pedagogic interview is a two-way conversation, and it is the actualisation of the appeal-listen-to-response.

* It takes place only and among human beings and the pedagogic interview is a genuinely human event, involving the guidance counsellor and one pupil.
An accepting adult as an interviewer endeavours to procure and create an appropriate and congenial atmosphere for consultation and eliciting sufficient sources of information. Basis of understanding must be established between him and the child.

For the success of the interview as a pedagogic act, the guidance counsellor should ascertain that his concern with the child is of educational value i.e. that the fundamental characteristics or the education essences are actualised. The interview must be underpinned by educational understanding and educational authority.

The child’s attention must be constantly drawn to the gradual manifestation of educational matters expressive of gratitude, self-understanding and hope. The interview should promote maturity, independence and willingness to accept responsibility to confidently explore the landscapes of the future wherein lies his destiny.

(2) Methods of interviews

Petrick (1986:30-33) presents the following methods of interviews: Interviews may be conducted by the direct (structured) method, the indirect (unstructured) method or the composite method.

The significance of the implications of the different types of interviews for the child in distress are:

(a) The **structured-direct interview** is counsellor-centred. The guidance educator plays the leading role.
The child is confronted with difficult questions and can not easily respond and take the initiative. The fact that the questions are formulated beforehand by the guidance educator reveals that the child for the greater part of the interview is passive. He is not creative and self-assertive, and independent cognitively. Haasbroek (ed.), (1978:57) does not think that this method of interviewing is ideal because of its limited scope for the child’s mental flexibility.

(b) The indirect interview (unstructured interview).

In the indirect method of interview the opposite to category (a) pertains. It is child-centred and the child plays a very active part as an initiator of the pedagogic act. The child is enabled to unburden his feelings and ‘talk out’ his problems. The interviewer is a sympathetic listener. For the impeded child this is a golden opportunity to experience a catharsis during the mutual encounter (Haasbroek (ed.), 1978:58).

(c) The composite interview

This method is made up of the best elements from the direct and the indirect interview, and is neither child-nor interviewer-centred. The interviewer by virtue of his being a professional, flexibly allows the child to take the initiative and implement decisions, but within the guiding hand of the interviewer. The advantage of this type of interview for the child is that it effects counselling, information and advice (Haasbroek etc., 1978:59). In pedagogical terms, the composite interview offers an opportunity for actualisation of the essence appeal-listen-to-respond and all that goes with it (Petrick, 1986:31).
Kruger (1979:218) points out three aims of interviewing as seen from the interviewer's stand-point: gathering information, supplying information, assistance on the personality level. The counsellor uses the interview with the aim of gaining access to the child's experiential world. Conversation is the most preferred method and there are various ways of conducting a conversation.

(3) **Types of interviews**

Kruger (1979:218) distinguishes three aims of interviewing as follows:

(a) **The exploratory interview**

Togetherness is the essence of the interview, and this implies communication from a common world. The advantage of the interview is that it reveals the whole information. Because the guidance counsellor is keen to see the child as a person, he must subjectively enter the child's experiential world-consistently interpreting all he experiences with the child. The purpose of the entry into the child's world is to see things through the child's eyes. But because he has to evaluate his observation pedagogically, he must remain an adult.

"The condition for adequate unfolding of the exploratory interview is the quality of the actualisation of the essences. There must be no break in the mutual trust between the child and the guidance counsellor as an adult." According to Petrick (1986:32) this typifies 'the exploratory interview as an element of counselling where the child and the
guidance counsellor together consider, analyse and integrate. On close scrutiny, the guidance counsellor discovers who the child is, and the nature and the scope of his problem. Conversation itself is used as an aid in the exploratory interview. Assignments and examples from the child's experience are sometimes necessary to reveal the life-contents that have been hidden.

(b) The historicity conversation

To understand the child's experience work, implies amongst other things to ascertain what and how the child has become what he is since birth. A picture image must be acquired of the child's historicity, a concept defined by Nel (1974:245) as the history of the world relationships that the person has formed in the course of time (Van Niekerk, 1982:93).

(c) The advisory conversation

This involves the parent's and/or the child with problems. When the parent of a child is confronted with a problem in his child's education and feels helpless, he approaches the school guidance counsellor for advice. Through the helpful advice by the guidance counsellor, the parents will be set on their way towards a more efficient guidance of their child. The guidance counsellor first gives the parents moral support, initiates and directs the advisory conversation. The content of the conversation focuses on the problematising elements (Van Niekerk, 1982:94; Petrick, 1986:32).
(d) The informative conversation

Applying information is one element of the interview. The information given includes data on the child's personality structure, education and career. It is given to the child himself or to his parents and/or teachers. Parents and teachers given such data are supposed to process them for better guidance of the child on his way to full maturity.

(e) The pedagogic conversation

A pedagogic conversation is the outcome of a well-thought-out action for the conversation between an adult and a child (pupil) and provides the greatest possible evidence that the two conversation partners are committed to each other for a given time and a given purpose, namely the child's development to maturity. It is future oriented (Petrick, 1986:33-34).

5.2.3 Person, image, and programme and assistance

For the impeded child emerging from the throes of a violent milieu, pedagogic interviews and observation are intended to establish a pedagogically justifiable person-image of the child i.e. an accurate description of the child as a person. The person image is expressive of the uniqueness of the child's experiential world; his actual experience, meanings, feelings, thoughts, will, realisation of values, and behaviour. Because the child as a person should always be seen as bodiliness in his pedagogical situation, an image of his physical development is indispensable (Van Niekerk, 1982:97).
According to Petrick (1986:37) and Van Niekerk (1982:127) all information about the child obtained by pedagogic interviews and observation, must be evaluated before being used to establish his person-image. Criteria for the evaluation of the data are designed from fundamental Pedagogic and Empirical Educational categories and their essences rephrased into evaluation questions to illumine (Petrick, 1986:37):

* the pedagogic relationship between structures e.g. trust, authority and knowledge;

* the pedagogic sequence structures;

* pedagogic activity structures with their essences are questioned and

* the child's development and bearing in terms of involvement, significance - attribution, experience, self-actualisation and self-concept are questioned.

In this way a justifiable person-image of the child in his uniqueness is elicited from the pedagogically evaluated information. This could be compiled for every child involved in the school guidance programme during the course of his school career to receive the support he needs. This also implies that pedagogic intervention or pedagogic consent must be in accord with the child's person.

5.2.4 The **equipment of the school guidance counsellor as educational guidance counsellor**

Under the **equipment of the school guidance counsellor**
as educational guidance counsellor must be encompassed in his inherent qualities as given and the qualities he must acquire for the fulfilment of his vocation.

(1) Inherent qualities as equipment

(a) Pedagogic love.

The bonding of the guidance counsellor and the child must be of such a nature as to actualise the pedagogic criteria, which underpin the completion of the pedagogic love. The essentials of pedagogic love are knowledge, care, respect, responsibility and trust (Vrey, 1987:77; Petrick, 1986:38).

(b) Concern for the child

The hallmark of a good guidance counsellor is in showing constant unflagging concern for the child. He should continually call upon the child, and to understand him, and with regard to his special longings and needs provide him with educational help (Petrick, 1986:38).

5.2.5 The Educational Psychological Support Service

According to the De Lange Report (1981) ways and means should be sought to place Children's Homes, Children's Act Schools and Places of Safety under the same control preferably under that of a department that is but equipped to see to the needs of these children.

* Children with no behaviour deviations who reside in children's homes should not be placed in Children's Act Schools.

* Attention should be given to the size, construction and geographic placement of Children's Act schools and children's homes, but more specifically to smaller hostels and contact with other schools and society in general.

* Provision of services on the basis of a multidisciplinary team should enjoy top priority.

* An in-depth evaluation should be made of how the total situation of the juvenile is dealt with, with special reference to the quality of the present re-educative programme.

* Long-term follow up studies of pupils who have been discharged from Children's Act schools should be undertaken with a view to possible future adjustments of the present educational situation.

* Attention should be paid to the critical shortage of child psychiatrists and their training.

* A co-operative Educational Service Centre (CESC) which incorporates a section for Evaluation and Guidance (SEG) should be established in every
defined educational region (or service area).

(1) The functioning of the Section for Evaluation and Guidance

(a) Nature of the SEG

According to the De Lange Report (1981) the task of the SEG includes comprehensive diagnoses, designing remedial educational programmes and guidance. The SEG does not provide continuous remedial and other assistance, therapy, special education, etc. This is provided within the various educational institutions where guidance, re-diagnosis, follow-up treatment and in-service training can be done by the staff of the SEG.

Comprehensive evaluation includes an evaluation, diagnosis, guidance and designing programmes by a team comprising educationists, social workers, psychologists, medical doctors and paramedics. The SEG therefore provides preventive as well as diagnostic and guidance services in that evaluation, diagnosis and guidance are provided for children (from birth onwards) as well as parents (a genetic advisory service is also included).

To create greater clarity and rationalisation in respect of these team members, the Work Committee: Education for Children with Special Educational Needs as a result of its findings held in-depth discussions on the personnel who should be involved in the school clinics and co-operative evaluation and guidance centres laid down guidelines for the function and training of the following team members:
An educational psychologist is someone who has been registered in terms of Act No. 56 of 1974. Ideally, he has five consecutive years of training in psychology, has served an internship of 18 months at an approved institution and is capable of using diagnostic tests and making corrections in terms of diagnoses that have already been made.

The educationist (orthodidactics) has qualifications as laid down by an appropriate professional council. His functions include the interpretation of scholastic data of a diagnostic nature (or psychological reports) the development of didactical programmes, didactical evaluation, consultation with the teacher and remedial teacher in particular and the implementation of educational and remedial programmes.

The School social worker is registered according to Act No. 110 of 1978 and is responsible for family guidance, the socialization of the child, and for dealing with the problems that may arise in the child’s transition from mainstream to special education or vice versa.

The above is merely a brief and preliminary exposition of some of the main functions of the functionaries mentioned. In the light of this the following categories of professional personnel are proposed for a fully developed SEG (Urbani, 1986) on a full time basis:
* The head as team leader/co-ordinator.

* Doctor.

* Educationist (orthodidactics).

* School guidance teacher/Counselling psychologist.

* Educational psychologist.

* School social worker.

* Nurse.

Medical specialists, paramedics and legal advisors will also be included on a part-time and consultative basis. It is important that professional personnel in particular who are involved in the SEG on a full-time basis should also play a part in the in-service training of staff at the SEG as well as related personnel.

In the light of the above the following recommendations were made (Urbani, 1982:24).

**RECOMMENDATION 16:** The training of educationists (orthodidactics) who are responsible for designing remedial programmes for children with learning problems with a view to the remedial or class teachers at schools implementing those in an urgent matter.

**RECOMMENDATION 18:** Within the context of the SEG the task of the school social worker should include family guidance, socialization of the child and dealing with problems that may arise in the transition from
mainstream education to special education vice versa.

(2) **Registration with a statutory teacher's council**

It is imperative that the existing professional personnel in the tasks of evaluation and diagnosis of and providing assistance and guidance for impaired and handicapped children and who have undergone predominantly educational training, should be subject to the discipline and registration requirements of a professional council.

(3) **The relation between the SEG and School Clinics**

School clinics are under the same control as the schools in a specific region serve as an intermediate body between the SEG and schools. Personnel attached to school clinics consist of the same categories of team members working at the SEG. Comprehensive evaluation, diagnosis and guidance as well as assistance, therapy, remedial treatment, compensatory education and parental guidance can be provided at school clinics. School clinics form an integral part of an education authority's provision of education in a particular area or region. Personnel of the SEG can also assist with the in-service training of personnel at school clinics.

An infrastructure for the education of and the rendering of assistance to children with special educational needs should be built up simultaneously within schools and school clinics.

Initially the staff at school clinics will have to serve more schools and provide in-service training for
teachers. It is only in cases where the personnel at school clinics cannot deal with specific problem situations satisfactorily that the assistance of the SEG will be sought.

5.2.6
School Social Work

School social work can contribute expansively as a support strategy or system for the impeded child where there is compulsory education. According to Le Roux (1992:211) the behaviour of the child that is deprived of the secure environment of the school will manifest itself in aggressiveness, anti-social behaviour and the development of phobia regarding the school and education. If a school social worker could assist the teacher in identifying, diagnosing the problem, working with the problem and even refer the problem for specialised attention, preventive action could be taken timeously within the school context. Social work training is geared towards assisting the client, (e.g. child displaying deviant behaviour) to achieve his maximum potential within any given circumstance.

Due to the fact that formal education structures concentrate their efforts mainly on teaching or the transfer of knowledge, very little time and opportunities remain for the teacher to give special attention to pupils in need of care (Lauer, 1989:215-224). In the same manner principals of schools are usually preoccupied with their administrative responsibilities and do not have the opportunity to render supportive guidance to families where problems arise (Abhilak, 1992:38).
5.3 ACCOUNTABLE SUPPORT FROM THE COMMUNITY

5.3.1 The role played by the parents in the support programmes

Investigations on the community's contribution to support programmes centre on the family. The family is the nucleus of the community. In the family are embedded the pulse and the potential of the community. The family structure until recently, enshrined not only the present image of the dynamics of social change, but also the traditional bonds of family cohesiveness of the past experiences (Geber and Newman, 1980:83).

The family is the major socialising agent in the upbringing of a child. It is the parents' responsibility to see to the child's adequate upbringing in accordance with standards and norms of that community as exemplified by the parents. But these days where various factors have disorganised the community setting and disintegrated the family structure, the child has become disengaged from his family and has decided to join his peer group and become a destitute or a street child. To win over such children Klaasen (1990:52) says: 'Let us embark on programmes':

* To promote sound dialogue between parents and children for mutual understanding.

* To provide free counselling in order to tackle the emotional, psychological and related problems of young people.
To educate in the field of problem solving and conflict settlement, enabling young people to address the differences among themselves in a better way.

(1) **Rehabilitating Strategies**

Cemane (1984:2-3) presents the following rehabilitating strategies:

(a) **Local communities**

Local communities have embarked on various types of institutions - converting existing old age homes and creches into 'safe homes for the street children'. Such provision in the line of accommodation for the neglected children indicates that members of the local communities have developed a social conscience with regard to the plight of these street children, and feel responsible for their rehabilitation.

(b) **Shelters**

Communities may set up small shelters to attract those street children who are in need of care. These shelters must provide each child with the opportunity to participate actively in meaningful social activities and learn skills in order to carry out his responsibility successfully.

(c) **Fellowship model**

In the absence of support networks the street children do not engage in pro-social activities that make them feel useful and competent in their community. By using
former street gang members, peer groups involved in pro-social activities, like boy scouts, girl guides, cadets or members of the Students' Christian Movement, volunteers from the community together with street children could be meaningfully involved in activities of their own choice. This would enable each street child to get out of himself or herself and make an introspection to determine the worthiness of bonding, and reaching out to the benevolent hand of fellowship from the chosen companion and the guidance of the volunteering members of the community.

(d) **Group discussions**

Group discussions in the shelter will give the children a chance to participate freely and develop confidence in themselves and that would boost their self-esteem that they can express their opinions and feeling militant being stifled (as perhaps was the case at home where there was minimal communication as a neglected child). These sessions led by members of the community with expert knowledge in skills, will build in the children a sense of belonging, of being accepted and of being appreciated in their social environment. In the rehabilitation process, there are many approaches that can be utilised to reach the core of the child's problem and integrate him back into social mainstream of human life. Different methods, techniques and strategies to ensure optimal psycho-social, cognitive and affective aspects of the child's development, could be integrated to break the barriers of his negative distrustful attitude towards life (Cemane, 1984: 1.90:5).
(2) **Parental involvement**

Khanyile (1990:1) emphasises that whatever strategies or techniques are adopted to re-establish bonds of understanding between the youth and the parents 'the task of imparting education belongs primarily to the family - the parents. But it requires the full support of the community - the society, especially the school. Engelbrecht *et al.* (1985:130) pointed out that "A principal who is honest, sincere and dedicated and who is genuinely interested in the pupils, will find that he is trusted by the community and by parents, and that they are prepared to give him and the school their full support". There is an interdependence between school and home (principal/teacher and parent). A school cannot cope with its educational task without the co-operation of the parents, neither can the parents succeed in their educational task without the support of the school. In exchange for what the school and the principal tries to do for the pupil a number of counter responsibilities are expected from parents.

(3) **Responsibilities of parents**

Khanyile (1990:3) imparts that parents should:

(a) Ensure that their children attend school regularly.

(b) They should see to it that their children are sent to school well fed, neatly and cleanly dressed.

(c) Constantly encourage their children to make success of their school work.
(d) Accustom their children to street-discipline and responsibility thereby facilitating and supplementing the school's efforts in this connection.

(e) See to it that their children have a suitable place for study and sufficient time to do their homework.

(f) Have a positive attitude towards the school, never speak disparagingly of the principal or a teacher in the presence of their children.

Unfortunately many parents are not aware of their obligations towards the school. They are under the impression that they should communicate with the school only when their children are guilty of an offence and are in trouble or when they have been allegedly, wronged by the school. The principal therefore has an additional adult education task. At parents' meetings he has to provide tactful guidance in these matters.

From the above it is clear that there is an interdependence between the school, home, principal/teacher and parent. It also points to the necessity of a healthy parent-principal relationship. In other words, a school cannot cope educationally without the co-operation of the parents, and neither can the latter succeed in their task without the support of the school.

(4) Parents' Association (P.A.) or Parent-Teacher Association (P.T.A.)

Every state or community school must have an official
governing council or school committee. The existence of such associations are both welcomed and strongly recommended because there are countless examples of schools where these associations perform invaluable services. Experience has taught that they make a very important contribution to the general well being of schools in the community, in this way rendering community service of the highest order.

The KwaZulu Education Council has dealt with the issue of Parent-Teacher associations for quite some time. The discussions of this council were based on the paper that was prepared by Khanyile (Inspector for Adult Education on the subject of "Parental Involvement in the Education of children"). The KwaZulu Education Council working in conjunction with Thembela (Khanyile, 1990:4) utilised Khanyile's proposals and presented a model structure on practical procedures for the implementation of Parent-Teacher association in KwaZulu. Thembela (Khanyile, 1990:4) a veteran exponent on the necessity and urgency of formulating the T.P.A. as a support system or strategy to reinforce educational stability in KwaZulu schools - during this era of general unrest in education circles - illuminated that:

* The terms of the T.P.A. unequivocally ascertained that the onus of the education of the Black child was a shared responsibility of the parents, the school (principal, teacher and child) and the community.

* The Parent or Parent Teacher Associations constituted very effective channels of communication between the home and school.
The two associations formed a common bridge for better acquaintance between parents and teachers to delve into common problem areas inherent in the children's educative course.

The T.P.A. is a shining example of community involvement, where parents feel quite rightly that they are actively contributing and participating in matters affecting the education of their children.

The terms of the T.P.A. also ensure that even those parents who do not serve in the committees, were equally involved in some function or the other in supporting the general welfare of the school. In a sense the terms bring the schools closer to the community as their responsibility and they can no more distance themselves from the structures as 'soft targets' of the state especially with the remarkable classroom extensions (that have been effected within a short period, almost in all KwaZulu areas or circuit) to alleviate the unpedagogic overcrowding in the classrooms.

5.3.2 The role of the cultural organisations in support systems of the community

Although culture does assume an indeterminate variety of lives in different environmental situations, the role of Ubuntu/Botho in KwaZulu schools may not be incongruent. In a way, it has come to bolster the deficient cultural setting of the Black child. The concept of culture embraces a society's or community's traditionally transmitted sum total of knowledge,
beliefs, values, myths, practices. It embodies the ingredients that determine a nation’s society’s activities, behavior and aspirations.

But the Black child experiences a dilemma in reconciling his Western oriented education to his diminishing if not phased out cultural background. The advent of technology not only disorganised the pillars of his society, but also disintegrated his family structure and severed his bonds of kinship almost in all human institutions.

Ndaba (1975:54) remarks that in developing communities (like KwaZulu) "There is a the problem of the yawning discontinuity between the primary pedagogical situation in the traditional home and the secondary (very artificial) situation based on a modernized culture, an alien content altogether". Since the school education is based on an alien culture, the bulk of the Black learners can be described as culturally deprived. Badenhorst (1972:201) who made a study of this problem in KwaZulu concluded that inter alia, "there are signs of under-actualisation of learning possibilities as a result ...... unfavourable lived-experience of historicity the strangeness of the learning matter, and the unfavourable pedagogical learning relationships".

Normally according to Geber and Newman (1980:85-86) the school provides the child with the understanding of the cultural expectations which are clarified, integrated and eventually become personalised aspirations. The Black child’s upbringing shows no consistent relationship between the school and his cultural background, which is dysfunctional.
The whole thrust of ubuntu/botho is on culture which could be integrated into the Black child's education continuum.

(1) The rationale for the integration of ubuntu/botho into the school system

Khanyile (1991:9) presents the following argument:

(a) To keep alive and foster the traditions of the people.

(b) To promote and support worthy indigenous customs and cultures.

(c) To equip the youth with such knowledge and skills as will enable them to develop a keen sense of nationhood and service to both nation and country.

(d) To make pupils understand the contribution, education, work, and a strong national culture should make to the building of a nation.

(e) To develop the pupils' concept of themselves as individuals who are pillars of the nation, hence the necessity for them to dedicate themselves to the service of the nation and country.

(f) To honour and cherish their parentage as beacons of the ideal adulthood.

The concept of ubuntu/botho centres on sentiments of unities of thought and attitude among Africans living in widely dispersed parts of Africa. Ubuntu/botho emphasises the human connotation of man, a concept that
embraces a wide range or spectrum of manifestation of attributes of humanness involving: trustworthiness, truth, honesty, justice, respect for person and property, compassion, tolerance of different religious views and races, sensitivity to the aged, the handicapped, the less privileged and an enthusiasm for life. The lessons on the primacy of culture are programmed. The lessons deal with the educative aspect of culture and progress from class to class to suit the child's age level, the cognitive, affective and normative aspects of development. They embody the much cherished dimensions of human life, like:

* Ukuhlonipha - respect;

* The family kinship system;

* The parent-child relationship;

* The traditional religion and its sanctions.

The mental and oral exercises over some of these topics would really serve as strategies to orientate the growing child to the meaning of his African roots and also the significance of his cultural environment, especially items of nature that are associated with many popular folk-tales depicting wisdom, heroism, cunningness, craft, acts of vengeance, love and riddles. The topic on 'hlonipha' with its expansive spectrum of synonyms does not only enrich the pupils' vocabulary, but also reveals interesting historical origins associated with certain words (anecdotes). From a psychopedagogic perspective this re-education of the child, and appreciation of his culture develops his moral background and helps him to resolve his identity
crisis.

He is now becoming certain of who he is; where he comes from; and what the aspirations and expectations of his society's value systems are in terms of the becoming and learning youth; and what possible opportunities for actualising his potentialities are in the community. The emergence of these pedagogic essences of culture that encompass the whole span of the child's life give a Gestalt view, from his infancy - through school to adulthood. The pattern of the unfolding of the structures that constitute the child's world in his upbringing both at home and at school, would cognitively, affectively and normatively complement one another. His cultural orientation will motivate his learning abilities, and build his self concept (Khanyile, 1991:8-18).

5.4 SYNTHESIS

Accountable support for the impeded child has to be viewed from his reliance on education. Every supporting service for a child fulfills a specific task with regard to his education (Van Schalkwyk, 1968:132). Ruperti (1976:112) regards supporting services the organised help provided so that the educational course can run smoothly.

The sooner a child in distress is brought to notice, the more optimistically one may hope to rectify his dysfunctional educational situation and fill the void in his learning and development. The teacher/the guidance counsellor educator is equipped to guide the child professionally with regard to his development, to detect deficits in this respect and initiate steps for
the correction of the situation.

Accountable support for the impeded child means that the child must be given meaningful help through available accountable structures (Van Niekerk, 1982:70-72). The Educational Psychological Services have a very important role to play in relieving the distress of the impeded child.

This study will now present its summary recommendations in the following chapter.
CHAPTER 6

SUMMARY AND RECOMMENDATIONS

6.1 SUMMARY

6.1.1 Statement of the problems

This study investigated problem areas that surround the phenomenon of violence as an impediment in the self-actualisation of the child as viewed from a psychopedagogical perspective.

In essence the study investigates the following problem areas:

* the inadequate self-actualisation of the psychic life of the child, due to the influence of violence;

* changes in society have caused a breakdown in the pedagogic relationship between parents and children.

6.1.2 A psychopedagogic perspective

When an adult accepts a child as his responsibility to support and guide him towards realisation of adulthood, he responds to the child's appeal for help because of the child's desire to become an adult. The child's involvement with becoming someone is characterised by his human state of helplessness - his need for help and support. The adult's assumption of this task characterises his role in the pedagogic act or education of the child. The basic aim of all pedagogic
support is the child’s attainment of fully fledged adulthood. Both the adult and the child are to be held responsible for the success of the child.

When the adult who is the more responsible person does not take care that the conditions for adequate education are satisfactory, the child is usually affectively, cognitively and normatively neglected. The parent or the teacher’s neglect of duty lies in his failure to carry out the educative task as he ought to, and as a result the fundamental pedagogical structures will be inadequately realised. It may happen for instance that the adult’s appeal to the child is not very clear and is ambiguous, and is consequently misunderstood. In such a situation, it is evident that the pedagogic relationship of understanding is not being adequately constituted. If any of the pedagogic relationships of trust, understanding and authority are absent from the pedagogic situation, it will result in a dysfunction in the dynamics of the education situation.

The under-actualising child finds himself in this situation of dysfunctional education. Without sufficient participation of an adult in the dynamics of the education situation, the essential meaning is not fulfilled because the impeded child is not involved in an intimate relationship with an educator (parent-teacher) who focuses on the child’s adulthood. When the educator and the child communicate inadequately, all the acts of upbringing itself are necessarily performed inadequately. This results in the pedagogically inadequate actualisation of the child’s psychic life.
A distressful educational situation gives rise to experiences full of unfavourable meanings for the child, e.g. with feelings fraught with anxiety, insecurity, helplessness, loneliness and uncertainty. In this situation the child’s level of development does not coincide with his pedagogically attainable level. Guidance towards the actualisation of his psychic life within the educational situation is labile. The child is consequently impeded in his progress towards adulthood.

Dysfunctional education, therefore, implies that the child will suffer an impediment with regard to his development, and it also means that the child’s psychic life is under-actualised.

Under-actualisation of the psychic life of the child will eventually result in:

* inadequate exploration;

* inadequate emancipation;

* inadequate distantiation;

* inadequate differentiation;

* inadequate objectification; and

* inadequate learning.

In psychopedagogical terms such pedagogical discrepancies in the course of the child’s upbringing would imply an accumulation of unfulfilling relationships and devitalizing contexts of experiences
on the part of the child.

6.1.3 Relevant research on the effects of social change and violence on the psychic life of the child

It is the emotive nature of violence and the disruptive feature of social change that can adversely affect the functioning of the child's psychic life. The phenomenon of violence can assume many faces on the interpersonal or intergroup level. Rapid social change may destabilise not only the whole infrastructure of the systems of values of societies or communities, but also the very milieu of the community - the family. The disintegration of the family bonds of relationships is crucial in the re-orienting the survival of the cultural norms of the child's society. Inability on the part of the society to adjust to the demands of the advent of the technological system of values implies a breakdown in pedagogic relationships between the adult and the child, consequent on inadequate actualisation of pedagogic principles of trust, understanding and authority. This discrepancy may also entail the child's breakdown in communication with regard to God, other people and the material world. His performance in class may indicate a disharmonious integration into his total fund of experience.

Failure to cope with the pressures of change generate stress and anxiety. Factors like poverty, unemployment, very poor and crowded housing conditions and starvation go hand in hand, and militate not only against the child's development during his formative years, but also prevent the family from enriching the becoming child's psychological development tasks. The
development of his cognitive, affective and normative aspects of his education are attenuated. The subsequent state of chaos or violence that plagues the child's environment further exacerbates his educational lability. The dynamics of his upbringing becomes more discrepant because of his inadequately actualising his psychic life, and the educator's inability to support or is inadequately supporting him. The child is consequently impeded in his progress towards adulthood.

The psychological implication is that the personal significance which the child now attaches to matters in their meaningful context in his total fund of experience differ greatly from the meanings generally accepted within his particular community. This is because of his level of distortion of their context: He may regard himself as unloved, rejected, neglected, worthless and incapable - perhaps a complete failure, in the eyes of his parents, teachers etc. Van Niekerk (1982:10) posits that "numerous authors mention that something hampers or retards a child in a distressful educational situation, acting as an obstacle on his way to adulthood". The child's direct exposure to the terrors of violence for a long time, induces him to accept the culture of violence as constitutive of his life-world (Harbison and Harbison, 1980:4-8; Abhilak, 1992:63; Klaasen, 1990:49; Tattum, 1982; McPartland and McDill, 1977; Geber and Newman, 1980; 73-152; McKendrick and Hoffman, 1990; Lauer, 1989:208-211). According to research data, the various effects of these learning and developmental impediments upon the quality of actualisation of the different modes of becoming and learning in a climate of violence, will make the child's upbringing labile.
6.1.4 Impeded relationships due to violence

Considering the severe effect that violence has on the child's psychic life, it is clear that we as parents and educators are confronted with children in education distress. The educational implications for the child in distress may be deep-rooted, and according to Lauer (1989:206) where violence has dragged on for decades, the quality of life of that society can be severe and long-term. This implies that the ego-disintegrating effect of violence can pervade the child's life from early childhood to adulthood and thereby impair his personality profoundly.

Wolff (1981:117) believes that it is not so much the event (of violence) itself that counts, it is the child's personal experience of it. The quality of experience is primarily determined by the child's level of intellectual functioning. Experiencing is an integral pedagogical mode in the child's actualisation. A study of the pedagogically impeded child's network of relationships in the world of experience means knowing about what he experiences, and how he experiences his world, and the meaning that he attached to it.

The impeded child's relationships with himself, others, objects and things and God, are often patterned on the accumulated reservoir of experiences in the family during his upbringing. The impeded child's relationships with his family may impinge on the child in various forms both as a cause of violence and as a result of violence. Findings by Robertson (1990:137), and Cockburn (1990:144) on the detrimental effects of violence in our country reflect that as a result of family dysfunctioning there is a very high percentage
of Black children and adolescents who are registered as psychiatric problems in the townships. They are treated for stress and depression.

The affective dysfunctioning is resultant on recurrent family abuse which may be both physical and sexual abuse. In some cases the lability emanates from sheer parental neglect or rejection. The child exposed to such a type of violence within the home circle grows up feeling trapped, disillusioned and emotionally sterile. The state of poverty, unemployment and overcrowding, exacerbated by alcohol abuse breaks the parent's moral integrity and sense of decorum and inhibitions. In the eyes of the child, the parents, and other adults, cease to play the adult role model with which the child must identify and be guided to adulthood. The level of child-adult communication and bonds of relationships function very inadequately especially where aggressiveness and violence, between the parents, lead to the child's constant state of fear, nervousness and moral atrophy. In such a case where parental care, love, security and trust have diminished, the child's future development of reality is in a crisis. "The child is usually affectively, intellectually and morally neglected (Van Niekerk, 1982:11). Where both parents are preoccupied with trying to just run their families and keep a home going, and supervision cannot always be provided for the children, the child feels unloved, uncared for and rejected (Robertson, 1990:137; Abhilak, 1992:85-86).

Abhilak (1992:85-86) presents a description of the pedagogic dilemma or educational crisis of the abused child. The extraordinary parental demands on him, beyond his age range, experiential world cognitively,
affectively and normatively frustrate him. He is filled with feelings of guilt, worthlessness and a failure.

6.1.5 ACCOUNTABLE SUPPORT FOR THE IMPEDED CHILD AND THE PARENTS

The practice of rendering supportive assistance to a child in a dysfunctional setting often emanates from an educational situation that is perplexing to both the adult and the child. The aim is always to neutralise these perplexing factors in order to facilitate the child's proper and adequate development. Supportive services for the impeded child must be viewed within the context of his educational situation (Van Niekerk, 1982:36).

Accountable support for the impeded child implies that the child must be given meaningful assistance so that the situation of dysfunctional education in which he is trapped can be rectified. The question of accountable support structures available to the impeded child can be summarised as follows:

* The role played by the parents in the support programmes and rehabilitative strategies by Cemane (1984:2-3) involve local communities in reaching out to the impeded children by providing ‘homes’, shelters, fellowship models and group discussions. Khanyile (1990:1-7) emphasises on the establishment of meaningful parent-teachers' associations that will be bridges for the appropriate fostering of pedagogical relationships between the principal, the school and the community.
* Teachers, especially the school guardian or the school guidance teacher, or the school guidance counsellor acting as an educator conducts interviews and conversations to enable the impeded child to open and speak out to reveal the cause of the impediment. The guidance counsellor also assists the child to understand his hurdles in the integration of content in the school situation so as to improve in his class performance.

* The Educational psychologist works as a team with guidance counsellor, but concentrates more on the behavioral aspects of the impeded child, and monitors closely the child's re-education programmes.

* Educational support structures in the form of school welfare services could prove to be very supportive. School social workers could fulfil the important task of liaising with the pupils, parents, teachers and welfare service.

* Social support is very crucial to the impeded child. Significant others can help the impeded child to maintain feelings of hopefulness, and also provide practical support. Such support may be received from professionals, friends, family and religious persons. The variety of activities the members of the Community can involve the impeded child in, can gradually convince him of the positive reality of life.

Regarding the accountable support for the impeded child it can thus be concluded that a number of welfare organisations (e.g. The "Christelike Maatskaplike Raad;
Durban Child and Family Welfare Society, etc.) are involved in attempts to render some kind of support. The fact remains that the impeded child is a child that should be assisted by parents and the school in his process of becoming.

6.1.6 Aim of the Study

The aim of this study was:

* To describe how the phenomenon of violence impeded the child from actualising his psychic life, from a psychopedagogical perspective at the hand of available relevant research literature.

* To determine in the light of the findings obtained from the literature study, certain guidelines according to which accountable support can be instituted in order to meet the needs of the impeded child.

6.2 RECOMMENDATIONS

6.2.1 Re-appraisal of the nuclear family

(1) Motivation

The education situation involving parents and children at home must be seen as the original, primary or ontic education situation. This education situation must be based on the relationship of trust, understanding and authority between parent and child. From this study it has become clear that violence has seriously affected the parent-child relationship. Due to inter alia the legacy of apartheid, politicization, urbanization, the
norm crisis rapid technological development, the population explosion and Westernization, the stability and security of the extended family and, especially, the nuclear family has been severely affected.

Politicization contributed significantly to the alienation between the Black child and his parents, and subsequently his culture. As a result many Black children and their parents have become estranged. Most of the uneducated parents did not understand the functioning of the school. They were under the impression that the upbringing of their children was virtually or totally in the hands of the school. As a result the parents abdicated their responsibilities to the schools, and inadvertently lost their parental control over their children. The politicians and the clergy grabbed the opportunity and manipulated the children's normlessness under the guise of education through politics (as was reflected by the many slogans of the day). When the parents wanted to exercise authority, they were flouted and at times threatened by their alienated children who would not accept authority from their parents who had ceased to participate in the education of the children. It is clear that the parents must get help to enable them to establish or re-assert themselves as authoritative role-models in the family setting.

(2) **Recommendations**

* Cultural leaders must actively propagate the re-establishment of the importance of nurturing the efficient functioning of the nuclear family.
* Parents must be encouraged and supported to re-establish a relationship of trust, understanding and authority with their children.

* Establishment of schools as community learning centres for Black parents must be given high priority. At such centres the following issues *inter alia* receive attention:

* Parent-child relationships.

* Principle and supervision.

* Trust, respect and acknowledgement of the warmth of human dignity of each member of the family.

* Family planning must be promoted and embraced so that future parents may not be burdened with more children than they can economically support, and assist in the actualisation of their potentialities.

6.2.2 Educational-psychological support services

(1) Motivation

According to Petrick (1986:43-56) the guidance tutor in the school is the person closest to the child that needs support. He knows the children because he works with them in group counselling regarding personality development, coping with stress, subject choices, study skills and career possibilities. In this way students are encouraged to share discussions which they cannot share with their teachers. Even shy children are given the opportunity to share in the discussions and get to
know other opinions. They feel free to come to the counsellor for advice, and even with family problems.

There is therefore a great need for Educational Psychological Support Services (EPSS) in the Black schools since these do not exist at the moment. The KwaZulu Department of Education and Culture should be structured in such a way that there is a Director of Education (serving under the Executive Director of Education) who will be in charge of the Educational-Psychological Support Services for the Department. Under this Director there should at least be four Deputy Directors who will be responsible for supervising the units (to be called Educational Support Service Units: EPSSU) that will be established in each of the present twenty five circuits of the Department of Education and Culture. The number of units per circuit will be decided by the number of schools in each circuit. Although these units will function in close co-operation with the Circuit Inspectors, it is essential that they should select their own chairperson as a unit that will liaise directly with the Circuit Inspectors. The units should be accommodated in any of the buildings within the premises of the Circuit Office.

In each unit there should be the following specialist educators: a school social worker, an Educational Psychologist, an Ortho-didactician, a Speech Therapist, an Ortho-pedagogician and a Vocational Guidance specialist who will serve the schools in their respective circuits. In each school there must be a school Guidance Programme and a properly qualified Guidance Tutor (preferably a school social worker) who will be in charge of the Guidance programme in the
school.

All teachers who identify a child in distress in their respective classes should contact the Guidance Tutor who will then assist the child concerned. If it is a serious case the Guidance Tutor will report the matter to the Headmaster who will in turn inform the Circuit Inspector who will refer to case to the chairperson of the Unit with his specialist Educators (a School Social Worker, an Educational psychologist, a Speech Therapist, and ortho-pedagogician, an Ortho didactician a Vocational Guidance Specialist) to deal with the case.

Support Services will be of great assistance in counselling school children and their parents towards an acceptable culture of upbringing.

(2) **Recommendations**

The recommendations are that:

* Educational-Psychological Support Services (EPSS) must be established and vigorously developed in the KwaZulu Department of Education and Culture.

* Educational-Psychological Support Services Units (EPSSU) must be established in each of the twenty five circuits of the Department of Education and Culture.

* Relevant and supported school guidance programmes must be re-emphasised in all schools.

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

6.2.3 Role of politicians and the clergy in a culture of learning

(1) Motivation

Today the South African educational scene depicts nothing better than an aftermath of a battle-field. Educationists, pupils, parents and all the agencies of the society that are associated with the quality of life of the child are gravely concerned. The meddlesome stance of the politicians and the clergy in educational matters must indeed be held accountable for the prevailing dysfunctioning of the culture of learning, especially in the Black Communities. Perturbed by the apparent tone of diffidence on the part of the politicians and the religious leaders in resolving the interminable depraving scourge of violence, the communities are becoming more and more disillusioned and restive. Violence has taken its toll on all members of South African society, and political and religious ideologies of all persuasions have socially engineered the present educational stalemate as a political issue. The effects of violence have clearly shown that the child that was caught in the crossfire of the raging violence at home, at school, in the street, in the corridors of the communal centres, and even in the sacrosanct places of worship, bears indelible physical and psychological scars of agonizing experiences and memories.

Bloomer and Shaw's (1979:219) exposition of how education in its history in the UK, became inextricably intertwined with politics, and how it becomes a
political issue when politicians compete for power. The authors explain the interwovenness of the two phenomena. One also understands how children become embroiled in political issues as the impoverished children in the ‘child labour’ days were manipulated by the powerful political industrialists to resolve the society’s political reforms in lieu of nocturnal elementary education for the factory/poor house children. Education in its schooling practice has embraced political functions of two different structures: firstly when it serves the community to exercise and maintain the current social structure and promote opportunities and functions as a significant agent of social control on behalf of powers and concerns beyond the school walls; secondly schools are on their own hierarchal organisations encompassing a complex division of labour over which it bears responsibility to exercise authority and power for purposes of control. In fact, Bloomer and Shaw (1979:213) impart that it is in this capacity that the politics of the school itself - of the classroom, of the staff-room and other school sub-domains that should wield power and competing interests for the child’s education. “Today educational politics is on a par with law and order in political priority”.

Operationally the authors believe that education can use its political power to keep the other institutions subservient to it. The politics of the school is empowered to decide its policies of immediacy, where general politics, economy and social practices have become dysfunctional (Bloomer and Shaw, 1979:217).

In the South African scene, the politicians and the clergy have disturbed if not impaired the lives of our children by politicizing the outlook and thinking of
cohorts of children who lived below the level of the category of pauperism. The children were vulnerable and their aspirations were inflated beyond feasible expectations. They are frustrated. But despite their massive problems of adjustments, they still want to be educated and be re-absorbed into the main life-stream of better quality of life. They cannot survive on slogans.

(2) Recommendations

The recommendations are that:

* All politicians and members of the clergy should forthwith, desist from interfering and delaying the implementation of a new educational strategy.

* Politicians and the clergy should urgently co-operate to ensure that a culture of learning be established and earnestly encouraged.

6.2.4 FURTHER RESEARCH

(1) Motivation

In order that the supportive system for the impeded or under-actualising child should be truly effective, protective or preventive measures must be undertaken on all levels; that is, on the individual level, familial level social and cultural levels with a wide range of preventing programmes, which are aimed at the primary, secondary and tertiary levels of prevention. Much research is needed. Such research would operate within a multi-disciplinary paradigm, to facilitate a holistic approach to prevention and intervention. One of the.
LIST OF SOURCES


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