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ASPECTS IN THE TRADITIONAL WORLD OF CULTURE OF THE BLACK CHILD WHICH HAMPER THE ACTUALIZA — TION OF HIS INTELLIGENCE: A CULTURAL-EDUCATION- AL EXPLORATORY STUDY

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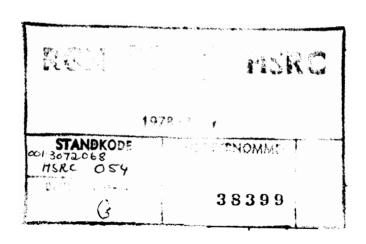
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P R E F A C E

It is obviously essential that the Bantu in the White areas as
well as in the homelands should to an increasing extent be able
to maintain and orientate themselves in respect of a techno=
logically oriented Western world which has achieved maturity
in the sphere of civilization. Problems which the Bantu do in
fact experience in this regard are attributable, in the main,
to his close ties with a traditional cultural world and his con=
comitant moulding as a person which is not in all respects re=
concilable with the demands imposed by the modern world.

An attempt has been made in this report to elucidate certain
aspects of the Bantu's traditional cultural world, aspects which
hamper the adequate development of his intellectual potential
and consequently undermine his efforts to hold his own in a
technologically oriented Western world. The particular value
of this study is that it serves as a background for further re=
search being undertaken by the Institute for Educational Research
on possible ways of promoting the development of specific as=
pects of the personal potential of the Bantu(child).

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1976

C O N T E N T S

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O P S O M M I N G

Die Bantoe(kind) ondervind probleme om sy intelligensie toerei=
kend te ontplooi en sodoende tot selfverwerkliking in die Wes=
ters georiënteerde samelewing te kom. Hierdie probleme kan toe=
geskryf word aan sy persoonsvorming vanuit sy tradisionele kul=
tuurwêreld en vorm die uitgangspunt van hierdie ondsoek.

By wyse van 'n deurskouing van die tradisionele kultuurwêreld van
die Bantoe(kind) word verskillende aspekte aan die lig gebring
wat verband hou met die ontoereikende verwerkliking van intelli=
gensie. Hierdie aspekte word bespreek in die lig van aanvaarde
teorieë aangaande voorvereistes vir toereikende intelligensie=
verwerkliking deur die mens. In die besonder het geblyk dat
ontoereikende intelligensieverwerkliking deur die Bantoe(kind)
onder andere toe te skryf is aan die karigheid van sy materiële
milieu, 'n gebrekkige gerigtheid op aktiwiteite waar intellek=
tuele inspanning vereis word, sy ontoereikende vermoë tot dis=
tansiëring op kognitiewe niveau, die geslote leersituasie waarin
hy hom bevind, 'n gebrekkige leerintensie, 'n dualisme tussen kul=
tuur- en skoolwêreld en 'n taaltekort ten opsigte van voertaal
op skool.

Ten slotte word enkele wyses voorgestel waarvolgens die Bantoe=
kind gehelp kan word om probleme met betrekking tot die toe=
reikende verwerkliking van sy intelligensie te bowe te kom. In
hierdie verband word onder andere gewys op die moontlikheid van
die versnelling van die oriëntering van die Bantoe(kind) ten
opsigte van 'n veranderende leefwêreld; die voorbereiding van
die Bantoekleuter vir skooltoetrede; die invoer van 'n stelsel
van differensiëring in die primêre skool; die bevordering van
die onderlegdheid van sekondêre skool-leerlinge in die voertaal
en die uitbouing van die kundigheid van die onderwyser ten op=
sigte van die implikasies van die besondere kultuurwêreld van
die Bantoekind vir sy opvoeding en onderwys.

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S U M M A R Y

The Bantu(child) experiences problems in the effective develop=
ment of his intelligence, and therefore also in his self-actua=
lization in a Western oriented society. These problems may be
ascribed to the development of his personality from his tradi=
tional cultural background and form the point of departure of
this investigation.

A study of the traditional cultural background of the Bantu(child)
reveals various aspects which are related to ineffective ac=
tualization of intelligence. These aspects are discussed in the
light of accepted theories concerning prerequisites for adquate
actualization of intelligence by man. It appears in particular
that ineffective actualization of intelligence by the Bantu(child)
is due, <u>inter alia,</u> to the meagreness of his material milieu, a
defective orientation towards activities requiring intellectual
effort, his ineffective ability for dissociation at cognitive
level, the restricted learning situation in which he finds him=
self, a defective learning intent, a dualism between cultural and
school background and a language paucity in respect of the
language medium at school.

In conclusion some ways are suggested in which the Bantu child
may be assisted to overcome his problems with regard to the
effective actualization of his intelligence. In this connection
attention is drawn, <u>inter alia,</u> to the possibility of accelerating
the orientation of the Bantu(child) in respect of a changing
world of experience; the preparation of the pre-school Bantu
child for school entry; the introduction of a system of diffe=
rentiation in the primary school; the promotion of the proficien=
cy of Bantu pupils in the medium of instruction and the expansion
of the teacher's knowledge concerning the implications of the
particular cultural world of the Bantu child for his formative
and formal education.

CHAPTER 1

STATEMENT OF PROBLEM, METHOD AND PROGRAMME OF INVESTIGATION

1.1 STATEMENT OF PROBLEM

Research findings and information gathered from authorities on
Blacks indicate that a considerable number of Blacks experience
particular problems in satisfying some of the demands (especially
scholastic and occupational demands) made by a Western oriented
society. With regard to Blacks who pursue occupations (in=
cluding those who are thoroughly trained for their occupations),
there are sometimes indications of degeneration in the occupa=
tional situation. *   This implies that the Black person cannot
always apply his acquired knowledge in the occupational situation
nor use it with insight in new situations.

The question arises: To what should this inability of Blacks to
hold their own with regard to some of the demands of a Western
oriented society and occupational situation be ascribed? One
probable reason is the fact that some of the demands made of
them are foreign to the traditional way of life maintained (for
centuries) by Blacks in Southern Africa. These demands also
clash with the requirements with which they have to comply in
traditional context. Biesheuvel (1952) refers, in the following
way, to the change implied for Blacks by assimilation in a
Western society: "On the whole it appears that the transition
from a primitive to a Western culture has shifted the emphasis
from simple constructive to far more diverse manipulative
activities ...." (5, p. 47). The Black person is, in fact,
confronted with a particular orientation problem. His attempts
to hold his own in a Western society and his inability to
satisfy the demands made of him cannot summarily be dismissed
as a lack of basic ability (that is, a genetically determined
inability). Duminy points out that in 1952 during the Cam=
bridge Conference on African Education, Read had
the following to say on the inadequacy of the traditional
methods of bringing up the Black child in the light of what is
expected of him today:

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* Evidence given by employers in the labour structure.

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"It is the impact of outside forces, the clash of civilizations,
the nature of violent and rapid social and economic changes,
which interrupts, and sometimes discredits, and appears to
render impotent, traditional methods of educating and training
the young people of the African societies we know ...... it is
part of our job to relate education to the new African societies
which are taking form everywhere — those societies which have
their roots inevitably in the old Africa but which are the
result of the impact from outside of alien cultures, alien
civilizations, alien ways of living" (19, pp. 5—6).

The aforementioned orientation problem which confronts the
Black person, must inevitably hamper him in his attempts to
actualise his potentialities in a Western oriented society,
which includes the school and occupational situation. Baden=
horst (1972) found that of the 10 Zulu children in the junior
classes of a particular secondary school, only one child could
actualise her intellectual potential to the maximum: "In other
words, in nine cases, what is achieved intellectually and
pedagogically, does not correspond with the intellectually and
pedagogically achievable" (Translation) (2, p. 169). In the
case of two Zulu children there was a sign of "moderate"
actualization of their intelligence. These two children as
well as the one who actualised her intelligence optimally ,
were regarded as strongly Western oriented. The seven other
Zulu children were found to actualise their intelligence poorly.
Of these seven, four were considered to be preponderantly
traditionally oriented and three preponderantly Western
oriented (2, pp. 137—138).

Findings by other investigators confirm those of Badenhorst,
viz that the more Western oriented Blacks actualise their
intelligence better, and that such Blacks more readily succeed
in satisfying the demands of a Western oriented society. De=
pending, inter alia, on the nature of their own culture and the
degree of contact with the White civilization, Blacks are,
in fact, able to accomplish certain industrial work effectively.
(See 4, pp. 1—2 ; 52, p. 61 ; 41, p. 31).

The aforementioned findings therefore indicate that the tradi=
tional world of culture of Blacks hampers the development of
certain personality characteristics which are a prerequisite for
intellectual self—actualization and for effective integration
in a Western school and occupational situation. However, the
fact that the traditionally oriented Black person, in particular,
experiences problems in the above—mentioned context, still
reveals nothing of the level of effective integration that could

be reached by the Black person if hampering formative events during his youth (in the light of the demands of a Western society) could have been eliminated.

1.2   AIM OF THE INVESTIGATION

In the light of the problem introduced in the preceding section, the aim of this investigation is to elucidate those aspects in the traditional world of culture of the Black child which may cause his development, and in particular the actualization of his intelligence, to be impeded. This study will also serve as a background for further research with regard to the promotion of the development of specific potentialities of the Black child (for example the acquisition of language, mechanical and mathematical insight and an adequate sense of responsi= bility) as a condition for his effective reorientation and self-actualization in a Western technological society.

1.3   SOME BASIC POINTS OF DEPARTURE

1.3.1 Introduction

As this study deals with certain aspects which may hamper the Black person's actualization of his intelligence, it is ne= cessary to state some fundamental points of departure in order to prevent any confusion. The points of departure underlying this study, which will subsequently be discussed, are the following:

a.   Recognition for the particular significance of the world of culture of the Black child for the moulding of his personality.

b.   The necessity that knowledge concerning the traditional world of culture of Blacks should always be regarded as of primary importance in attempts to arrive at a better understanding of the Black child.

c.   The possibility of generalising with regard to the concept "world of culture of Blacks".

d.   The meaningfulness of finding the reason for the Black person's apparently defective actualization of intelli= gence in his world of culture, rather than in an attempt to confirm the possibility of a genetic deficit among Blacks in respect of intelligence.

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1.3.2 The significance of the world of culture of the Black child

The Black child is in the world as a person, as Dasein which means 'being in the world', and this points to the primary connectedness of man with his world and with other people — an inseparable relationship. The investigator must get to know the Black child in the world in which he is becoming a person, psychically and spiritually. In order to understand the living world and world relationships of the Black child, it is necessary that the particular cultural and historical back= ground of the civilization into which he was born should be known. Psychical and spiritual development assumes particular forms according to the education received by the child in the cultural situation in which he finds himself. In this connec= tion Badenhorst (1972) refers to the following words of Linton (1947): ".... the integration between the individual, society and culture is so close and their interaction so continuous that the investigator who tries to work with any one of them without reference to the other two soon comes to a dead end" (2, p. 33). Nel (1967) also emphasises the indispensability of an understanding of the world in which the child lives during a study of aspects of his personality structure when he writes: "The personality structure of the Bantu child can only be adequately studied in his living world, a world with fixed customs and traditions, a world in which there are fixed ideas about nature, the earth, the moon and the stars, a world which has its own superstitions and beliefs, a world in which there are fixed family relations, a world with a particular social and religious system" (45, p. 115).

Person, culture and nation therefore constitute a dynamic unit and the nation's collective world of culture is evident in the individual's actions, scale of values, norm system and affective and cognitive development (2, p. 33). Examples are well known of communities in which especially certain specific human potentialities (for example skill in a certain kind of sport) are developed optimally, because of the value attached to them. In this connection Grant (1969) refers to the following words of Ferguson (1956): "Cultural factors prescribe what shall be learned and at what age; consequently different cul= tural environments lead to development of different patterns of ability. Those abilities which are culturally valid, and

correlate with numerous performances demanded by the culture, are those that show a marked increment with age ..... if a child's environment is restricted with respect to certain activities, he may function well below the limit of his poten= tiality in those activities at varying ages, and a permanent impairment at the adult stage may result" (23, pp. 63-64). With reference to the foregoing, it appears that by means of directed education an attempt is made as early as possible in a child's life and also to an increasing extent, to develop those qualities to which particular value is attached in a specific cultural environment. On the other hand, if no high premium is placed on proficiency in respect of the execution of certain activities and skills, the potentialities which the child may have in this respect, are ineffectively actualised and later they can no longer be <u>optimally</u> actualised.

The extent to which the emphasis placed on the actuality of the pursuit of certain activities and the mastery of specific skills varies in different cultural worlds, is reflected in the development of the underlying potentialities of the person. According to Grant, Burnett (1955) showed indisputably that the "pattern of abilities" of children who grew up in relatively isolated communities differs significantly from that of children who grew up in cities (23, p. 64). The cultural environment (which determines the method of pedagogical intervention with the child) then not only underlies the nature of the normative and affective development of the child, but differences in cultural background also underlie differences in cognitive development.

The traditional world of culture of the Black child and the Western oriented world of culture of the White man in the RSA differ in many respects. Nel (1967) explains the field of this difference as follows: "The physical world in which he lives, the things around him, what he learns from his mother and later from his father, and also from other children in regard to the beliefs, the customs, traditions and ancestral spirits, must of necessity establish a dialogue or discourse between him and his world which is vastly different from that of the European child, ..." (45, p. 125). The backgrounds against which the personality of the Black and the White child develop, differ considerably. Where this study is concerned with educational and formative events which may cause the Black child to attain defective intellectual actualization, it is necessary to take as a point of departure the cultural world which underlies his education and moulding.

1.3.3 The traditional world of culture of the Black child as a point of departure

In the previous section attention was drawn to the connection between human development and the world of culture. This section explains the necessity in a study of this nature of using as a point of departure the world of culture of specifically the traditionally oriented Black child.

The culture of a nation is never static, not even that of a primogenial people. It is continuously subject to change which may be accomplished in different ways. Particular changes may come from the nation itself when a member of the particular nation produces an individual creation or line of thought which eventually becomes typical of the whole nation. However, cultural changes may be the outcome of contact with another culture. When such contact and resultant cultural influencing take place, the process of cultural change which often follows, is known as acculturation (52, pp. 30-31). Herskovitz (1967) describes the process of acculturation as follows: "This mechanism is called cultural diffusion, or culture-contact, or acculturation. In essence, it means that whenever peoples having different customs come together, they modify their ways by taking over from those with whom they newly meet. They may take over much or little, according to the nature and inten= sity of the contact, or the degree to which the two cultures have elements in common, or differ in basic orientations. But they never take over or ignore all; some change is inevitable" (30, p. 6).

The situation in the RSA is that it is mainly the Western world of culture of the White man which exerts an influence in the direction of the world of culture of the Black person. The latter, in particular, is therefore exposed to acculturation and consequently Blacks have already borrowed considerably from the White man's Western culture.

However, the appeal going out from the White man to the Black in the person of the politician, the missionary, the official and the teacher, has not reached all Blacks to the same extent. Many Black parents are still preponderantly traditional in their orientation, while others have taken over the Western way of life and outlook on life in an adapted form and are thus pre= ponderantly Western oriented. Between these two extremes there are Black parents who remain faithful to their tradition and tribal culture, but who, at the same time, to some extent

take part in Western customs (2, p. 38 ; see 5, p. 46). Also
those Blacks who have taken over much from Western culture
still attach value to established customs (traditions). Even
in cases where outward forms have been taken over completely
(for example Western dress), it does not necessarily mean that
the values and norms represented by these outward forms in
Western culture have been taken over and internalised by the
Blacks. It may also happen that foreign cultural forms are
contrary to and irreconcilable with the traditional forms of
Blacks. The manifestation is nevertheless found that the
traditional forms sometimes continue to exist parallel with the
new forms, for example the Christian faith next to the tra=
ditional belief in the spirits of the ancestors. In such a
case reintegration* of the warring cultural elements has not
been accomplished (52, p. 31).

Various investigators emphasise the <u>hold of the traditional</u>
way of life, customs, values and norms on Blacks and point out
that even the apparently westernised Black person has not
arrived at a really new orientation. Biesheuvel (1943) avers
that the White man's individualism which regards competition
as a social virtue, his tendency to be restless and energetic,
even in moments of relaxation; his continuous intellectual
directedness to utilise time as being precious — culturally
established characteristics therefore — have not become part
even of Blacks born and bred in the city (3, p. 37). He also
writes: "Once behaviour patterns get thoroughly established,
they continue by their own inertia and are adopted even though
they are no longer dynamically real" (3, p. 188). Holleman
(1958) emphasises the hold of the traditional way of life and
religious on Blacks in the following way: "If it is now asked

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* Cronjé (1968) writes that in cases where a process of
acculturation gives rise to disintegration (social dissolution)
of one or more of the cultural forms encountered together, a
new orderly arranged society and pattern of life appear through
a process of reintegration. He mentions that it is an extreme=
ly slow process, since a reconciliation has to be accomplished
between systems of life which differ seriously from each other
(16, p. 15).

how profoundly Western influence has changed traditional rural
society, I will side-step and say that what is profound, is
still traditional .... I cannot underrate the fact that all
these (changes) take place against the vast established back=
ground and within the existing and extremely resilient frame
of traditional African society" (33, p. 69). Nel (1967) con=
firms this view when he says that even if the Black child is
westernised by formal schooling or by living in a city, his
historicity will still affect his future existence (45, p.
124). In conjunction with this C.F.B. Nel (1967) states that
as a population group Blacks are much closer to their traditional
culture than to Western culture (48, p. 135).

With regard to the hold of the centuries old traditional way
of life on Blacks, a psycho-analytical explanation for it is
indicated in conclusion. Erasmus (1975) points out that Jung's
contribution to analytical psychology lies in the fact that he
discovered the second stratum of the unconscious, that is,
the so-called collective unconscious. In contrast with Freud's
personal unconscious which harbours repressed personal ex=
periences, the collective unconscious harbours "inherent
experiences" of the human race as a whole in the form of "per=
manent motives" or "primeval types". Erasmus refers to Hall
and Lindzey (1957) who define a "primeval type" in the light
of Jung's view as follows: "It is a permanent deposit in the
mind of experience that has been constantly repeated for many
generations" (22, p. 10). This theory, from a psycho-analytical
point of view, confirms the view that a summary, totally new
orientation by Blacks is hardly possible. Erasmus (1975) con=
tinues as follows: "The ever-present question is whether out=
ward participation, in the form of acceptance of a language
like English as the own language, Western clothing, educational
qualifications, etc. serves as an indication that, as far as
personality is concerned, the collective past as a determining
factor in behaviour, has really been shaken off to the same
extent as is apparent from the outward signs?" (22, p. 12).

Since it is a fact that the traditional still makes a strong
appeal to the large majority of Blacks (also the more Western
oriented Black), and it appears that it is precisely aspects
in the traditional world of culture of Blacks which retard the
actualization of learning potentialities (see Paragraph 1.1),
an attempt will be made to throw light on such aspects in the
world of culture of traditionally oriented Blacks.

1.3.4 The "traditional world of culture of Blacks" as a general concept

In the foregoing paragraph attention was drawn (notwithstanding the aforementioned processes of acculturation) to the necessity of elucidating the traditional way of life of the Black person, if an understanding of aspects which may impede the actuali= zation of his intelligence is to be arrived at. Consideration is subsequently given to the possibility of talking of a "traditional world of culture of Blacks" as a general concept.

The concept "traditional world of culture of Blacks" is a generalization, since a variety of peoples with different, although related, languages and cultural forms, living in separate territorial areas, are involved. Duminy (1968) refers as follows to differences in respect of traditional Black cul= tures: "It must immediately be stated that smaller details concerning customs will vary considerably from tribe to tribe. Kidd warned us at the beginning of this century that all rules among the African have endless exceptions" (19, p. 11).

It is a fact that smaller mutural differences among different traditional Black cultures will be embodied in the formative process with regard to the Black child. However, it is also true, on the other hand, that especially some <u>fundamental</u> aspects of different traditional Black cultures are related and even identical. In this connection Duminy refers to the following assertion of Haernlé (1931): ".... there are certain fundamental aspects* of these African cultures which are identical and which differ profoundly from those which form the foundations of our own educational needs" (19, p. 18). Despite the diversity in different Black cultures, a degree of generali= zation is possible. The term "traditional world of culture of Blacks" will therefore be used in this study with reference to fundamental, common <u>and</u> characteristic aspects of the cul= tures of the Black peoples in Southern Africa.

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* Such aspects are discussed in Chapter 2.

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1.3.5 The possible genetic lag of Blacks in respect of intelligence

Various investigations have been undertaken in an attempt to determine whether Blacks, in comparison with other races, fall behind with regard to basic intelligence. Until now findings could not confirm this hypothesis conclusively. Ad= mittedly in investigations in which a comparison has been made between the intelligence or specific intellectual abilities of Whites and Blacks, in general the Whites have shown a more favourable picture. The biggest problem experienced in investi= gations of this nature, is that all external factors to which such a lag on the part of Blacks may be ascribed, cannot be adequately controlled. The lack of actually accountable findings with regard to the possible genetic lag of Blacks in respect of intelligence is summarised as follows by Duminy (1968): "There is no evidence to prove that the child from a pre-literate culture does not start life with the same innate capacities as the child of 'civilized' parents" (19, p. 23).

Although the possibility of a genetic lag in the above-mentioned context cannot be summarily dismissed, findings indicate that limitations which become apparent with regard to actualization of intelligence by Blacks in a Western oriented society, may be largely due to underlying environmental factors*. Grant (1969) in this connection refers as follows to the findings of Fer= guson (1954): "Although he concedes that biological factors fix certain boundaries, the evidence seems to suggest that the range of variation that results from learning is very great" (23, p. 69).

This investigation is therefore not concerned with the possibi= lity of a genetic disadvantage with regard to intelligence on the part of Blacks, but with aspects in their world of culture which may hamper the development and actualization of the intelligence which they have.

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* Experience in the RSA indicates that Blacks are, indeed, capable of excellent achievements in the intellectual field. During 1975, for example, a Zulu pupil appeared among the first ten pupils in the annual Mathematics Olympiad. This competition is open to pupils of all population groups (40, p. 7).

1.4   ELUCIDATION OF CONCEPT

1.4.1 Introduction

In the discussion of some basic points of departure underlying
this study, the meaning of the concepts "acculturation", "world
of culture" and "traditional world of culture" was clearly sta=
ted. The use of the concepts "Black and Black child", "culture"
and "actualization of intelligence" is subsequently explained.

1.4.2 Black and Black child

In the languages of a large group of Black people in Southern
Africa the word for "person" is some form of "muntu". The
plural form of this is "bantu". The general incidence of this
word in the languages of the various ethnic groups caused
people to start calling them "Bantu" (12, p. 4). The "Blacks"
(in accordance with the concept "Bantu") is thus a generaliza=
tion for a variety of peoples with different, although related,
languages and cultural forms who inhabit separate territorial
areas. According to the discussion of the traditional world
of culture of the Black man (see Paragraph 1.3.3), the term
"traditonally oriented Black" refers to those Blacks in Southern
Africa who still largely maintain the traditions, customs,
religions and way of life as embodied in their "traditional
world of culture". The concept "Black child" is used here with
reference to that child of Black parents who has to actualise
his potentialities from the traditional world of culture of
Blacks.

On the other hand, the term "Western oriented Black" refers to
the Black person whose world is characterised by a smaller
degree of cultural uniformity and stability. The Western
oriented Black person reveals a more objective and indivi=
dualistic attitude to life (similar to that of the Whites in the
so-called Western countries) where the emphasis is placed on
the individual, technology, economy of money and the views
of a competitive society (2, pp. 9-10).

1.4.3 Culture

According to Coertze (1960), as an ethnological concept culture
implies everything achieved by man in his various national
contexts and it forms the result of his creative activity
(14, p. 31). Herskovits (1958) calls culture the man-made part
of the environment (29, p. 387). Pelser (1974) defines the
concept "culture" as follows: "Culture can be regarded as the

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sum total of everything that man has achieved in national con=
text and in a process of adaptation to his environment, and
which he still achieves continuously in the process of life. As
such the culture of a particular people embraces the entire pro=
cess of life of that people" (Translation) (52, p. 30).

Culture gives shape (not necessarily only visible) to a parti=
cular environment in which a child grows up. The traditional
world of culture in which the Black child finds himself and
which underlies the nature of the education which he receives,
is characterised, inter alia, by a particular language; family
relations and ties; tradition; collective way of life; religion,
formative and formal education (2, pp. 9-10).

1.4.4 Actualization of intelligence

Various theories have been published on the nature of man's
intelligence. By way of factor analysis, a variety of
"intellectual activities" of which man is capable have been
identified (compare 23, pp. 4-19; 3, pp. 1-11). An attempt has
also been made to describe intelligence as a general concept.
Grant (1969) refers to the following definition of intelligence
by Biesheuvel (1956): "..... the capacity to gain insight into
the nature of things and events, to grasp causal relations,
to profit by experience and so to acquire a number of skills
whereby the adjustment between individual and environment is
mediated" (23, p. 40). The term 'capacity' is defined as
'power of the mind' of which the quality is genetically deter=
mined. Pauw (1966) mentions that intelligence implies the
power to investigate, tackle and execute new tasks success=
fully (51, p. 54). Sonnekus (1968) avers that "intelligence
implies the penetrative force as cognitive potentiality which,
because of the actualization or not by the child, may be applied
to penetrate situations which confront the child" (Translation)
(59, p. 78).

Despite the different approaches with regard to the definition of
the nature of intelligence, there is a large degree of un=
animity with regard to the concepts "actualization or use of
intelligence" by man. It is fairly generally assumed that the
quality of a person's intelligence is genetically determined,
but that its potential for effective actualization is dependent
on various other personality qualities. The importance of the
actualization idea is summarised as follows by Naber (1973):
"What is important is not only whether one has a high intelli=
gence, but also whether one uses it and for what one uses it"

(Translation) (37, p. 27).

With regard to the "use" of his intelligence by man, Van
Jaarsveld (1968) writes that the "capacity" is not able to
actualise itself, but is "mobilised" by affective, moral and
conative forces in man. He writes that apart from the rôle
of the intellect, a task is carried out by will-power, dedica=
tion to the task on hand, concentration and persevering dili=
gence. In this connection he refers to the following words of
Bergson: "Doubtless we think with only a small part of our
past, but it is with our entire past, including the original
bent of our soul, that we desire, will and act" (70, p. 387).
Straus (1963) also emphasises the rôle of a variety of perso=
nality qualities — of the total person — in the accomplishment
of intellectual labour when he writes: "Man thinks, not the
brain" (61, p. 103). With reference to the description of
intelligence by Sonnekus, Badenhorst (1972) states that the
actualization of the penetrative force (intelligence) is subject
to an intensional directedness at gnostic (cognitive) level,
supported by a pathic (affective) experience as well as language
implementation by the child. In this connection he also
emphasises the experience of meaning by the child, since this
leads to a new attitude to work and an awareness of his destiny
(2, p. 80).

In conclusion it should be pointed out that the child can
recognisably actualise his intelligence in different ways,
inter alia, by means of thought, memorization and perception
(all of which imply language implementation). In the course
of the investigation reference will therefore inevitably be
made to such ways of actualising intelligence and their connec=
tion with the world of culture of the Black child. To summarise
it may therefore be stated that where the actualization of his
intelligence by the traditionally oriented Black child is dis=
cussed in this study, the point at issue is the recognisable
embodiment of the use of his intelligence which is based upon
various interdependent personality qualities which have to be
moulded by formative and formal education arising from his
world of culture.

1.5 METHOD AND PROGRAMME OF INVESTIGATION

The literature study is intended first of all to identify those aspects in the traditional world of culture of the Black child which may hamper the actualization of intelligence. This iden= tification will be directed at aspects in the primary educa= tional environment, the wider cultural world and the formal educational situation. An attempt will subsequently be made to discuss the formative significance of the aforementioned aspects against the background of valid theories concerning the development of the child and the actualization of his poten= tialities.

CHAPTER 2

THE TRADITIONAL WORLD OF CULTURE OF BLACKS

2.1   INTRODUCTION

The traditional world of culture of blacks is discussed in
this chapter. Since this study is intended to elucidate as=
pects in the traditional world of culture of Blacks which may
hamper the actualization of their intelligence, an attempt is
made to introduce only those aspects, and not to discuss the
traditional world of culture in its entirety. The traditional
domestic environment of the Black child is discussed first
and after that the wider world of culture (way of and attitude
towards life) of the traditionally oriented   Black person.
Only the realities in respect of the traditional world of cul=
ture of Blacks are introduced in this chapter, while some of
the implications of these realities will be discussed in the
following chapter.

2.2   SOME PROMINENT ASPECTS OF THE TRADITIONAL EDUCATIONAL
      ENVIRONMENT OF THE BLACK CHILD

2.2.1 The simplicity of the domestic environment of the
       Black child

The traditional domestic environment of the Black child is
characterised by its poverty in terms of Western standards.
The size of the traditional Bantu hut is well known: One
room often serves as kitchen, sitting-room and bedroom. The
occupants normally sleep on the ground. The commodities are
few and inadequate. Domestic articles, tools, books, maga=
zines, pictures, furniture, Western toys and jig-saw puzzles
are conspicuously absent. Individuality in the arrangement
and choice of articles is not apparent. The cultural quality
is low (7, pp. 32-34; 48, p. 137). Grant (1969) writes as
follows: "Rural Africans belong, in general, to a peasant
class and poverty is the rule rather than the exception"
(23, p. 43).

Apart from the physical domestic environment of the Black child,
simplicity is also a characteristic of his daily way of life.
The tasks which he has to perform and the situations confron=
ting him require no particular intellectual effort. The
truly traditionally oriented Black child grows up in a rela=

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tively unchanging world. It is unnecessary to master new
knowledge and to acquire a new orientation. With regard to
their daily pattern of living, the boys are attuned to rural
matters. Herding goats, sheep and cattle is their main task
from the age of six to seven. Elements of nature constantly
control their lives. Simple weapons and tools such as the
assegai, war axe, clay pot, basket, hoe and pick-axe developed
from their experience with the world. For the younger gene=
ration to continue to exist they must acquire the same know=
ledge, master the same skills, contract the same attitudes and
orient themselves in the same way as their ancestors. The
present is sufficient for survival, and development is not
necessary. In the traditional environment of the Black child
there is (was) no diversity of material objects to be handled
and used for experimentation (19, p. 24; 7, p. 32).

2.2.2 The narrowness of the educational aims

The most important aim of the education of the Black child is
to introduce him to the habits and customs of the tribe into
which he was born. The education of the child is directed at
his integration in a preponderantly static pattern of life.
From the moment of his birth the child is a member of a group
and the group or community exerts a strong formative influence
on him. Duminy (1968) refers in the following way to the
words of Raum: "The educators, represented by the parents,
act under the demands of the tribal ethos in rearing their chil=
dren. These demands are expressed in traditional folklore,
its proverbs and tales, in the system of reverential restraints
or taboos, in the current social comment on the actions of the
children and the educational abilities of the parents"
(19, p. 27).

The education is intended to initiate the child into the tribe
and it entails respect for and maintenance of traditional cere=
monial customs. Established habits in respect of cleanliness,
food, dress, social intercourse, religious worship and beha=
viour are inculcated early in the life of a Black child. The
child's whole life therefore implies becoming one with, being
devoted to and accepted by. The primogenial society is a
strictly isolated one (48, p. 114; 2, pp. 34-35; 15, p. 171).

This attitude of Blacks towards life implies that there is no
possibility of a directedness towards optimal development of
the child's potentialities, but only of "making him fit exact=
ly into the existing mould". In the traditional Black tribal
society with its relatively small population and lack of labour

division such an aim is achievable. The moulding of the
Black child is done in such a way that in every detail he
"becomes" the Black adult. Traditional "education" and life
itself are homogeneous and specialization is not considered
necessary. Duminy (1968) refers as follows to the homogeneous=
ness and narrowness of the traditional Black community: "The
skills, habits and attitudes that one child learns, are to a
great extent those which everybody else learns because they
almost cover the whole range in which life operates" (19,
p. 25).

2.2.3 The externalization of codes of behaviour

It is evident from the foregoing exposition that the conduct
of the traditionally oriented Black man is governed by tra=
ditionally established rules and codes of behaviour. Baden=
horst (1972) writes as follows: "All spiritual and material
matters are established in unchangeable patterns of behaviour,
taboos and customs which must be continued unchallenged"
(Translation) (2, p. 34). There is thus much less chance of
personal interpretation of and adaptation to a situation and
an independent opinion in that regard by the traditionally
oriented Black person than in the case of a Western oriented
person. The education of the Black child in his home con=
sists mainly of learning concrete forms of behaviour with
little or no consideration for inner conviction. Nel (1967)
refers in the following way to Biesheuvel's description of the
attitude of Blacks towards other, and especially older persons:
"It was not an appreciation of the actual worth of another
individual that was being inculcated, however, but only the
performance of prescribed ceremonial behaviour ...... We
have here another example of the externalization of half-regard,
the attachment of greater importance to the social form than
the inner value, ..." (48, p. 136). The system of values
underlying meaningful conduct is not always seen in perspec=
tive.

2.2.4 The emphasis on memorization

No written language existed in the original traditional Black
society. The history, traditions and knowledge accummulated
through the years were preserved by narrative repetition. The
accummulated knowledge of the tribe was assimilated in stories,
legends, proverbs and riddles and is handed down to posterity
by oral repetition. A good memory is therefore held in high
regard. Tribal stories are learnt and memorised by the Black
child through repetition. Ready learning and repetition

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(often without consideration for the more deeprooted signifi=
cance) form part of the learning activities. In this connec=
tion Duminy (1968) refers as follows to the words of Lowie
(1950): "We must assume that the Jesuit Principle ....
(Repetition is the mother of study), holds away among primi=
tive peoples too" (19, p. 41).

2.2.5 The harsh disciplinarian in the relationship of authority

After the young child has been weaned (at approximately three
years of age), the emphasis in the parent—child relationship
is laid on respect and obedience. Avert demonstrations of
love decrease and the inculcation of certain personality quali=
ties is emphasised. Children must slavishly obey older persons.
Conformity and submission to authority are the dominant values
and the only form of behaviour allowed, is that approved by the
tribe into which the child was born. To ensure such behaviour
there is very little indulgence on the part of the father
(3, p. 98; 19, p. 24).

In the Black family the father has a position of authority and
he expects absolute obedience from the members of the family.
Little is done to persuade children, to obtain their co—opera=
tion, or to let them gain insight into the reason why they
have to act in a certain way. The child is instructed how to
act in everyday situations and such conduct is enforced by
punishment and threats. Badenhorst (1972) writes that in the
pedagogical situation there are adequate opportunities for the
embodiment of "dependence, appeal and obedience" (2, p. 35).
Hellmann (1940) describes the parent—child relationship in the
traditional Black family as follows: "The parents' attitude
towards the child is strict, stern and unbending. Only rarely
did I encounter families in which the mother made any attempt
to level the difference between her children and herself by
encouraging discussion with them and by attempting to enter
into their interests and to understand their problems" (28, p. 7).

Respect and submission to authority are emphasised during the
initiation ceremonies (puberty ceremonies). Tribes in the
Northern Transvaal apply corporal punishment ("ritual flogging")
during these ceremonies, while the children repeat instructions
which have to be carried out. Words of songs which are sung
refer to rules and customs which have to be kept at all cost.
Krige (1937) writes as follows: "They must be very humble and
respectful to all and have to use the special terms characte=
ristic of the school whenever they speak" (35, p. 105).

Unconditional obedience gradually becomes a matter of course to the Black child. From childhood he perceives the slavish submissiveness to the authority of the farther (and of the old men of the tribe). Afterwards he becomes perfectly reconciled to this humility. According to Molema (1920) he becomes "…. accustomed to obey and not to think" (43, p. 331).

2.2.6 Ineffective intellectual activation of the child by the parents

During the period when the Black child is suckled (which lasts for at least two years), the mother is particularly in= dulgent towards him and he receives much loving care. However, the patient attempts to care for and to render assistance to the child, often do not go beyond <u>physical care.</u> Neither does the Black mother devote as much time to her children as the White mother. Where in traditional tribal context the weaning of one child is fairly soon followed by the birth of the next child, the mother does not have so much time to devote atten= tion to elder children.

The attitude of the White mother is to some extent reflected in the time she spends in playing with her children, talking to them and answering their questions, as well as in the material things which she makes available to promote their intellectual development. On the other hand, Biesheuvel (1943) describes the situation and attitude of the Black mother as follows: "Apart from the fact that many African mothers do not have time to devote so much attention to their children, and they are prevented by economic circumstances from creating suitable material conditions, it is unlikely in any case that they would accept the necessity for this kind of stimulation" (3, p. 98).

Apart from the fact that Black mothers, as a result of numerous obligations towards a large family, do not have enough time to devote to their children and are unable to provide the necessary material conditions which promote intellectual develop= ment, it is also true that the traditionally oriented Black parents are not adequately developed to do justice to their children in this respect. The parents are not really able to activate and stabilise the child's interest and to enlarge his horizons. Curiosity is not encouraged and intellectual activation by drawing the child's attention to new aspects in their environment is inadequate. Neither are illiterate parents of school—going Black children able to provide indis= pensable <u>assistance with school work.</u> Biesheuvel (1958) writes

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as follows in regard to the furtherance of the intellectual
development of children by their parents: "The parents have
little to give beyond exhorting compliance with custom and
tabu, and this is particularly noteworthy in those cases where
the children are receiving scholastic education; but can obtain
no guidance, or reinforcement of what they have learned, from
the home" (7, p. 34).

In conclusion it should be pointed out that the belief of
Blacks in what has been established and determined in the past,
undermines the possibility of encouraging and motivating the
Black child to devote himself to a task and to strive for higher
achievement. Traditionally oriented Blacks believe that even
the learning achievement of the child has been predetermined,
and that the achieving child himself does not make the most
important contribution. Encouragement of and assistance to
the learning child with a view to improved actualization of
the learning act therefore occur less often (2, p. 55). In
the educational situation, however, there is more to it than
simply the custom of not encouraging the child to strive for
improved intellectual achievements. There is also a deliberate
attempt to restrain the child from intellectual independence.
Duminy (1968) refers in this connection to Ammar (1954) who
writes as follows: "Adults continuously wean their offspring
from flights of imagination and spontaneity of action till they
almost completely achieve their end by the time their offspring
reach adolescence" (19, p. 35).

2.2.7   Lack of visible affective sharing between parents and children

Maternal love for and interest in the child (which in Pedago=
gics and Psychology have been confirmed as of the utmost im=
portance for creating a climate beneficial to intellectual
development) are prominent and intense during the first two
years of life of the Black child, but after weaning, which, as
a rule, takes place traumatically, there is often a visible
decrease in the attention parents devote to the child. As a
rule the elder daughters then begin to take over the mother's
obligations concerning the care of the baby, while the mother
again has a younger child to look after (7, p. 34; 19, p. 29).

Although the falling off of maternal attention devoted to the
young Black child does not necessarily imply that the mother's
love for the growing child is diminishing, avert loving inter=
vention occurs less and less frequently. Generally speaking,
outword demonstrativeness is not typical of the Blacks' tradi=

tional way of life (28, p. 4). Black fathers do not pay much attention to the baby, since traditionally that is the respon= sibility of the mother. Badenhorst (1972) refers to the fol= lowing description by Biesheuvel of affective sharing between parents and children: "Most of the attention given by mothers to their children was of a physical kind .... very little avert affection was apparent in their relationship even with the youngest children. Their attitude was generally neither posi= tive nor negative .... with older children, there was very, little personal relationship at all. The fathers were at home too little to see much of their children. They rarely held them or played with them, and then only when they were very young" (2, p. 40). As indicated in the previous paragraph, Black parents are not particularly interested in the scholas= tic progress of their school-going children.

Apart from the fact that the father is not much concerned with the young Black child, and that after weaning there is a degree of estrangement between mother and child, the relationship of trust and comradeship which is so characteristic of the parent-child relationship in a Western society, is not typical of the relationship in a Black family. Apparently there is a lack of warmth and affection in the relationship between the Black parent and his child. It may even happen that while the father is present there is a tense atmosphere in the home. This tension is evident from the fact that the older son often leaves the home when the father is at home, from the strict and unyielding way in which the latter addresses the children and from the happy togetherness of the other members of the family when the father is not at home (3, p. 98; 2, p. 41; 77, p. 38).

2.3 SOME NOTICEABLE ASPECTS OF THE WIDER WORLD OF CULTURE OF TRADITIONALLY ORIENTED BLACKS

2.3.1 The prescriptive pattern of their lives and the bondage of superstition

Molema (1920) writes as follows on the way of life of the tra= ditionally oriented Black person: "His actions are controlled by iron reins of tradition, his conduct is constrained by rigid custom. His very words are often a formula" (43, p. 136). These words reveal the prescriptive pattern of his existence. His wishes, actions and even thoughts are entangled in tradi= tions and superstitions. Exactly like his father and ancestors lived, he must also live. Handed down and stereotyped rules of conduct apply throughout his life and cover the entire field of interrelationships (48, p. 109). For the Black man there

is also a restriction on numerous usages which are also called "negative rites". These prohibited usages or actions apply to all spheres of life, are valid from birth to death and have a formative and disciplinary value of a negative nature. In this connection Duminy (1968) refers to the following descrip= tion by Soga of a taboo which applies to Black boys: "Boys do not eat edible native herbs generally used as vegetables, or lick the porridge-stick to which food adheres, for they will prove cowards and take to flight in time of crisis" (19, p. 38).

To the traditionally oriented Black man the Unkulunkulu (Zulu word for his creator) or the Old One is very important and homage to the forefathers is part of his life. For the Black man the dead are living. It is believed that the family is under the direct guidance of the ancestors and that the dead show sustained interest in what happens to their relatives and tribes. With regard to the laws which they observe, Blacks believe that these laws had always existed, or were created by a supreme being or by the ancestor spirits (19, p. 24; 54, p. 197; 2, pp. 53-54).

If some calamity befalls the tribe it is believed that it is due to witchcraft or to the hostility of the ancestors aroused by a violation of the tribal tradition. With regard to the goodwill and hostility of the forefathers, Eiselen and Schapera (1937) write as follows: "As long as the moral code is strict= ly followed, they confer blessings and abundance; but if offen= ded by any breach of custom, they can also send drought, cattle plague, tribal or personal disaster, sickness or death" (20, p. 250). With regard to things which the traditionally oriented Black cannot explain or comprehend, he normally finds an answer for them in superstitions. Molema (1920) points out that superstition is a characteristic consequence of ignorance (43, p. 167). Problems are not overcome by the application of know= ledge, but by supernatural activity and requests addressed to the forefathers. Erasmus (1975) refers to an investigation by Baran (1971) which found that a Zulu survey group showed an obsession with regard to the supernatural, rather than to find realistic explanations for events (22, p. 43). "What a man knows is therefore less important than what he does, how he lives and behaves, ..." according to Krige (35, p. 98).

The witch-doctor has an important position in the tribe. He has to explain the inexplicable and can determine, for example, the cause of a disaster and can also indicate what should be done or who should be punished to bring about a reconciliation. According to Erasmus (1975) the responses of Blacks whose way of life may be regarded as Western oriented, that is, Blacks who

are proficient in Afrikaans and English, who completed post-matriculation training and who have lived in a city for the largest part of their lives (were even born there), showed that they live in fear of witchcraft and witch-doctors (22, p. 30).

2.3.2 The advancement of group orientation as a primary aim of the tribe

The furtherance of group orientation among the members of the tribe and the preservation of the uniqueness of the group are primary aims among Blacks. A new-born baby is not merely a member of a specific family. The external family system entails the life of the total community – politically, in religion, economically and socially – and the new arrival has no other choice but to learn to live with and like the whole group. It is the desire of the whole community and of the parents in particular ".... to preserve the ethos, or folk-uniqueness of the group" (19, p. 24). Molema (1920) describes the premium put on group-connectedness as follows: "The various members of the tribe were bound together by a strong social element, a kind of unwritten law, a tradition which every member of the tribe was brought up to respect and uphold. If he failed to do this, if he put his personal interest before those of the tribe, or if he did aught that was calculated to serve only a sect rather than the whole tribe, such a person was exposing himself to severe censure from all sides, and even to the danger of violent death – for anti-social practices were considered at once heresy and treason." And also: "Collectivism was the civic law ...." (43, pp. 114-115).

The traditionally oriented Black man will say or do nothing which may be prejudicial to the members of his tribe. His highest norm is the welfare of the chief and the tribe. He will also lie or steal if it should be to the advantage of the tribe or chief and the disadvantage of the enemy or opposing faction. His views on right or wrong are therefore not abso= lute, but relative. The rightness or wrongness of a deed is related to the advantages or disadvantages which it may have for the tribe (43, pp. 116-117). Eiselen and Schapera (1937) explain the Black man's interpretation of morality as follows: ".... the Bantu demand moral behaviour within the family and tribe rather than moral behaviour in general" (20, p. 270).

In the traditional Black community there is a "web of kinship". The relationship of the individual with and the correct conduct towards every other member of the community have been precisely determined and outlined. Very little is left to his own ini= tiative in his relationship with others. The greatest respect,

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for example, should be shown to a woman not only by the chil=
dren of her <u>own</u> brothers and the husbands of her <u>own</u> daughters,
but also by many others who, on the strength of this relation=
ship structure, have been placed in a similar relationship with
her (32, p. 75). Children are taught quite early in life to
respect the son of a chief who takes up his position of authority
early in life (19, p. 17). Hoernlé (1937) summarises the
various aspects which determine the relationship and actions of
the Nguni (Xhosas and Zulus) in a specific kraal ("umzi") as
follows: "Within the 'umzi', great or small, the principles
of conduct ..... are constantly at work – the principle of
seniority; the principle of the categories of blood kin, with
distinctive patterns of behaviour towards each category; the
principle of sex differences; the principle of distinction
between kin by blood and kin by marriage" (31, pp. 76-77).
Where the position, status, privileges, duties, responsibilities
and pattern of behaviour of members of the tribe are not clearly
defined, friction, jealousy, tension and other problems gene=
rally occur (39, p. 109).

The traditional Black society is concerned first and foremost
<u>not with developing the individual's individuality,</u> but with
making him one with the group. Encouragement of individualism
would be incompatible with group interests and would destroy
the security which the individual experiences as a member of
the group. Nel (1967) writes as follows: "With this web of
kinship the whole pattern of society reaches beyond the imme=
diate tribal boundaries and in this the individual person from
his birth is enveloped by century-old rituals so that his con=
duct is always group conduct and in the end his personality is
a tradition directed personality" (Translation) (48, p. 104).
Of individualism in White Western terms there is no mention in
traditional tribal context (compare 68, pp. 379-382). All the
possessions of the tribe are supposed to belong to the chief –
even the lives of the tribesmen. The consequence of this
general conformity, conservatism and homogeneity of the views
and actions of tribesmen is an extremely simple, stable and
uniform world of culture (19, p. 23).

2.3.3 The simplicity and concrete directed nature of the traditional way of life

The way of life of the traditionally oriented Black person
makes no particular demands upon his intellect. It is evident
from the foregoing that he is not oriented <u>to try and find a</u>
<u>logical expalanation for events,</u> but only to accept them in the
light of traditions, superstitions and the decision of the

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witch-doctor. B.F. Nel (1967) summarises this idea as follows:
"The Bantu child usually accepts life at its face value"
(45, p. 132). Badenhorst (1972) writes that a large degree of
anthropomorphic thought is to be found among traditionally
oriented Blacks, that is, he personifies things and regards
them as animated. If the leaves under a tree are moved by the
wind, he will try to find the force which causes the movement
in the leaves themselves. He concentrates on factual things
(2, p. 48).

By imitation the Black child is already able to master many of
the daily tasks which he will have to accomplish. In children's
play there is seldom any indication of imaginative power and
as a rule it is a direct imitation of the work and way of life
of adults. In this connection Duminy (1968) refers to the words
of Miller (1928): "There is little in the material equipment
of these peoples which the child cannot acquire through imita=
tion. He needs only to heed the testimony of his senses, to
drink in all that is to be seen and heard, to be casually trans=
formed into the typical Bushman, or Fuegian or Veddah" (19,
p. 30). The traditionally oriented Black is satisfied with a
simple way of life, identical to that of his ancestors.

The simplicity of their way of life is apparent from their
political structure (a simple, autocratic patriarchal system),
their religion (fear of evil spirits and a belief in ancestor
spirits) and the "maturation" of the young person (by way of
initiation procedures) (43, p. 193). Some more remarks will be
appropriate here on their religious pursuit. Remorse, self-
denial and making solemn promises are foreign to the religious
life of Blacks. To conduct ceremonies in the correct, formal
manner and to overcome crises which may arise according to tra=
ditional usages, are the main aspects of the religious pursuit
of traditionally oriented Blacks. The spiritual orientation
of the worshipper is of less importance (20, pp. 257-259).
Intrinsic and abstract values in the Western sense (for example
religious and moral values for the person) have no place in the
traditional hierarchy of values. There is furthermore no need
for personal conviction and individual decisions (48, pp. 117-
118). The foregoing reveals the problems experienced in chris=
tianising traditionally oriented Blacks. In contrast with the
abstractness of concepts such as "resignation" and "strength in
prayer", paganism is prepared with a simple explanation for
problems and an immediate solution. Holleman (1958) contrasts
the two as follows: "Christianity demands a sustained spiri=
tual effort and mental discipline; paganism prescribes material
sacrifice. God does not promise that misfortune shall never
recur; but the pagan spirits threaten disaster if the sacri=

fice is not made. There are few who do not, under such pressure, reach back for the direct simple and seemingly plausible pre= scriptions of their ancestral faith ...." (33, p. 67).

In conclusion, the simplicity of the traditional way of life of Blacks is evident from the fact that hard and sustained labour is not part of this way of life and that they had no need for a developed system of figures. Originally there was no need to ensure by hard work that sufficient food would be available, since food in abundance could be obtained from nature and other tribes could always be overpowered if food became scarce. People lived a carefree life of ease, and indifference towards time and the future was characteristic of their existence (43, pp. 193 and 198). Even today such an attitude is characteris= tic of the traditionally oriented Black man. Although Blacks always had a knowledge of figures and did simple calculations, they never felt the need to indicate figures by symbols. In this connection Mutwa (1965) writes as follows: ".... even today figures cannot be represented in Bantu writing other than by means of simple straightforward lines, scratches, strokes or incisions (44, p. 548). He continues: "The Bantu, all along, have needed figures only for basic − never complex purposes. .....; half−a−day's journey by foot often sufficed to indi= cate a specific distance" (44, pp. 551−552).

2.4   SYNOPSIS

The traditional home environment of the Black child is charac= terised by its simplicity and poverty. His daily way of life is uncomplicated and no particular intellectual exertion is demanded of him. The education of the child is aimed towards his integration in a static pattern of life and the maintenance of the existing. Progress is not considered necessary. Hence directedness towards optimal development of the child's poten= tial is out of the question. The learning of concrete patterns of behaviour is the primary aim and little or no attention is paid to values underlying meaningful actions.

Since the accumulated knowledge of the tribe is taken up in stories and proverbs and handed down to posterity by oral re= petition, the ability to remember well is held in high regard. The Black father occupies a position of authority and confor= mity and submission to authority are predominant values. As a result of numerous obligations to a large family, Black mothers do not devote much time to their older children and consequently little is done to promote the intellectual develop= ment of the child. Furthermore, the relationship of trust and

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comradeship which is so typical of the parent-child relation=
ship in Western society, is not characteristic of the relation=
ship in the Black family.

The life of the traditionally oriented Black person is charac=
terised by its <u>prescriptive pattern.</u> His wishes, actions and
even thoughts are entangled in traditions and superstitions.
For what he does not understand, he finds an answer in super=
stitions, and not in the application of knowledge. The
furtherance of <u>group orientation</u> is the primary aim, to such an
extent that his view of right or wrong is relative. The in=
dividual's relationship with and conduct towards every other
member of the community is clearly determined and outlined.
The <u>simplicity and concrete oriented nature</u> of the traditional
way of life of Blacks is also noticeable. Intrinsic and ab=
stract values in the Western sense have no place in the tra=
ditionally oriented Black person's hierarchy of values.

CHAPTER 3

THE ACTUALIZATION OF INTELLIGENCE BY THE BLACK CHILD SEEN
AGAINST THE BACKGROUND OF HIS TRADITIONAL WORLD OF CULTURE

3.1 INTRODUCTION

Aspects of the traditional world of culture of Blacks were
briefly described in the previous chapter. The particular na=
ture of the shaping of the child's personality is determined
mainly by the formative and formal educational practice in the
world in which he grows up. On his way to maturity, shaping
of his personality takes place by a gradual process of schooling
and educating and on the strength of the standards and norms
of life which are characteristic of and valid for the people
and community to which he belongs. The education of the de=
veloping child is cast in the mould of his people and when he
reaches maturity he has a "tribal or culturally oriented per=
sonality" which can hardly be changed (48, pp. 66–67). This
shaping involves the total person and, in particular, also his
intellectual development.

An attempt will subsequently be made to discuss some implica=
tions of aspects of the traditional world of culture of the
Black child for his personal development and, in particular, for
the actualization of his intelligence. Aspects of the person
structure of the traditionally oriented Black person which will
be discussed in some of the following sections against the
background of his world of culture, must not be regarded as
isolated entities or independent of each other, but as integra=
ted in the total person structure and their interdependence and
mutual cohesion will be apparent from the discussion.

With regard to the method followed in this chapter, the fol=
lowing: In the discussion of each separate aspect some theo=
retical views on learning with regard to the actuality of the
particular aspect for the effective realization of intelligence,
will first be briefly stated. In the light of this and against
the background of the traditional world of culture of blacks,
the situation of the traditionally oriented Black child will
then be discussed.

3.2 MATERIAL ENVIRONMENT AND ACTUALIZATION OF INTELLIGENCE

Psychologists and pedagogues agree to a large extent on the importance of the material environment for the actualization of his intelligence by the child. The young child already begins at the age of three, four and five to form an image of the world around him – his personal frame of reference. This first development of concept, style of perception and inter= pretation of his world constitute the basis for his further development. By his movements and also by studying and hand= ling things, the child gets to know his world. Of particular importance for his intellectual development are those things which appeal to him by means of his visual perception. These things attract his attention – he follows them with his eyes, he reaches for them, grasps them and begins to do something meaningful with them. Bonekamp (1962) emphasises the signi= ficance of perception as follows: "Perception is not only taking notice of the world, ...; it is the foundation on which all acts are performed ...... Perception means being in the world, being in relation with and attaching signifi= cance to whatever can be perceived" (Translation) (11, p. 45). By attaching significance to things, the child's insight into his world is deepened and he arrives at knowledge based on experience which allows continued education to take place. "The more extensive and accurate our knowledge ...., the more firm our 'grasp' on reality" (Translation), according to Van der Meulen (66, p. 211). The opportunity of becoming familiar with, of attaching significance to and of arranging the mul= titude of things, depends on how 'rich' or 'poor' the environ= ment is in such everyday things. In cases where the level of income is such that mere survival is all—important, the child is hampered in his psychic and spiritual development (2, p. 50; 19, p. 66; 3, pp. 98 and 109).

Biesheuvel (1958) points out that American studies of identical twins showed that a change in environment may cause a variation of approximately 40 points in achievement in intelligence tests. Apart from the material, aspects such as educational qualifica= tions, occupational status and certain attitudes of parents, as well as the relationship of parents with each other and with their children, were taken into consideration as criteria for the evaluation of the home environment during the aforementioned study in the USA. This finding implies that if a person with a "mean IQ" of 100 grows up in really "favourable conditions", he would most probably reach an intelligence level of 120 according to his achievement in an intelligence test, while it would have been only 80 if his home environment had been parti= cularly poor (7, pp. 32–33).

The significance of the home environment for the intellectual
development of the child is also emphasised by the findings of
Skeels. He found that a group of adopted children who were
transferred at an early age from fairly poor home environments
to families in better circumstances, on an average scored ap=
aproximately 30 points more than their real mothers in intel=
ligence tests (3, pp. 64–67). Various aspects of the home
environment have a "measurable effect" on a child's achievement
in an intelligence test. However, it was found that two as=
pects, viz the attitude of the parents towards the child and
general material welfare, have most influence. It is also fair=
ly commonly assumed that a lag in intellectual development as
a result of poor home conditions during early childhood is not
easily recoverable. Biesheuvel (1943) summarises the signifi=
cance of a poor home environment for the intellectual develop=
ment of the child as follows: "It appears, therefore, that
inadequate environmental stimulation may reduce the IQ abso=
lutely. A poor home–environment not only retards the rate of
development of innate intelligence, but also brings it to a
close at an earlier age than would normally have been the
case. Those levels of development at which subtler environment
influences might provide further stimuli for growth will never
be reached. The effects of home–environment on intelligence
are therefore largely quantitative and intrinsic, leading in
the case of adverse conditions to a non–realization of native=
ly given potentialities for intellectual development, which is
permanent in its effects" (3, pp. 80–81).

In the light of the foregoing and viewed against the back=
ground of the traditional material environment of the Black
child (see 2.2.1), his disadvantage in respect of adequate
opportunity for intellectual development is obvious. The
Black child's conditions of life entail that he grows up in
mental poverty (compare 48, p. 137). The simplicity and mea=
greness of the Black person's material possessions do not give
the young Black child, and especially the baby, sufficient
opportunities for the adequate development of perceptual and
manipulative abilities. In most cases there are no drawers to
open in order to explore the contents; tables are not laid
or arranged with chairs in a pattern, and flower arrangements are
are unknown. The material simplicity also makes itself felt
in respect of the psychic and spiritual life of the Black child.
The average White child is constantly confronted with the
mathematical–geometrical world of the Western culture. He
plays with mechanical toys and continually hears about figures,
hours, minutes, letters, litres, kilometres per hour, tempe=
rature, etc. (7, p. 34; 19, p. 66). With regard to Blacks,

Biesheuvel writes as follows: "The house serves as a shelter from the elements, ... It is of little usè as a training-ground for the child preparing to gain an understanding of and acquire an adjustment to the larger world without" (3, p. 96).

There is a tendency for children growing up in a rural area to reach a lower level of achievement in respect of the power scores of intelligence tests than their counterparts in the cities (23, p. 43). With reference to this trend, Badenhorst (1972) found that of 10 Zulu children, those who were more Western oriented, generally speaking reached a better level of achievement in tests requiring practical ability, arithmetical ability and verbal and non-verbal reasoning (2, pp. 136 and 168). This state of affairs must be ascribed, inter alia, to the fact that the material environment of the traditionally oriented Black child and of the child who grows up in a rural area, lends itself less readily to diverse and intense intellectual activa= tion.

3.3   INADEQUATE ACTUALIZATION OF INTELLIGENCE AS A RESULT OF AN INEFFECTIVE ORIENTATION TOWARDS INTELLECTUAL ACTIVI= TIES

Potential which is disregarded cannot prosper. In this con= nection Plato wrote: "What is honoured in a country, will be cultivated there" (60, p. 133). To confirm this judgement, attention is drawn to the findings of a group of researchers at the Arizona State University. They found that if persons are expected to show initiative, they come forward with more new and astonishing ideas than when it is not specifically ex= pected of them (50, pp. 194-196). If intellectual challenges are not addressed to the child, he will not be oriented to notice and to try to explain what is strange, but will only concentrate to reproduce that which is (34, p. 78).

In the traditional Black tribal community intellectual ability is not particularly highly regarded. The life lived by the ancestors is good enough for the traditionally oriented Black person and an orientation towards change and innovation is foreign to his outlook on life. Molema (1920) gives the fol= lowing description of the invariability of the traditional way of life of Blacks: "For the moral and intellectual conduct of all members of the tribe was regulated by the prevailing moral and intellectual ideas of the time. They were expected to adopt the current notions of the day, to remain in the middle state, neither very foolish nor very able, neither very vir= tuous nor very vicious, but slumbering on in a peaceful me=

diocrity, adopting without much difficulty the current opinion of the day, making no inquiry, exciting no scandal, causing no wonder, just holding themselves on a level with their genera= tion, and noiselessly conforming to the standard of morals and of knowledge common to the age and tribe in which they lived. In this way possible geniuses were held down by tradition and ancient customs" (43, p. 135). Duminy (1968) refers to Raum (1961) who maintains that among the traditionally oriented Zulus there are persons of outstanding intelligence, but that in their world of culture there is no opportunity for its actualization (19, p. 43). The attitude of the traditionally oriented Black man leads to mental obtusion and a lack of initiative.

For the Black child to take up his position in the traditional community, it is not so much his intellect which has to develop, but his attitude which must be shaped. The attitude required is an acceptance of the known and the existing. A directedness towards knowledge which is invariable and which does not indicate incompleteness and a need for new knowledge, protects the existing. Experimentation with new possibilities and change is rejected. The necessary diversity which acti= vates thought, is missing and is deliberately eliminated. Curiosity is not encouraged and there is a traditional answer to most questions. Superstitions offer an easy solution to problems which may crop up (19, p. 39 ; 43, p. 142). This attitude to attribute the cause of events to hidden forces and not to interpret and find a logical explanation, results in the black child not being oriented towards cognitive experien= cing and that unmotivated acceptance has become a way of life — that he does not see himself as the creator of his living world (2, p. 54). B.F. Nel (1967) states the same matter as follows: "The Bantu child usually accepts life at its face value" (45, p. 132).

In conclusion, reference is made to two investigations. The predominantly non-intellectual orientation of an underdeveloped race is finely illustrated by the findings of Margaret Mead (1929) who involved children in Samoa in a survey. Biesheuvel indicates that Mead found that Samoan children were incapable of a theoretical-explanatory appruach in respect of pictures which they had to interpret. They were wholly oriented towards the aesthetical and their only comments were on the attractive= ness of the pictures (3, p. 52). An investigation by Pelser (1974) indicates that the Black who has freed himself to some extent from being bound up in the aimless prescriptive pattern of the traditional way of life is more capable of an intellec=

tually oriented approach in his thoughts and actions than his
traditionally oriented counterpart. This investigation, which
involved Tswana entrepreneurs, showed, inter alia, that 11
(34,4 %) of those who believed in the spirits of the ancestors
were successful in their occupation, whereas 15 (55, 6 %) of
those who did not believe in ancestor spirits were considered
successful. Of the entrepreneurs who believed in the spirits
of the forefathers, 10 (31,3 %) were considered unsuccessful,
whereas only 3 (11,1 %) of those who did not believe in the
spirits, were regarded as being unsuccessful (52, p. 55).

3.4 INEFFECTIVE DISSOCIATION QUALITIES AS FUNDAMENTAL TO THE INADEQUATE ACTUALIZATION OF INTELLIGENCE

According to Badenhorst (1972) the orientation towards an ob=
ject, the going out to the world, the constant involvement with
the world are known as intensionality. Viewed in this light,
man is in close contact with those objects which constitute
a part of the content of his experience (2, p. 49). By being
involved with these objects, man gives meaning to them. In=
tensionality therefore does not only indicate directedness,
but also according meaning which leads to the designing of his
world (11, p. 68). Man actualises himself in the world of
objects according to Van Weelden (1961; 75, pp. 55–56).

To be intentionally directed and to accomplish learning and
mastery of knowledge, require a dissociated assumption of a
point of view. Man must be able to dissociate him from him=
self, which implies that he dissociates himself affectively
from the things in his world. By dissociating him from him=
self he comes to the discovery of an own inner world which is
one of the ways towards self–actualization and self–fulfillment
(46, pp. 203–206). This is then the dissociation quality (the
ability for objective viewing) which is interwoven with the
potentiality for thought which results in effective learning
and mastery of knowledge. An undifferentiated strongly affec=
tively coloured attitude prevents the child from cognitively
directing himself towards the learning task. On the other
hand, a stabilised affective life leads to a dissociated
(gnostic) assumption of a point of view and the accomplishment
of learning by structuralization, cognition, classification,
analysis, differentiation, reasoning, conclusion and abstrac=
tion (2, pp. 47 and 71).

The child who cannot detach himself from his subjective expe=
riences thinks more concretely. It is necessary that the child
will advance to a level of thought based entirely on observa=

tion ("observational levels of thought") and will achieve a
schematic classification of facts in a system "**....** and then
the application of that system to achieve even higher ordination
and arrangement" (19, p. 69).

If the above-mentioned is not accomplished, the knowledge of
the pupil will be nothing more than a chaotic multiplicity of
factualities. By abstraction the thinking person escapes the
multiplicity of tangible, temporal details in respect of
objects which are physically present. Van Parreren (1960) has
the following to say on this matter: "Formation of concepts
requires a form of abstraction in which we detach ourselves
from the world of concrete, individual things" (Translation)
(71, p. 175). Abstract thought implies, <u>inter alia,</u> that the
upsetting restrictions caused by a multiplicity of details,
are deliberately disregarded in favour of what is really es=
sential in an object or situation. By dissociating him from
himself and thus discovering an own inner world, the person
also becomes more aware of abstract relations and the neces=
sity of logical, classified and critical thought (46, pp. 208-
209).

From the foregoing appears the actuality of a stabilised affec=
tive directedness as a basis for the actualization of intelli=
gence. Biesheuvel (1943) writes that excessive emotionality
is a disruptive factor, since it gives rise to nervousness,
dissatisfaction and even anxiety, if problems cannot be solved.
Being overwhelmed by affective experiences results in the
child remaining concrete directed, that he cannot dissociate
himself from things and cannot advance to higher levels of
thought (3, pp. 184-186).

Where attention has been drawn to the significance of a stable
affective life for the adequate realization of the dissocia=
tion qualities of man which underlie the actualization of
intelligence, the traditionally oriented Black and his atti=
tude in this connection will now be introduced. The Black child
is inseparably tied to his world of culture (see 2.3.1 and
2.3.3) and is so strongly directed towards the concrete
reality, the customs and traditions of his tribe and his own
physicality that he has difficulty in making the inner "self"
the object of his experiences, thus fully actualising an
awareness of the self. His particular oneness with his world,
his concrete directed world relationship and the particular
social system into which he was born, hamper the development
of his psychic and spiritual dimension and his <u>factual</u> dispo=
sition leads to his judgement being formed merely on the

strength of external appearances. Among Blacks there is con=
sequently a retardation with regard to the development of
self-responsibility, a clarified future perspective and an
intensional directedness, while opportunities for intellectual
development are limited (45, pp. 129 and 133; 2, p. 48).
Nel (1967) has the following to say in this connection: "Al=
though the Bantu child is also a being with a self-conscious=
ness, yet this consciousness of the self develops much slower
in the Bantu child with the result that he is slow, not only
in detaching him from himself and evaluating himself as a
unique and separate being, but also in detaching himself from
the things or objects in his world" (45, p. 127). The strong
affectively coloured experience and consequent impeded develop=
ment of the dissociation potentialities of the Black child ham=
per his intellectual directedness and the effective realiza=
tion of learning (compare 2, p. 50).

In conclusion, reference is made to some investigations with
regard to the dissociation potentialities of, and the actuali=
zation of his intelligence by the Black child. Badenhorst
(1972) involved 10 Zulu pupils in the secondary school in an
investigation and found that the majority of these pupils could
not always effectively detach themselves from their subjective
experiences, could not direct themselves cognitively towards
the learning task, and therefore could not achieve conceptual
thought. According to Badenhorst ".... their predominantly
pathic-affective disposition overwhelms the gnostic-normative
experiences" (Translation). Despite a particular willingness
to learn among some of these children, they did not succeed
in effectively actualising their intelligence. The family en=
vironment of the one child who succeeded in optimally actuali=
sing her intelligence, was strongly Western oriented (2, pp.
168-169). In conjunction with these findings, Duminy (1968)
indicates that scientific investigations showed clearly that
the Black child, because of his orientation towards the con=
crete, unlike the White child, does not achieve a more analy=
tical and systematic way of thought. The development of
thought to abstract levels is hampered (19, p. 70).

The aforementioned concrete directedness of Blacks is clearly
illustrated by the traditional numeration. Van Rooy (1972)
points out that the abstract way of counting (one, two, three,
etc.) is not possible in Black languages. Grammatically the
number always has to correspond with the kind of object that
is being counted. In Zulu it is even more complex because of
the descriptive way in which reference is made to the numbers

themselves.* The number <u>six</u> is indicated by "those (for exam=
ple cattle) of the thumb", that is, five plus the thumb of the
other hand; <u>seven</u> is "those of the index finger", that is,
five plus the thumb plus the index finger; and <u>nine</u> is "those
which leave one finger". The following example illustrates the
roundabout way of naming larger numbers. In Northern Sotho,
for example, the number 122 is named as follows: "lekgolo le
masome a mabedi le metso e mebedi". Literally translated it
means: one hundred and tens which are two and ones which are
two (74, p. 9). The concrete directedness of Blacks which is
apparent from the way in which numbers are named, inevitably
hampers the development of thought to abstract levels (com=
pare 3.9).

With regard to the problems the Black child experiences in
detaching himself from his subjective experiences, reference
is also made to the findings of Du Preez (1962) who involved
40 Black labourers in an investigation. By integrating the
Rorschach Ink Blot Test he found that the majority of these
Blacks have an inadequate idea of values, reveal poor control
over intense emotional experiences, show ineffective intro=
spection, experience vague feelings of anxiety and reveal an
ineffective self-image. However, Erasmus (1975) points out
that Du Preez analysed the results without taking into conside=
ration the fact that as a projection medium the Rorschach was
developed against a Western background (22, pp. 17-18).

The concrete directedness and inadequate dissociation qualities
of traditionally oriented Black children are illustrated also
by research which indicated that they cannot identify outline
drawings on paper, but similar drawings carved on wood and
leather they can identify. In the familiar cultural context
they are thus able to apply their knowledge, but they cannot
transfer it to a situation completely new to them (3, p. 52).
An investigation by Nel (1935) into the world of phantasy of
White and Black scholars showed that the games of the Black
child are less imaginative than that of the White child, neither
does it show the same diversity. Nel comes to the conclusion
that although at first the development among White and Black
children is probably identical qualitatively, the demands made
in the traditional world of culture of Blacks and the opportu=

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* Steps have been taken to simplify numeration in the lan=
  guages of Blacks. This enables the Black child to calculate
  faster and also to achieve an abstract concept of numbers —
  a sine qua non for algebraic study (74, p. 9).

nities presented to raise their thought to a higher level, are
of such a nature that they do not assist the Black child to
detach himself from that which is concretely perceptible
(45, p. 132).

To summarise it may thus be said that it appears that the
affective life is so predominant in the life of the traditional=
ly oriented Black man (also of the Black child), that he can=
not detach himself from his subjective experiences and cannot
dissociate him from himself and from the concrete things around
him. These inadequate dissociation potentialities of the Black
(which may be due in part to the demands made of him by his
world of culture) have as a result that he remains bound to
the concrete and cannot easily raise his thoughts to an abstract
level. The implication is then that intellectually he actua=
lises himself inadequately.

3.5 A CLOSED LEARNING SITUATION AND THE INADEQUATE
ACTUALIZATION OF INTELLIGENCE

De Klerk (1967) points out that a distinction can be made
between a closed and an open learning situation. A more closed
learning situation, for example, requires the reproduction of
theorems and rules of grammar and the application of simple
techniques to restricted learning contents. A learning situa=
tion with an open nature, on the other hand, requires the pupil
to give more of "himself", for example in writing compositions,
in designing models and forming hypothesis (17, pp. 270–271).
According to Scholl (1967), an open learning situation implies
that in looking for solutions to problems, different possible
approaches will be tried out, while recognition will be given
to the possibility of a diversity of solutions and methods
(55, p. 284).

An open learning situation promotes "intellectual flexibility".
Hallman (1967) emphasises that intellectual flexibility is of
the utmost importance for the solution of new problems which
confront man. He describes intellectual flexibility as the
possibility of obtaining different perspectives on a problem;
of moving away consciously from preconceived ideas, and of
using familiar concepts in new contexts (27, p. 328; compare
34, p. 40). In this connection Van Parreren (1965) distin=
guishes between "ready" and "functional" knowledge. When neces=
sary, ready knowledge can be reproduced in the same context.
Functional knowledge can be used in a variety of new contexts
and can be integrated in the knowledge previously acquired
(73, p. 31). By assisting the pupil to use information in a

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new context, his ability for abstraction and for using symbo=
lism is improved.

A closed learning situation is also related to "learning by
authority". According to Hallman (1967), "learning by autho=
rity" implies that the pupil is told precisely what he must
learn, how he must learn and what he should accept as true and
correct on the strength of what has been laid down by some
authority (27, pp. 325-326, compare 62, p. 365). Torrance
(1963) states that "learning by authority" makes demands only
on certain cognitive potentialities, inter alia,memorization.
Children are expected to remember, and not to think and to
create as well (63, p. 367). Kneller writes that such a
learning situation implies an overemphasis on the acquisition
of knowledge at the expense of its utilization (1965; 34, p.
76). A learning situation characterised by an authoritarian
approach by the teacher, inhibits the child's search for
truth - the personal exploration of his world. The child who
dares to show independent judgment and who interprets certain
information contents by himself, clashes with authority.

In conclusion, a closed learning situation inevitably implies
a certain degree of conformity on the part of the pupil. The
conformist is not prepared to formulate and defend his own
point of view and will accept another person's point of view
without adopting a view of his own. Not to conform requires the
courage of one's convictions and confidence in one's judgment.
The conformist, on the other hand, is more dependent on gui=
dance, since he does not have enough confidence in his own
ideas and is prepared to give them up in favour of those of
someone else. In the first place he tries to find security and
acceptance, rejects what is foreign and avoids new experiences
(34, p. 67; cf. 38, pp. 12-13). It is understandable then that
the child who has always been in a closed learning situation
where knowledge is presented to him from an authoritarian posi=
tion and where he is expected to accept and to memorise without
question, will not be oriented towards independent interpreta=
tion of the surrounding world.

In Paragraph 2.2.2 attention was drawn to the closed pattern
of the learning situation in which the traditionally oriented
Black child finds himself. The principal aim of his education
is to introduce him to the practices and customs of a static
pattern of life. Children are expected to submit slavishly to
the authority of the parents and from an early age they are
taught to obey and not to think (see 2.2.5). His way of life
is outlined by traditional prescriptive rules and for things

which he cannot understand there is an answer in superstitions (see 2.3.1). Fostering the group orientation of the members of the community and the preservation of the uniqueness of the group are of the utmost importance. The main issue is not to develop the person's individuality, but to make him one with the group (see 2.3.2).

On account of the rigid habits, traditions and superstitions, the Black child is bound to his world to a larger extent than the White child is and opportunities for the assumption of an independent point of view are much more restricted (45, p. 127). Imaginative and creative thought must be eliminated to make the child accept the established way of life. The child must be taught to consider acceptance of the self by others (fellow men) as of primary importance. The young person has to pay dearly for admission to a powerful comradeship – he has to surrender a part of his independence as an individual (19, p. 33). The result of this is submissiveness at the expense of a spirit of enterprise.

Erasmus (1975) points out that a distinction must be made be= tween situations in which the community exists for the sake of the individual, and situations in which the individual exists for the sake of the community. The latter situation ham= pers the development of the individual by means of sanctions (22, p. 42). The exaggerated emphasis on the traditional way of life by Blacks and the application of punitive measures in cases of deviation from this way of life, have as a result that the individual disappears in a collective way of life. The harmony of the group is placed first at the expense of the development of the individual. "Individualism as under= stood in the Western world, could not thrive", according to Molema (1920; 43, p. 115). The Black child caught up in this world seldom has the courage and the initiative to break through the prescriptive pattern of his world and to face what is new and strange (cf. 2, p. 37).

In the traditional social structure no opportunity is offered for the actualization of personal ambition and individuality. No provision is made for the qualitative inequality of people – including inequality with regard to intellectual potentialities. Erasmus (1975) writes that such a way of life leads to the establishment of a "tradition oriented personality" (22, p. 42) which implies that the stamp of uniformity is strongly imprinted on every member of the community and that individuality is undermined. No person dares to deviate from the norms of the group and if it should happen, pressure towards conformity is increased (cf. 21, p. 372). The Black child is not confron=

ted with a diversity of ideas and seldom finds himself in situations in which he has to assume a point of view on his own responsibility with regard to a particular matter (24, p. 8). In contrast with this state of affairs, Duminy (1968) refers to the following description by Margaret Mead (1963) of the American society as an "open society": "The continuity of our American cultural life depends upon the way in which chil= dren in any event receive the indelible imprint of their social tradition .... But ours is not a homogeneous society. One community differs from another, the values of those who follow some different calling .... The four children of common parents may take such divergent courses that at the age of fifty their premises may be mutually unintelligible and antagonistic ...." (19, p. 25).

It has already been pointed out that an open learning situation implies, inter alia, that an attempt is made to obtain diffe= rent perspectives on a problem or matter and to use familiar concepts in new contexts. Assisting the pupil to use informa= tion in a new context fosters his ability towards abstraction. According to Grant (1969), Bruner (1966) points out that in= struction in "pre-literate" societies is intended merely to explain information within the familiar context. What is learnt is based directly on the familiar concrete situation in real life. "In the end every man in the culture knows nearly all there is to know about how to get on with life" (24, p. 7).

In the traditional, closed Black society the existing is seldom challenged and no attempt is made to reveal what is new. To get the child to integrate with the group and to accept the established way of life, he must be persuaded to make group acceptance his primary aim and to conform for the sake of the preservation of the existing. Opportunities for man to do justice to himself as potentiality (cf. 48, p. 118) are limited, and intellectual development is hampered.

In conclusion, reference is made to an investigation by Berry (1966) who applied tests for evaluating perception and concept forming ability, inter alia,to members of the Temne tribe and to Eskimos. According to Grant (1969), it was found that urbanised Eskimos reached the highest and rural Temne the lowest level of achievement in these tests. To explain his findings Berry indicates that the two groups differ in respect of cultural background and the education which they received. Whereas the Eskimos emphasise personality qualities such as individuality and initiative, the Temne are dependent and in= clined to conform (23, p. 45).

With reference to the above-mentioned, the following is par=
ticularly appropriate. With regard to the emphasis in the
traditional world of culture of Blacks on submissiveness, con=
formity, group acceptance and the preservation of the existing,
and in the light of the restrictive pattern of such a society,
Duminy (1968) writes as follows: "Phenomena like these can
explain many a misconception about the African and the possi=
bilities of his competing on the intellectual level with the
members of any other race or group ....   Because this alleged
lack of ability has not been viewed against the all—important
background from which it originated, it led to misconceptions
in the past which did much harm" (19, p. 36).

3.6   THE CONNECTION BETWEEN LEARNING INTENT AND INTELLECTUAL
      DRIVE

According to Van Parreren (1960), cognitive anticipation is
one of the principal prerequisites for effective learning.
He writes as follows: "learning commences under conditions
of not being able to do or not knowing something, which yet
is known in one particular respect, viz as that which we can=
not do or do not know" (Translation) (71, p. 13). The person
knows (is aware of) — although only partly — what he does not
know (or cannot do) and what he wants to know (or be able to
do). He therefore has a desire to acquire knowledge — a
learning — directed intent (71, p. 14).

An accountable learning intent therefore implies a desire to
get to know that which man (also the child) does not know.
Since that of which one has no knowledge may be unfamiliar and
therefore threatening, the child must be prepared to dare in
order to explore. The child who experiences security in the
family circle and who is encouraged by active sympathy to
venture into the unknown, will explore his world — especially
because he knows there is a safe haven to which he may return
if he feels insecure. Badenhorst (1972) avers that learning
intent may vary from a poor attitude of daring concomitant
with experiencing unwillingness to learn, to experiencing
safety and security together with adequate self—confidence and
the necessary attitude of daring which may result in a stable
and systematic experiencing of the learning world (2, pp. 69-
70).

As previously indicated, loving care by the parents and an
experience of security by the child in the family circle (for
creating a stable affective life) are of the utmost importance
to serve as a basis for the actualization of the child's intel=

ligence. However, to enrich the atmosphere of security, it
is necessary that the parents guide the child towards orien=
ting himself positively towards the world and that they en=
courage him to explore, interpret and master it perseveringly
(cf. 3, p. 96). The ability to persevere and to persist when
crucial problems arise, is esssential for the actualization of
intelligence. The child should be helped to acquire this
ability by sympathetic guidance and interest and by patient
replies to his questions. He should be helped to establish a
personal and meaningful order of value preferences which is the
driving force for dedicated industry and persevering diligence.
Adequate learning is therefore not (as Nel (1967) puts it)
merely a "psychic matter", but implies that the "spiritual di=
mension" should be activated. Nel writes as follows: "It
should, however, be emphasized that the higher cognitive powers
in the .... child cannot be activated merely by stimulating
(i.e educating) the psychic dimension, that is, by imparting
knowledge, but by activating or influencing the person as a
totality, which implies first and foremost an activation of the
spiritual dimension as the nuclear dimension" (45, p. 132).

The situation of the traditionally oriented Black child is next
briefly examined in the light of the aforementioned require=
ments which underlie the development of intellectual energy.
In the first place, attempts by the parents to guide the young
child to orient himself towards the world and to encourage him
to explore and explain are not characteristic of the concern
of Black parents with their child. The active sharing of life
with his parents which gives the child the confidence to ex=
plore the world, is absent and his attitude of daring is under=
mined. Attempts at assistance often do not go beyond physical
care for the child and only rarely is anything more expected
of the child than to act according to the traditional prescribed
pattern.

The extent of the aloofness of the Black father from the young
child has been indicated. The latter phenomenon, together with
the fact that the weaning of one baby is normally followed
fairly soon by the birth of the next child, does not leave the
Black mother much time for sustained attention to the young
child (see 2.2.6 and 2.2.7). An experience of security by the
child is therefore not supplemented by guidance with regard
to an orientation towards the exploration of the world around
him. With regard to the experience of security by the Black
child, Nel (1967) writes that although security is to a large
extent experienced in the closed society, this entering into
the collectivity is a sham security, and that in the Western

oriented open society with the emphasis on the individual, it requires personal effort to recover personal security (45, p. 118). According to an investigation by Badenhorst (1972) in respect of 10 Zulu children, only in two cases was there mention of a really good child — adult learning relationship. A learning relationship is embodied, _inter alia,_ by support with regard to learning problems and the development of learning initiative, as well as affective moulding as a basis for exploration and learning (2, pp. 86 and 169).

Secondly, the traditionally oriented Black child _is not orien=_ _ted towards intellectual achievement_ (see 2.2.6 and 3.3). It is even believed that the learning achievement of the child is predetermined and that he cannot do much to improve it. Parents do not sufficiently encourage their children to reach a higher level of scholastic achievement. Not enough recognition is given to inequality in respect of intelligence (see 2.2.2 and 2.3.1). In the light of the foregoing it is understandable that in the case of the Black child there is an ineffective pursuit of knowledge and too weak an endeavour to actualise intelligence. Investigations by Hall and Harris (1970) with Venda men from a rural area and by Hall (1971) with Pedi men also from a rural area, showed that the will to achieve* and the actualization of potentialities is not a particularly strong motivating force during the execution of their everyday work programme (25, pp. 10-11; 26, p. 22). In his investigation with Zulu chil= dren, Badenhorst (1972) found that with the majority of them there was a deficient attitude of daring and poor learning intent (2, p. 169).

In conclusion, it is necessary to elucidate the matter of a personal and meaningful _order of value preferences as the_ _driving force for persistence and persevering diligence._ As pointed out before (see 2.2.3), the conduct of the traditionally oriented Black person is governed by traditionally established rules and regulations. Education in a traditional context implies, _inter alia,_ the learning of outward habits and beha=

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* In this connection Minnaar (1975) reports that findings indicate that as westernization increases, the obsession with competition and achievement increases, even to a compulsive level (42, p. 267).

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viour instead of the internalization of a personal hierarchy of
values and the conscious appreciation of values and their con=
comitant norms (cf. 48, p. 116). Du Preez (1962), who invol=
ved 40 Black labourers in an investigation, found, by using
the Rorschach Ink Blot Test, that the majority of these Blacks
have an inadequate realization of values as embodied in a
Western society (22, pp. 17-18). Badenhorst (1972) points out
that the Black man's belief in and service to· the spirits of
the ancestors may result in a continual change in his hierarchy
of values as a result of influence from the "spirit world". He
also mentions that the Black man's ethic—normative   world
does not constantly demand a consistent obedience (see 2.3.2).
He mentions further that the norms held up to the Black child
may have a retarding effect upon the actualization of the
learning process (2, p. 55).

In the light of the foregoing it is to some extent understand=
able that the traditionally oriented Black man shows a lack
of intellectual drive. Biesheuvel (1943) points out that
Blacks show signs of a lack of perseverance, are less active
and soon give up hope when confronted with a problem. In
test situations, for example, it happened that some of the
testers did not complete the tests and said they were tired,
had a headache or simply did not feel inclined to complete
them. In test situations, according to Biesheuvel, demands are
made upon the Black person which require formative development
which he does not have and which is not relevant in the parti=
cular world in which he lives — a degree of formative develop=
ment which presumes a future perspective and which is the basis
for effective motivation. However, he also mentions that the
possibility cannot be ignored that this tendency towards
idleness may in part be attributable to a basic shortcoming
in the person structure. That is, they suffer from a lack of
volitional staying power (3, pp. 188-189).

In this connection it is also necessary to refer to the time
factor. Time as the regulator of daily activities, as appli=
cable in a Western society, is alien to the Black man's way
of life. A true realization of the significance of time in
the present age therefore demands a radical reorientation from
him.

To summarise it can be said that the child's wish to acquire
knowledge is actualised by his orientation towards the world
around him. This orientation is made possible by the expe=
rience of security in the family circle and encouragement from
the parents to persist in exploration. Perseverance is based

on a meaningful and personal hierarchy of values on the
strength of which significance is given to that which he wants
to achieve and master. The wish of the Bantu child to acquire
knowledge of the unknown is hampered by the "completeness" of
his world; by the degree of impairment of his explorative
directedness as a result of the predetermination of his way
of life, and by the undermining of his spiritual driving force
owing to an inadequate order of value preferences according to
Western criteria. With regard to the establishment and interna=
lization of a hierarchy of values in national context, Molema
(1920) writes as follows: "The growth of a moral sense is the
work of centuries. One ought to consider how long a time it
has taken to evolve the moral standards of conduct which govern
the actions of people at home" (England) (43. p. 223).

3.7   THE RELATIONSHIP BETWEEN WORLD OF CULTURE AND THE
      DEVELOPMENT OF (VISUAL) PERCEPTION

Perception forms the basis of all learning and the signifi=
cance for the child's personal development and, in particular,
for his intellectual development, of that which he perceives,
is generally acknowledged. By way of introduction to this
section it is necessary to elucidate some views on the nature
and significance of perception.

Man is aware of that of which he has knowledge or in other
words, what is of significance to him. He consequently selects
those things on which he desires to concentrate his attention.
Van den Berg (1972) calls this act "selective attention" and
writes as follows: "Everybody possesses these attentions.
Everybody shows what he is by the way in which he perceives.
Everybody renders proof of the visual, auditive, tactile world
in which he lives. Everybody realises himself there, in his
own way" (Translation) (64, p. 33). In order to illustrate
this pronouncement, Van den Berg refers to the jungle dweller
who made his first acquaintance with a modern city. After he
had traversed the entire city, he was asked what he had seen.
His answer was that he had seen that one person could carry
ten to twelve bunches of bananas, adding that he could never
carry more than two. He did not perceive those objects of
which he had no knowledge whatsoever (64, pp. 33-34). Visual
perception, in particular, consequently develops in accordance
with that which is visually accessible in the world which sur=
rounds the child. In this regard reference may also be made
to Bonekamp's (1962) view of perception which is expressed in
the following words ".... perception is not merely taking cog=

nicance of the world .... it is the foundation upon which all
acts shape themselves and must precede these acts. Perception
is being in the world, being in relation with and according
significance to that which can be perceived" (Translation)
(11, p. 45).

Some views on the concept "openness to reality" follow. Accor=
ding to Schulman (1966), "openness to reality" (also called
"perceptual openness") implies that the observer concerned has
more perspectives on reality than the person who is not charac=
terised by an "open" approach. The person who is receptive to
what happens in his world of experience perceives more inherent
relationships and aspects in that which is perceived (56, p. 89).
He perceives certain things such as colours, textures, people's
behaviour and items in periodicals which others will not notice.
He therefore "experiences more" than the person whose approach
to his world is not characterised to the same extent by a
lively consciousness of reality (see 60, p. 128). Kneller (1965)
points out that "openness for reality" is a prerequisite for
creative achievements. Such a personality trait is related to
the possibility of viewing that which is regarded as obvious
in a new light (34, p. 63). With reference to the unthinking
acceptance of what is traditionally so, Van Gelder (1966)
writes that the receptive person (like the creative person) is
able to detach himself from that which has been "patternized"
and can look for new and more profound implications in what
confronts him (69, p. 243). As against this, Schulman (1966)
describes the person who is unable to make himself accessible
to reality to the same extent as follows: "By contrast, the
less perceptually open individual uses an approach to an ob=
ject in which there is merely a quick registration of its fami=
liar features according to ready lables" (56, p. 89).

Data indicate that Blacks lag behind in the field of visual
perception. Research studies have shown that Blacks are re=
tarded as regards "visual-perceptual development"; that in
contrast with Whites, they reveal an inability to report depth
perception and to interpret three-dimensionally; that their
concept of space differs radically from that of Whites; that
they experience problems in perceiving pictures and figures
analytically; that they do not have a clear understanding of
concepts like circumference, length and width and generally
find arithmetical concepts difficult to master (7, p. 53;
22, p. 53; 3, p. 58; 23, p. 44). According to investigators,
this backlog is attributable, inter alia, to the traditional
way of life of the Bantu and the particular demands imposed
on him in his world. The demands which, in this context, are

imposed on persons in a Western society are strange to the
world of experience of the traditionally oriented Black man.
According to Biesheuvel (1943), the possibility that the back=
log of the Black man in respect of visual perception is rooted
in his culture is strengthened by the fact that Blacks excel
in the field of music. He writes as follows: "This shows
that at least in the auditory sphere, the African's ability to
grasp, work out, remember and create new relations of a most
abstract kind, is by no means inferior to that displayed by
the European in the visual and conceptual sphere" (3, p. 58).

In order to explain the backlog of Blacks with regard to spa=
tial perception, it should be pointed out in the first place
that pictures are unknown to them in their traditional culture
world. Problems which they experience in the three-dimensional
perception of pictures are consequently partly ascribable to
their lack of visual-kinesthetic experience. The White child,
on the other hand, learns about pictures and their symbolic
significance at an early stage. Grant (1969) refers to Hudson
(1960, 1962 and 1967) who showed that the sooner children
make contact with picture material, the sooner and better do
they learn to obtain depth impressions from two-dimensional
data. It is also mentioned, that, on the strength of results
obtained, it would appear that even advanced education cannot
compensate for the initial loss (23, p. 44).

In the second place the pressure exerted in the tribal context
to conform in accordance with traditional group interest
(tribal traditions) is suggested as a reason for the deficient
development of visual perception among traditionally oriented
Blacks. Vernon (1969) reports that the adequate development
of visual perception is related, inter alia, to the valid
social norms in a community, to formal and formative education
and to the degree of acculturation. He points out that a
backlog in this regard does not occur to the same extent among
all undeveloped groups such as, for example, the Eskimos. One
difference between the Eskimos and Blacks (the latter who do in
fact reveal the above-mentioned backlog) is the fact that
Eskimo children are, during their childhood, encouraged to
play, explore and discover, as a result of which a reality-
directed approach to the surrounding world is established in
these children (76, p. 217). The traditionally oriented Black
child is, on the other hand, not to the same extent directed
towards independent exploration (see 3.5).

Investigations reveal that the degree of acculturation is
related to the development of visual perception. Grant (1969)
refers to the work of Verhaegen en Laroche (1958), who found

that Western oriented Blacks are in fact able to master tasks involving the interpretation of spatial concepts, whereas the attempts of illiterate Blacks to solve these problems are characterised by haphazard trial-and-error methods (23, p. 81). According to Erasmus (1975), research by Winter (1963) reveals that the ability to perceive placards correctly improves with urbanization and an improved educational background. Reader (1963) found in this regard that acculturation promotes depth perception to a significantly greater extent than does formal education (22, pp. 53 and 58). This finding may possibly be attributed to the fact that acculturation implies a formative act which cannot be achieved to the same degree by formal edu= cation which is undergone outside the traditional domestic and cultural environment. By making use of the Colour-and-Choice TAT, Minnaar (1975) found that the ability for depth percep= tion improves significantly as Westernization increases (42, pp. 267-268). Grant (1969) arrives at the following conclu= sion: "Thus the results indicate, in general, that a strict, conformist environment has a negative effect on the perceptual abilities of members of societies which foster a restrictive style of life" (24, p. 6). It is consequently obvious that Blacks who live in a conformistic tribal context will expe= rience a disadvantage when they do intelligence tests which, for example, impose specific demands in respect of visual perception.

The view that a strictly conformistic society has restrictive implications for the development of visual perception is in harmony with the opinions above on "openness to reality". Since "openness to reality" is characterised by questioning existing practice and viewing it in a new light, as well as by a directedness towards uncovering the hidden aspects of reality, it is understandable that the traditional world of culture of the Black (where acceptance of traditional customs and integration in a static life pattern are emphasised) will inhibit such openness. In this connection, Grant (1969) refers to a work by Segall, Campbell and Herskovits (1966), in which the effect of cultural background on visual percep= tion is dealt with. These writers found that persons with differences in respect of cultural background reveal illumina= ting dissimilarities as regards their susceptibility to geome= trical or optical illusions. The more acculturated person reveals a greater susceptibility to these illusions. These findings suggest that acculturation leads to greater percep= tual openness and flexibility (24, p. 6). The latter moreover implies that the more acculturated person is better able to detach himself from the "patternized" and can more easily in= tegrate what is given in a new context (see 3.5).

3.8 THE NECESSITY OF THE ACKNOWLEDGEMENT OF THE RELATIONSHIP BETWEEN THE SCHOOL AND WIDER CULTURAL WORLD

Educationists today generally accept the importance of the first few years of life for moulding the child as a person and de= termining his further development. Biesheuvel (1962) states that, by the time the child goes to school, the world of cul= ture (as a broad background against which his education takes place) has had an irrevocable influence on the moulding of his personality and in particular on his intellectual development (8, p. 345). In this connection, Duminy (1968) refers to the following words of Lawrence: "...... the child begins to build up his way of seeing the world, his private frame of reference, at three, four or five. Those early conceptions, those early patterns of perception and interpretation of the world, largely persist throughout life without being much changed or greatly revised" (19, p. 66).

There should not only be a close link between the level of development which the child has attained at the age of six years and the demands which the school imposes on the newcomer, but the school should also ensure his further harmonious develop= ment. According to Bijl (1960) the school merely accelerates the development of the child (9, p. 153). In this way, the knowledge which the pupil obtains who enters school for the first time, will be related to his pre-school life experiences and can be integrated in the acquired cognitive structure which is acquired. According to Duminy (1968), it is the view of modern thought psychology that what the person perceives (that is the child's sensory experience) forms the basis for the further and more comprehensive development of thought. In this regard he refers as follows to Kohnstamm's view: "Kohn= stamm even puts it that where the concrete observational level of thought is not well supplied or 'furnished', all knowledge and discourse becomes idle talk" (19, p. 65). An important facet of the contemporary didactic approach is to determine the extent to which the child has internalized cul= tural assets such as language, history, et cetera (albeit quite elementary and uncomplicated) by the time he enters school (18, p. 198). Ausubel (1963) supports this view and states: "Most new ideational materials that pupils encounter in a school setting are nonabitrarily and substantively rela= table to a previously learned background of meaningful ideas and information. In fact, the curriculum is deliberately organised in this fashion to provide for the untraumatic intro= duction of new facts and concepts" (1, p. 23).

The school situation is in its essence a re-establishment of
the original home situation in which the child is assisted,
with the aid of particular learning contents, to constitute
his own meaningful world of experience <u>within</u> his cultural
environment. The learning child is confronted at school with
the most fundamental cultural material and skills of his world
(2, p. 42). The child who has not had the necessary expe-
riences during his pre-school years and has not become acquain-
ted with the various spheres of his cultural environment will
have problems in interpreting what he perceives in the
school situation and internalizing it.

The situation of the Black child in the light of the inevi-
table relationship between the school and cultural world will
next be elucidated. Black schools in the RSA are at present
of a largely Western nature. This Western-oriented system of
education with everything it implies (organization, sylla-
buses, methods, language medium, etc.) is based on the <u>know-
ledge systems</u> of Western culture. As regards Blacks, there-
fore, there is no question of making the school an extension
of their social, cultural and historic living environment
(2, pp. 42-43). According to Duminy, the attitude and ap-
proach which gave rise to this state of affairs is stated as
follows by Tempels (1952): "We have had the idea that we
stood before them like adults before the newly born (Dutch:
Als het alles tegenover het niet). In our mission to educate
and to civilize, we believed that we had to clear the ground
of some worthless notions, to lay foundations in a bare soil.
We were quite sure that we should give short shrift to stupid
customs, vain beliefs, as being quite ridiculous and devoid of
all sound sense .... We thought that we had children, 'great
children' to educate; and that seemed easy enough. Then
all at once we discovered that we were concerned with a sample
of humanity, adult, aware of its own brand of wisdom and moul-
ded by its own philosophy of life" (19, p. 47).

The traditional Black family falls short in providing opportu-
nities which are essential for integration in a Western-
oriented school system and is unable to function as a back-
ground for such integration. The Black child who hails from
a world in which Black culture is still strongly evident and
who goes to school for the first time, is moulded according
to the true Black culture. In his child-world relationship
of the pre-school years, he exists in an environment which does
not offer him any preparation for the highly specialised tech-
nological and other cultural demands of modern Western society.
He has a formative as well as a cultural backlog which he has

to make up (48, pp. 138-144). There is a profound gap between the school and the parental home, particularly with regard to formal and formative education and acquired traditional values. The Black child is consequently expected to acquire skills without being part of a tradition of craftsmanship; to achieve technical knowledge without experience of an industrial com= munity, and to internalize values and their concomitant norms without the religious and cultural background of Whites which gives these values and norms their full significance.

It is understandable that the above-mentioned disharmony between the traditional method of educating and instructing the Black child and a Western-oriented school system has certain far-reaching implications. As has been pointed out, it is neces= sary to render the child's learning act significant by linking the learning content which is presented to the realities of life surrounding him. If this does not happen, that which is learnt is not linked to the cognitive structure that has been acquired and can only be reproduced without any understanding (particularly of abstract ideas) on the part of the pupil. As a result, originality in the use of acquired knowledge is not stimulated and going to school easily becomes a practice in the memorization of facts (19, p. 67; 18, p. 199). Bies= heuvel (1952) describes the dilemma of the Black child as regards the learning contents he has to master as follows: "In its approach to the humanistic aspects of education, to literature, history, philosophy, the African child encounters little that is familiar or that has reference to the circum= stances, of his own life and that of his group. If he loves Shakespeare, it is more for the beauty of the language of the plays, than for the significance of the scenes and perso= nalities they portray or the ideas which they propound" (5, p. 48).

The child who cannot truly internalize the learning content may easily experience the learning task as meaningless and with= out value. Bandenhorst (1972) avers that the child (as an in= tensionally directed person) is the one who accords meaning and significance to his world. During his maturation and particu= larly the accomplishment of the learning act, the child must interpret certain knowledge contents before he will be able to accord and experience meaning himself. In a world of cul= ture foreign to him the Black scholar inevitable experiences problems to arrive from his particular situation at a meaning= ful interpretation and internalization of an alien cultural heritage. The possible failure which the Black child experiences in the learning situation will also to a large extent have a

negative effect on his attitude of daring and learning intent
(see 3.6). The child whose activity is characterised by moments
of failure, problems and shortcomings, may internalize his
experiencing of the learning task as meaningless to such an
extent that it will undermine his learning intent and harm
his hopeful directedness towards the future (2, pp. 70-73).

A dualism which exists between the family life on the one hand
and the school on the other, may result in inner discord and
a strong pathic experiencing of the things, relations and
values, without a corresponding gnostic assumption of a point
of view (see 3.4). The schoolgoing Black child is expected
to detach himself to some extent from his traditional world
of culture and this may cause feelings of uncertainty, help=
lessness, hostility, anxiety and aggression (2, pp. 43 and 71).
With regard to these disrupting affective experiences, Black
parents cannot be of particular assistance to their children,
on the one hand since the latter are often ahead of their
parents with regard to scholastic ability, intellectual deve=
lopment and degree of westernization, and on the other on
account of the inherent incompatibility of certain elements
of the traditional and the Western way of living and philosophy
of life (cf. 3, p. 101; see 2.3).

In conclusion, attention is drawn to the problem of incul=
cating personal acceptance of responsibility upon the Black
child. Fundamental to this problem is also the disharmony
between the world of culture and that of the school. It is
part of the task of the school to assist the child to exhange
his way of life, which involves no obligations, for one in
which he has to accept his personal task and responsibility.
As pointed out (see 2.3.2), the traditional tribal way of life
is not concerned with the development of the child's indivi=
duality, but with integrating him into the group. The indi=
vidual is moulded to experience security in absolute unity
with the group. The highest norm is the welfare of the tribe.
Social relationships and social and group sanctions govern
the shaping of the Black child's personality. In a Western socie=
ty, on the other hand, personal freedom, personal responsibility
and the individual's own inner sanctions are held in high
regard. For the traditionally oriented Black child it is thus
difficult to become reconciled to the personal sense of re=
sponsibility imposed by the Western way of life. With refe=
rence to the acceptance of responsibility which presupposes
greater personal freedom, Nel (1967) writes the following:
"It is clear that the Black child, bound by traditions and
oriented towards tribal customs, will be helpless when faced

with excessive freedom in school and living conditions in which free creative activity is the order of the day and when he lacks the essential supplementary sense of responsibility to support him" (Translation) (48, pp. 136-137).

To summarise, the relationship between world of culture and school may be stated as follows: The first few years of life to a large extent determine the moulding of the child's per= sonality. It is consequently essential that there should be a close affinity between pre-school world and school world to ensure the child's harmonious development. In the case of Blacks, however, at this juncture their school system is not based on their social-cultural-historical environment, and the consequent dualism between their traditional way of educating and instructing and that in a Western oriented school system has serious implications for the personality development of the Black child. He experiences problems in obtaining insight into abstract concepts and this easily causes authentic learning to be degraded to the mere memorization of facts. The child whose learning act is dominated by moments of failure may experience the learning task as meaningless and thus his learning intent will be undermined. The aforementioned dualism may also result in an unstable affective life which impedes a gnostic assumption of a point of view with regard to the things in his world. The social restraint and group sanctions of the traditional way of life of Blacks may also create problems, since the traditionally oriented Black child, without having had much opportunity for accepting personal responsibility, is unprepared for situations characterised by "excessive" freedom.

3.9 SOME IMPLICATIONS OF THE RELATIONSHIP OF LANGUAGE AND WORLD OF CULTURE

Much has been written about the relationship between language acquisition and control and the personality development of the child (in particular the actualization of his intelligence by the child). In this section the significance of language and certain implications of inadequate language control for the learning child will be briefly discussed. After that the necessity of home language instruction and the situation of the Black child in this respect will be introduced.

The most fundamental characteristic of man is his world-situated=
ness. The relation between man and world is so profound that
it would be wrong to isolate man from his world (49, p. 4).
His home language is the medium by means of which the child
encounters the human world as a meaningful world. Language
acquisition (especially his home language) is inseparably lin=
ked with the specific physical world of the child and the
demands imposed upon him in that world (19, p. 32). In this
connection Kwant (1967) points out that language is interwoven
with man's entire existence when he writes: "Our speech is not
isolated, but functions in the entirety of our meaningful exis=
tence" (Translation) (36, p. 22).

Language control depends directly on the experience of the
child in those situations from which the meanings of words
developed. For the child to use language with authenticity,
the language must be constructed from experienced reality
(48, p. 95). Kwant (1967) writes as follows: "Our speech can=
not be detached from that which is being spoken about, and what
we talk about is the world in which we live". (Translation)
And also: ".... man wants to give expression to a meaning
which existed before being expressed "(Translation) (36, pp.
14 and 18). Language is also the medium through which thought
is freed from what can be perceived and abstraction takes place.
Language as an abstraction of the perceptible (therefore as a
condition of abstraction) must keep pace and be in harmony
with that which is perceived. "If not, observation becomes
passive 'looking' and thinking is seriously hampered" according
to Duminy (1968; 19, p. 70). Verbalism may even result, that
is, a verbal response takes place without formation of a con=
cept, and an empty, indecisive language without significance
is the result (cf. 58, p. 28).

Since man in his language producing activity acts within a
particular relationship determined by his destiny, the lan=
guage which develops is the expression of a particular national
identity. This implies that the language "contains" more than
reality, in fact it contains the particular interpretation of
reality by a specific language community. Through its lan=
guage each community creates its unique interpretation of its
world (48, p. 86; cf. 36, p. 133). In this connection Duminy
(1968) refers to the following words of Malinowsky (1936):
"Language consists not only of words, but also of the ideas
which the words denote ...." (19, p. 32). Differences between
languages are thus more profound than the visible differences
between words which apparently have the same meanings. Nel
(1967) refers to the following accentuation of the tie between

culture and word meanings by Lado (1961): "It is quite an illusion to think ...... that meanings are the same in all languages, that languages only differ in the forms used for the meanings. As a matter of fact, the meanings into which we classify our experience are culturally determined or modi= fied and they vary considerably from culture to culture" (48, pp. 87-88).

The foregoing illustrates the relationship between a particu= lar reality and a particular language and the inevitable dif= ferences between the actuality, that is, the particular inter= pretarion of reality, as expressed in different languages. In learning a Black language the Black child acquires knowledge of the traditional Black life, since the Black language, like any other language, is the repository of the contents and concepts of a particular way of life (48, pp. 92-93). The concepts underlying the words reflect tribal life, <u>inter alia</u> the prevailing social relations and moral and religious con= victions. Language is therefore a prerequisite for spiritual development and the only and most complete way in which man, including the Black man, can accord significance to his world (49, p. 5; 19, p. 32).

With a view to mastering cultural systems, the child is ex= pected to acquire language. This process of acquiring lan= guage starts during approximately the twelfth month of life and within the first three to four years the child learns a complicated system of language usages — a feat which he will hardly equal later in life. During his school years improved language control enables the child to obtain a proper under= standing of the school subjects, as concrete representation of much of the formal cultural systems. In this way the school world becomes a world of significance to him. <u>Language-impeded pupils</u> throughout their school careers will find it extremely difficult to master cultural techniques such as reading, writing and spelling, and this in turn will hamper their mastery of knowledge contents of other subject fields. Poor language control probably also adds to a negative learning intent and a confused future perspective which is commonly found among language-impeded pupils. Deficient language control, whether on the part of the pupil or the teacher, may also hamper the teacher-pupil relationship. If the pupil, because of defec= tive language comprehension, cannot understand the teacher, or if the teacher, because of inadequate language control, cannot make himself understood, the chances of successful instruction are extremely small. Inadequate communication between pupil and teacher may also cause the teacher to fail

as an identification figure and successful education will con=
sequently be further undermined. In the light of the neces=
sity of effective language control by the pupil, Oosthuizen
(1970) furthermore points out that for the pupil to accomplish
the most effective control of his home language as a medium
of exploration, classification and internalization, every
subject teacher should in the first instance also be a lan=
guage teacher. This shows that the child cannot attain op=
timal control of his home language simply by studying it as
just another subject, but that he should also use it as medium
of instruction (learning) (49, pp. 5-8).

A practice in which pupils are instructed by the medium of a
second language is therefore universally disapproved of. The
child's first acquaintance with his world takes place
through his home language and in the pre-school period as well
as during his school years this remains the obvious medium
for his formative and formal education. The beginner in the
school easily experiences a feeling of insecurity, even fear
(as a disruptive affective experience). Nel (1967) states
that only the use of his own language makes him experience the
security and acceptance indispensable for his peace of mind
and confidence in the future. The effect on the young child
of hearing a strange language medium is one of confusion and
retardation (48, p. 205). Duminy (1967) emphasises home lan=
guage instruction against the background of the theory with
regard to the necessity of integrating and rooting new know=
ledge in the child's existing cognitive framework. The pos=
sibility of such integration is closely related to the language
development of the child. He writes as follows: "Where the
schooling, or part of it, is executed through the medium of a
foreign language .... the subject matter learned at school
through the medium of the foreign language, much more than is
the case with mother tongue instruction, tends to remain iso=
lated and its various aspects remain unsubsumed entities"
(18, p. 199). The necessary integration of previously
acquired and new knowledge systems, which leads to insight,
does not take place. According to Oosthuizen (1970),
MacNamara (1966) undertook a thoroughly controlled scientific
investigation into education through the medium of the second
language in Ireland. He refers as follows to MacNamara's fin=
dings: "The Irish findings relating to the teaching of other
subjects through the medium of the second language are parti=
cularly discouraging. For it seems that the teaching of
mathematics, at least, through the medium of the second lan=
guage does not benefit the second language, while it has a
detrimental effect on the children's progress in mathematics"

(49, p. 13). To summarise, Oosthuizen points to the following
disadvantages in connection with the second language as a
medium of instruction:

a.   The mental development of the child is hampered.

b.   Scholastic retardation is fostered.

c.   The extension of the pupil's vocabulary is impeded.

d.   Thought is hampered and retarded with resultant fatigue
      (49, p. 13).

Apart from the aforementioned psychopedagogical and theoretical
considerations concerning learning, the significance of the
home language as the medium through which the child identifies
himself with the welfare of his people is of the utmost impor=
tance. On account of the inevitable relationship of language
and national life, which has been pointed out, the child is
led by means of instruction through the medium of the home
language to a successful sharing of life with people who speak
the same language as he does. Meyer (1945) emphasises the
formative value of home language education as follows:
"Through the home language the individual, in his feelings,
thoughts and aspirations, is bound to the destiny and calling
of his people; through language instruction as language control
he is initiated sentiently, affectively and volitionally into
the cultural and spiritual world of his people. There is no
other way which leads to the spiritual moulding of the indivi=
dual" (Translation) (49, p. 8).

In the light of the foregoing discussion on the significance
of language and the necessity for home language education,
reference will next be made to the situation of the Black child
with regard to medium of instruction. In the Black schools in
the RSA which fall under the Department of Bantu Education,
home language education is presented from Grade 1 to Standard 4.
From Standard 5 to Standard 10 (Form V) only the home language
itself and Religious Instruction are taught through the medium
of the home language, while the other subjects are presented
on a 50—50 basis through the medium of either Afrikaans or
English*. An important reason for this practice is the fact

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*   Information obtained from an inspector of the Department of
     Bantu Education. Schools may, however, ask permission from
     the Department to use only one of the two official languages
     as the medium of instruction.

that the subject matter which a child has to master in a Wes=
tern oriented school system is not easily expressed by the
Black languages. The Black language, repository as well as
product of the Black culture, at this stage is not able in all
respects to be the repository of a Western culture as well
(as reflected by the school practice) (48, p. 134). Cingo
(1967) writes that especially the limitations of the vocabu=
lary of Black languages in respect of technical terminology
hamper home language education (13, p. 148). The fact that
Blacks did not develop their own written language and therefore
did not build up any written literature before they came in
contact with Western culture, of which the result was that the
language and traditions survived only by being handed down
orally, indicates the limitations of the Black languages as a
medium of instruction, especially in the secondary school.
The knowledge contents which the Black child has at his dis=
posal and on which the school should build, do not contain the
knowledge quantities and qualities which link up with the know=
ledge structures of the Western oriented school programmes
(48, p. 94). The Black child's home language does not have
the necessary vocabulary to name adequately that which he per=
ceives in the Western world of culture (19, p. 68). His home
language (also as a condition for abstraction) does not keep
pace and is not in harmony with the things he perceives. The
necessary integration of new knowledge in the existing cogni=
tive structure of the person cannot take place adequately, and
perception does not lead to insight, since the necessary con=
cept forming does not materialise.

Apart from the limitations of the Black languages as a medium
to initiate pupils into the Western world, home language edu=
cation is further impeded by the lack of teachers who are ex=
perts in a particular Black language. Most teachers (also
Black teachers) in the RSA have been trained through the me=
dium of an official language (Afrikaans or English). They
therefore have difficulty in conveying knowledge, acquired
through the medium of Afrikaans or English, in the home lan=
guage (for example in the primary school) which requires in=
terpretation of the new ideas and facts in the home language
(Black language). Cingo (1967) refers as follows to problems
in this connection: ".... ideas which have been formulated
in one language are so difficult to express through modes of
another that a person .... habitually faced with this task can
readily lose his facility to express himself" (13, p. 147).

The previously mentioned investigation of Badenhorst (1972)
with 10 Black secondary schools pupils shows that English
as medium of instruction produces particular problems for them.
Badenhorst also avers that it may easily happen that the Black
child, despite a high intelligence, because of language pauci=
ty, is not able to actualise his intelligence. He writes as
follows: "Where the medium of instruction in the school is
the second language (English) for these pupils, it serves as
a barrier for most of them, instead of as an aid. In all 10
cases there is a falling back on the home language as soon as
they get stuck in the foreign language medium" (Translation)
(2, p. 168).

In the light of the aforementioned, there is the problem of the
limitations of the Black languages as repository of a Western
culture on the one hand, and the problems which the Black child
experiences with a second language as medium of instruction
on the other. According to Duminy (1968), the former problem
does not necessarily justify ignoring the latter problem. He
writes as follows: "Besides, we are sure, on pedagogical-
didactical grounds, that it will be a more serious error still
if we try to ignore, or fail to appreciate, the role of the
mother tongue, and its future development" (19, p. 68).

3.10   SYNOPSIS

In the light of relevant aspects of current theories about
learning, an attempt has been made to elucidate problems with
regard to the actualization of his intelligence by the Black
child against the background of his traditional world of cul=
ture. Of particular importance for the intellectual develop=
ment of the child are the things in the world around him which
appeal to him. The meagreness of the Black child's material
environment causes him to grow up mentally poor. The material
simplicity of his environment also has an effect on his psychic
and spiritual development.

Potential which is ignored, cannot flourish. For the Black
child to take up his position in the traditional tribal com=
munity it is not so much his intellect which must develop, but
his disposition that has to be shaped. Intellectual ability
is not held in particularly high regard, and what is presented
to the child to make him develop intellectually, is inadequate.

Man realises himself in the world of things. A strong pathic-
affective disposition prevents the child from adequately direc=
ting himself cognitively towards the learning task. The Black

child is to such an extent related to his world of culture and is so strongly oriented towards concrete reality that he can= not always effectively detach himself from his subjective ex= periences. The result of this <u>inadequate dissociation poten= tial</u> of the Black child is that he cannot readily raise his thoughts to the abstract level, and this implies less intellec= tual actualization.

<u>An open learning situation</u> implies, <u>inter alia,</u> that various possible approaches are looked for to solve problems, and that an attempt is made to move away from preconceived ideas in order to be able to use familiar concepts in new contexts. Application rather than memorization of knowledge is emphasised. In traditional tribal context Black children are taught from their early days to obey slavishly and to memorise knowledge, rather than to try to display independent judgment. What is of importance is not the development of the individuality of the person, but his assimilation in the collective way of life of his tribe. Subject matter is explained within a familiar context and based directly on the well-known concrete situation. The Blacks' established way of life is not challenged and acceptance by the group is the primary aim. Opportunities in the Black child's traditional tribal context to do justice to himself as a potentiality are restricted, and the actualization of intelligence impeded.

The <u>child's desire to acquire knowledge</u> is actualised by a directedness towards his world. This directedness of the child is made possible, <u>inter alia,</u> by his experience of se= curity in the family circle and encouragement by the parents to explore his world and to persist with this exploration. Persevering diligence is furthermore based on a meaningful and personal hierarchy of values which likewise accords signifi= cance to that which is to be accomplished and mastered. The Black child's desire to acquire knowledge about the unknown is dulled, particularly by the "completeness" of his world. His explorative orientation is hampered by the predetermina= tion of his way of existence, while his spiritual driving force is undermined by an inadequate order of value preferen= ces according to Western criteria.

Observation is the basis of all learning. Adequate observa= tion requires "openness to reality". "Openness to reality" implies a perceptive awareness of reality, as well as the pos= sibility of escaping from preconceptions in order to obtain different perspectives on a problem. Visual perception, in particular, develops in accordance with what is visually

accessible in the world around the child and implies interpre=
tation of that which is perceived. Findings indicate that
Blacks are at a disadvantage in respect of visual perception.
This disadvantage is attributable, <u>inter alia,</u> to the fact
that the demands imposed on visual perception in a Western
society are alien to his world of culture. The opinion has
also been expressed that pressure to conform, which is typi=
cal of the traditional way of life of Blacks, entails restric=
tive implications for the development of perceptual openness".

Since the pre-school years are decisive for the moulding of the
child's personality, a close relationship between pre-school
and school worlds is essential to ensure the further harmo=
nious development of the child. As the traditionally oriented
Black child's living world is characterised by a <u>dualism
between school and cultural world,</u> he experiences problems in
comprehending the school learning contents. The child whose
learning process is characterised mainly by moments of failure,
may experience the learning task as meaningless and as a
result his learning intent is undermined. The aforementioned
dualism also gives rise to other disruptive affective expe=
riences which impede a gnostic assumption of a point of view
concerning things in the surrounding world.

<u>Language acquisition</u> by the child is inseparably linked to the
physical world and the demands imposed upon him in that world.
Language is also the expression of a particular national
identity and "contains" more than the reality, indeed, a par=
ticular interpretation of reality. Thus a particular Black
language is the repository of the contents and concepts of a
particular way of life. The use of his home language in the
learning situation causes the child to experience security and
acceptance Which are essential for his continued peace of mind
and confidence in the future. Home language education also
facilitates thought and enables the child to integrate new
knowledge in the existing framework of knowledge content.
Because of certain limitations of Black languages, Black pupils
in the secondary school are instructed through the medium
of second and even a third language. This hampers concept
forming and the actualization of his intelligence.

CHAPTER 4

RETROSPECT AND SOME SUGGESTIONS

4.1   INTRODUCTION

Research findings and evidence by experts in respect of Blacks
indicate that Blacks generally experience particular problems
in holding their own in respect of the demands (especially
scholastic and occupational demands) imposed in a Western
society. This problem is not only characteristic of traditional=
ly oriented Blacks, but is also noticeable among Blacks who
have adopted the Western way of life to some extent. The pro=
blems which Blacks experience to hold their own in the afore=
mentioned context, should be attributed especially to their
being rooted in a traditional outlook on and way of life which
dictated the pattern of their lives for centuries and which
differ fundamentally from the Western way of life.

The foregoing chapters provide an exposition of aspects in the
traditional world of culture of Blacks which hamper the actuali=
zation of their intelligence and these aspects were discussed
in the light of current theories concerning prerequisites for
the effective actualization of intelligence. The most important
findings will next be summarised, after which some methods
will be suggested to help the Black child to overcome problems
with regard to the effective actualization of his intelligence.

4.2   FINDINGS OF THIS INVESTIGATION

A study of the traditional world of culture of Blacks showed
that the home environment of the Black child is characterised
by simplicity and poverty. The daily way of life of the tradi=
tionally oriented Black person requires no particular intel=
lectual effort from him; is uncomplicated and of a concretely
oriented nature, and the education of the Black child is direc=
ted towards his integration in a relatively unchanging pattern
of life. This pattern is characterised by its prescriptive
nature. The wishes, actions and even thoughts of the tradi=
tionally oriented Black person are entangled in traditions and
superstitions. Since progress is not deemed essential, there
is no motivation among adult Blacks to promote the optimal
intellectual development of their children. Learning externally
perceptible forms of behaviour is the primary aim and little or
no attention is paid to the inculcation of intrinsic and ab=
stract values underlying meaningful action. The accumulated
knowledge of the tribe is handed down to posterity by word of

mouth and the ability to remember well is consequently held
in high regard. The Black father has a position of authority
in the family and he expects slavish obedience from the chil=
dren. Furthering group orientation among the children in
order to ensure the preservation of the tribe's exclusiveness,
is a fundamental educational aim.

The world of culture in which the Black child finds himself
has restrictive implications for the actualization of his
intelligence. His material environment causes him to grow up
"mentally poor", since the material simplicity of his environ=
ment is transferred to his psychic and spiritual life. Intel=
lectual ability is not particularly highly esteemed, since the
way of life of the traditionally oriented Black person does not
really require his intellect to develop, but that his attitude
towards his tribesmen be shaped. The Black child is conse=
quently presented with inadequate opportunities for intellectual
development. Moreover, the Black child is linked to his world
of culture to such an extent and is so strongly oriented to=
wards the concrete reality that he cannot always successfully
detach himself from his subjective experiences. Owing to this
defective ability towards dissociation, he has difficulty in
raising his thoughts to the abstract level and intellectually
he actualises himself inadequately.

The learning situation in the traditional tribal context, where
children are expected to be slavishly obedient and to memorise
prescribed knowledge rather than display independent judgement,
is a closed one. Realities are explained within a familiar
context and based directly on familiar concrete situations. An
open learning situation, on the other hand, implies a moving
away from preconceived ideas and this makes it possible to use
familiar concepts in a new context, that is, the use rather than
the mere memorization of knowledge is fostered. If opportuni=
ties are restricted for a child to give expression to his desire
to be someone himself and to do something himself, then the
actualization of intelligence is hampered. The desire of a
child to obtain knowledge is also actualised by an intensional
directedness towards the world around him which, in turn, is made
possible by the experience of security in the family circle,
encouragement by the parents to explore his world and to
persist with this exploration, and a meaningful and personal
hierarchy of values which gives significance to that which he
wants to accomplish and master. The desire of the Black child
to acquire knowledge with regard to that which is unknown to
him, is dulled by the "completeness" of his world. His

explorative directedness is hampered by the predetermination of his way of life and his spiritual driving force is under= mined by an inadequate hierarchy of values by Western standards.

Perception is the basis of all learning. "Openness to reality" indicates an alert awareness of reality as well as the possibili= ty of being released from preconceptions, thus being able to obtain different perspectives on a matter. Visual perception develops in accordance with what is visually accessible in the child's world and implies interpretation of the qualities and quantity of that which is being perceived. Blacks are at a disadvantage with regard to the development of visual percep= tion, owing, inter alia, to the fact that the demands in respect of visual perception in a Western society are alien to their way of life, and also the fact that the pressure to conform, which is characteristic of the traditional way of life of Blacks, entails restrictive implications for the de= velopment of their orientation towards reality.

The pre-school years are decisive for the moulding of the child's personality. A close relationship between the pre- school and the school world is essential to ensure continued harmonious development. Since the world in which the tradi= tionally oriented Black child lives is characterised by a dualism between school and cultural world, he experiences problems in mastering and assimilating the school learning contents. Furthermore the learning intent of the child whose learning is characterised by moments of failure is undermined. The aforementioned also gives rise to certain disruptive affec= tive experiences which impede a gnostic assumption of point of view towards the things in his world.

Language acquisition is inseparably bound up with the child's physical world and the demands imposed in that world. Language is moreover the expression of a particular national identity, contains more than reality and is, in fact, a particular inter= pretation of reality.

A particular Black language is thus the repository of the con= tents and concepts of a particular way of life. The use of the home language in the learning situation allows the child to experience security and acceptance and facilitates thought,

since such a child is enabled to integrate new knowledge in
the existing cognitive frame work. Black pupils in the secon=
dary school are instructed through the medium of a second and
even a third language. The main reason for this is the fact
that the knowledge contents which a child has to master in a
Western oriented school system, cannot be adequately expressed
by the Black languages. The Black child's home language does
not have the necessary vocabulary to name that which he per=
ceives in a Western world of culture.

4.3   SOME SUGGESTIONS WITH A VIEW TO MORE ADEQUATE
        ACTUALIZATION OF INTELLIGENCE BY THE BLACK CHILD

4.3.1 Introduction

The following suggestions are based on the assumption that
Blacks will to an increasing extent have to hold their own in
a world in which the demands of a culturally emancipated, tech=
nologically oriented Western society are imposed. If they are to
succeed adequately in this, those aspects, of their present
situation which are irreconcilable with the prerequisites for
adequate actualization of intelligence will have to be elimi=
nated as far as possible. In view of the traditional cultural
world of Blacks there are no instant solutions to this problem
of formative and formal education, but a gradual process is
required. Moreover, the practical implications of possible
solutions to the problem are overwhelming. With the problems
stated above in mind, the following suggestions are made to
serve as a guide to solutions.

4.3.2 Accelerating the Black child's orientation to a
       changing world of culture

A process of acculturation easily gives rise to social dis=
integration of one of the cultural forms encountered together
with others. This could give rise to a new, well-ordered so=
cietal unit by way of reintegration. This is an extremely slow
process, since reconciliation has to be accomplished between
ways of life which often differ profoundly from one another
(see 1.3.3).

It is understandable that acculturation, and especially its aspect of reintegration, has (and will have) as a result that certain elements of the traditional Black culture will dis= appear, that others will be modified and adapted, while still others will remain in existence without much change. It is also understandable that those elements which are entirely irreconcilable with certain prerequisites for self-actualization, and in particular for the actualization of intelligence, will have to disappear. The sooner a new well-ordered societal unit can be accomplished by way of reintegration, the sooner will Blacks acquire for themselves a solid foundation for existence in a changing world, the sooner will disruptive opposing views be eliminated, and the sooner will Blacks accomplish an in= ternalization of those views, values and norms which underlie adequate actualization of intelligence.

Various elements of the traditional world of culture of Blacks which hamper their self-actualization have been elucidated in this study. A way of approach will next be suggested which is intended to speed up the reconciliation of opposing cultural elements and to facilitate the orientation of the Black child in a world which, in comparison with his traditional cultural world, imposes new and particular demands on him.

An attempt should first of all be made to identify and to describe relevant cultural and environmental differences between Blacks and Whites in the RSA. Reference is made here to all differences which have implications for the formative education of the Black child, and, in particular, to opposing elements from the worlds of culture of the above-mentioned population groups which result in conflict and confusion for the child.

These differences must be interpreted in the light of fundamental -pedagogical, psychopedagogical and didactic-pedagogical prin= ciples. In other words, the implications of these cultural differences for the development of the Black child and for his guidance towards self-actualization in a Western-technological society must be described.

Methods to reconcile the aforementioned cultural differences and to accomplish a reorientation in the Black child must be formulated and integrated in a suitable programme. Particular care should be taken that the demands imposed on the Black child in respect of reorientation do not undermine the foundation of his existence to such an extent that it will cause confusion and disruption.

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This comprehensive task should be carried out by close co-
operation and continuous consultation among Black and White
educationists, ethnologists, sociologists, psychologists and
other academics, cultural leaders and interested officials.

With regard to the necessity of purposive attempts to bring
Blacks to a positive reorientation in a world dualistic to them,
and the necessity of giving recognition to both "worlds" in
which Blacks find themselves, attention is drawn in conclusion
to the ideas expressed by Molema in 1920 and which are still
valid today: "It seems it should be the business of the more
advanced Bantu to study, uphold and propagate their national
customs and institutions, only modifying or abolishing such as
are pernicious, and seem calculated to clash with the best in
civilization, and to arrest progress; smoothing those that are
jagged, recasting and refining such as are rough and uncouth ...
to inculcate into their less advanced brethren the respect and
esteem of Bantu usages while emphasising only the laudable
practices in the new civilisation. Then, perhaps, there will
be fewer in that hopeless sect, who ..... imagining themselves
educated, scorn and despise their national traditions, imbibe
a dangerous scepticism and materialism easily found in commer=
cial and industrial centres, absorb all the shortcomings of
civilisation and miss all the good in it, and are, at the end,
infinitely worse than they were in their raw, uncivilised state
- a floating mass of humanity, without identity, without creed,
and without character" (43, pp. 318-319).

4.3.3 The preparation of the Black pre-school child for school entry

The problem of the school readiness of the Black child (which
is related to aspects of personality such as socialization,
independence, emotionality, intellectualization and moral and
ethic preparedness) is in the first place attributable to the
fact that he has to join a school system that has not developed
out of his own world of culture. However, the possibility of
trying to solve the problem by merely harmonising the Black
school with the world of culture of Blacks is not sufficient,
since Blacks are increasingly required to hold their own inde=
pendently in the modern technologically oriented world. An
attempt should thus be made to prepare the Black pre-school
child for entry to a school which (with consideration for his
cultural world) must mould him for assimilation in a society
which will increasingly impose demands in accordance with those
of the modern world.

Firstly, a policy should be considered for nursery schools
which will help the Black pre-school child psychically and
spiritually to emancipate himself from his particular social
system and concretely oriented world of experience. If parents
could be involved and guided with regard to the developmental
needs of their children, it would be of particular value for
successful school entry and progress. In conjunction with this
the establishment of preparatory classes at schools for Blacks
(with, in particular, the task of evaluation and remediation)
may make a tremendous contribution towards the preparation of
the Black pre-school child for transfer to the initial classes
of the primary school.

4.3.4 The introduction of a system of differentiation in the primary school

As previously indicated (see 1.3.3), the practical situation
in the RSA is such that although some urbanised Blacks in
particular have acquired a large degree of acculturation,
Blacks, to some extent, are still rooted in their traditional
cultural world. It is obvious then that Black pupils will
differ considerably in respect of their readiness to compre=
hend Western cultural heritage as embodied in the learning
contents of the primary school. In the light of the discussion
in Chapter 3, it may be assumed that the aforementioned readi=
ness of the child will be related to the degree of acculturation
which he has acquired. The heterogeneousness of Black pupils
in respect of their acculturation is the underlying reason
for differentiation in the primary school.

It is recommended that the introduction of a system of differ=
entiation in respect, inter alia, of learning content and
method of presentation in the primary school be considered.
There must be differentiation between Black pupils whose
experience of life is largely restricted to the traditional
cultural world of Blacks, and pupils who have acquired a larger
degree of acculturation. Such differentiation implies,
inter alia, that an attempt must be made to accomplish greater
harmony between the school and living world of various cate=
gories of acculturated Black pupils.

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In conclusion some principles are laid down which must be considered in such a system of differentiation into two streams:

a. The stage at which a system of differentiation should be introduced, should be determined on the strength of problems experienced in the practical educational situation.

b. The aim of education for the traditionally oriented Black pupils should in the first instance be the acquisition of basic literacy.

c. The approach in the learning situation with regard to the above-mentioned category of pupils (see b) will at first have to be of an extremely concrete nature and practically oriented and learning contents will have to be limited to the absolutely essential (see 2.3.3 and 3.4).

d. The approach in the learning situation in respect of the various differentiated groups will have to be characterised by a difference in balance between a more disciplinary-prescriptive approach and one which offers more opportunity for personal acceptance of responsibility and independent thought, without abandoning the child to his personal freedom (see 2.2.1 and 3.5).

e. During the primary school years pupils should have the opportunity to be transferred from one differentiation group to another. The opinion is maintained that especially the more intelligent traditionally oriented child may relatively soon show signs of the advisability of transfer to the more advanced group.

f. The planning of the nature and standard of the learning contents to be mastered by Black pupils in the various differentiation groups in the primary school should be done with due consideration of –

1. the rootedness of the Black child in the traditional cultural world on the one hand, and on the other the extent to which his development is characterised by a Western orientation;

2. the demands which the fast changing world in which the Black child finds himself is imposing and will eventually impose on him, and

3. the linking—up which has to be established with courses in the secondary school as well as with occupational training which commences directly after completion of primary school training.

4.3.5 Advancing the proficiency of secondary school pupils in the most suitable language medium

The inadequacy of Black languages (especially as technical languages) as repositories for the contents and concepts of the modern world, together with other practical considerations led to Afrikaans and/or English being used as media of instruc= tion in Standard 5 and in the secondary schools for Blacks. In this connection it has been pointed out that it may easily happen that despite excellent intellectual potentialities the Black child, on account of a language paucity, is unable to actualise these potentialities effectively (see 3.9). Since the Black languages are not used as language media in Standard 5 and in the secondary school it should be ensured that the pupil acquires adequate control of the language which he is going to use as medium at the aforementioned school levels. To realise this aim it is essential first of all that the child is not confronted with two language media (Afrikaans and English) in Standard 5 and at the secondary school level. On the strength, inter alia, of the prevailing use of one of the official languages in a particular area in the RSA, a choice must be made between either Afrikaans or English as the medium of instruction. Intensive instruction should then be provided in respect of the language used as medium of instruction in a particular area.

Such instruction may even be commenced during the pre—school years of the child in nursery schools (see 4.3.4). Since scientific investigations have confirmed the receptivity of the pre—school child for language acquisition, it is meaningful to commence language instruction during these years. It is obviously essential that such instruction should not be at the expense of the control and assimilation of his home language

by the child and that the rightful primary place of the home
language in the life of the young child should be recognised.
During the child's primary school years particular attention
should also be devoted to the language (Afrikaans or English)
which he will use later as the medium of instruction. In other
words, it should not merely be considered as the second language,
but as the language with which the child should become so
familiar that he, without experiencing a language paucity in
that respect, can receive instruction in it (that is, as second
language of instruction next to the home language). The other
official language is then instructed specifically as third
language at primary and secondary school level.

4.3.6 Meaningful evaluation of the inherent intellectual potentialities of the Black child

It appears from this study that various aspects of or matters
in the cultural world of the child are decisive for his intel=
lectual development. It is thus also obvious that the evalua=
tion of the inherent potentialities, in particular of the
traditionally oriented Black child, is meaningful only if it is
done and interpreted against the background and knowledge of
his cultural world. In the first instance such evaluation will
have to be done on the basis of appropriate exploration media
of which the content is not foreign to the world of experience
of Blacks. Secondly, the way of thought required by such media
will have to be in line with the way of thinking of Blacks, since
their way of thinking cannot be detached, for example, from
their language and their particular sensory experiences.

Since the way of life of the traditionally oriented Black person
in particular does not impose high demands on him in the
intellectual field, he does not readily show his intellectual
potentialities. If information is to be obtained concerning the
inherent potentialities of the Black child, the problems which
the aforementioned requirements in respect of evaluation media
imply for the psychometrist cannot be evaded.

4.3.7 Extending the teacher's knowledge in respect of the cultural world of the Black child and its implications for his formative and formal education

The teacher who wants to obtain more knowledge about the child
and who wishes to establish a relationship of trust with him,
must also be informed about his cultural background. Viewed
in this light, knowledge of his way of life and outlook on life,

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that is, of the values and norms which he has assumed for himself, is indispensable for adequate understanding of the Black child. Only when such knowledge has been obtained, can his ways of thinking and doing be meaningfully interpreted.

In the light of the foregoing it is then essential that the teacher in the Black school should have a sound knowledge of the implications of the traditional cultural world of the Black child for his formative and formal education. It is necessary, therefore, that some of the suggestions made in Paragraph 4.3.2, and which are intended to facilitate the orientation of the Black child in a changing cultural world, should be introduced in the particular teacher training courses.

4.3.8 A proposed approach to occupational training

Attention has been drawn to the implications of a duality be= tween the school and cultural world of the Black child for his intellectual development and the integration of new know= ledge in the existing cognitive structure (see 3.8). To obtain insight into and understanding of new knowledge contents, the child must be able to relate it to personal experience of life and previously acquired knowledge (cf. 3.7). It is there= fore understandable that Black children who have completed occupational training in a formal learning situation without adequate knowledge and experience of the practical occupational situation and without having had a share in a cultural world in which a tradition of craftsmanship holds a prominent position (as is the case with the cultural world of the White child), will experience particular problems when they try to comprehend the learning contents. The required concept forming as anti= pode for the mere memorization of facts will not take place (cf. 3.5).

In support of this principle, reference is made to a finding of Grant (1969) in respect of the significance of experience which is related to the task that has to be mastered. He found that an urban, illiterate group of Blacks reached a higher level of achievement in certain achievement tests than a rural literate group. He ascribes this interesting outcome to the "industrial experience" of the urban group (23, p. 270). In their daily manner of living in the city community (which implies a formative process), this group of Blacks had the opportunity to orient themselves in respect of demands which are related to those in the test situation. The degree of harmony between their living world and what was expected of them in the test situation, facilitated concept forming.

On the strength of the foregoing it is therefore not meaning=
ful to let Blacks master certain knowledge and skills which
are required in a specific occupation, before the practical
occupational situation and the basic demands imposed there
have become meaningful to them (cf. p. 111). There is no
foundation for the expectation that instruction and training
in certain study and occupational fields will have the desired
effect without the necessary link-up between experience and the
new knowledge and skills which have to be mastered. With
regard to the necessity for training not to be isolated from
the practical occupational situation, reference is made in con=
clusion to the words of Blaug (1973) in respect of training
in developing countries. "... if we want to reform the curri=
culum to maximise thinking in terms of concept and to minimise
fact-learning, if we want to place a new emphasis on out-of-
school education, and if we want to introduce a period of
labour-market experience between secondary and higher education
.... we must face the fact that these stand little chance
of receiving a hearing ...... so long as schools try to con=
tain within their walls all that they believe to be educational=
ly relevant to the children they have" (10, p. 78).

4.4   CONCLUDING REMARK

It is expected of Blacks to hold their own to an increasing
extent in respect of the demands imposed by a culturally emanci=
pated, technologically oriented Western society. The traditional
cultural world of Blacks has certain restricting implications
for their intellectual development and this results in their not
being able readily to reveal their intellectual potentialities.
The fundamental point of departure for solving the problem is
to ensure that the retarding effect of those aspects of their
cultural world which impede the actualization of intelligence,
should, as far as is desirable and possible, be overcome or
eliminated in the course of time. As regards the present
situation, it is essential that the planning of the formative
and formal educational practice and of the training practice
should be carried out in the light of the implications which
the cultural world and consequently also the development of
the Black child have for such practices. Only by considering
these implications can the Black child be led to adequate
actualization of his intelligence.

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