PROMOTING THE EDUCATIONAL SKILLS OF HOSTEL PARENTS AT SCHOOLS FOR DEAF ADOLESCENT BOYS

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PROMOTING THE EDUCATIONAL SKILLS OF HOSTEL PARENTS AT SCHOOLS FOR DEAF ADOLESCENT BOYS

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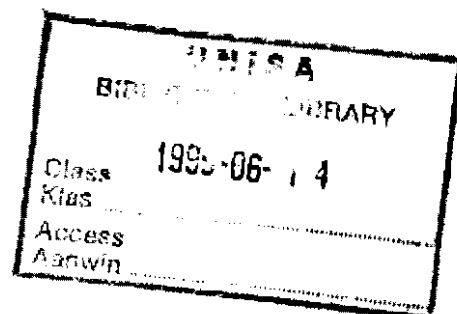## SUPERVISOR: DR D KRÜGER

JUNE 1998

DECLARATION

I declare that **PROMOTING THE EDUCATIONAL SKILLS OF HOSTEL PARENTS AT SCHOOL FOR DEAF ADOLESCENT BOYS** is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

_____   June 1998
SIGNATURE   .   DATE

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DEDICATION

I dedicate this Masters to my late father Cassim Jamal and grandson Sohail.

ACKNOWLEDGEMENTS

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SUMMARY

A description of the developmental characteristics of adolescents and the effect of deafness, on the cognitive emotional and social development of the Deaf adolescent boy is given. At a stage, when the parents influence is crucial in any child's upbringing, the Deaf child, mainly because of his/her need for special educational services is placed in a school hostel at an early age.

The aim of the investigation was two-fold:

-       Firstly, from the literature study, to analyze and describe the educational distress of the Deaf adolescent boy residing in the school hostel.

-       Secondly, to conduct an empirical survey consisting of structured questionnaires in order to ascertain the kind of support rendered to the Deaf adolescent boy in the hostel.

From the literature study and the empirical survey a training/educational programme was designed to promote the educational skills of hostel parents at schools for Deaf adolescent boys.

KEY TERMS

Deaf; adolescent; hostel; hostel parent; training; programme; Deafness; educational skills; support; upbringing

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CHAPTER 1

INTRODUCTION, STATEMENT OF PROBLEM AND AIM OF STUDY

1.1   INTRODUCTION

The upbringing (educating) of a child with a disability and more specifically of a Deaf child, is accompanied by an array of educational problems for the parent. Deafness is not only a physiological handicap, i.e. the inability to hear sound properly; it is basically the loss or the limitation of the ability to acquire and to use language and speech. Language is the very essence of a person's being. Linguistic competence is essential for self actualisation and for all human development. Language is the *conditio sine qua non* for effective communication and thus for the successful education of a child.

It is reasonable to assume therefore, that an enormous burden is placed on the parents to ensure that their Deaf child receives the most appropriate help so that he/she will ultimately attain his/her optimal level of maturity, and thereby be able to make a contribution, however limited, to society. He/she would then find meaning and purpose in life. Given the specialised help and the correct environment there is no reason why the Deaf child cannot fulfil his/her role as an integrated member of society.

However, educating the Deaf child is not that simple. At a stage when the parents influence is crucial in any child's upbringing, the Deaf child, mainly because of his/her need for special educational services in order to develop language and communication skills, is placed in a school hostel often a great distance from his/her home at an early age-usually about three years of age.

The school hostel despite its benefits, is in itself a sheltered environment, alienated from the day to day activities and sounds of a family. In many ways the child is deprived of the right to develop spiritually, socially and culturally as he/she is not participating fully in family experiences of all kinds. In the Report of the Work Committee: Education for children with special educational needs (Human Sciences Research Council (HSRC) 1981:165), Hamilton makes the following remark, "The child is removed from his parental home and grows up in an abnormal, artificial environment which is different and is populated differently compared to the normal life outside the residential school situation. This situation does not benefit his present emotional - social development and could lead to subsequent maladjustment."

Kapp (1989:553) takes this point even further when he states that it may even happen that an outsider (hostel parent) is accepted as a substitute parent by the Deaf child in the hostel with considerable more influence on him than his own parents. Identification with one or both parents, also as authority figures, in such a case may be seriously endangered.

However, a very significant although not very widespread fact is the recognition of Deaf Rights, Deaf Culture and Deaf language in South Africa. Only in recent years has cultural awareness become an issue in the education of Deaf children. Prior to this, the primary focus was on the development of speech and English/Afrikaans language skills in an attempt to prepare Deaf children for assimilation into a hearing and speaking society and hence acquiring the norms and values of that society. Adopting this biased attitude was to tread a long, very archaic and dangerous line. However, the appointment of an international Sign Language expert by the Deaf Federation of South Africa (DEAFSA) in 1996 to develop Sign Language illustrates the change in attitude concerning the status of Sign Language in South Africa. This heralds the beginning of a new era in the education of the Deaf child in South Africa. It accepts the fact that the Deaf population has its own language and therefore a culture. Furthermore, attendance at a residential school for the Deaf is regarded as a culturally binding factor for Deaf people (Woodward & Allen 1993:361). Given the South African rainbow nation, the education of the Deaf adolescent residing in the school hostel should then be multi-cultural and multi-lingual to accommodate for example, a Black (Xhosa, Zulu, Sotho etc), Indian (Muslim, Hindu, Christian) or White (Jewish, Christian).

Guidelines based on sound pedagogical principles may go a long way in alleviating the difficulties associated with residential education. These can greatly assist the hostel educator in helping the Deaf child to progress educationally with the least amount of stress and at a pace comparable to those fortunate children deaf or hearing residing at home.

The need to promote the educational skills of the residential staff entrusted with the hostel care of Deaf adolescent boys becomes even more clearer when one considers the ramifications of adolescence and deafness together. The quest for independence is accompanied by physical, emotional and cognitive changes.

The hearing adolescent has language and thus communication to help him during this very difficult time. This is not so for the Deaf child. The passage of adolescence is a time of even greater stress for the Deaf adolescent and therefore the need for educative support is more vital. The trials of adolescence are compounded further by the demands for religious learning in certain groups.

The Indian population for example belongs primarily to two religious groups, Muslims and Hindus. Both religions, Islam and Hinduism place demands on the youth. There seems to be a spiritual awakening in the present climate, and theologians from both groups are exerting pressures on families to increase religious learning with the same mettle that western education has enjoyed. Consider the recently formed Al-Waha Deaf Society in Cape Town and the Al-Ansaar Deaf Society in Durban which are examples of two Islamic organisations that have embarked on providing Islamic education for the Deaf. According to the Muslim Judicial Council most Islamic laws are applicable to individuals with special disabilities. The hostel educator needs expert guidance in dealing with religious matters as religion is embedded in daily living. Religion is a very integral aspect of education and the hostel educators responsible for children from different religious groups must not allow their own convictions to take precedence.

The need for guidance to promote the educational skills of hostel staff entrusted with the care of Deaf children is therefore imperative to counter-act the anomalies that present themselves in residential living. Too often it has been a situation of rehabilitation rather than habilitation.

1.2 DEFINITION OF TERMS

The following terms are defined to facilitate understanding of their use in this study.

1.2.1 Deaf child

A deaf child is one who is born deaf or who has suffered a hearing loss in excess of 65 decibels prior to the acquisition of language and because of his/her handicap, his/her educational needs can only be met by specialised education and not from instructions provided in regular education (HSRC 1981:77).

1.2.1.1 Deaf: Capital "D"

Deaf with a capital D is used by people who see themselves as part of the Deaf community. They describe themselves as having a language and culture of their own, quite distinct from that of hearing people. They are more likely to have been deaf from early childhood and to have been to a residential school for Deaf children. This reinforces the strong sense of identity which many Deaf people have (DEAFSA 1995:7).

1.2.1.2 deaf: small "d"

The lower-case "deaf" refers to non-cultural aspects such as the audiological condition of deafness (Padden 1980:91). It can therefore be used generically to cover all people with different types of deafness. This includes people who are hard of hearing, deafened or deaf-blind. Some people who are deaf have been brought up and educated mainly in the hearing world and function mainly through speech, lipreading and writing using the English language (or other community languages) rather than Sign Language. They are sometimes referred to as oral deaf people. Thus "Deaf" denotes a noun whereas "deaf" denotes an adjective.

1.2.2   School for the Deaf

A school for the Deaf is an educational institution where special education "... with the inclusion of pre-primary education is provided up to Std 10, and is maintained, managed and subsidised by an educational authority" (HSRC 1981:6). Education provided in this setting is defined as education of a specialised nature outside the normal mainstream and it includes care in a school hostel (HSRC 1981:5).

1.2.3   School hostel for Deaf children

According to The Concise Oxford Dictionary (1990:570), the term hostel refers to a house or residence for students, nurses etc. Thus a school hostel for Deaf children is a residence where Deaf pupils reside and attend the school attached to the hostel.

1.2.4   School hostel parent

The term school hostel parent refers to those members of the school hostel staff entrusted with the care of Deaf children. Care does not merely imply the providing of physical care and material necessities (food, clothing etc.) but also to what is often called training for the fostering of the broader development of the child, i.e. providing guidance or bringing up the child.

The school hostel parent, also commonly known as the house parent, does not replace the parent but acts *in loco parentis*. She/he is required to work in close co-operation with parents. Unlike the parent who educates his/her children mainly on intuition, it is essential for the hostel parent of Deaf children, to have special knowledge of the Deaf child in particular and of education in general.

In schools for the Deaf in South Africa, the hostel parent is usually a housemother caring for about twenty children. The housemother may therefore also be regarded as hostel educator and she is the main focus of this study. The term hostel parent/housemother would be used interchangeably.

1.2.5   Deaf adolescent boy

According to Hurlock (1973:2), the term adolescence can be defined as the transitional period between childhood and adulthood, beginning from the first nocturnal emission of the boy to independence when adult authority is assumed. Thus it begins when the young person enters pubescence (pre-adolescence), around the average age of twelve years, and extends to eighteen or nineteen years, until physical, mental, social and emotional maturity have been reached, i.e. all phases of maturing, not sexual maturing alone (Hurlock 1973:3). It is a period of heightened emotionality and striving for emancipation. It is according to Gordon (1969:275) a period in which the child redefines himself, discovers new aspects of himself, modifies his self image and emerges with a new sense of identity by discovering his new self. .

The quality of the adolescent's interaction with the significant others in his life (parents, hostel parents, teachers, peer group) will determine to what extent the adolescent completes emancipation. In this regard it is important to keep in mind that the problems usually associated with adolescence are compounded by those resulting from deafness. Thus the educator is confronted with a formidable task. For this reason educating a Deaf adolescent boy will demand a knowledge of both deafness and adolescence.

1.2.6   Deaf community

The Deaf community is a distinct group in the context of and in response to the dominant hearing culture. There are two viewpoints regarding defining the Deaf community:

1.2.6.1   Clinical-Pathological

An audiologically definable group of persons whose hearing loss is sufficient to interfere with but does not preclude the normal reception of speech. This view takes the behaviours and values of the hearing majority as the "standard" or "norm" and then focuses on how Deaf people deviate from that norm, the insinuation been that there is something wrong with Deaf people and that as much as possible, society should help them become as "normal" as possible (Padden 1980:89).

1.2.6.2 Cultural

This definition combines cultural and linguistic characteristics to identify members of the Deaf community. Stewart (Stewart & Benson 1988:101) defines the Deaf community as ... "a group of people sharing similar cultural values, Sign Language, and attitudes toward deafness." The attitude of those who hold this view is that the Deaf community should be accepted and respected as a separate cultural group with its own values and language.

1.2.7   Educational programme

Education may be defined as a planned and deliberate attempt by an adult (educator) to lead the not-so-yet adult (child) to achieve responsible adulthood. According to The Concise Oxford Dictionary (1990:953) the word "programme" refers to a descriptive notice of series of events or a systematic course of instruction. In this dissertation a programme will be interpreted to imply the definite plan or course of action undertaken by one person (school psychologist, orthopedagogue etc) to improve the ability of another person (hostel parent) to lead the Deaf adolescent boy residing in the school hostel to responsible adulthood.

1.2.8   Communication methods

Two main methods of communication with the Deaf can be distinguished, oral and manual communication, namely Sign Language.

1.2.8.1 Oral communication

Speech and speechreading without any form of Sign Language form the oral method of communicating. Speechreading compensates for the loss of hearing. It is a technique whereby sounds are recognised by their mouthed images and thus enabling one to interpret the speech of others. The speaker's facial expressions, position of the tongue, hand and body gestures also play a vital role. The senses of vision, hearing (amplification of residual hearing) and touch are used to teach the Deaf child to imitate speech sounds that he cannot hear (Kapp 1989:399).

1.2.8.2 Sign Language

Sign Language is not a way of coding English, but rather a language in and of itself. It differs from English in many respects. Most languages are based entirely on sounds, and herein lies the unique difference between spoken language and Sign Language. Instead of sound waves in the form of spoken words, Sign Language uses light waves in the form of signs. Sign Language is a visual-spatial language. One sees Sign Language and hearing plays absolutely no part in it (Fant 1994:17-18). Speech has only one articulator while sign may use both hands, body

position and so on. Hence, the different articulators contribute different elements to the overall message (Kyle 1983:184). Sign Language when used in narrative differs from speech, not in context or meaning, nor capacity for recall, but in the way the events are reported. It tends to be more literal of the original happenings, more imaginable in presentation and deviates much less from the original sequence of events. As a result, there are increased uses of what Deaf transcribers call "mime" and there is a considerable occurrence of one-sign sentences and propositions (Kyle 1983:193). It becomes apparent that hostel parents need not only know the lexicon but also become fluent in the grammatical features in order that there is no misunderstanding and miscommunication.

1.3   FACTORS GIVING RISE TO THIS STUDY

As an experienced teacher of the Deaf the writer became aware of the problems not only in finding suitable residential care staff, but also of the fact that little attention is given to the selection and training of residential care staff for Deaf children.

Most boarding schools for children with special educational needs in South Africa, including schools for the Deaf, have housemothers who are entrusted with the daily care of the children. They usually operate under the supervision of a qualified teacher, generally the school principal.

The housemother has the significant responsibility of fostering the broader or general development of the child, i.e. she is entrusted with the child's upbringing while it is residing in the school hostel (see 1.2.4). She is acting *in loco parentis*.

No professional qualifications or special training are stipulated for the position of housemother. Often housemothers are employed only on the evidence that they have brought up their own children. Questions are hardly ever asked on how they ever did it, or how successful they were. The living conditions in a school hostel for the Deaf and the restraints placed on the development of the Deaf child, call on greater skill in handling children and better understanding of the needs than one can presuppose in parents. Hostel parents of Deaf children should have some knowledge of the psychodynamics' of deafness in general, and of education in particular, in order to enhance their educative efforts. Without proper guidance housemothers (hostel parents) may in fact jeopardise the Deaf child's general, especially social development and later adjustment to society (CF Lowenfield 1971:138-145).

Research findings (Kapp et al. 1989:403; Kapp 1986:123; Lytle 1987:11; Meadow 1980:76) provide ample evidence that the school hostel, in the case of Deaf children, does not constitute an optimal educative environment. But other researchers (Butterfield 1993:8; Woodward & Allen 1993:361; Padden 1980:89-103) comment that the residential school should be considered a viable placement option for Deaf children and their families. The divergent perspectives is probably rooted in the fundamentally different ways we choose to view the Deaf community. In terms of the research findings it is imperative that the administrators of residential schools for the Deaf should evaluate their hostel's environment and especially also, the impact of the hostel parent's educative efforts on the child, as the Deaf child spends most of his youth at the school.

One way of providing Deaf hostel children with better educare is to more vigorously prepare hostel parents for their educative task in terms of well founded guidelines. In effect, the hostel educator needs definite guidelines. In his keynote address to the First National Conference on the Habilitation and Rehabilitation of Deaf Adolescents, Brookhouser (1984:22) remarks as follows:

"The first step is to recognise that the residential care component of the programme has significant responsibility for fostering development in the students. The teachers in the school have children for a maximum of six or seven hours while they are under the supervision of the residential care staff for the remaining of 17 or 18 hours. Maximum utilisation of this time for the benefit of the youth involved requires, in most cases, significant upgrading of the education and training for those staff members charged with operating the residential program."

1.4   DELIMITATION OF THE FIELD OF STUDY

This study is concerned with the problems encountered by Deaf adolescent boys in a school hostel for specialised education for the Deaf. As boys and girls experience different problems at adolescence, this investigation is restricted to adolescent boys only.

The parameters of this study falls principally within the field of ortho-andragogics. Andragogics is the science of mutual adult accompaniment, i.e. the guidance of one adult by another (Van Rensburg et al. 1981:220). Ortho-andragogics, on the other hand, focuses more specifically on the study of the principles and methods providing specialised help or guidance to adults in time of stress, trauma, or for example, such as when hostel parents are faced with the problems of

educating children with special needs. Andragogics thus reverts to ortho-andragogics when additional or special help or guidance must be given to an adult in need. The aim of ortho-andragogical intervention is to equip an adult to deal in a satisfactory manner with specific personal problems, for example in the case of housemothers of Deaf children to help them acquire the necessary "parenting" skills (Levitz 1991:18). Although this study falls principally within the field of Ortho-andragogics, it has definite orthopedagogical implications, orthopedagogics being the science of rendering practical assistance to children with problems, or correcting the child's guidance (education) (Du Toit 1989:1-2).

1.5   STATEMENT OF PROBLEM

From the foregoing discussion, the problem becomes clear, namely, the need for a training programme to upgrade the educational skills of hostel parents to successfully educate Deaf adolescent boys in a school hostel.

1.6   AIM OF STUDY

1.6.1   General aim

The general aim of this study is to design a training/educational programme to promote the educational skills of school hostel parents entrusted with the care of Deaf adolescent boys.

1.6.2   Specific aims

- To determine the educational needs of Deaf adolescent boys by describing the developmental characteristics of adolescents and the effect of ,deafness, on the cognitive, emotional and social development
- To highlight the problems in educating the Deaf adolescent boy
- To assess the school hostel as an educative environment for Deaf children
- To make an essential analysis of the role of the school hostel parent as educator of the Deaf child
- To promote the educational skills of school hostel parents entrusted with the care of Deaf adolescent boys.

1.7   METHOD OF STUDY

The research approach will be twofold, namely a literature study supplemented by a limited empirical investigation that will entail a questionnaire.

Literature study

- A literature study entails more than just mere accumulation of facts extracted from the literature. A study of the literature, according to Steyn (Levitz 1991:23) allows the researcher the freedom to comprehend, integrate, and consequently identify certain norms and interrelationships. It provides a framework for the study and serves the function of studying the problem in a more meaningful context.

- The premise with regard to the literature study in the present study, is that by analysing and describing the Deaf adolescent boy, as well as the hostel environment, in the here and now, as a being-in the world, in terms of reflective thinking and relevant literature, essences of vital importance pertaining to his educational needs as well as the needs of his hostel parents will be revealed: essences that are of crucial importance in devising guidelines to elevate the
- educational skills of hostel parents (See Levitz 1991:23-24).

A distinct advantage of conducting a review of the literature is that it enables the researcher to identify what needs to be done. It therefore equips the researcher with the necessary knowledge to design guidelines to assist the hostel parents with the dynamics of being educators of Deaf adolescent boys in the school hostel.

Empirical investigation

- A questionnaire arising from a literature study may be utilised to conduct an empirical investigation. The rationale behind the empirical investigation is that by a more objective research method, one is able to substantiate/refute information that was gleaned from theory. Moreover it will help the researcher to assess the vocational needs of the hostel parent.

1.8   PROGRAMME OF STUDY

Chapter 1 is an introductory chapter covering such aspects as definition of terms, reasons for the research, discussion and statement of the problem, the general and specific aims of the study, method of study and the programme of study.

Chapter 2 deals with the definition of deafness, the developmental problems caused by deafness and the educational needs of Deaf adolescent boys.

Chapter 3 stresses the problems in educating the Deaf child with special reference to the Deaf adolescent boy.

In Chapter 4 the school hostel as an educative environment for Deaf children is discussed.

Chapter 5 deals with the educational skills of hostel parents entrusted with the care of Deaf adolescent boys.

Chapter 6 covers the research design of the investigation.

The presentation and analysis of the empirical investigation is discussed in Chapter 7.

Chapter 8 outlines the educational skills training programme for hostel parents of Deaf adolescent boys.

Chapter 9 deals with the summary, findings and recommendations of the investigation.

CHAPTER 2

THE DEAF ADOLESCENT BOY

2.1   INTRODUCTION

In order to understand the problems of educating the Deaf child, knowledge of deafness and its consequences is fundamental. Educators, and more specifically educators in the hostel, could only do justice to their job, which is to lead the child entrusted in their care towards adulthood, if they are fully conversant about deafness and the far-reaching consequences thereof for the child.

In this regard it is advantageous to take cognisance of the various approaches in defining a hearing loss as it may be useful to educators, firstly, in obtaining a better insight into the problems caused by a hearing loss and secondly, to deal more appropriately with it.

2.2   DEFINITION OF DEAFNESS

According to Myklebust (1964:3) the definition of deafness varies according to the purpose for which it was constructed. However, Moores (1978:5) points out that in the final analysis the definition must be a functional one. The following main perspectives are distinguished:

2.2.1   Medical Physiological Perspective

The medical-physiological perspective emphasises the physical aspect of the hearing loss. Hearing loss is classified in terms of the degree of hearing loss and the type of pathology.

2.2.1.1   Degree of hearing loss

Hearing loss is most frequently measured by employing a pure tone audiometer. As the name indicates, the audiometer is designed to test an individual's aural sensitivity to pure tones. The point or threshold at which the person just hears a tone of known frequency is measured and recorded. The unit of measurement is the decibel or decibels (dB). The reaction of the child to the various frequencies are recorded on a chart to obtain a series of readings which is connected by a line. The result is a fluctuating curve known as an audiogram (Kapp 1989:379-380). The audiogram therefore is the graph showing the hearing sensitivity for air and bone conduction sounds. When a hearing loss is present, the pure tone air conduction test indicates

reduced hearing sensitivity. The type of hearing loss can be established by comparing the air and bone conduction thresholds (Hodgson 1981:2).

Classification schemes using the pure tone audiogram are based on the fact that there is a strong relationship between those frequencies known to be important for hearing speech (500,1000 and 2000 HZ) and the actual speech reception thresholds (SRT) (Bess and McConnell 1981:48). Thus given pure thresholds at 500, 1000 and 2000 HZ, one can estimate the hearing loss for speech as well as the restraints the loss imposes.

Classification schemes often differ. Bess and McConnell (1981:40) suggest the following scheme:

- 26-40 dB   mild impairment
- 41-55 dB   moderate impairment
- 56-70 dB   moderately severe impairment
- 71-90/95 dB   severe impairment
- 96+dB   profound impairment

Gouws however, points out that the following classification system is most often used in South Africa (Levitz 1991:8).

Degree of loss of hearing in dB	Nature of Deafness
20-55	Moderately hard of hearing.
20-40	Severely hard of hearing.
40-55	Borderline cases between deaf and hard of hearing.
55-65	Insufficient residual hearing to learn language and speech correctly without a hearing aid.
65-80	The majority of Deaf persons fall in this category. Residual hearing is so negligible that, even with the aid of amplification, language and speech cannot be learnt by hearing alone.
80-100	Complete or total loss of hearing.

2.2.1.2 Classification according to the origin and nature of impairment

The following main types of hearing loss may be distinguished according to their origin and nature:

(i)   Conductive hearing loss

Conductive hearing loss occurs when problems arise in the outer or middle ear. Thus sound is prevented from reaching the middle ear, although the auditory nerves and their connection with the brain are not damaged. A person suffering from conductive hearing loss does not experience difficulty in following speech provided that it is sufficiently loud (Kapp 1989:383). According to Levitz (1991:9), conductive hearing loss ranges from ± 20-65 dB.

(ii)   Sensorineural hearing loss

According to Hodgson (1981:9), sensorineural hearing loss is caused by problems in the cochlea (sensory) or in the cochlea nerve (neural). Sound waves reach the inner ear but fail to reach the brain (Kapp 1989:384). Loss of hearing varies greatly for the different frequencies and thus compound sounds can be changed beyond recognition. Thus a person suffering from sensorineural hearing loss can hear speech, because he can hear the low frequencies, but he has difficulty in understanding speech, because he does not hear the high frequency sounds, as many words will sound similar to him (Kapp 1989:384). Sensorineural hearing loss ranges from ± 65 to 110 dB (Levitz 1991:9).

(iii)   Central hearing loss

According to Myklebust (1964:17) central hearing loss occurs when there is damage in the auditory pathways after they enter the brain stem. Sufferers of central hearing loss suffer a loss between ± 80 to 110 dB (Levitz 1991:9).

(iv)   Mixed hearing loss

According to Levitz (1991:10) a mixed hearing loss occurs when different types of hearing loss manifest simultaneously. Hearing loss is between ± 20 and 80 dB.

2.2.2   Educational perspective

Although knowledge of the degree of hearing loss is very important, one should be cautious in classifying a child solely on the basis of hearing loss, since children with almost identical degrees of hearing loss may function very differently in terms of language skills and educational progress (Bess and McConnell 1981:133; Hodgson 1981:207; Moores 1978:25).

Thus, a child who may have been classified as "hard of hearing" on the basis of hearing loss alone, may, because of poor speech and language, have educational needs of the child that is

classified deaf. Hence, definitions and classifications should not be strictly followed to the detriment of the child's special educational needs (Kapp 1989:379).

Although dated, the Committee on Deviate Children (1945:98) points out in it's report that the main criterion should be the extent to which speech and language proficiency is impaired as a result of defective hearing. In the report hearing impaired children are defined as follows:

- those who cannot hear or understand speech at a distance of more than three feet (+ 0,91metres), or who cannot understand it at all;
- those in whom the hearing loss is greater than 60 decibels.

According to the said Report (1945:98) this group is subdivided, according to the age at which the defect appeared, into those with:

(i)   congenital deafness.

(ii)   acquired deafness.

This group is divided into two sub-groups:

(a)   those who became deaf after birth but before having learnt to speak.
(b)   those who became deaf after having learnt to speak. This group is further subdivided as follows:-

(i)   those who have totally lost the faculty of speech and language. These cases are mostly those who became deaf before the fourth to sixth year;

(ii)   those whose speech is weak but in whom language is proficient. These cases are mostly those who became deaf, usually before the fourth to sixth year, or even between the sixth and tenth year, or in whom partial deafness developed before accurate speech and language have been acquired;

(iii)   those who retain speech and language. This may happen when deafness occurs after the sixth year and in most instances it has occurred after the tenth or twelfth year.

An educational definition of deafness would thus take the criteria which determine speech and the use of language into account. The following criteria is considered:

2.2.2.1   Age of onset of hearing loss

Hearing impairment may be congenital or adventitious. Congenital means that a child is born deaf or that deafness occurred before language was acquired. Adventitious indicates that a child is born with normal hearing and has acquired speech and language, but that the sense of hearing becomes non-functional later through illness or accident (Bender 1981:11; Levitz 1991:10; Brill 1974:2).

However, from an educational standpoint it is of vital importance that a distinction between prelingual and postlingual deafness be drawn rather than the distinction between congenital and adventitious deafness. Although the latter serves to distinguish between a case of deafness present at birth and deafness acquired through illness, for example at seven months of age, the educational problem for both is prelingual deafness. However, a child who has acquired deafness at the age of-five is different because he is postlingually deaf since he did not lose his hearing until after speech has been acquired (Brill 1974:4; Levitz 1991:11). Hodgson (1981: 207) maintains that a congenital hearing loss (present at birth), or a loss which develops before the acquisition of language, produces a greater handicap than an equal loss acquired later in life.

2.2.2.2   The development of language and speech

As can be seen from the above, it is particularly important for educational purposes to ascertain whether language has been acquired spontaneously and that there is a satisfactory command of it, thus allowing for communication to flow with ease.

In terms of defining deafness from an educational perspective in South Africa, a deaf child can be regarded as one who has a hearing loss in excess of 65 dB and whose language and speech requirements will not be met in an ordinary school but by special instruction (HSRC 1981:77).

2.2.3   Psychological perspective

It is a well known fact that deafness affects the individual psychologically (Myklebust 1964:116; Moores 1978:168; Schlesinger and Meadow 1972:2). From a psychological perspective a hearing loss is of particular importance if it is experienced so intensely that it influences development of psychological processes or affects the adjustment and well-being of the individual (Myklebust 1964:7). The implications of a hearing loss are far greater than just an audiologic evaluation of the hearing loss. Vernon & Mindel (1978:101) rationalise that since environmental influences are major determinants of personality structure, it goes without saying that a profound hearing loss which drastically alters a person's perceived environment will have

significant psychological consequences. Kapp (1989:411) describes the effect of a hearing loss on a person quite vividly when he states that "Deafness strikes at the core of a person's being. He is affected in his contact with his world, in the acquisition of language and speech, in the relationships with his fellow men and thus in the totality of his personal development."

Hence, a psychological perspective will take into account the extent to which a hearing loss will influence the total development of the child as a human being, especially as a communicating human being.

2.2.4 The socio-cultural approach

The alternative view of deafness, and the one held by the vast majority of the Deaf population, is that deafness does nor require remediation because it is not handicapping, but rather reflects a language difference. Within this perspective, the Deaf require only an educational system that allows for instruction through the medium of Sign Language, with the teaching of a spoken language as a second language, in written and/or spoken form, depending on the residual hearing and other abilities of the individual. Such an educational system, termed the bilingual-bicultural approach, is currently being established in other parts of the world (DEAFSA 1995:5). Sign Language has been accepted in the new South African Constitution as the official language of instruction in the education of Deaf learners.

2.2.5 Synthesis: Definition of deafness

The handicap of deafness is much more than just the fact that sound waves are not entering the ear and this is due to some pathology in the sensation of hearing. Deafness affects the spontaneous acquisition of language which, in turn has a detrimental effect on the child's speech and communication skills. Hence, it thwarts the child's cognitive, emotional and social development and thus the development of the total child. It restricts the child's interaction with his fellow human beings and therefore ultimately prevents him from constituting a true life world.

2.3 ETIOLOGY OF DEAFNESS

It is important to consider the aetiology of deafness because it is known that certain causes of deafness result in other disabilities which may have considerable influence on the behaviour of the Deaf child (Tweedie & Shroyer 1982:13). This information can be of value to educators in the hostel as well as parents, psychologists and counsellors who work with the child. It gives them a better insight and understanding of the kinds of problems the child may have. Paparella (1977:3) maintains that before we can properly manage a Deaf child, we should know with what we are dealing.

2.3.1   Conductive hearing loss

2.3.1.1   Congenital conductive hearing loss deformities

(i)   Congenital deformities

Occasionally, babies are born with missing or occluded canals, a condition known as congenital atresia. The auricle may be deformed or absent. This condition is usually accompanied by problems in the middle ear as well, where the eardrum and the ossicle may be defective or absent (Newby 1979:64).

(ii)   Otosclerosis

According to Myklebust (1964:34) otosclerosis is the main contributor to hereditary conductive deafness; it is a disease that affects the bony capsule of the inner ear (Newby 1979:69). Otosclerosis causes conductive hearing loss but in its advanced stages it also affects the cochlea and causes sensorineural hearing loss. Otosclerosis is usually accompanied by tinnitus (head noise) (Newby 1979:69).

2.3.1.2   Acquired conductive hearing loss

(i)   Blockage

Conductive hearing loss may occur from an over secretion of cerumen which blocks the sound entering the inner ear. Sometimes, children will stuff objects such as beads, lentils etc. in the auditory canal which may prevent sound waves from reaching the ear drum resulting in a conductive hearing loss (Newby 1979:63).

(ii)   Otitis media

According to Newby (1979:65) the most common cause of conductive hearing loss is the inflammation or infection of the middle ear known as otitis media.

2.3.2   Sensorineural hearing loss

Usually sensorineural hearing loss is severe to profound bilaterally. The causes of sensorineural hearing loss may be divided into three categories: hereditary hearing loss; loss of hearing caused by ante-natal injury to the auditory cells or auditory nerve: and hearing loss caused by injury at, or shortly after birth (Kapp 1987:56).

2.3.2.1 Hereditary hearing loss

Although it has been acknowledged that a high proportion of the incidence of congenital deafness is hereditary, accurate estimates have not been established (Moores 1978:96). Newby (1979:88) expresses the view that 40.5 percent of all cases can be ascribed to hereditary causes whilst Mindel and Vernon (1987:32) attribute 40 to 60 percent of all deafness to hereditary causes. A marriage between members of families who may be carrying defective genes may result in the children being born with a hearing loss, although both parents may have "normal" hearing (Moores 1978:87).

2.3.2.2 Loss of hearing caused by ante-natal injury

A viral infection contracted by the mother from the second to the fourth month of pregnancy could be harmful to the developing nervous system of the embryo (Kapp 1989:389). Rubella is one such example.

Sexually transmitted diseases such as herpes simplex and cytomegalovirus may also cause a hearing loss in children born to infected mothers (Mindel & Vernon 1987:34; Kapp 1989:389). Certain drugs such as quinine and salicylic (aspirin) taken in excess during pregnancy may also be harmful to the developing foetus (Kapp 1989:389; Hawkins 1977:47).

2.3.2.3 Hearing loss caused at or shortly after birth

Although prematurity in itself is rarely a direct cause of hearing loss, conditions such as lack of oxygen and cerebral haemorrhage are more common among premature babies and can cause a hearing loss (Mindel & Vernon 1987:35). Besides deafness the major sequelae in children born prematurely are brain damage, behaviour disorders and physical disabilities (Tweedie and Shroyer 1982:18).

Rh factor as it is known can also be a cause of deafness. The blood type of the mother and the foetus are incompatible, the mother being Rh negative and the foetus Rh positive. Other major sequelae of the Rh factor are cerebral palsy and mental deficiency (Myklebust 1964:37).

2.3.2.4 Acquired sensori-neural hearing loss

Pre-natal and post-natal bacterial infections (meningitis, encephalitis, scarlet fever, syphilis) and childhood diseases such as mumps, measles, chicken pox, influenza, whooping cough, as

well as head injury and toxic effect of drugs are some of the causes of sensorineural hearing loss (Davis & Silverman 1978:119).

2.4 ADOLESCENCE

2.4.1 The period of adolescence as a life stage: General orientation

Adolescence marks the transition to adulthood, " ... when the individual changes physically and psychologically from a child to an adult" (Hurlock 1973:2). Psychologically, it is a period in which new demands and thus adjustments have to be made, namely to display a gradual increase in adult appropriate behaviour. Sociologically, adolescence is the transition period from dependent childhood to self sufficient adulthood. Transition means change and adjusting to change is not always easy. The more drastic the change, as in adolescence, the more it is difficult (Hurlock 1973:7). Changes in the following developmental areas are evident.

2.4.1.1 Cognitive development

Cognition is an inclusive concept which subsumes all forms of knowledge, perceptions, conceptions, images, fantasy, intelligence, memory, thought and reasoning (Levitz 1991:52). Thurman & Widerstrom (Levitz 1991:51) believe that the child's level of cognition is directly related to the degree of behavioural experience he has in the world.

According to Piaget (Pulaski 1971:27-28) most children enter the highest level of thought, of intellectual development during the early adolescence. Piaget refers to this stage of intellectual development as the period of formal operational thought. Simply, it means that the adolescent becomes able to reason abstractly, i.e. to think about thought rather than concrete things. The adolescent can thus reason deductively, making hypothesis about problem solutions and holding many variables in the mind simultaneously (Mussen 1979:40).

In the process of abstract thought words and symbols (language) are of great importance. Although there is much controversy regarding whether thought comes before language or vice versa, writers generally concede that language is intricately related to cognitive development (Levitz 1991:53). In this regard, Lewis (1968:44) states, that language influences the further development of cognitive abilities: that is the increasing complexity and progressive refinement of awareness, the building up of structures of knowledge and growth of reasoning ".

Vygotski (Mussen 1979:30) maintains that a "child's action is mediated through words". He points out that this overt speech gradually becomes internalised and becomes increasingly used to organise activities and guide performance, resulting in a marked improvement in the

child's cognitive abilities. Hence, language acts as a mediator in the solution of problems, and thus facilitates problem solving. The progress of the child's cognitive abilities takes place when he uses his well developed vocabulary to sort out his experiences which in turn enhances the mastery of the environment (Fein 1978:183).

Nel (1974:216) summarises the parallel between language and thought very aptly when he states that "through the cognitive intentionalities the world and the things of the world are known before they are embodied in a verbal symbol. If they are not embodied in a language, the thinking act stagnates and thus language acts as a proviso for the blossoming of thought".

The adolescent tends to penetrate into the essence of things and not just subscribe to what can be observed (Nel 1974:242). This necessitates the use of logic and critical thought of which he is capable. His critical thought and arguments further enriches his cognitive development for he is now able to view other people's opinion with greater clarity.

2.4.1.2 Emotional development

The emotional life of the child refers to the unity of the child's inner-life feelings. These inner-life feelings represent a total structure of feelings (Levitz 1991:63). Everything the child does, is always imbued with an emotional tone of some kind, for example, feelings of tension, uncertainty, unpleasantness, or the opposites of these feelings. The child adopts a definite feeling to every task he or she is confronted with. The child is emotionally related to his world, and emotions to a great extent influence and direct his behaviour (Kapp 1982:7-8).

According to Jersild (1959:134), emotions involve feelings such as the feeling of fear, impulses and a perception of what it is that gives rise or seems to give rise to emotion. Emotions are highly individualised and therefore subjective as different adolescents perceive aspects of life differently. The adolescent's affective life varies from being cheerful and confident at one moment to being depressed and uncertain at the next (Nel 1974:236). According to Hurlock (1973:48), unpleasant emotions like fear and anger in their various forms, like grief, jealousy and envy tend to dominate during adolescence. Unpleasant emotions, she states, disturb homeostasis, efficiency and personality. It is therefore imperative that one masters the ability to control emotions. Emotional control is aided by physical and mental catharsis. The former helps to eliminate pent-up physical energy for example, by engaging in sport. However, there are four essentials to satisfactory mental catharsis.

(i)   A recognition of the feelings that persist even after the overt expression of the emotion has been controlled.

(ii)   The ability to communicate one's feelings to others to get a more objective perspective.

(iii)   A willingness to communicate one's feelings to others and understand one's feelings.

(iv)   Access to people with whom one is willing and able to communicate (Hurlock 1973:64).

Dinkmeyer (1965: 256-257) defines emotional needs in terms of three categories: physiological (air, food, water, clothing, shelter and adequate rhythm between activity and rest); social (interpersonal relationships based on love, acceptance and a sense of belonging); self needs (independence, recognition and self direction). Independence would only come if the adolescent is given increasing opportunities to make decisions and assume responsibility. Increased recognition of his efforts gives the adolescent a sense of being worthy and of being secure and he eventually finds a place in the social group (Dinkmeyer 1965:257-258).

It is clear that an important element in emotional growth is a sense of security. In this regard Dinkmeyer (1965:189) states that "We must strive to develop situations with children that promote feelings of satisfaction. This means an emphasis on both the recognition of individual differences and the development of methods to deal with them".

During adolescence the child also discovers his own inner individual self. And this discovery is not without criticism and with an unrealistic perception of self. However, this so called 'crisis period of vulnerability and extreme sensitivity' as it is termed by many writers can be resolved and as Langeveld (Nel 1974:236) points out "it need not be a crisis: it depends on circumstances, so that a young person is able to undergo a psychic spiritual becoming without such a crisis".

Nel (1974:238) maintains that a significant affective-social phenomenon emerging from the discovery of the inner individual self is the "yearning to be understood by others". This appeal for support is also extended to another person who is going through a similar process. The well known friendship ties are established. Support and guidance from the adolescent's parent is crucial to his becoming, but it must be of such a nature that it takes on the aspect of mutual concern and becomes a collaborative relationship (Dinkmeyer 1965:190). It is clear that both individuals should be able to communicate effectively with each other if such a relationship has to be established.

Several studies (Jersild 1959:28; Hurlock 1973:44) have noted that the physical changes that occur during adolescence has a psychological effect on the adolescent's attitude regarding himself and the attitude others have towards him. Although there is not much one can do to change physical features there is as Jersild (1959:58) says, ... "in the education and guidance

of adolescents there are great possibilities for helping them to understand their attitude towards themselves and make the best use of what they have".

2.4.1.3 Social development

Social development is the acquisition, as well as the ability to behave in accordance with social expectations (Levitz 1991:67). Socialisation, according to Van Rensburg and Landman (1986:450), refers to the actions of developing the child according to the norms and values which are accepted in the society of which he or she is a member. It is therefore evident that the social and normative development of a child are closely linked.

It is generally accepted that individuals identify and acquire behaviour patterns and appropriate social interactions from their family, peers and significant others (Mussen 1979:60; Dinkmeyer 1965:176; Johnson & Medinuus 1967:177). Each culture makes provisions for maintaining and perpetuating itself and for establishing an orderly way of life (Mussen 1979:61). It sets up its own standards with its own guidelines to help the adolescent make the transition from childish social attitudes and behaviour to those considered adult-appropriate (Hurlock 1973:70). Poor foundations, lack of guidance, suitable models to imitate, opportunities for social contacts, motivation, different social expectations are some of the conditions that make the transition to adult-appropriate behaviour difficult for the adolescent (Hurlock 1973:89). Be that as it may, in all this, language codes human interaction within the social environment (Bernstein & Tiegerman 1993:27). It nurtures a child to attain an appropriate identity to position himself comfortably as a social being.

According to Erikson's theory (Bee 1981:319) referred to as psychological stages, the adolescent period falls in the stage of what he terms as "identity versus role confusion". He sees this stage as one in which the adolescent examines his identity and the roles he must occupy. He suggests that two identities are involved, namely a sexual identity whereby the adolescent internalises an appropriate sexual role, and an occupational identity, whereby the adolescent prepares for a vocation (Bee 1981:319). The task of identity formation develops in a parallel pattern with cognitive development.

Bourne (Bee 1981:478) found that the adolescent who has moved into formal operations has an easier time developing a clear identity, and Podd (Bee 1981:478) found that the young person who has achieved a principal level of moral reasoning is most likely to have also achieved a stable identity. It is therefore apparent that the child's language and cognitive skills play a major role in the achievement of an independent stable self. Bee (1981:471) summarises the impact of language on the child's self concept and sex role identity:

The child now understands that there is a self, a continuing physical entity. And he can now understand the things that other people say about him, the gender labels that are used, and the comments others make about his skills or difficulties. This information, along with his own explorations and conclusions about himself, all enter into the developing self-concept.

Furthermore the information that he gleans from others strongly influences how the adolescent perceives himself. He is sensitive to what others think and feel about him. If others like him, accept him for what he is, and give him the opportunity to venture, even if he makes mistakes on the way, it will be easier for himself to have a similar attitude toward himself. If on the other hand, others reject him, imply that he is inferior to them, thwart his attempts to venture, then the adolescent develops a pessimistic attitude towards life and a defeatist attitude toward himself (Jersild 1959:19; Bee 1981:373; Hurlock 1973:103).

According to Jersild (1959:237) during adolescence, sex has an urgency of its own, and it is interwoven to all other aspects of a person's striving, his attitude toward others and his relationship with others. Vrey (1984:171) maintains that a well established sexual identity is needed before heterosexual relationships can be found.

Although the adolescent wishes to be independent and displays his own individual traits, there is also a strong impulse to conform to his peers, so that they accept him as one of their own. He therefore notices "what they do and say, what their rules and values are" (Jersild 1959:221; Nel 1974:239).

Vocational choice is another task that faces the adolescent. He has to make decisions on the career he will embark on.

The social growth and behaviour of a child is not only influenced by the mother but also the father. Studies conducted by Sears (Thompson 1952:518) on the effects of father separation, disclose that the father serves not only as a model for the boy but also as the principle source of social control. From an educational perspective this is worth noting as the Deaf boy in the hostel situation primarily has a "mother figure" (housemother) to contend with most of his childhood.

2.4.1.4 Religious development

According to Kohlberg (Bee 1981: 419) adolescents move from preconventional morality which is dominated by punishment and "what feels good" to conventional morality which is dominated

by group norms or laws, to postconventional morality, dominated by social contracts, and ethical principles. Because of his own intellectual possibilities, the adolescent is able to develop his own ethical principles in determining what is right because as Nel (1974:243) puts it "he is continually engaged in becoming within a human world" and as a psycho-spiritual being he is continually striving after value. The development of internalised rules and ethical principles does not come as a matter of course. It begins in childhood. The values with which the young child is confronted with are primarily of an audio-visual nature: the tone of the mother's voice when she says "Stop that " or Well done son! as well as the meaning of the words arouses fear or joy in the child (Nel 1974:243; Breger 1974:243). The influence of language for communicative purposes and for actualising the potential to strive for what is good to seek and what to avoid is undeniable. The morals in childhood are concrete and external whereby the child slavishly obeys the prescribed laws as laid down by parents and during adolescence these become generalised and internal (Jersild 1959:85), whereby he begins to form his own judgement quite aware of the fact that others outside the family have other views on values (Nel 1974:244). However, the final outcome of eventually having an own philosophy of life depends on a series of verbal interactions between the adolescent and the significant others in his life. (see social development 2.5.1.3).

The moral development of the adolescent closely corresponds to his religious development. Besides being a system of moral convictions, attitudes and practices, religion, also centres around a place of worship (Jersild 1959:330) and the concept of God. For example, the Indian adolescent, is expected to practise certain religious rituals for example, the Muslim youngster has to perform "salaah" in the mosque with his fellow mates. This is part of his fulfilment as a Muslim boy whose social and religious responsibility is to join the congregation during prayer time. Needless to say, the inculcation of these beliefs requires the intervention of an adult from an early age. The Jewish adolescent has to attend the synagogue on Saturdays. Religion thus not only has a personal value but also a social value.

2.5   DEVELOPMENTAL CHARACTERISTICS OF DEAF CHILDREN WITH SPECIAL REFERENCE TO THE DEAF ADOLESCENT BOY

As stated previously, adolescence is a complex biological and psycho-development phenomenon. Deaf adolescents are not immune to this process. They generally experience the same physical and psycho-social changes, usually at the same time, as their hearing peers, and more importantly they must all negotiate independence, sexuality and a career identity if a full adult life is sought. Although the deaf child comes into the world with the same psychological and spiritual needs and potential as the hearing child, the fulfilment of the task mentioned above may be difficult to master for the Deaf teenager because of the complex nature of deafness combined with the period of adolescence.

Nevertheless, they have the potential to master the task. Consequently, the Deaf adolescent requires much more guidance and timely intervention in accomplishing these tasks. In the case of the Deaf adolescent residing in the school hostel, the hostel parent has a major responsibility.

Deafness is just not only confined to the physical i.e. loss of hearing but affects almost every aspect of the child's psycho-spiritual development, because it involves the loss of or the limitation of the means to acquire and use language and speech (Meadow 1980:17). Language is the very essence of being human, it is a fundamental prerequisite for the total development of the child. Lack of or inadequate language will thus have an impact on total development and adjustment, including the following: avoidance of unknown, anxiety, tendency to withdraw, egocentricity, confinement to the concrete and thus a restricted capacity for abstract thought (Avery 1988:466; Lewis 1968:52). It is thus logical to consider the effects of deafness and thus the language deprivation on the actualisation of the child's psychic life, in order to extract the kind of educational intervention and support the Deaf adolescent boy requires to develop his full potential.

2.5.1   Deafness, language and cognitive development

In the discussion on cognitive development (2.4.1.1), it was pointed out that language is closely related to cognitive development. With regard to the Deaf child, Furth (Lewis 1968:65), points out that "cognitive development takes place at a normal rate whether or not spoken language is part of the child's environment", but that language may accelerate intellectual development by providing the opportunity of experiencing. This kind of experience is through the "exchange of ideas and by furnishing ready symbols (words) and linguistic habits in specific situations". It is however a known fact that opportunities of experience are limited to the Deaf child because of his limited language ability (Liben 1978:210). This must have a detrimental effect on his intellectual development. Lewis (1968:44 & 68) states that "[it] must be fully accepted that Deaf children may 'think without language'; or to be more exact, with little or no use of language they are as successful as hearing children over a wide range of cognitive tasks. Further, non-verbal symbolisation may aid them in certain tasks where the verbal symbolisation of hearing children is less effective. Again, there are tasks where—as in hearing children—the intervention of language may be a hindrance. But it remains impossible to deny that over a wide range of cognitive tasks the achievement of Deaf children is impaired by the inadequacy of their language ...there are forms of thinking which are difficult if not impossible in the absence of language".

Streng et al. (1978:32) point out that "language has a definite and direct effect on formal operations in which logic, hypothesising, and problem solving require symbolisation. Deaf adolescents in Furth's studies showed a general representational deficit and failed to develop

the kind of abstract thinking expected from adults. The message transmitted is that language must support cognitive development at all periods if a Deaf person, or any other with poor linguistic skills, is to function more fully through his life as a thinking human being".

2.5.1.1 Deafness and intelligence

Writers (Vrey 1984:3; Dinkmeyer 1965:239; Nel 1974:84) indicate a link between language and the actualisation of the intelligence. Language enables the child to have a deeper insight into things by providing the child with opportunities to experience things, for example, through reading. This would not be possible if one has to rely solely on direct experience (Vrey 1984:137). Thus the child develops intellectually as well as becoming competent in language. The relationship between language and intelligence is reciprocal, the one influencing the other and vice versa (Vrey 1984:138).

This concurs with what Nel (1974:84) has to say "intelligence can be activated by language and can thus be implemented, but at the same time language acts as support for the further development of intelligence". After intensive research Schlesinger and Meadow (Bernstein and Tiegerman 1993:448) concluded that linguistic variable mediates between IQ and other indexes of cognitive functioning.

From the above exposition it is clearly evident that lack of language as in the case of a Deaf child will definitely hamper the actualisation of intelligence. Sonnekus (Levitz 1991:62) is of the opinion that despite the fact that a Deaf child might have good intelligence, he is often not capable of actualising it because of his limited language. With regard to the Deaf adolescent it is quite likely that his intelligence will not have been actualised fully and therefore he may display thinking habits not like his hearing peer. Suffice to say the need to include language and to expose the Deaf child to almost every possible kind of experience in order for him to assimilate information.

Until quite recently, it was common to regard Sign Language as less than a fully-fledged language, as a mere combination of miming, pointing and a few primitive gestures. That conception of Sign Language is laid to rest with the acceptance of Sign Language as one of the official languages of instruction in the education of Deaf learners. There are some 12 identified dialects. These include different regional signs. This, however, does not cause isolation amongst the users of the dialects as the grammar, idioms, accents and emphasis of the language remain the same.

2.5.1.2 Deafness and memory

The ability to memorise is important for learning in school and for succeeding in every day life situations. Memory, according to Myklebust (1964:77) is "the ability to associate, retain and recall experience". When we attempt to recall, we are in fact trying to retrieve that which is in the past.

The close relationship between language and memory is stressed by Mussen et al. (1984:204), when they state that experiences are often represented mentally by words and sentences; language cues help to retrieve them from memory. With a sensory deficit like deafness, the child does not have access to auditory experience that is of a quality and a quantity. This led Hiskey (Myklebust 1964:77) to conclude that the limitation in symbolic behaviour was the reason of the Deaf child being inferior to the hearing in memory abilities. He observed verbalising in hearing children while performing memory tests and that this enhanced their performance. Altschuler (Lewis 1968:53) has suggested that because the Deaf child's recall tends to be more concrete, we should rather encourage thinking and remembering in the abstract than encouraging his present mode of recall i.e. in the concrete.

2.5.1.3 Deafness and abstract abilities

Abstract thought is flexible and effective, enabling one to deal with complex and highly abstract problems of reasoning which requires manipulation of previous internalised schemata. Formal operational thought not only enables adolescents to conceptualise thought but also permits them to conceptualise the thoughts of other people. In his investigations using models of human figures and sticks, Borelli (Lewis 1968:52) found that Deaf children did as well as the normal hearing children with the human figures, but were inferior in performance with the sticks. He regarded the problem of the sticks as being more abstract compared to the human figures, as it was supported by direct sensory experience. In another study by Templin (Myklebust 1964:87) it was found that the abstract reasoning processes of Deaf children are significantly inferior to the hearing. Although this may be so, it is important to bear in mind that abstract thought, though delayed can be achieved. In this regard Wright (Myklebust 1964:88) found that the Deaf were inferior on those tests requiring verbal symbols, words or numbers, but they were not inferior on those using non-verbal stimuli. This has important implications for the educators of Deaf children.

2.5.2 Deafness and emotional development

The importance of sound and the influence of early dialogue is important in the affective development of a child (Liben 1978:199-200; Harris 1978:139). Sound gives the child a certain sense of familiarity; the sudden departure of his mother from the breakfast table to answer the

door, or the rush to investigate the dog's barking is a source of anxiety and threat for the Deaf child. He feels disorientated and insecure to his environment which is not healthy for his self esteem and self acceptance because he does not have a firm base to explore and venture which is vital to his self actualisation (Vrey 1984:62).

The significance of early dialogue cannot be emphasized enough. Schlesinger & Acree (1984:48) cite several studies (Schlesinger & Meadow 1972; Collins 1969; Greenberg 1980; Brinich 1980) which indicate that parents of Deaf children are more controlling and intrusive than are parents of hearing children. The non-verbal controlling stance of the parents are accompanied by verbal control which in turn appears to inhibit language development and in turn, the limited language skills of the Deaf child has a detrimental effect on the emotional development of the child (Lewis 1968:68-69; Myklebust 1964:118). The close relationship between language and the emotional development of a child is also stressed by Mindel & Vemon (1987:19), when they state that "the human voice is a vehicle of feeling and parent vocalisation during the caretaking process is one way of communicating feelings. Deafness isolates children from these feelings in their parents' voices".

If one analyses emotional needs as expounded by Dinkmeyer (1965:256-257) and control of emotions as explained by (Hurlock 1973:64) see 2.4.1.2, it is clear that language plays a pivotal role in not only satisfying emotional needs but also emotional control through mental catharsis. It is a well known fact that the Deaf can communicate adequately with other Deaf, but it is also well recognised that significant others in the Deaf child's life have serious limitations in communicating with the child (Myklebust 1964:118). Thus with regard to the Deaf adolescent, *communication*, a key factor to emotional and social growth, is stunted. It is therefore not surprising that various authors as reviewed by Lewis (1968:69), describe the Deaf as immature, impulsive, concrete and rigid. These characteristics have an adverse effect upon later cognitive development and learning. Lower academic achievement and lesser levels of social maturity makes the task of identity formation difficult for the Deaf adolescent (Lytle & Jonas 1984:65).

The adolescent's affective life which is described as being cheerful and confident in one minute and uncertain in the next (Nel 1974:236), differs from the Deaf adolescent's life because he does not possess language to verbalise his emotions and may purge his emotions by tantrums, outbursts etc. This kind of behaviour is not regarded as "grown up". Thus the conclusion reached has a far wider implication for the Deaf adolescent because those in authority (educators) are not so keen to grant him progressive independence that is so necessary for his becoming.

Besides language and communication skills that point out the differences of the hearing and the Deaf adolescent, there are other factors that hinder the emotional growth of the Deaf adolescent. The ultimate truth that their child is not ever going to be "normal" confronts parents when their child reaches adolescence. This is accompanied by certain parental reactions that may be negative to the Deaf adolescent's emotional growth (Moores 1978:101). The adolescent also realises perhaps for the first time his *differentness* and this has a profound influence on his self image and emotional growth. Although a physical difference is not so noticeable in the Deaf adolescent, the *differentness* in the form of a communication barrier and poor speech skills, however, becomes apparent when in a group and as Ruff (Jersild 1959:29) points out, that to be acceptable in one's group during adolescence one must not differ too much from others. It is clear that deafness itself does not necessarily cause differences in social and emotional development, but rather acceptance or lack thereof, of the Deaf individual by significant others in his environment and the interpersonal relationships that the Deaf individual encounters with significant others throughout the developmental period that exacerbates social and emotional difficulties (Schlesinger & Meadow 1972:21). And in the final analysis, the adolescent, at a time where he is so self-conscious of himself, repeatedly meets others who do not accept his deficit, who, as Schlesinger & Meadow (1972:21) state ..."idolise a normalcy he cannot achieve, instead of cultivating his unique areas of competency". The problem, thus, is cumulative, resulting in the Deaf adolescent seeking the companionship of those like himself, isolating himself socially from the wider society.

A very important aspect, which is not always receiving due consideration regarding the Deaf child's psycho-emotional development pertains to the process of identification. From an educational perspective the deaf boy within the hostel environment is especially susceptible to problems. Not only does he lose the presence of his father but he is also primarily dependent on the housemother for his upbringing. In their research Biller and his colleagues (1974:6) have consistently found the boys who become father-absent at an early age have less masculine sex role orientation and more sex role conflict. This has important implications for the Deaf child who is placed in a school hostel from about the age of three years. Research by Myklebust and Kapp on Deaf children placed in a school hostel clearly indicate that the boys become confused and uncertain about his sexual role, and there is a danger that he may become orientated toward the feminine (Kapp 1986:107). The presence of a male in the hostel is no guarantee that he participates prominently in the boy's education. His role is usually confined to the administrative matters. Nash (Biller 1974:160) suggests that children living in institutions should be cared for by husband and wife team and this kind of caring is beneficial for their sex role development.

2.5.3 Deafness and social development

It is clear from the discussion on the social development of the Deaf adolescent that language and a satisfying relationship with another plays a significant role in learning social values and the culture of one's society. However, the socialisation process of the Deaf child may be somewhat different than his hearing peer and to a great extent it would depend on his communication skills.

From infancy a child learns about the world around him from his parents. The Deaf child, however is deprived of this and as Myklebust (1964:118) says, "Intimate contact with families of Deaf children discloses that it is extremely difficult to keep the hearing impaired child informed of daily occurrences and circumstances". It is not surprising that Schlesinger & Meadow (Meadow 1980:80) found the interactions of mothers of Deaf children to be more didactic and intrusive in nature. This, they observe, may lead to exacerbated dependence and thus retard social growth.

Sound in itself can have a reassuring as well as a threatening quality in it. The Deaf child, however, is deprived of the knowledge of the sound making qualities of people and absence of an auditory channel will limit the child's motivation to explore and hence, retard cognitive growth (Liben 1978:200). And the aftermath of this, is a retardation of social growth. Lewis (1968:75) states that"...a Deaf child may, compared with hearing children, be retarded in his social development because he loses so much of what the human voice conveys". According to Myklebust (Lewis 1968:75), deaf children are found to be lacking the same biases and feelings of taboo as the hearing and this he maintains, is because it is through intonation that attitudes are normally evoked. And thus Lewis (1968:75-76) continues, with reference to the Deaf boy in particular, that social blunders may occur. "He may suffer because he is insensitive to the finer shades of relationship with the other sex: the edge on a girl's voice...used to let him know that his advances are not appreciated".

Byrant (1980:353) echoes the plight of the Deaf very profoundly, "Severely delayed in acquiring language and communication skills, these children are blocked from the informal avenues of learning that normal hearing children use to extend their social environment and develop life skills". Life skills can be incorporated in one's repertoire if given the chance to interact freely in a social rather than just on an educational level and the opportunity to assume responsibility. But learning and developing social skills will only take place if the Deaf adolescent is constructively told of the mistakes he has made, and the reason why that is not acceptable. Perhaps then, the noise generated by chewing, swallowing, or shuffling may not be passed off as characteristic of the Deaf.

Satisfactory accomplishments of social adulthood, that is, achieving a sexual and a vocational identity was explained in 2.4.1.3 (social development). Lewis (1968:76) found Deaf adolescent's sexual behaviour to be relatively more immature, than that of hearing adolescents.

A feature of Deaf education in South Africa is that the majority of Deaf children have to be educated in residential schools for the Deaf. On the basis of teachers' ratings on the dimension of social maturity, Meadow's studies revealed that Deaf children of hearing parents in residential settings scored significantly lower than Deaf children of Deaf parents or Deaf children of hearing parents attending a day school. Suffice to say that the rules, supervision, and group norms of dormitory living are much more confining than in family life (Lytle & Jonas 1984:70). According to Mindel & Vernon (1987:84), Deaf adolescents appear to mature somewhat slowly and males in particular to be overpowered by sudden combined surges of sexual and aggressive energies, they do not know how to express. Schlesinger & Meadow (1972:148) maintain that difficulties may be related to institutionalised living inherent in residential schooling. It seems clear also that the lack of hearing and language forms a communication barrier which hinders the quality of information needed to intemalise social norms and values that is so vital to social growth.

Another task facing the Deaf adolescent boy is making a choice as to which social world will he belong, the hearing or Deaf world. The westem influence has gradually eroded the extended family system. "Outsiders" gain entry to the family with relatively much ease, and it is therefore much easier for the Deaf adolescent boy to join his own Deaf friends. However, at some point, the parents do realise that they are not adequate in meeting the social needs of their Deaf child.

From the above exposition, it is clear that the Deaf adolescent boy is faced with tremendous socialisation difficulties. Educators, therefore have a significant role to play in directing the Deaf adolescent boy's social development and orientation.

What has thus far been discussed is that of the different types, aetiologies of hearing loss and how these physical deficiencies may subsequently affect the behaviour of Deaf people. Perhaps the lack of acknowledgement for Deaf ethnicity may be a major reason why the education of Deaf children lags behind that of hearing children. Deaf people form groups in which the members do not experience "deficiencies", and in which the basic needs of the individual members are met, as in any other culture of human beings. Deaf people have long recognised that their groups are different from those of hearing people; in the "Deaf world", certain behaviours are accepted while others are discouraged (Padden 1980:90). High values placed on adult Deaf role models, frequent interaction with members of the Deaf community, acquisition of Sign Language, high value of Sign Language skill, signing that closely

approximates ASL in both channel (no voice) and in grammatical code-all these have been reported as highly important elements in the US Deaf community in anthropological and sociolinguistic studies of Deaf people in the United States (Woodward & Allen 1993:361). This is a very significant development in the education of the Deaf that has not as yet received much attention in South Africa.

2.6 THE EDUCATIONAL NEEDS OF DEAF ADOLESCENT BOYS

Taking into consideration the above analysis of the Deaf adolescent in his life world, his special educational needs become apparent. The analysis reveals that the adolescent's hearing loss causes a communication problem which in turn affects his whole personality structure. To make their tasks easier, educators entrusted with the care of Deaf adolescent boys should find the information pertaining to the following useful.

2.6.1 The Deaf adolescent's physical condition

The hostel educator should be informed about:

- the various types and degrees of hearing loss;
- the possible causes of a hearing loss;
- other disabilities besides the primary handicap of deafness;

2.6.2 The developmental characteristics of the normal hearing adolescent

The hostel educator should be well informed:

- about the cognitive, emotional, social and religious development of the adolescent in order to understand and evaluate the development of the Deaf child;

2.6.3 The Deaf adolescent's psychic life actualisation

The hostel educator need to be au fait with:

- the adolescent's slower rate of maturity as compared to his normal hearing peer;
- the effect of deafness on the cognitive, emotional and social development of the Deaf adolescent boy;
- a mode of communication which the Deaf adolescent is comfortable with;

2.6.4   The Deaf adolescent becoming an adult

While showing signs of independence, the adolescent is still dependent on the educator's support to reach his gaol, namely adulthood. Reaching independence requires that the educator by virtue of his/her position contribute to the overall development of the adolescent by:

- providing opportunities for self development;

- setting limitations on the adolescent's behaviour as guidelines for socially approved behaviour;

- acting as a role model;

2.7   SYNTHESIS

The main aim of this chapter was to establish the special educational needs of Deaf adolescent boys by means of analysing deafness and its effects in the actualisation of the adolescent's psychic life.

As a physical handicap, deafness reveals the following features:

- There are various types, degrees and causes of deafness.

- In addition to deafness some major causes of deafness may also involve harmful sequelae and residua.

- The physical characteristics influence the manner in which the Deaf adolescent boy experiences his potentiality.

An analysis of the normal hearing adolescent's psychic life reveal the following features.

- The cognitive, emotional and social development of the adolescent is influenced by language.

- Significant others in the adolescent's life play an important role and they form the basis of support that helps him to accomplish his tasks.

An analysis of the Deaf adolescent's psychic life reveal the following characteristics.

- The Deaf adolescent potentially possesses the same abilities by virtue of his genetic endowment as his normal hearing peer, but actualisation is hampered by his hearing loss and language deficit.

- Language deficit affects the cognitive, emotional, social and religious development of the adolescent and therefore his total development.

2.8   PROJECTION FOR NEXT CHAPTER

In the next chapter the problems in educating the Deaf child with special reference to the Deaf adolescent boy will be discussed.

CHAPTER 3

EDUCATING THE DEAF ADOLESCENT BOY

3.1 INTRODUCTION

Education is as old as mankind and very much a basic characteristic of man. Education takes place when an adult deliberately intervenes in the life of a child with the purpose of helping the child to become a responsible self-supporting and well adjusted adult. Parenting starts at home and is later complemented by the school as the parents need help to prepare their child to function adequately in a complex society. This however does not distract from the fact that parents remain the primary caregivers of their children.

The Deaf child like any other child also has to be educated to become a secure and competent individual respecting the accepting norms of his society. However, due to his hearing and therefore communication deficit, he is confronted with many problems, impeding the development of strategies needed for coping satisfactorily with life's demands.

3.2 PROBLEMS IN EDUCATING THE DEAF CHILD WITH SPECIAL REFERENCE TO THE DEAF ADOLESCENT BOY

We live in an era that is termed as a eugenist society - a society that is almost rejecting of anything that is "less than perfect". Parents of Deaf children may thus see themselves as less than perfect. Hence, they may also perceive their child as less than perfect. However, more often than not they are told by well meaning professionals that their child is normal with the exception of his hearing loss and therefore should be treated like his hearing siblings. Conversely, they are at the same time also told that their child will have to be educated in a special school. The notions of "normality" and "special" are almost incompatible. Such contradictory messages bring with it not only tension but also uncertainty and conflict which is not conducive to the creation of a favourable educational environment for the child. Moreover, childhood disability makes demands on families in terms of time, social stigma, psychological well being and freedom of movement (Seligman and Darling 1989:11). All this creates additional problems in the education of the Deaf child.

Furthermore, the problems in educating the Deaf child are further compounded by the fact that schools for the Deaf are few and found primarily in the main centres of the country. The reason is that the schools have to serve a relatively small population compared to the vastness of the country. The fact that most Deaf children in South Africa attend residential schools means that the majority of them are educated most of the time by people other than their own parents. The

process of sharing the education of a child with an outsider (hostel parents) is not without its disadvantages (Kapp 1989:559) as will be indicated.

The emotional upheaval and the frustrations provoked by the fact of having a child with a special disability as well as the failure of the child to live up to the ideal planned for him by his parents, are all factors that may bring about feelings of doubt and uncertainty which may then lead to dubious child rearing practices (cf 3.3)(Kapp 1989:541; Bowe 1973:6).

Factors that place strain on the education of the Deaf child is the inability to communicate clearly about his own needs and experiences, and parents inability to communicate easily with their child. The problem of communication centres not only around oral communication but also total communication, i.e. the predominant use of signs augmented by speech and speech reading. The success of total communication necessitates the parent and the family as a whole becoming fluent in Sign Language, a factor that may cause estrangement between parents and Deaf children as parents are not always willing to learn Sign Language. Also, many of them do not see their children on a daily basis as they reside in a school hostel. The signs that parents may know, usually just help them to cope on a basic level, and hardly ever permits for a serious discussion on important educational matters.

According to Farber (Rapoport et al. 1977:121) in families where there is a child with a special disability, the normal life-cycle and more especially the developmental aspect of parenting is arrested. This arrest is also manifested in the demands made by the disabled child on the parents. Children usually grow up and leave the home. Parents may become grandparents and thus the role requirements of the parents change. Parents of Deaf children experience this aspect of parenting at a much later stage (Moores 1982:139) and more often, than not they are reluctant to let go of their disabled children even though they are married.

Finance is an additional problem in educating the Deaf child. Additional cost of residential living, transport costs during weekends and holidays, especially those living far from school, makes a huge dent in the parents' income. Thus parents are reluctant to pick up their children every weekend which further estranges parent and child. Children with hearing problems often also require more specialized medical care and medically related services such as speech therapy (Seligman & Darling 1989:11). This also causes a financial drain on the family. Parents may sometimes reject opportunities for career advancement if this means relocating to another area, because access to their children residing in the school hostel may be restricted to major school vacations.

Featherstone (Seligman & Darling 1989:126) observes that the presence of a disabled child in the family sometimes inhibits communication within the total family. The existence of a child with a disability is a total family problem, and even siblings need to be involved in the total family communication (Seligman & Darling 1989:126). This may add tremendous strain on the family as a whole.

3.2.1 Communication problems and realising the pedagogic relationship, sequence and aim structures

According to Vrey (1984:21) the only way a child can survive and mature is by forming a relationship with his world. Nel (1974:96) explains that in the establishing of a relationship with the world, communication is of utmost importance in reaching out to the child. It is the first necessary step to penetrate the experiential world of the child. When a baby enters this world he/she is completely dependent on another human being for survival. From the very beginning the infant is filled with a feeling of safety and security that is indispensable for his existence as it is provided by the protecting influence of his home and family (Du Plooy et al. 1987:88). Perquin (Du Plooy et al. 1987:5) states that parents direct their love and attention toward their child and their fruitful love is a caressing, luring call which invites the child to become what he is not yet. In doing so a relationship of love and trust between parent and child is established. The being-*present* and the feeling of being welcome in the world by the child will however not take place unless there is effective communication and bonding between parent and child (Nel 1974:100).

In his intimate relationship with his mother the child learns about the world. In a secure atmosphere he begins to trust and form relationships with other members of the family and gradually ventures to extend this to outside the family. This venturing, according to Du Plooy et al. (1987:32), is actualised through the means of communication in the various situations with adults. Via communication adults not only impart meanings to the child but also encourage him/her to do that which is proper and correct in order to lead a meaningful life. Education requires communication, for it is by means of communication that the adult (parent) discovers and addresses the needs of the child in order to help the child become a responsible person (Gunter 1977:27-28; Nel 1974:91). Not only the child's needs in general are discovered via communication, but also his as yet undisclosed potential and limitations. Therefore it is through effective communication that parents can provide an acceptable developmental environment for their child. In such an environment the child can develop acceptable and responsible behaviour patterns. For this to happen, effective and clear communication in both directions, parent to child and child to parent is essential (Bigner 1985:151).

In the case of deafness however, genuine communication between parent and child is inhibited or most often distorted to such an extent, that parents find it exceptionally difficult to successfully engage in the upbringing of their child. i.e. in realising the pedagogic structures.

3.2.1.1 The pedagogic relationship structures

(i)   Trust

According to Blatz's "theory of security" (Davis 1968:19), a child's confidence stems from two main sources:

(i) *trust in parental care as a safe haven to step out from and to return to,*
(ii) *trust in himself.*

Trust is actualised by the mother's actions towards her child, and the interaction between them is a two-way communication pattern. Her thoughts, deeds and actions have conveyed to him, "I have faith in you". According to Davis (1968:16) parents want to care for their children and at the same time they hope to see their children moving away and eventually no longer needing their care. This then accords with what the child wants, namely to be looked after and given half the chance to become independent. Davis (1968:27) states that for every kind of help that the mother gives there is a counterbalancing respect for his own growing competence. She demonstrates her faith in him by allowing him to do things for himself even though at times these may be imperfectly done. Suffice to say, the child starts trusting in himself and with this kind of belief he emerges confidently as a unique individual, building his own life. Though the child does more receiving and the mother more giving, the trust between them is warm and comforting to both because it includes the feeling of being trusted (Davis 1968:16). —

Bowlby (Rapoport et al. 1977:38), sums up the relationship between mother and infant very well when he states that "a child needs to feel he is an object of pleasure and pride to his mother; a mother needs to feel an expansion of her own personality in the personality of the child; each needs to feel closely identified with the other. The mothering of the child is not something which can be arranged by roster; it is a lived human relationship which alters the character of both partners".

In the case of the Deaf child the mother-child relationship is not so easily actualised. Firstly, the communication barrier creates a hindrance in establishing a sound personal relationship (Schlesinger and Meadow 1972:2). Secondly, the mother's trust in the child may be shaken, as the feedback a child gives to the mother for example, by just turning his head in the direction of

his mother's voice, reinforces the feeling that mother and child are building a relationship (Mindel and Vernon 1987:4). This is however absent or delayed in the Deaf child. The mother may then unwittingly convey to the Deaf child the feeling that he is different. In this respect Davis (1968:32) says that: "A child is not so easily fooled. He knows whether he is considered an endless series of problems or an interesting source of surprises".

The relationship of trust may also be shaken if the care the parent provides is perceived by the child as false respect (Davis 1968:32-33). Parents of Deaf adolescents may overambitious become considering the fact that the grieving process they underwent at the time of diagnosis may resurface (Moores 1982:139). They may push the child toward achievements he is not ready for or unable to achieve. Parents may also for example, insist on the child using only speech. By prohibiting the use of Sign Language, the reciprocal relationship of trust may not be established because the Deaf child may lose trust in his parents as they do not respect a mode of communicating regarded by many as the natural communication means of Deaf people.

In their investigations Rapoport et al. (1977:118), have found that there is a general consensus that the birth of a disabled child represents a crisis in the lives of the parents and the family as a whole. The nature of the crises is characterised in various ways. There is a strong emotional response of guilt, shame and hostility followed by a feeling of apprehension towards the medical services and towards themselves and their marital partners (Rapoport et al. 1977:119). Margaret Adams (Rapoport et al. 1977:119) claims that 'pervasive sorrow and anxiety' is a constant background feature in families with a disabled child. With such strong negative emotional responses it will be difficult for the relationship of trust to be actualised.

(ii)   The relationship of knowing

Education for most children takes place at home and therefore the child's first and natural educators are the parents. Parents being actively involved in caring for the child everyday are in a favourable position to get to know their child. In order to create a sound basis for the child's development, parent and child must know each other well (Du Plooy et al. 1987:98). Knowing the child means having knowledge not only about the child's achievement (possibilities) but also of his educational as well as personal needs. To facilitate and enhance the knowing process Rapoport et al. (1977:16) is of the opinion that parents should relive their own childhood experiences during each developmental phase the child passes through, in order to relate to the child's yearning and to respond with understanding.

The relationship of trust and knowledge go hand in hand. Parents must have confidence in themselves and in their ability to care for their child. The child can only trust in confident care, not in worried or uncertain care. Furthermore, parents' trusting have to do with their child's vital

need to have his parents believe in him, to assure him that he is a fine person. Parents must have faith that their child's faltering steps are leading him to a good life of his own (See Davis 1968:15-16).

Kapp (1986:179) indicates that in educating a child with special needs parents usually feel inadequate, apprehensive and uncertain, thus exacerbating the situation because their understanding of the child's vital needs are inadequate. With regard to the Deaf adolescent boy, parents' knowledge of their teenage son's world orientation brought about by the consequences of his deafness, is limited. In addition, the majority of Deaf children in South Africa, including Indian and Black adolescents, spend most of their lives in a school hostel, thus making it even more difficult for the parents to get an accurate knowledge about their son's needs in order to address his educational needs properly.

Within different families different aspirations and values are developed and thus the child who grows up in a school hostel under the care of a hostel parent may acquire values different to the values his parents hold. Inadequate knowledge on the part of the hostel parent concerning the child's family background may create further problems in his education. Furthermore, inadequate knowledge on Deaf culture may result in the children having an inferior complex and a lower self esteem. A poor knowledge may result in parents becoming uncertain and inconsistent in their behaviour, which in turn may confuse and frustrate the child (Kapp 1986:179). Jansen (Levitz 1991:136) asserts that for a parent to successfully bring up their Deaf child, consideration should be taken of the following:

- knowledge of the basic needs of the child, that is, the need for love, security and the opportunity to develop intellectually, emotionally and spiritually
- knowledge of the normal development of a child (a parent cannot know what is expected of a Deaf child, if they do not know anything about normal development)
- knowledge about the attributes of a Deaf child (The effect that deafness has on a child's cognitive, emotional, social normative and spiritual development is therefore of the utmost importance for the parents. If parents are aware of the effect of deafness on the total development of the child, it will be easier for them to gain an understanding of the life world of their child.)
- knowledge about the importance of effective communication (It is only by means of effective communication that true education can take place.) (See also 3.2.1) I would also like to add to the list. Knowledge of Deaf culture is essential.

(iii)   The relationship of authority

The education process is characterised by an authority relationship which underpins the disciplining, especially the moral disciplining of the child. Lovell (1968:197) states that the personal and social growth of children will be aided if parents use warm and permissive authority. He goes on to say that "(an) atmosphere in which the child is left to do as he likes may well contribute to maladjustment". Lovell (1968:197) furthermore suggests that the educative environment at home should be co-operative and democratic, and that the child should be given sound reasons for the rules as far as the level of his mental ability permits. The exercise of authority, and more specifically consistent authority, is of importance in inculcating moral-social values in the child (Lovell 1968:197).

Langeveld (Nel 1974:41) approaches parental authority from a different angle. He concludes that parenthood invests parents with authority while children are prepared to accept it, provided the authority is applied with discretion, i.e. if disciplining is not inconsistent and hostile. Moreover, children, Langeveld elaborates, are not only prepared to accept parental authority, they also desire it because they still lack sufficient knowledge to choose wisely between right and wrong, proper and improper. The aim of authoritative guidance therefore, is to safeguard the child, set limits and ward off dangers in order to create a safe environment for the child to explore and develop as a human being. Langeveld (Nel 1974:41) also stresses the fact that in the upbringing of the child, parents set limits, discipline when necessary, transmit values and inculcate a sense of responsibility in their children. At first, children conform to their parents' wishes because they have trust in them and in their judgements. Later on, as children become older and the ability to think more along abstract lines develop, they gradually start to identify with and conform to the values and norms taught by their parents.

This implies that the norms and values taught by the parents now become inculcated or integrated into the child's personality structure. These values and norms, in lieu of the parents, thus become the main driving force in the life of the child, paving his way in becoming a responsible adult. In the case of the Deaf adolescent, the inculcation of higher values is difficult to effect. Because of the language handicap, and therefore the restrictions placed on higher thought processes, educators find it easier to merely command or prohibit the Deaf child. Lack of a precise explanation and understanding may result in the Deaf adolescent boy obtaining a pseudo-understanding of what's wrong or right and why. It is therefore important that parents should particularise the norms in specific situations so it gives the child an insight of what's proper, improper, right and wrong.

To enable the hostel to run smoothly, Deaf adolescents residing in school hostels are also often subjected to strict restrictions without any explanations for their need. The authority that the

adolescent is therefore subjected to, is largely an external locus of control and more mechanistic, it lacks meaning. Yet what is desirable is that the adolescent eventually becomes accountable to himself. With this in mind it is especially important for educators and parents to allow the adolescent to do what he is capable of, and whenever he has wavered from that which is correct, he should be subjected to sympathetic discipline. Parents should not develop an attitude of excusing every misdemeanour because of his disability.

Ferreira (1994:60) states that the setting of rules and regulations and the ways in which discipline and punishment is meted out leads to the acceptance or rejection of authority by the adolescent. It is therefore imperative that parents of Deaf adolescents should be judicious in their approach to exercising their parental authority. After conducting research Ferreira (1994:68) concludes that the parent-adolescent relationship plays an important role in the acceptance of authority in the parental home and in the community. She continues that parents should be made aware of the following:

- the importance of an adequate parent-adolescent relationship which needs to be established at an early age
- children' and adolescents' need for authority
- the importance of the satisfactory maintenance of authority and the corresponding meaningful application of rules and discipline as a foundation for acceptable participation in community activities.

The hostel educators in particular should also take note of these facts.

3.2.1.2 The pedagogic sequence structures

The course of education display the following major dimensions, namely, association (togetherness), encounter (intervention/face to face talk) and by letting go.

(i) Togetherness

Parents understand their children because they are constantly interacting and communicating with them (Nel 1974:91). In their togetherness, the parents gain valuable insight about their child and his needs. The quality of the parent-child interaction, of their relationship or association is of great importance in the education process. The possibility to educate a child is embedded in the parent-child togetherness, in the way they relate to each other. The need on the part of the parents to initiate a face to face talk with their child with the view of offering advice, correcting wrong doings, etc, may arise at any given moment during their togetherness (See Gunter 1977:28).

Togetherness creates the opportunities for parents to contribute indirectly to their child's development. The parents' lifestyle has an indirect influence on the child for what they say to him and even their silence has a profound effect on the way the child creates his life world (Du Plooy et al. 1987:116). Their parents' behaviour is significant in that the child is been influenced by what his parents do or don't do. For parents to make a worthwhile contribution to the development of their child, either through indirectly influencing their relationship or interacting with their child, their association should take place on a regular basis in a relaxed and harmonious environment. Being together, or sharing each others company on a regular basis, is in fact a precondition for parent and child to really get to know and trust each other. Only by being together often will children gain the necessary confidence to "open up" and to reveal something of their true selves (feelings, needs, aspirations, etc) to their parents (See Kapp 1989:543) The physical togetherness of the parent and child can therefore be transformed into a spiritual togetherness or what Biswanger (Du Plooy et al. 1987:117) terms a we-ness when the need arises, i.e. an encounter situation (see 3.2.1.2). This happens when the world of the parent merges with the world of the child to create an our-world. This is described by Biswanger as a fundamental human relationship based on mutual interests, love, authenticity and a desire to help the child (Du Plooy et al. 1987:117), i.e. to educate in the true sense.

In the case of the Deaf adolescent, togetherness with the parents would be difficult to realise due to a number of factors. The natural association of the parent and their Deaf child is amongst other things thwarted because of the continued and prolonged absence of the child from the parental home because he is usually educated from a very young age in a boarding school far from home. Furthermore, when the adolescent does come home during holidays parents and child often find it difficult to interact with each other freely, mainly due to the communication problem.

It is important to note that communication does not only depend on language but also on non-verbal communication i.e. gestures and facial expressions (Nel 1974:98). The Deaf child, being more visual, would thus benefit when these media are also employed. He may therefore easily perceive a frown or a slump of the shoulders as not being wanted. The lack of confidence or just the stigma attached to having a handicapped child may create feelings of embarrassment on the part of the parents which may be transferred to the child via the parents body language and hamper the establishing of a togetherness as a "playing field" for indirect influencing to take place.

(ii)   Encounter (face to face talk) as pedagogic intervention

When the togetherness between parent and child becomes intimate, the togetherness is transformed into a personal encounter, a face to face talk. Through the pedagogic encounter,

the parent and the child are brought closer and a more personal or intimate togetherness, a we-ness is established, because the parent has succeeded in gaining insight into the inner world of the child (Nel 1974:96). Du Plooy et al. (1987:119) stresses that such an intimate relationship is realised when the parent invites the child to share the intimate space with him/her, a space in which the parent sympathetically and lovingly advises the child of what to do in order to become a mature person. The child however, will only entrust himself to the care of his parents if he feels they fully accept him. The feeling of being accepted is very significant for the child to participate wholeheartedly with the parent in the education process (See Du Plooy et al. 1987:120).

Communication by way of language (speech) remains the fundamental method by which the parent discovers the child's needs (Nel 1974:92-93). However, a person can conceal his deepest secrets from others even though he appears to be open and accessible. Thus, even with openness and accessibility there is still "the necessity as well as the need to penetrate to the deeper secrets of being a person by means of an encounter" (Nel 1974:96). Consequently, to get to know the child in his true personal depth, the parent must from time to time try, by way of a face to face talk, to gain insight into the child's inner life.

In the case of the Deaf child, encountering, a face to face talk as pedagogic intervention is not so easily accomplished. Lack of or inadequate language distorts communication and the gaining of insight into the personal needs of the child. Invariably misconceptions often result causing frustration and friction between parent and child. Obviously, such a state of affairs is not conducive to educating the child. Parents of a Deaf adolescent would therefore have to make deliberate attempts at improving their communication with their child in order to contribute to his upbringing, for it is only in a one to one or face to face situation (an encountering situation) that the child can really be made aware of values, and learn that their wants and desires must be modified to fit the wants and desires of other people, and further, that part of living effectively is to recognise that there are lines of authority (Myklebust 1950:60-61).

(iii)   Standing aside and letting go

In helping the child to grow up parents, at times, must be prepared to stand aside and to let go, to give their child the opportunity of doing things on his own, for as Gunter (1977:158) points out, the child wants to do things himself because he wants to become grown up, independent and self reliant. The parent, however, must intervene when he judges it to be necessary in order to protect the child. Letting go in educational practice is a gradual process. At first the parents choose and decide on behalf of their child. Later on, as the child grows up, gains knowledge and experience, he is afforded the opportunity to choose and decide with the advice

and guidance of his parents. And when he has gained sufficient knowledge and understanding, he starts choosing and making decisions on his own and accepts responsibility for his choices and actions (See Kapp 1989:548).

Too much interference, control and restriction will smother and frustrate the child and therefore to gradually let go is not only desirable but also necessary. It is also worthwhile to note that the child who is strongly influenced by his parents will not be easily swayed by anti - normative influences from outside the home. The parent who thinks he is shielding the child from bad influences of the world when he withholds the child from being confronted by such evils, is actually doing a disservice to the child. He is preventing the child from mastering decision making skills, and the child would thus not be able to practise what he believes to be propitious (Du Plooy et al. 1987:129-131).

In the case of the Deaf child lack of communication often prevents an adequate understanding of the child's needs. Parents therefore are often reluctant to stand aside and to let go, believing that their child is not yet ready. Emphasis on the child's disabilities rather than the child's abilities then becomes the focus point, with the result that the Deaf child is deprived of opportunities to master the skills that he is capable of.

3.2.1.3 The aim of education

In general, the aim is to help children to grow up to be "fully responsible, self-supporting, well-adjusted, and happy adults" (Davis in Myklebust 1950:11). In this regard, the aim of education for the Deaf child is the same as that of the hearing child. Parents of Deaf children, however, need to make a special effort to achieve this gaol. They need to obtain not only a better insight into the problems associated with deafness but also specialised help in coping with it.

3.3 ADDITIONAL PROBLEMS IN EDUCATING THE DEAF ADOLESCENT BOY

According to Myklebust (1950:26) nothing is more important to the child than the feelings and attitudes which parents express toward him. Because of inadequate experience and knowledge in dealing with a Deaf child, most parents are at times confused by their feelings. Parents of Deaf children are also very susceptible to expressing attitudes and feelings that may cause the child serious problems in later life (Kapp 1989:511). According to Speth (1982:37), it is not exceptional that parents of handicapped children in general, and parents of Deaf children in particular, develop attitudes in their approach towards the Deaf child which show on the one hand how difficult they find it to accept wholeheartedly this child in spite of his/her handicap,

and on the other hand, how easily this may lead to serious mistakes in the upbringing of the. child.

Although parents express many different attitudes towards their Deaf child, the following are more common and need some clarification due to the problems they may cause to the child during later life:

3.3.1 Attitude of neglect

Some parents are so embarrassed in having a Deaf child that they find it quite convenient to entrust not only the school education but also the upbringing of their child to the school authorities. Some parents may also not be able to cope with the demands placed on them. They experience difficulty in communicating with their child, and are confused by their part in the upbringing process as they are expected to educate their child in co-operation with various specialists (teachers, therapists etc). The fact also, that the child is usually absent from home for long periods of time due to attending a residential school may also contribute to an attitude of opting out, of expecting the school to take over the education of the child. Sharing the upbringing of the child with an outsider again poses different problems which may lead to conflict between parent and child (Kapp 1989:546).

According to Speth (1982:38) an attitude of neglect is not only confined to the home but may also happen in the school hostel, for example when the child does not have an attractive appearance, or appears to be unfriendly, or behaves poorly. An attitude of neglect may also develop especially in fathers towards their handicapped sons, because of the high expectations fathers have of their sons. After a review of literature Seligman & Darling (1989:140) conclude that fathers of disabled children may reject their disabled child and withdraw; they may also experience a lowered sense of competence and self esteem.

3.3.2 Attitude of over-concem

The initial shock of having a child in the family who is "different" from other children creates a sense of bewilderment or desperation. Thus, in many instances the natural love of the parent becomes overemphasised by a desire to protect the child from harm or injury of any kind which invariably leads to misplaced concem, thus limiting the child's growth of experience and maturity (Kapp 1989:546). The excessively concerned parent may become too selective in what the child should be exposed to. Consequently, curtailing the child's spirit of venturing, would limit him in his ultimate knowledge and understanding of life. Sometimes, an excessively concerned parent is masking his true feelings of non-acceptance. According to Kapp (1986:159)

these parents usually do little to encourage the child but are all to ready to find faults in the school and in the school hostel, although they are usually the first to drop their child off at the hostel after the holidays.

Parents of Deaf children are usually also concerned about their child's speech. Whilst concern about the child's speech is desirable, over-concern by overemphasising speech will retard instead of helping the child. There is a strong likelihood that the barrier imposed by deafness will then become even wider (Myklebust 1950:74).

3.3.3   Attitude of inconsistency

The greatest need for a Deaf child is consistency (Myklebust 1950:35). According to Mindel & Vernon (1987:8), ambiguity in communication is one of the Deaf child's greatest problems in the home. Parents of Deaf children tend to display ambivalent feelings toward their Deaf child, wanting to treat him/her normal and yet not wanting to deny him/her his/her wishes. The Deaf child senses this ambivalence, especially if the expression on the parent's face is not consistent with the message conveyed by the hands.

It is especially important for the parent to be consistent in showing affection to the Deaf child, as the Deaf child compared to the hearing child easily feels rejected (Myklebust 1950:36). Through words, gestures and facial expressions the feelings portrayed by the parent should be clarified so that the child does not misunderstand the reason for the particular feelings shown by the parent. The child may become confused and bewildered if the parent is happy and other times, for no apparent reason, the parent is irritated.

According to Gregory (1976:93) the most effective way to instil discipline in a Deaf child is to be firm and consistent and to this Bloom (1976:71) adds, it must be correlated with the understanding of the child. It may seem very unfair to punish a child if he is seen as not being able to understand why he is being punished or if his misdemeanour may have been due to his handicap (Shakespeare 1975:55). For example, the grating of a chair by the Deaf child may have been tolerated by the parent, but on a particular occasion the child is reprimanded more so because the parent is in an ugly mood. Hence, it is imperative that discipline should be consistent and not dependant on the mood of the adult otherwise the child will always be in a state of uncertainty. The parent should expect the child to obey rules despite his deafness. The child learns what to do and how to act to a great extent from the consistency the parent shows in handling the child (Myklebust 1950:38). The hypocrisy that adolescents see in their parents' inconsistent or compromising behaviour creates a credibility gap (Rapoport et al. 1977:279).

Parents sometimes feel guilty about the Deaf child's stay in the hostel and may therefore prescribe different set of rules to those that have to be adhered to by his siblings. This adversely affects the quality of the parent-Deaf adolescent's relationship. For Deaf children inconsistent limits cause perplexity and confusion and may thus threaten his security (Mindel & Vernon 1987:8). Behaviour patterns of inconsistency also manifest in parents reaction to hearing aids. Speech and language growth would be enhanced if auditory cues are integrated into the matrix of communication so that the child learns to associate minimal auditory cues with visual cues. This therefore means continuous and consistent use of hearing aids (Kent 1973:43). Inadequate knowledge on the part of the parent makes them agreeable to suggestions by their Deaf children to wear the hearings intermittently.

It is important for the parent to be consistent in talking to the child under all circumstances (Myklebust 1950:36). Usually, parents have no trouble in communicating with the child when they are alone but find it difficult to communicate in the presence of others. It is very common for the child to pester the mother/father to let him on, on what's happening, but for some reason or the other, the parents ignore his desire to be included in what's going on (Myklebust 1950:36).

3.3.4   Attitude of overprotection

What this amounts to is that too little is expected of the child. Parents of Deaf children who have not yet resolved their feelings of having a handicapped child are apt to experience their child's appeal more profoundly. There is thus the danger that loving care can become selfish boosting of the ego of the donor (Davis 1968:41). The parents feel that because of the child's deafness, the child should not be expected to assume responsibility for himself and hence he is not to taught to dress and feed himself at the usual age at which these habits are learned (Myklebust 1950:30). Such an attitude states Speth (1982:37), makes the child more dependant. An overprotective parent says Myklebust (1950:29) protects the child from everyday situations and experiences which the child needs to undergo in order to grow up and to become self sufficient. According to Kapp (1989:546), in the case of over-protectiveness, the child is not allowed to learn to do things for himself. The mother may feel that she must prevent the child from making any mistakes. Such over-solicitousness states Davis (1968:33) tells a child quite clearly that his judgement and his efforts are untrustworthy.

According to Kapp (1986:31) the overprotected child is unwilling to stand on his own and would be inclined to seek assistance especially from the mother if he is asked to exert himself. Thus it is wrong when parents try to do all the work for their children. Children should, as much as possible, the things they can cope with themselves.

Quigley and Kretshmer (1982:90) have found that many normally hearing parents provide a rather controlled and directed home environment for the Deaf children. Hence, they conclude that these Deaf children might not take responsibility for their own behaviour and might develop an external locus of control, or what has been identified as learned helplessness. An example of learned helplessness comes from Sarlen and Altschler (Quigley and Kretschmer 1982:90-91), who note that Deaf adolescents continue to blame others for their misdeeds and to lack the kind of camaraderie typical of hearing adolescents.

Shakespeare (1975:53) states that the reason why parents of a disabled child feel that they should be more protective towards their child is because of other people's attitudes. They feel that any misdemeanour on the part of their child may be perceived as a sign of neglect. Overprotection is therefore not a sign of true love (Myklebust 1950:30). It is a parental need to almost dominate the child. It limits the child's development by making him less independent and slower to develop self-care skills (Shakespeare 1975:53).

According to Cruickshank (1956:162) a harsh uncertain or overprotective parent with extreme ideas about 'normality' may easily lead to the child's perception of himself as one who is inferior and unable to deal with his environment. He will then behave as if he were inadequate even though he has the necessary capacities.

3.3.5   Attitude of expecting too much (The wishful attitude)

According to Myklebust (1950:30), some parents by their manner and attitude do not seem to want to admit to themselves that their child is deaf and that it is no handicap to be deaf. No concessions are made and the difficulties confronting the child are ignored.

According to Kapp (1986:159) the constant expectation of the parent (often the father) that the child should achieve at the same rate as the normally hearing child only frustrates the child. In this respect Speth (1982:37) states that sometimes parents, but also other educators and teachers are inclined to over-train the child. He goes on to say that these excessive demands may cause damage to the emotional development of the child.

Patterns such as overprotection and idealisation are viewed as coping mechanisms used by parents to avoid or deny the problems they face in caring for their handicapped children (Darling 1979:69). Although professionals would most likely have given a realistic view of the child's future, parents may not have accepted the described limitations but may continue to aim at a higher developmental level (Shakespeare 1975:52). The child in turn may feel insecure, anxious and uncertain and may try very hard albeit unsuccessfully to live up to the parents

expectations (Kapp 1986:159; Myklebust 1950:30). Moreover, he may also develop an unrealistic expectation of himself. This could have serious repercussions to his later life because a Deaf child has special educational needs and it is important to take cognisance of the limitations imposed by deafness and hence to make certain adjustments. (See 2.6).

3.3.6 Attitude of spoiling

According to Speth (1982:38), some parents may love their child even more because of his handicap, and thus he is given by his parents an exceptional place inside the family. This can be seen for example, during mealtimes, when it is bedtime, when watching television or going shopping. The child is allowed to do as he pleases and this is detrimental to the child's growth toward independence.

Ponter (Darling 1979:84) interprets attitudes of indulgence, overprotection and rejection as non-acceptance of the handicapped child. This form of parental behaviour fails to provide the child with an assurance of being a worthy individual who is loved unconditionally and who is respected for his uniqueness and to become an autonomous individual.

3.3.7 Deafism

Deafism means ignorance, hatred or intolerance of a Deaf individual, Deaf people, deafness, Deaf culture, Sign Language, visual communication and visual culture. Deafism unjustly disadvantages Deaf children and Deaf adults because they cannot hear sounds or speak English. A deafist is a person with attitudinal barriers that affect the Deaf. Such attitudinal barriers are a way of feeling or thinking that limits, blocks or restricts the deafist's perceptions of the ability and potential of Deaf people to be capable, independent individuals (Silver 1985:28). Parents who are deafists will hamper their child's development.

A deafist attitude often means a denial of the Deaf child's native language, its worth or opportunities to use it, and hence a denigration of Deaf culture. This attitude will result in a feeling of "ambivalence" prevalent in stigmatised people who tend to embrace the feature that makes them different, viewing it as essential part of their identity resulting in group cohesion and also to degrade themselves and other group members because of the feature resulting in self hatred (Baker-Shenk 1985:64-65).

3.4 EDUCATIONAL NEEDS OF THE DEAF ADOLESCENT BOY

In the light of the preceding analysis of the debilitating effect of deafness on the developing human beings, the following essential educational needs of the Deaf adolescent boy becomes apparent.

3.4.1 With regard to parental involvement:

- One of the child's greatest need is for his parents to take an interest and be involved in his education, be it in co-operation with significant others (teachers, therapists, hostel parents). Residential care does not exonerate parents from their educational responsibilities.

3.4.2 With regard to communication needs:

- Deafness causes language deprivation which impedes easy communication between parent and child. Parents should be sensitive to the language need of their child, and be prepared if need be, to learn and employ signs to facilitate the communication process.

3.4.3 With regard to the pedagogic relationship structures:

- Like any other child, the Deaf child is in need of love, trust, discipline and an understanding (knowledge) of his weaknesses and strengths.
- Isolated from the world due to their hearing loss and language problems Deaf children have a strong need to feel as part of the family. Parents must therefore deliberately create a situation of togetherness, i.e. an environment conducive for converting into an education situation (encountering situation) when the need for counselling or correcting wrong doings should arise.
- Deaf children, especially adolescents, have a strong need to be permitted to undertake things on their own. Parents must therefore be prepared to gradually let go.

3.4.4 With regard to the aim of education:

- The aim of education for the Deaf child is the same as that of the normal hearing child. Parents, however, need to know that although Deaf children may take a

longer time to internalise the demands of propriety of life, they are capable of actualising values and becoming self reliant and responsible adults.

3.5   SYNTHESIS

The main aim of this chapter was to establish the problems that are encountered by the parents in their effort to educate their Deaf child.

In analysing the pedagogic relationship structures it was clearly evident that the communication problem brought about by the hearing loss hampers in many ways the education of the child. Intimate dialogue so necessary to enter the spiritual realm of the child in order to understand the child and act accordingly, is not easily accomplished because of the language and communication problem. The success of good communication which involves the use of signs necessitates that not only the parent but also the family as a whole need to become fluent in Sign Language, a factor that may cause estrangement between parent and child as parents and significant others are not always willing to learn Sign Language.

Lack of an effective communication hampers the development of a sound mother-child relationship. In educating a child with a special need, parents usually feel inadequate, apprehensive and uncertain. Thus they are very susceptible to expressing attitudes and feelings (spoiling, overprotecting, neglecting etc) that may cause the child serious problems in later life. Due to the problems surrounding their child's education, some parents are inclined to entrust their educational responsibilities to others, namely hostel parents. Hostel parents therefore need to be mindful of the above implications since it will impact on their educative efforts.

3.6   PROJECTION FOR NEXT CHAPTER

In the next chapter, the role of the school hostel as an educative environment for Deaf children will be discussed.

CHAPTER 4

THE SCHOOL HOSTEL AS AN EDUCATIVE ENVIRONMENT FOR DEAF CHILDREN AS COMPARED TO THE FAMILY HOME

4.1 INTRODUCTION

The family is said to be the natural environment for raising children. A hearing child usually grows up within a family in the parental home and the child's education is a matter for the parents and occurs primarily within the family situation. The Deaf child on the other hand has a family, but his education occurs primarily in the school hostel. Thus the circumstances under which a hearing child and a deaf child become adults differ. The geographical vastness of the country necessitates the need for most Deaf children to be educated in residential schools. Hence, the residential school forms an integral part of the Deaf child's life world because the child's stay in the hostel extends from about the time the child is three years until about nineteen years. Therefore, the impact of the school hostel as educative environment cannot be overlooked.

In order to study the school hostel as an educative environment, it is necessary to recognise the main features of family life and consider whether they are reproduced in a school hostel, and if not, what deliberate steps are to be taken to compensate for their absence (Fraser 1968:242). In a more recent study, Anderson (1994:11) emphasises that the school hostel should not set out to replace a child's natural parents. To advertise a boarding school as a family is to embark on a risky journey, and should the destination be reached, it would have shattered the very thing it predicated as most dear, the child's own family.

4.2 THE HOME AS EDUCATIVE ENVIRONMENT

According to Gunter (1977:200) the home is the first and most influential educational agency because it is here that the foundations of the child's knowledge and his personal, moral, social and religious life are laid. The home can be viewed as a safe place where the child feels that it belongs and where it enjoys a feeling of security and safety that is indispensable for its existence (Vrey 1984:74). Home, here, does not merely imply the physical structure that is, the walls and the roof but rather the life space that is created in it by the child. According to Oberholzer (Du Plooy et al. 1987:4) a child must experience security to ensure that it really becomes somebody himself (See 3.2.1.1).

The feeling of security emanating from the provision of a safe place which is given to the child in the form of a home gives confidence to the child to explore and achieve self realisation (Du

Plooy et al. 1987:4). From the trusted sphere of the home the child ventures to spheres unknown to him and from therein he makes decisions on all the options available to him in the open world. Because of the close attachment he has of his home, the child forms a particular bond between himself and his home and the people in it (Kapp 1989:542). He can venture out from his parents home on occasions with considerably less tension and anxiety, because he feels accepted and secure (Vrey 1984:74). Consequently, a calm, harmonious, well-adjusted atmosphere in the home, where the child is accepted and played with and where consistent control is exercised helps the child to maturity (Lovell 1968:197). Kelly and Worell (Hetherington & Parke 1979:401) claim that a supportive, warm home environment which encourages exploration, curiosity and self-reliance leads to high achievement in children.

Pretorius (1979:56-58) views the secure environment of the family milieu as providing the child with the following vital aspects which are crucial in the child's development:

- the family milieu provides the child with a safe place from which he can explore his life-world;

- the family milieu supplies the child with answers to problems he may encounter during his explorations;

- the family milieu is a world where love is personally directed towards the child;

- the family milieu is the primary socialising agent where the child learns socially accepted behaviour;

- the family milieu is one of lasting personal relationships which enable the child to discover personal norms and values.

4.2.1 The family unit as the primary educative environment

According to Nel (1974:73), the pedagogical community is found in its original family where each separate child feels bound to its parents. Parents are the first people the child comes into contact with and who promote the establishment of the child's life world. The early parent-child relationships are important because they serve as the initial social relationship which will shape the child's expectancies and responses in subsequent social encounters, because the values and attitudes of the culture are filtered through the parents in their presentation to their offspring (Hetherington and Parke 1979:466). Parents who give a great deal of love and support, enforce educational controls, respect and encourage their children, positively influence their children for self actualisation (Vrey 1984:80). They thus serve as sources of mutual emotional and physical support and comfort. The child therefore matures in the company of people he esteems. Hence, the family unit, and more specifically the parent-child relation can be viewed as the primary educative environment. This leads Vrey (1984:93) to conclude that the education

relation is intrinsically given in the parent-child relation. The quality of this relationship determines the type of life space created for the child (Kapp 1989:542).

Well functioning families are characterised by a balance between enmeshment and disengagement whereby the boundaries between members of the family are clearly defined and family members feel both a close bonding and a sense of autonomy (Seligman and Darling 1989:8). McGondick and Gerson (Seligman & Darling 1989:4) are equivocal in their view that the family is the primary and most powerful system to which a person belongs. According to Derbyshire (Kapp 1989:221) the family which should be characterised by a variety of healthy relationships (father-mother; father-child; mother-child and child-child) helps the child to develop gradually in affective and social areas. Success in these areas promotes the child's need to venture from this safe space into the larger world. This concurs with what Sommers (Vrey 1984:26) has to say when he states that maladjustment among children is preceded by unsatisfactory relations at home.

In an experiment using 500 children Hewitt and Jenkins (Lovell 1968:196) discovered that there were clear relationships between certain kinds of behaviour in children and the kind of upbringing they received. According to Nilchke (Du Plooy et al. 1987:88) the cherishing care of the mother creates space in which the child feels at home. The father, according to Kapp (1989:221) plays a role as an identification figure. Du Plooy et al. (1987:90) states that should the mother play the role of the father due to the absence or neglect of the father, the child will identify the concept of strength with the mother: the boy may adopt the mother's dressing and hairstyle.

Hence, a boy needs both a father and a mother to create the sphere of security that will give him the confidence he needs to extend the horizons of his home. Furthermore, the value of the social education the child receives at home depends especially on the moral and social quality of his parents as persons and educators, as well as the quality of the home life and the atmosphere (Gunter 1977:201).

4.2.2 The essential features of the home as educative environment

4.2.2.1 Togetherness

According to Smit (Kapp 1989:542) the family situation is a particular form of togetherness of people in a place (space) imbued with a spirit of trust and intimacy. The quality of togetherness is important rather than the quantity. Hence, togetherness here implies "being there" together and thus constituting the world together (Nel 1974:110). Vrey (1984:78) states that it is an indispensable requirement on the part of the parent to give the child a sense of belonging. Thus

the child and parent must be aware of each other because at any given moment the child may seek the help of his parent and the parent must be willing to respond to this appeal (Du Plooy et al. 1987:114).

The ideal togetherness or discourse does not only happen in an atmosphere of goodwill, pleasantness or conviviality but also when there's a controversial discourse (Nel 1974:11). Controversy between parent and child is possible and it does not make the child feel rejected or unwanted because the togetherness of parents and child is characterised by the interaction of various emotional factors such as the acceptance of and love for the child (Kapp 1989:542) (See 3.2.1.2).

Living in a household shared with others, children learn that they must share the resources of the household, i.e. the space, the furnishings, the time and attention of the parents and siblings. In their association with the family they learn the ways in which their co-operation is sought and welcomed and the ways in which they may compete for what they want when it conflicts with what other family members want (Elkin & Handel 1978:123). Awareness of each other's presence may then be demarcated as our space. According to Kapp (1989:542) this caring space, i.e. the home is experienced by the child as personal space, i.e. his own space.

4.2.2.2 Personal space

According to Bradley & Caldwell (Hetherington and Parke 1979:452) favourable cognitive development and social development are associated when a child has a place for his belongings, a safe place in which to play and a quiet place to study. They go on to say that high levels of stimulation from which the child cannot escape adversely affects cognitive development. Thus Kapp (1984:61) asserts that it is necessary that the child has his own space where he can move without being restricted and where he can withdraw, should things become difficult for him.

According to Du Plessis (Kapp 1989:542) the child assigns certain meanings and values to his personal space. This is in order to orientate himself to his environment (Vrey 1984:31). In his personal space the child experiences privacy, security and care (Du Plooy et al. 1987:72). Parents provide this safe space as a secure environment for the child to live in. This secure environment arouses in the child the need to cross familiar boundaries to explore the space beyond. If the child is confined only to familiar grounds, this safe space no longer has its protecting influence but rather is experienced as a restrictive environment. A restrictive space will stifle the child's growth because man's very nature requires participating in the reality of life and not just being doomed to one's own space (Du Plooy et al. 1987:72). Thus the child's personal space must be such that it gives the child the courage to explore the outside world and

attribute meaning to it (Kapp 1989:542). The home as personal space is therefore also intentionality space because it gives the child the opportunity to realise his potential (Nel 1974:61).

4.2.2.3 Intentional space

As the child moves between his personal space, the boundaries which mark his home to those areas where he is not familiar, he may experience a sense of bewilderment and insecurity. However, the experience of safety that the child enjoys in the home provides the child with the courage to explore beyond the boundaries of the home and to attribute his own meaning to the things in it (Kapp 1989:542), and thus create a new habitable world for himself (Du Plooy et al. 1987:72). The home as personal space is thus transformed into an intentional space. Be that as it may, the child cannot get a grip on the outside world without the support and guidance of trustworthy educators (parents).

The intervention of the parent is not of a dominating nature where the child completely and passively succumbs to the parents' influence. The adult's task is to make the child realise that he is capable of transcending some of the constraints imposed on him. Van Zyl (Du Plooy et al. 1987:48) states that the parent does this by giving the child the confidence and security which prompts him to discover new possibilities. In addition, the willingness of the child to venture arises because he has trust in his educators and the educator's guidance. Hence, the child enters into willing communication with the parent and the world beyond (Du Plooy et al. 1987:48). According to Du Plessis (Kapp 1989:542) the home is therefore also ·a communication space.

4.2.2.4 Communication space

Within the home, the child's personal space, the child communicates with others and with himself (See 3.2.1). Through various kinds of interaction with family members - such as being cared for, being disciplined, being accepted as a playmate, the child develops the capacities for establishing relationships with others (Elkin & Handel 1978:123). Thus communication may be non-conceptual or conceptual and is necessary for education to take place (Kapp 1989:544). The pedagogical importance of the communication lies in the following: it allows the child to relax in an atmosphere which encourages openness and sincerity and in this openness the adult is able to perceive the way in which the child is directing his intention to the world around him (Nel 1974:97). When such open revelations are made the adult is able to correctly intervene in the development of the child. The essence of this development is thus embedded in the fact that the communication, be it verbal or non verbal is blooming in an enlightened, warm, relaxing, positive and encouraging climate (See 3.2.1.2). Therefore the communication space is the most important element in the education of the child: it is only if the

communication between parent and child is a two-way system can there be an effective intervention on the part of the parent and a true encounter by the child.

4.2.2.5 Encounter space

Pienaar (Du Plooy et al. 1987:64) states that expectation, encounter, acceptance and dialogue are all constituents which make the child feel very secure and this helps him to transform his home into a personal living space. Since the home is a personal living place, it therefore also becomes a place of encountering and it is within the situation of encountering that true education takes place (Kapp 1989:542). Through face to face encounter, the child is admonished and encouraged towards what's proper and improper (See 3.2.1.2). Trust remains the basic binding force for true encountering to take place. The child entrusts himself to his parents because they give him the support when he needs it and they accept him fully with all his limitations (Du Plooy et al. 1987:64). It is possible for the parent to do this, because of the love the parent has for the child; the kind of love that encourages the parent to delve deeper into the child's inner life and acquire knowledge concerning the child. The parent then acts according to the knowledge he has of the child; the child responds to his parents' appeal because he trusts his parents. Hence, the home is converted into an encountering place, encapsulating security and safety: this then facilitates the child's successful venturing and subsequent integration in the outside world.

If the home plays such a vital role in the emancipation of a child, it is then indisputable that the environment of the hostel should equally correspond to that of the home. But Anderson (1994:12) states that even if one supposes that a hostel is equipped with all the comforts of home and staffed by professionally caring adults, two essential differences between the hostel and home remain; first the separation from parents and family, and second, the joining with a crowd of unrelated children. However, for the present study it is important to study the residential environment because:

(i)   For the Deaf children living in the hostel, the residential environment is, at least, temporarily home.

(ii)   The environment can be utilised or even altered to affect behaviour.

(iii)   The importance of the quality of the environment can be appreciated (Anderson 1994:188).

4.3 THE SCHOOL HOSTEL AS AN EDUCATIVE ENVIRONMENT FOR DEAF CHILDREN

As stated previously, the majority of Deaf children are admitted to the school hostel because they cannot be educated from home. These children thus do not grow up in the presence of their parents in a community, but rather under the care of outsiders, usually hostel parents. The inevitable separation and loss which children feel on going from home to a boarding school underpins an essential pre-condition to their going: they must be ready to begin to become independent of their parents (Anderson 1994:13). The question arises, is a three year old ready to be independent of its parents?

The fact of a separation of a child from his family is the cause of the psychological problem which a Deaf child under conditions of life in residential school is confronted with (Savic 1980:738). He does not fully understand why he has been singled out from other members of his family and forced to live with strange people who will never become family to him (Kapp 1984:62). Hence, it is not unusual for unresolved conflicts in childhood to surface during adolescence thus further alienating parent and child. However, despite the popular notion that early childhood years are all important in determining future adjustment, the adolescent years present important opportunities for continued growth and development and for repairing the damaging effects of adverse prior experiences (Conger 1991:32).

According to Kapp (1989:558) placing children with disabilities together for long periods of time in separate schools and hostels may severely impede both their acquisition of socially acceptable behaviour patterns and their integration with societal structures. The result of institutionalisation is that children are to a certain extent brought up as artificial individuals and this affects them when they enter the world.

This, thus presents the residential school with a tremendous challenge to meet the educational needs of the Deaf child in general and the Deaf adolescent boy in particular because at this stage of his life, not only is he experiencing physical, emotional and cognitive changes but also the fact that the impact of the environment influences some of these changes as well as his subsequent behaviour (See 3.2).

Thus in order to contribute to the education of the Deaf child the school hostel has a dual task, which is to provide an educative environment as well as a dwelling place. In this regard Fraser (1968:244) states that it is important that the structure of the school hostel should correspond to its educational aims. Although it is possible for the institution to make arrangements for pastoral care and where the children may even grow to be fond of each other, it is not possible to do this by pretending that these arrangements grow "naturally" as in a family, if only the hostel parent

conducts family prayers. Even so, in a school for the Deaf, children come from various religious backgrounds. One has to be guarded so as not to alienate the child from the values of his family.

Furthermore, it is impossible to classify Deaf children in a hostel as a homogeneous group because within the group, there might be some who may be profoundly deaf and with poor speechreading skills. Such children would need perhaps a combination of gestures and/or Sign Language. Others may be quite comfortable with Signed English.

The environment consists of both the physical and social component. Both the components need to be analysed in order to obtain a true appraisal of the child's behaviour.

4.3.1   The school hostel for Deaf children: Physical environment

Since there is a continuous interplay between the social and the physical environment, Hetherington & Parke (1979:452) claim that the way the parents or other caretakers organise a child's physical environment may be as important as the physical setting itself. The school hostel is usually divided into dormitories separating the boys and the girls. The children are placed according to their ages. In each dormitory a certain section is set aside for the hostel parent. With the policy of affirmative action and the ushering in of a unitary education system in South Africa, Deaf children from different race groups now also reside in hostels which would have been previously marked for one particular race group. Housemothers are also now employed from other race groups. There are often up to twenty children in a dormitory.

A review of literature (S.A. 1956:1339-140; Burmeister 1960:26; Department of Health & Welfare 1981:1; Anderson 1994:121) reveal that it is beneficial for the child's education that he be brought up in a cottage system as opposed to the dormitory style institution. One of the greatest needs is to move away from the dormitory plan, which is quite evident in some institutions, and to provide arrangements for as few children as possible to sleep in one room. The educational advantages attached to the cottage are:-

(i)   It promotes intimacy and privacy, domesticity tranquillity and quiet. The children are not continually swept away by the crowd and mass spirit. It is more "homelike and less hivelike".

(ii)   The cottage is the closest approximation to the ideal of family life with its relationships, informality, freedom of movement and participation in domestic activities.

(iii)   It permits individual attention and treatment.

The physical is but one aspect and it is the social environment within which the individual is guided towards the future.

4.3.2 The school hostel for Deaf children with regard to the essentials

4.3.2.1 Togetherness

The Deaf child finds himself together with his educator (hostel parent) in an ortho-pedagogical situation (Steyn 1982:742). He also experiences the need to become someone and therefore requires the support of his educator to become that someone. His development, however, depends on the kind of support and involvement that he will get. The realisation of his potential means that should the child make an appeal to the houseparent, the houseparent must be available to respond to this appeal (See 4.2.2.1). This means not only being accessible but also associating with that particular child and intervening only in that child's life experiences. According to Kapp (1984:68) this is possible only if the hostel parent possesses particular skills and a feeling of the Deaf child as his/her own, otherwise the association situation will be deliberately disadvantaged.

Individual intervention, a "being there together" is forfeited because in a hostel milieu, the children are requested to act as members of a group rather than individuals. Group living and time constraints make it easier for the adult to correct the group rather than the individual (Fraser 1968:239).

Consequently, no one seems to benefit, the child or the group because both find themselves in a cluttered atmosphere finding no meaning in the space around them. Togetherness in the hostel does not facilitate the educative act because constituting the world together as implied by Nel (1974:110) does not happen as a matter of course. Kapp (1984:62) sums this up by saying that the child is forced to be part of the group and subject to scrutiny by others. The natural association that emerges in a family is replaced by encounter with strangers. It is impossible to claim a place as one's own amidst strangers and a place not called home. It therefore requires a deliberate intervention on the part of the housemother to create situations to be together and to get to know each child in his uniqueness (Gunter 1977:28). This would entail being adept in utilising the time in such a way that every child will feel that the houseparent knows something of his inner being. The limited time together must be thus qualitative in nature and must be of such an essence that when the meeting is terminated, the child absorbs the space around him as his own. There is a tendency to personalise that space and once personalised to defend it. Good house practice will always ensure that the child's feelings and privacy are respected. The research by Morgan (Anderson 1994:121) revealed that twelve percent of adolescents considered lack of privacy as one of the worst things about boarding.

4.3.2.2 Personal space

The hostel is designed to provide shelter and to feed the children. This may be succeeded by a sense of confinement, restriction and frustration. Personal space, as an escape from the too-ever present institutions expression of care and concern is expensive to produce (Fraser 1968:245). Kapp (1984:62) contends that the child does not have his own secretive world that he creates at home. It is difficult to constitute his own place because the hostel remains a strange environment and thus a sense of security and belonging is replaced by unrest, irritability and depression. These negative emotional feelings would thus further curtail a venturesome attitude (See 4.2.2.2).

In one's own personal space one has the right to decorate part of the wall with slogans, pictures etc. This occurs more especially with adolescents who have the need to define themselves. (See 3.2.2). The adolescent wants to have his own room with the accompanying privacy, where he can do exactly as he pleases without interruption or interference. He often becomes absorbed in some hobby or other e.g. photography, coin collecting, model aircraft.

The staff's attitude to privacy is a crucial element in maintaining a good atmosphere in the hostel. According to Anderson (1994:121) pupils' bedrooms are important social spaces, although in some schools access is restricted until bedtime. They should be private areas that afford the children an opportunity to withdraw from communal life. For older pupils access is important and reflects the trust placed on them for behaving responsibly. The personalised space of the child becomes the refuge for him. The child enjoys the territorial satisfactions of security, identity and stimulation (Anderson 1994:194). Having a sense of identity and security encourages the child to move behind and transform this personal space as intentionality space.

4.3.2.3 Intentional space

According to Kapp (1989:543) it is within the encountering situation that the child is made aware of values, learns to make decisions and accept responsibility. The child's full potential is realised by participating in the reality of life, by creating his own unique world of experience which is further enriched by the guidance of the child's educator. In the hostel a group identity makes it impossible for a fundamental pedagogic relationship between the educator (hostel parent) and the child to be realised. The child forges his individuality and is now forced to be part of the group (Kapp 1984:62). Hence, the problem that faces the Deaf child is that he must constitute a life-world in the absence of a family milieu and in the presence of a group of people not related to him. The essential meaning of education is not realised because the child is not involved in an intimate relationship with the educator (hostel parent).

According to Steyn (1980:743) this brings about an under-actualisation of development and learning, which leads to under-actualisation of the psychic life potentials. This then creates an insecurity in the Deaf child which makes him hesitant to go into the world. There is a general lack of will-power and an inability to experience meaningfully (See 4.2.2.2). This concurs with Lytle & Jonas's (1984:64) assertion that residential students suffer experiential deprivation because of the isolated nature of living in the residential environment. Individual freedom as given in the family is considerably reduced in a dormitory.

In a hostel the children are "deprived of the privilege of shouldering normal responsibilities and exercising initiative because they are overprotected" (S.A.1956:3). This fact becomes even more clearer in a recent study. Three of the four Deaf students who experienced psychiatric hospitalisation during the first year in a school hostel expressed quite categorically that their previous level of independence in a mainstream school was not compatible with the demands made upon them in the residential school. The group norms, rules and reduced personal freedom were in direct conflict with their previous social independence and responsibilities (Lytle & Jonas 1984:71).

The overprotected child such as the Deaf child residing in the hostel fails to discover what it means to exert himself simply because education directed at developing the child's will has been neglected. It is not suggested that this neglect is intentional "but many institutions as a function of their operational methods have significant inherent potential for neglect of those they are designed to serve" states Brookhouser (1984:9), in his keynote address at the first national conference on the habilitation and rehabilitation of Deaf adolescents.

Opportunities to engage in relationships outside the school for children residing in the hostel are severely curtailed. These children must get their various intellectual, emotional, physical and spiritual needs met from within the hostel milieu. Many of these needs are met through their relationships not with just other children but also with the adults in the hostel. Hence, the onus is upon the adult to ensure that adult and child communicate effectively: limited or inadequate communication leads to incomplete relationships thus hindering the education progress.

4.2.3.4 Communication space

For education to take place, communication has to be a two way channel, between adult and the child. Education flourishes in a relaxing, trusting atmosphere. (See 4.2.2.4). In the confines of a dormitory, communication is usually between the hostel parent and his/her charges, rather than being directed to a particular child. Often times, a particular child may have defaulted, the group is usually addressed, so that others don't repeat the mistake. Institutionalised living equates to group living.

Kapp (1984: 242) states that the adult who initiates the educative situation, must provide the child with clear guidelines so that the child will participate in the communication activities. This would require exceptional skills in using all kinds of appropriate media, whether it is signing or just mime, so that there is no gap in the communication between the adult and child.

Whilst it was tolerable to participate in certain organised activities previously, and even if they were chosen by the child, the adolescent now resents the compulsive attendance and participation at these activities (Fraser 1968:242). This leads to a breakdown in communication between the housemother and the adolescent. He is regarded as being insolent, and she is regarded by the child as uncaring, a situation quite common to all hostel staff. However, schedules and timetables can be adjusted. The needs of the child rather than the administration should remain paramount.

There is no advantage in knowing that your housemother is always available, if she is always interrupted by other members of the staff or she has to complete administrative duties (Fraser 1968:242; Anderson 1994:143). Such a tense environment is not an optimal one for caring for the child who may want to dispel his uneasiness in a face-to-face conversation in a relaxed manner: it is in this conversation that a situation of encounter occurs, uncertainties have been eliminated and the norms that are introduced to the child serve as a framework of reference towards shaping for his future.

4.3.2.5 Encounter space

According to Kapp (1986:106) the pedagogic character is difficult to effect in the school hostel since the ordinary way a child comes to realise norms, that is, through identification with the parent does not exist in the school hostel. Hostel duties impose constraints for the housemother to have face to face encounters on an individual basis and therefore it becomes much more profitable to address the group rather than the individual (Fraser 1968:239). Furthermore, in the hostel good and bad could be embodied in a number of rules and regulations to which the children must subject themselves. These rules are inappropriate and not with the child's convictions. Such a child grows to misconstrue society with its norms and values and may actually come into conflict with the demands of society (Kapp 1984:65).

According to Kapp (1984:65) trust could be engendered in the child depending on the attitude of the adult. If the adult gives sympathetic and love-filled guidance to the child, the child will learn to accept discipline from such a person and may even emulate him/her and be able to be an independent adult in later life. Acceptance by the hostel parent is also an indispensable requirement for trust and hence for education to flourish. For the sake of running a smooth operation, discipline should not be over-emphasized. This, asserts Kapp (1984:69) will estrange

the adult and the child. Children in a hostel should be given the opportunity of practising moral freedom and opportunities for doing wrong should not be lacking. They should have the practice in choosing between right and wrong and between good and evil (S.A.1956:106; Anderson 1994:14).

Studies of social maturity revealed that institutionalised Deaf children obtained lower scores on the Vineyard social maturity scale than Deaf children attending a day school and living with their families (Cruickshank 1956:136). Kapp (1986:114) maintains that to a large extent the socially restricted environment is the cause of their social ineptitude. He recommends that the children in the hostel be given ample opportunities of making social contact with the world outside the school boundaries. Contact with the outside world is *sine qua non* (S.A.1956:90; Kapp 1986:114).

Growth to independence in the family is expressed in the possession of a door key, access to car keys etc. However, in the institution the "mature" or "responsible" child is the one who accepts and helps to maintain rules and routine of the hostel (Fraser 1968:239). Hence, the child is not accepting true parental concern and internalising the norms of propriety but just displaying an outward conformity to rules. This is not true education.

Literature suggest that deafness is associated with problems in the area of sexual adjustment and this may be related to institutionalised living inherent in residential schooling (Schlesinger & Meadow 1972:48). Some of the reasons that Kapp (1986:123) justifies for this maladjustment is that there is a lack of a medium of communication; the child experiences problems in grasping abstracts and has a limited understanding of social norms; he is isolated socially and restricted in the opportunities for activities with the opposite sex and combined with feelings of inferiority which limit and hamper fellowship with the opposite sex. It is clear therefore, that to bring up the Deaf child in the hostel, opportunities to mingle with the opposite sex as well as establishing a good communication system should be fostered.

It is evident from the discussion thus far that the Deaf child cannot constitute a meaningful and adequate life-world if a genuine relationship is not established between the adult in the hostel and the child. It is reasonable to assume then, that the hostel milieu surpasses the family as a primary socialise. It is therefore important to unmask the hostel as an educative environment and rectify any shortcomings that prevail.

4.4 THE MAIN FEATURES OF THE SCHOOL HOSTEL FOR DEAF CHILDREN AS AN EDUCATIVE ENVIRONMENT

The fact that the home is a primary educative environment for the child is supported by Van Rooyen (Levitz 1991:150) where he states that all other educational (pedagogic) institutions are artificial ones, and are merely poor efforts to reconstitute this original one. This implies that the function of educating the child is not transferable to a school educator, or anyone else, but can at most only be augmented by an outsider.

From an education perspective it is worth noting that the Deaf boy residing in the school hostel primarily has a "mother figure" to contend with most of his childhood. Studies conducted by Sears (Thompson 1952:518) on the effects of father separation, disclose that the father serves not only as a model for the boy, but also as the principle source of social control.

The Deaf adolescent boy in the hostel is doubly disadvantaged because he does not have the chance to build a strong, intimate relationship with his parents, and at the same time he is deprived to a large degree of the opportunity of correctly observing parental habits, attitudes and the socio-cultural role of the sexes. There is a greater chance that the boy may become confused and uncertain about his sexual role, and may be inclined toward the feminine (Kapp 1986:108).

It is not uncommon for teachers in the special school to have a dual role as resident personnel. They are therefore also associated with discipline. This blurring of roles makes it difficult for the child who may be looking for a counsellor or confessor to unburden himself to the only available adults who are however, also associated with school and discipline (Fraser 1968:243). On the other hand, if the influence of a particular member of the staff extends over a long period of time, the child may regard the outsider as a substitute parent and may identify strongly with him or her. Identification of the child with his own family and their particular norms and values may become complex, especially if the norms and values of the outsider are different. In these instances, the child may become confused, uncertain and insecure (Kapp 1989:553).

With all the vaunted training in independence which hostel education has to offer there is a marked tendency to inculcate dependence (Fraser 1968:233). Within the family the child can complain directly to mother or father and within the family the child's needs can be met or refused for reasons of personal capacity. However, in the hostel there is no direct contact between for example, the cook and the child. The cook is not even remotely aware that a particular child does not like pungent food. Everything is organised for a group of children and

not an individual child. Therefore it is vital that as far as possible the hostel parent builds a rapport between herself and the child.

Kapp (1989:558) asserts that Deaf children be given opportunities to integrate into the community. They should establish social relationships with people outside the school and hence become aware of the authority structure of society. Brill and Thomas (Fraser 1968:242) state that the following features should be recognised if the hostel hopes to do as well as or better than the family.

A close and continuous relationship with one woman who will provide bodily care in such a way as to attach to herself the child's love and admiration, and to stimulate him to trust and assurance, and a desire to become progressively more like the adult.

A father figure, preferably in the relationship of husband to the woman who provides care; or failing that, a devotion to the idea of a father as exemplified by the presence in his environment of one or more men who can command his affection and his admiration and the respect of the woman looking after him.

The impact of the school hostel as an educative environment for Deaf children is best described in the following description (S.A.1956:2-3).

Living a life of routine with a crowd of children away from home and parents is unnatural. Moreover, the children are not there of their own free will and they introduce elements of tension, anxiety and sometimes also of confusion into the institution. Therefore, no matter how well an institution is run, the life there cannot but hold punitive elements for the children. They do not enjoy the ordinary forms of freedom of social intercourse and of movement.

Studies by several researchers on the breakdown of the Native Indian families in Canada indicated that the residential school education caused this disintegration. As part of their policy to assimilate the Native people to the dominant Euro-Canadian culture, the government felt it could implement this policy in a restrictive manner if the children were completely removed from the influence of their parents and communities and educated in a residential school. Thus, not only were Native children educated separately from the dominant society, they were also educated away from their own culture. In this setting, isolated culturally and geographically, the task of the residential school system was ensued: that task was the systematic, formalised transmission of the dominant society's values, skills, culture, religion and language. For most Native children it was a devastating encounter that attacked a person's cultural heritage: The

younger the child was, the easier it was to lose or give up this culture through loss of language, and the harder it was on the child's adjustment (Ing 1991:67-115).

A parallel can be drawn between the aforementioned situation to the setting of the Deaf child in a residential home. That the Deaf have a subculture of their own is widely accepted (Padden 1980:95; Reagan 1998:199; Woodward & Allen 1993:361-373; Butterfield 1993:8-90). The South African Deaf community is composed of members belonging to various racial, religious and cultural groups. For the South African Deaf adolescent this has several connotations. For one, he will not be able to communicate in his vernacular, albeit in sign. Secondly, his family would be hard pressed to communicate to him in his language unless they make a definite attempt to learn to sign. This can prove to be difficult if the resources are unavailable or inaccessible. Deaf children from various cultural groups residing in the hostel have been observed to use their native language when communicating with their peers.

Furthermore, denying that the Deaf have their own language and hence their own culture would be disastrous for the Deaf child's later life. Researchers have posited that residential schools are prime places of early enculturation and acculturation into the language and culture of the Deaf community, since they are often the first places where Deaf children see other Deaf children and natural forms of signing being used for everyday communication (Woodward & Allen 1993:362).

The responsibility of the residential school is manifold. It has to cater for the educational needs of South African Deaf adolescents i.e. it has to be equipped to deal with a multicultural and a multilingual population.

4.5 SYNTHESIS

The main aim of this chapter was to analyse the school hostel as an educative environment for Deaf children. Although no other institution can replace the home as a primary educative environment, it comes necessary to educate the majority of Deaf children in South Africa in school hostels.

The analysis of the hostel reveals the following:

- The school hostel is an artificially created environment and cannot replace the home.
- The self- contained cottage system is more conducive to building a healthier relationship between the caregivers and the child, than the dormitory style of living.

- Undoubtedly, the Deaf child's individuality is relinquished and he is compelled to be part of a group.

- Communication is usually between the hostel parent and the group rather than to the individual. The child does not feel secure and confident.

- The restricted hostel environment is the cause of the Deaf child's social ineptitude.

- Outward conformity of rules and regulations is emphasized rather than the norms of propriety been inculcated.

- Identification of appropriate sex role models is lacking. The adolescent boy is inclined to become effeminate.

- Opportunities to develop morally is limited in the hostel.

- School hostels are prime places of early enculturation/acculturation into the language and culture of the Deaf community.

- Denying the use of the Deaf child's native language will have a detrimental effect on his later life. This was clearly evident from the research on Canadian Indians.

Be that as it may, residential schooling for majority of Deaf children is a necessity and therefore efforts should be made to constantly improve the conditions in the hostel.

4.6   PROJECTION FOR NEXT CHAPTER

In the next chapter the role of the hostel parent as educator will be discussed.

CHAPTER 5

THE SCHOOL HOSTEL PARENT AS EDUCATOR

5.1 INTRODUCTION

In these days of heightened consciousness of the value of the individuals personality in a fast changing society, more specifically a very dynamic Deaf society, it is difficult enough to be a good parent to one's own children. It is even more difficult and demanding when the parenting must be provided by people other than the natural parents.

According to Anderson (1994:11) residential care should emulate family models of care without attempting to replace the family unit. The fabric of a residential community is made up of the framework of relationships between all the people that work within it. The quality of the relationship that the child has with these people would assure whether his upbringing is successful. More, importantly, the child's relationship with his house-parent is crucial. The hostel parent therefore, may be regarded as "hub of the wheel". She is seen as a substitute mother and head of the dormitory. Hence, it is certain that her role as any mother's role in bringing up the children in her care is a significant and challenging one. It could be regarded as 'parental and non parental'.

5.2 ROLE OF THE HOSTEL PARENT AS "CREATED" PRIMARY EDUCATOR

In discussing the growth of self reliance Bowlby (Berry 1975:16) provides weighty evidence that human beings of all ages are found to be at their happiest and to be able to deploy their talents to best advantage when they are confident that, standing behind them, there are one or more trusted persons who will come to their aid should difficulties arise. The person trusted provides a secure base from which to operate. That trusted person in the case of the Deaf adolescent residing in the school hostel is or is supposed to be the housemother. She should dispense some of the following qualities, namely acceptance, warmth, humour, support, recognition, fairness, consistency, sincere concern, qualities needed by this demanding work and which people have in varying degrees (Berry 1975:111-113; Wills 1970:65).

The hostel parent does not replace the parent. Her/his role is complementary to the parent's role (Anderson 1994:11). Hence, the hostel parents role is similar in some respects to the role of the parent and at the same time it will be different.

The housemother is responsible for a group of children, usually not related to one another. She does not carry any continuing legal rights or responsibilities in relation to individual children

under care. The children are not a reflection upon the housemother's family name. Regular time off and vacations without the children are planned. She, usually does not carry the wide range of responsibility, such as for nursing the sick child, planning for special visits and the future, financing clothing needs, preparing meals and doing the laundry.

Like any mother's job, the hours of work for the housemother are long. She has the responsibility of knowing where the children are at all times. To be effective, she must live on an informal basis with children and not hold to strict relationships (Broten 1962:9). In short, hostel parents are members of the staff at the school and should therefore act reasonably and prudently in that role; after all, parents are not usually responsible for large groups of children together.

When on duty the hostel parent therefore acts in loco parentis. It is important to realise the full implications of this status. It does not imply being a surrogate parent and the differences must be understood. The children have parents and the staff of the establishment should therefore seek a complementary role (Anderson 1994:76). It is therefore apparent that the housemother's job is a demanding one. She needs to have a body of knowledge to execute her task in a professional manner.

5.3   DEMANDS MADE ON THE HOSTEL PARENT

Being responsible for the care, welfare and education of a group of Deaf adolescents is very demanding. A point stressed consistently throughout residential education and care is that the key resource for any member of the care staff is herself. The task for creating a "home" for these youngsters calls for knowledge, understanding and a variety of skills which cannot be assumed to exist, without training, in everybody who happens to be willing to undertake the work. In this respect training, both formal and in-service should be an on-going occurrence, especially with regard Deaf education. This training could be provided by the educational psychologist, orthopedagogue, school social worker or the Director of the hostel. There has been tremendous changes in the trends of bringing up Deaf children and it therefore becomes necessary for the hostel parent to keep abreast of these developments. Hence, not only should she possess a body of knowledge on the child and the education process in general, but her disposition must be of such a nature that would enable her to execute her task in a professional manner.

5.3.1   Knowledge of:

5.3.1.1   the child in particular

The housemother's value lies in treating all the children in her care in the same way as the next, but when dealing with the individual child her approach will vary to accommodate the child's personal needs. Each child's uniqueness has to be taken into account. The relationship between the hostel parent and the child will be severely hampered if the hostel parent is unable to evaluate the needs and hankering of the child for what they really are in terms of the child's own experience (Vrey 1984:95). In getting acquainted with the children in her care, the hostel should find the information pertaining to the following useful:

- The anatomy and physiology of the ear;

- The various types and degrees of hearing loss;

- The possible causes of a hearing loss;

- Other disabilities besides the primary handicap of Deafness, (See Chapter 2).

In order to understand the child in her care, the hostel parent should be provided with detailed information on the family background. Information concerning the child's early development and relationship with parents prior to his admittance to the hostel should also be made available. This information is usually obtainable from the school psychologist. Care givers should also take cognisance of those youngsters who have been residing in the school hostel from a very young age. Such information will generate some directions of how to relate to and handle each child appropriately.

Adolescence can be a difficult period. In order to obtain an insight of the adolescent in her care, the housemother must be au fait with the cognitive, affective, social and religious development during adolescence (See chapter 2).

Communication between the hostel parent and the child can usually been estranged during adolescence. Communication between the parent and the Deaf adolescent residing in the school hostel can become even more complex. The hostel parent therefore needs to be cognisant of the following;

- a mode of communication the adolescent is comfortable with;
- the adolescent's need to be alone at times;
- the adolescent's need to have a private place to discuss what troubles him;

- the particular child's affinity towards certain extra-curricular activities;
- not to be judgmental of the parents.

For the adolescent to reach independence, the hostel parent by virtue of his/her position contribute to the overall development of the adolescent by:

- providing opportunities for self development;
- setting limitations on the adolescents behaviour as guidelines for socially approved behaviour;
- acting as a role model;
- being supportive and providing a place of safety and
- promoting a feeling of security (See Chapter 2)

In order to give the necessary guidance and support of the adolescent boy in her care, the hostel parent must be acquainted with:

- the boy's educational level;
- knowledge of the basic needs of the child, that is, the need for love, security and the opportunity to develop intellectually, emotionally and spiritually (See Chapter 2).

5.3.1.2 the educational process in general

The hostel parent is an educator. This is an indisputable fact. She is not there merely as a supervisor, for example, to check if the clothes are clean, or the beds made and homework completed. She may never be just an impersonal observer. Upbringing must be oriented towards advancing the child's maturity, success in which will become evident in the child's gain in independence and willingness to accept responsibility. Hence, concern with the child has educational value. In order for the hostel parent to properly educate the adolescent entusted in her care, she should possess knowledge of the educational process. This can only happen if the hostel parent is trained in education and gets to know the child intimately. This "getting to know" the child is not just for record purposes or to display one's knowledge for example, to the head of the institution. It is an intense and intutive need to fathom out the child so that he can be helped to grow (See 3.2.1.1). The fundamental relation structures of trust, knowledge and authority must mark the relationship.

The hostel parent demonstrates faith in the child in care by allowing him to do things for himself even though this may be imperfectly done (See 3.2.1.1). A sense of belonging is felt when the

boys are given opportunities to do things for the hostel. If acceptance of the child is such that the child feels safe, he is imbued with a feeling of security. When the hostel parent addresses the adolescent as her child, even though it is somebody else's entrusted in her care, she engages in an authentic communication which develops into an encountering situation. In such a situation, the child may reveal some of his troubles fully confident that what is exchanged between them will remain confidential. The hostel parent should therefore never betray the trust placed in here. If, however, it becomes apparent that the disclosures may be detrimental to the child's well being, she should seek permission from him to refer the matter to the other specialists (psychologist, social worker etc) who could be more of assistance to the child. She, however remains the child's confidante (See 3.2.1.1).

The education process is characterized by a relationship of authority which underpins the disciplining, especially the moral disciplining of the child. The adolescent in the hostel is already deprived of certain responsibilities that is taken for granted in the home. His stay in the hostel is circumscribed by rules and regulations (See 4.2). As he is approaching adulthood, at times this may appear somewhat hurriedly, he is apt to demand more freedom and independence than he is ready for. Generally, the response to this has been to resist the youngster's demands, reluctantly granting always a little less than what the adolescent seeks. This is usually done so that there are no upheavals in hostel routine (See 4.2). Wills (1970:105-106), a psychiatric social worker, who spent a lifetime in the service of youth, recommends to those who run hostels for adolescents, not to tell the young that they are free to do as they like, but rather hold the minimum of rules and regulations. He goes on to say that the hostel parent should not even expect gratitude for all this freedom because it is taken for granted. The youngsters may even complain about their lack of freedom, but all this is to be expected: it is called adolescence.

Finally, the hostel parent as educator should be aware that the aim of education for the Deaf adolescent is the same as that of the normal hearing child i.e. to become a morally responsible, self determining adult. All activities and events in the hostel should be designed to reach that level of adulthood the adolescent is capable of.

5.3.1.3 the philosophy of school

Knowledge of the ethos of the school community, the organisational framework of the establishment is a prerequisite for care staff. This includes the protocol adopted by the school as well as the reporting system and the availability of support in the event of a crisis. Understanding can then be extended to all the different role players in the establishment (Anderson 1994:75).

Schools in South Africa differ with the philosophy concerning the different modes of communication with the Deaf. Some promote the use of Sign Language whilst others may prohibit the use of signs. Language is inextricably linked to culture. The most striking feature of Deaf people are their cultural values - these values shape how Deaf people behave and what they believe in. Some examples of values held by Deaf people include language, speech, social relations, stories and literature of the culture. Hence, the hostel parent has not only to get acquainted with Deaf culture but also, if she has to have any kind of meaningful relationship with her wards, then she needs to be prepared to a certain degree to also practise it. The following are some of the values held by Deaf people.

(i)   Language

A very significant value of the culture is respect of one of its major identifying features, Sign Language. As Sign Language involves the use of the hands, there is a sacredness attached to how the hands can be used to communicate. Hands are used for daily manual activities, gestures and Sign Language, but not for other forms of communication that is not Sign Language. There is a strong belief by Deaf people that hand gestures must convey some kind of visual meaning. They have strongly resisted what appear to be "nonsensical" use of hands.

(ii)   Speech

There is a general disassociation from speech in the Deaf culture. It is not considered usual or acceptable behaviour within the cultural group. Since speech has traditionally been forced on Deaf people as a substitute for their language, it has come to represent confinement and denial of the most fundamental need of Deaf people: that is to communicate deeply and comfortably in their own language (Padden 1980:95-101).

5.3.2   Willingness to co-operate with:

5.3.2.1   the parents

By nature of her job, the housemother will be more in contact with the parents than the teacher. It is in these contacts, whether by telephone, informal or formal visits to the school, the housemother learns of the child's background. She learns of the wishes and desires of the parents for their child. The children in the care of the housemother usually come in a diverse array of religious, cultural and ethnic backgrounds, for example, Muslim, Hindu, Xhosa, Zulu, and Christian. It is obligatory upon the housemother that the unique characteristics of the different subcultures be respected and upheld.

The value system, interaction styles and parenting practices has to be recognized. This in effect would mean that the housemother does not prescribe to any child rearing practices per se, because she is there to support and not to supplant the parents (Fallen & Umansky 1985:463). If, on the other hand, the housemother neglects to recognize child rearing practices in the various cultural groups, particular parents, may, according to Fallen and Umansky (1985:464) begin to feel inadequate and unimportant, and so withdraw from an active parenting role with their own child. This could be detrimental to the family and the child.

A sound relationship between the hostel parent and the parent will not only contribute towards the hostel parent's understanding of the child's needs but will also help the parent in gaining an insight into the world of the Deaf, considering the fact that hostels are generally where the Deaf culture is perpetuated (Reagan 1996:799).

A feeling of trust must exist between the parents and the hostel parent. The parents must not be made to feel guilty each time they drop their kids off at the hostel. The professional hostel parent can build up trust between the parent and herself by:

- being honest with them about their children.
- accepting them as parents of the children in their care.
- respecting them.
- willing to share her educating skills and knowledge.

According to Levitz (1991:293), the basis for establishing rapport is a mutual sharing of knowledge and skills, i.e. parent-professional collaboration. If the parent feels relegated to a subordinate role in the education of his own child, rapport will adequately not be affected.

5.3.2.2 the teaching staff and the multi-disciplinary team

Relationships with others lie at the very core of human existence. The fabric of a residential community is made up of the framework of relationship between all the people that work within it. This implies that the hostel parent must be willing to co-operate with the teaching staff and the multi-disciplinary team, for example, should a teacher inquire about a particular piece of homework, the housemother's attitude should not reflect that there is prying on the part of the teacher concerned after school hours, but rather it is an attempt to help the child. The audiologist for example, may request that a particular child not be allowed to swim due to a middle ear infection. This request should be upheld despite pleadings by the child. In this way there could be a mutual respect for each others job in the residence. Sometimes, the

housemother is privileged to certain information shared by the social worker. This information should remain confidential and not become fuel for a "social discussion" with other hostel parents.

It is apparent that the teaching staff and the multi-disciplinary team are guided purely by the child's interest. Herein lies the advantages that the housemother has over the child's own parents. For one, she has seen many adolescents grow up and hence, has gained much experience in dealing with Deaf adolescents. The second, and more advantageous is that, any action taken concerning the child will be based on consensus and collaboration with the team. She does not stand alone.

5.3.3 Personality characteristics

Apart from providing for the physical needs of the child, the aim of the hostel staff is to create an environment that is conducive to the child's development. Growth can be helped or hindered by the personalities and attitude of the care staff. The social and emotional values of a warm and intimate relationship with a mother figure are well recognized (See 3.2.1). On of the major problems of an institution is to obtain the right type of staff - people who not only have the training but also a sense of vocation to work with children. Taking on a job of a hostel parent for Deaf adolescents is a mammoth task. It should be accepted for the right reasons, and not for example, because the job offers accommodation. Another wrong reason for wanting to be a housemother is to obtain the warmth that one lacked as a child. Hence, the children should not be used to satisfy personal needs beyond the limits imposed by the professional role. Love and a desire to work with the children are good enough reasons. In discussing the personal attributes of the residential staff, and in particular the housemother, researchers (Wills 1970:65; Berry 1975:134; Anderson 1994:14) rate the following dispositions as important, love, acceptance, warmth, humor, support, control, fairness, consistency, humility, sincerity and empathy.

5.3.3.1 Pedagogic love

According to Vrey (1984:93) the essentials of pedagogic love are knowledge, care, respect, responsibility and trust. One way love is shown is by knowing and then accepting adolescents exactly as they are, faults and all. Adolescents need to know that they are valued, accepted and liked (Rice 1992:109). This can only materialize if the hostel parent knows the child in her care intimately (See 5.3.1). It is more than just intellectual knowledge of each other, but rather an intense involvement in each other: One must experience each other in total acceptance.

Knowledge of the child is combined with care. The housemother's caring goes beyond just making sure that the child is neatly attired for school. It means a mutual sharing of each other's joys and sorrows (Vrey 1984:94). However, it should not be experienced by the child as overprotection, spoiling or excessive concern (See 3.3). These attitudes are detrimental to the child's development.

The Deaf boy's unique mode of communicating, his cultural, religious and family background should be respected. This implies acknowledgement of the uniqueness and integrity of the other's being as a person. When there is respect between the housemother, there is no fear and subjection. Therefore, the hostel parent should not attempt to mould the child in her own image.

The hostel parent has the full responsibility of the child in her care. Responsibility implies the willingness to respond to the child's call for help (Vrey 1984:96). This may for example getting up in the middle of the night to help a distressed child. Whilst this may be perceived as an occupational hazard, it should also be a response to a child in need, a response arisen out of a sense of love.

Love does not thrive without trust. The adolescent has to trust his housemother, otherwise her support will not be welcomed. She has to trust the child even if he had made mistakes (See 5.3.1), because ultimately the child learns from his mistakes. He learns what is acceptable or unacceptable behaviour from his hostel parent who is loving and makes him feel secure. When the child's relationship with his hostel parent has some real meaning to him, meaning which he has built over a period of time, during which he has perhaps tested out the hostel parent and is sure that the hostel parent likes him, then he will do the right thing, part of the time at least, for the sake of his hostel parent. As he comes to know that his hostel parent's discipline is fair, reasonable and not punitive, he will develop a feeling of wanting to do the right thing for its own sake (Burmeister 1960:XXV-XXVII).

5.3.3.2 Concern for the child

The hallmark of the good hostel parent is constant concern for the child. To be concerned means to feel uneasiness and worry. To be concerned over another means to take the other's needs to heart. The child in the care of the hostel parent is essentially entrusted in the care of a concerned adult. The concerned adult always tries to understand the child in her care so that she can give proper guidance, she can guide him to attain that level of independence that he is capable of. The housemother's concern for the child is not an overbearing one where the child's creativity is stifled, but rather it arises from a deep need to develop the child totally: the basis of concern lies in the pedagogic love for the child (Petrick 1986:109).

5.3.3.3 Empathy

Ginnot (Pearce 1984:20) stresses the need for an empathetic relationship before effective parenting can occur. The important components of accurate empathy are the ability to communicate an understanding of both feelings and the experiences and behaviour underlying those feelings. It is not possible to experience other peoples' feelings directly, but by immersing oneself as much as possible in their world, and being aware of what they are experiencing, as well as being aware of one's own feelings and responses, it becomes possible to gain insight into their experiential world. According to Pearce (1984:46) being responsive involves showing another interest, concern, understanding, and availability. Being responsive may assist the hostel parent in conveying her understanding and appreciation to the child concerned. It may as a consequence, enable the hostel parent to increase her emotional closeness to the children in her care and thereby reduce the disobedience and defiance experienced by the hostel parent from some children.

Being empathic also involves being non-judgmental, not only to the children in care but also to the children's parents. The youngster is not help to grow if his housemother passes judgement on his parents-judgements that have been made privately. Hence, Pearce (1984:44) emphasises that the hostel parents must be clear in what she stands for, and should assume a non-judgmental approach towards parents and families.

Unconditional positive regard is that manner of viewing others, whereby they are valued as separate human beings with their own set of values and experiences. The warmth that is given is not conditional upon the child living up to a created image valued by the housemother (Anderson 1994:155). Rather, it is a kind of acceptance and caring for the child which is totally non-possessive and non-judgmental.

5.3.3.4 Sincerity

Being sincere will help the child to feel free to talk; conversely, insincerity will act as a considerable disincentive. Children will be constantly reading both the verbal and non-verbal messages coming from the hostel parent, and if they receive any signals that indicates that the hostel parent is not really as interested as she appears to be, then they will tend to limit what they say. Equally, any signals that seem to conflict with what the adult is saying will give an appearance of insincerity. Perhaps the housemother would have given the impression that it is acceptable for the child to talk about any topic, but later on, the child picks up signals of disapproval. Such contradictions will strongly deter the child from sharing information. This inconsistency will also confuse the child as he will not know when and what to share (Anderson 1994:152).

Sincerity also includes honesty, genuineness, probity, and authenticity ((Petrick 1986:111). The child will trust the housemother who does not "play a part" but is genuine, answers questions honestly and does not pretend to be what she is not. This, however, does not mean that the housemother allows the children to do as they please, lest she loses her popularity with her wards. This insincere relationship is not only detrimental to the child's development, but also belies the fact that children respect a sincere, sympathetic disciplinarian. Hence, the housemother is not afraid to correct a child when he is wrong as she is intervening to better him.

The housemother should be emotionally balanced. She has to be motherly in her attitude without giving excessive expression to the maternal instinct, otherwise an over-identification with the housemother will occur, resulting then in the child alienating from his own parents (See 3.2.1).

It goes without saying that, if genuine, trust generates trust resulting in a warm, sincere relationship between the hostel parent and the child.

5.3.3.5 Humility

It is very important for the housemother to show humility not only towards her wards but also to their parents. Humility towards children includes modesty, meekness and gentleness. In educating the child it demonstrates lack of pride and arrogance in showing respect for the child's human dignity. It is in very poor taste when the housemother displays her parenting skills to the parents that may make feel inadequate and inferior. The child should not be made to feel that he is at the mercy of the housemother. His stay in the hostel should not be dependant on him conforming to the image that the housemother has of him. The housemother must have realistic expectations of the child (Petrick 1986:112). In all modesty the housemother expects no more of the child than that he can give. This therefore means taking into account the uniqueness of each child in her care.

5.4 FACTORS THAT MAY HAMPER THE HOSTEL PARENT'S DEVELOPMENT

The devotion of the housemother to the children in her care is circumscribed by the fact that it is part of the job for which she is paid. As it is a job, she is also entitled to annual leave, time off and the perennial possibility of resigning. The fact that it is a job implies that the ultimate responsibility for the child remains with the school hostel and this means that the devotion of the housemother to the child in her care would never be permanent nor as intense as the natural parent. Hence, the hostel parent needs to be constantly on guard that their role is more

limited in some areas than that of parents and thereby act accordingly. In this regard (Anderson 1994:14) recommends that "Though the child must find acceptance, boarding staff should not perhaps attempt to provide parental love". Thus, they need to be continually aware of the role and authority of natural parents and the scope and limitations of their own task acting "in loco parentis" (Anderson 1994:26). This sometimes may be frustrating when it is compounded by a difficult and exacting parent.

Hostel parents may suffer from isolation. Contact may be limited to people and officials who visit the institution rather than one's neighbours and friends. They may experience lack of privacy. Provision of self contained flats may be a partial answer to their accommodation needs. Hence, they can withdraw from the 'hurly-burly' of residential life when they are off-duty. However, further problems may result in practice, for instance, children are naturally intrigued by the housemother's private living quarters and will want to test whether their presence is welcome there. Drawing a line between permitting and discouraging visits from the residents, including colleagues, could be another factor detrimental to the housemother's development (Berry 1975:127).

Professional rivalry between the housemother and the teacher are not uncommon. Potentially, both jobs are equally difficult. There may be also a vague sense of inferiority which may be partially contributed by the lower salary and long working hours on the part of the housemother.

Lack of support from those in authority can be a major stress factor for the housemothers. Stress in bringing up Deaf children is a major problem.

The position of housemother calls for long, unusual working hours, such as evenings, broken shifts, Sundays and even Public holidays if they happen to fall out of school holidays. This may mean that the housemother's family life could be disrupted which may add to the tension.

Schools for the Deaf do not call for any specific professional qualifications, and subsequently does not attract a very educated person. A multidisciplinary team, consisting of, for example, psychologist, social worker and an audiologist, is in place in these schools. Hostel parents have to carry out their suggestions. In my experience I have found that many times the two are not of the same educational level and hence issues are frequently misconstrued.

As we have seen, being a hostel parent of a Deaf adolescent is a very demanding job. The importance of attracting the right person for the job of housemother has become apparent. In the past, work was regarded by many as a form of homage rather than a sense of providing

directly to their needs. It was as a seen as a duty to God, its value being in the sacrifice rather than the fruits (Gerdes 1988:244). By the beginning of this century there was a shift in emphasis from moral duty to satisfaction and reward. With regard to the hostel parent, motivation and satisfaction in work can only be achieved if certain needs are made.

5.5 THE HOSTEL PARENT'S VOCATIONAL NEEDS

When individuals join an organisation they have certain expectations about promotion opportunities, salary, status, office and in the case of the hostel parents, living accommodation and decor, the amount of challenging work as opposed to the amount of boring work - things they expect to receive. They also have expectations about their technical skills, time and energy, involvement, communication skills, supervisory skills and so on - things they expect to give. The organisation also has certain expectations of what it can offer the employee, examples of which are similar to what the employee expects to receive.

Kotter (Gerber et al. 1996:72), a pioneer in the domain, identifies the following types of expectations:

(a)   The first group of expectations represents what an individual (hostel parent) expects to receive from an organisation and what an organisation expects to give the hostel parent;

- a meaningful job;

- interesting work that will generate curiosity and excitement on the part of the hostel parent;

- opportunities for personal development;

- authority and responsibility work;

- recognition and approval for work of a high standard;

- friendly people and equality in the work group;

- status and prestige at work;

- compensation;

- the extent to which the environment is structured, for example, general practices discipline or regimentation;

- security at work;

- promotion possibilities;

- the amount and frequency of feedback and assessment.

(b)   The second group of expectations includes what the hostel parent expects to offer an organisation and what the organisation expects to receive from the hostel parents.

- the ability to execute tasks that are socially related and that require a certain degree of technical knowledge and skills;

- the ability to learn to execute various aspects of the job;

- the ability to invent new methods of task performance and the ability to solve problems;

- the ability to state an opinion effectively and convincingly;

- the ability to work productively with groups of people;

- the ability to present well-organised and clear reports orally or in writing;

- the ability to supervise and guide others in their work;

- the ability to make good, responsible decisions without assistance;

- the ability to plan and organise his or her own work as well as the work of other employees;

- the ability to use time and energy to the benefit of the organisation;

- the ability to accept instructions/requirements from the organisation that are incompatible with personal prerogatives;

- social interaction with other employees outside the working environments;

- conforming to the norms of the organisation applicable to the job in areas not directly related to the job;

- self study outside normal working hours;

- maintaining a good public image of the organisation;

- accepting the organisation's values and goals as own values and goals; and

- the ability to realise what has to be done and to take the appropriate steps.

The vocation needs of the hostel parents can best be understood if discussed with a theory of work motivation and personal satisfaction. Maslow (Gerber et al. 1996:323) sees the individual personality as striving incessantly to satisfy a hierarchy of need, and with an inherent tendency towards self actualisation. As soon as a dominant need is satisfied, the one next in the

hierarchy appears to take its place. Peoples needs are arranged in order of importance, in other words lower-order needs must be satisfied before higher-order needs. He distinguishes five sets of needs, in a hierarchy according to importance. The lowest level contains the most basic human needs which must be satisfied before higher-order needs will emerge and become motivators of behaviour.

If the psychological needs are satisfied, the needs for safety and security come to the fore. To a certain extent, insurance, pensions, medical aid plans and savings accounts all provide for this need for safety and security. With regard to the remuneration of the housemother, the salary is paid by the state and since the position for housemother does not call for any professional qualifications, the salary is paltry. This certainly would affect the esteem of the hostel parents who are doing such marvellous work and in whose hands lay the education of many a Deaf youth.

Individuals whose physiological and security needs have been regularly satisfied, will tend to seek acceptance, love and friendship from the people with whom they work. Those in charge of running the hostels should provide the necessary support and encouragement. According to Bowlby (Berry 1975:16), a healthy self-reliant person is able to adapt appropriately between dependence and independence, at one time she is providing a secure base for her companions; at another time she is glad to rely on someone else to provide her with a similar base in return. A well founded self-reliance develops alongside the capacity to rely on others.

This quality of self reliance is extremely important in terms of residential care considering that children of all ages require readily available adults upon whom they can rely. In fact children who are unable to grow up consistently in their own homes have greater needs for reliable alternative figures. This means that hostel parents need to be exceptionally reliable in exceptionally difficult circumstances - logically then, they also require a secure emotional base from which to operate. They need not fear that ongoing support and training offered from those in authority or even the multi-disciplinary team as being patronising or paternalistic. It is a natural, strengthening, temporary condition for anybody whose daily work revolves around other dependent people.

It is of equal importance to include hostel parents in case conferences and special occasions regarding the child in their care, since the child spends more time with the housemother than any other professional working in the school.

Having satisfied their need for belonging and acceptance, they are likely to seek esteem, in the form of recognition and promotion. Hence, promotion opportunities should be made possible by

in-service training and attending workshops, conferences and seminars. It is incumbent upon those who are running the hostels to constantly evaluate performance and needs with a view to upgrading skills. It is also necessary to lobby with the powers that be, to create salary packages that escalate according to performance and improved qualifications. This is a shift in the nature of the psychological contract between the employer and employee. Merit replaces loyalty (Gerber et al. 1996:71).

The needs discussed are known as deficiency needs and the person depends on her physical and social environment for their satisfaction. When the lower needs are satisfied and the person is no longer preoccupied with them, she is able to concern herself with further development through actualisation of her inherent potential. This can only happen when the hostel parent believe in her self, talents and abilities.

As stated previously, hostel parents are the focal points of the school hostel. The quality of work-life can be enhanced to bring about job satisfaction by the organisation. Various methods may be used to improve the quality of work-life in an organisation. These methods focus on aspects such as management and supervisory style, opportunities for decision making, job satisfaction and satisfactory physical environment, safety, satisfactory working hours and meaningful tasks (Nel & Van Dyk 1996:287).

5.6 SYNTHESIS

The main aim of this chapter was to analyse the role of the hostel parent as educator. An analysis of the role reveals that:

- The housemother is engaged in an exceptionally demanding job, consequently there are certain expectations of her.

- Expectations include possessing certain desirable personality qualities as well as knowledge of the child in her care.

- An acceptance of self is extremely important in executing a task that involves caring for others.

An analysis of the vocational needs of the hostel parent reveal that:

- Motivation and satisfaction in work can only be achieved if certain needs are met.
- There are certain factors that hamper her development in the job situation.

- She should receive appropriate training and on-going support within the work situation.
- Salary and work benefits should be reviewed periodically.
- There should be opportunities for promotion.
- There should be recognition of status and work accomplished.

5.7   PROJECTION FOR NEXT CHAPTER

The empirical design pertaining to this study will be discussed.

CHAPTER 6

SCIENTIFIC RESEARCH DESIGN

6.1 INTRODUCTION

According to Cohen and Manion (1989:52-56), a literature study has a significant role to play in education. It is a role that will enable us to use the past to understand and explain the present more satisfactorily and also enable us to make predictions about educational trends, practices and outcomes with greater confidence. A review of the literature enables the researcher to place his/her work in context as well providing data for research. In the preceding chapters (chapters 1-5), a literature study was made regarding the following themes:

- Deafness and adolescence.
- Educating the Deaf adolescent boy.
- The home as educative environment.
- The school hostel as an educative environment for Deaf children.
- The school hostel parent as educator.

The literature study did not only contribute to the clarification of the kind of skills required by the hostel parent in the execution of her/his job, but it also provided a comprehensive review of existing knowledge and research findings. From the literature study it is clearly evident that there are problems concerning the education of the Deaf child in South Africa (See 2.5, 2.6, Chapter 3, 4.3. and 4.4).

An analysis of the literature illustrates:

- that although the residential school is not the ideal place to educate the Deaf child, the majority of Deaf children in South Africa have to be educated in residential schools.
- that deafness is a complex phenomenon.
- that hostel parents need to be adequately equipped to meet the educational needs of Deaf children.
- that those in charge of the residential institutions have an obligation to equip the hostel parents for their vocation.

The focus of this study is the hostel parent, and more specifically the degree to which the hostel parent is equipped to meet the challenge of been a "created primary educator". I assume at

present that there are shortfalls and I hope to make recommendations for further future training/education of the hostel parent.

6.2 DESCRIPTION

This chapter describes the methodological procedures adopted in constructing the questionnaire as a research tool and administering it in order to collect data. Data is required to answer questions regarding the role and scope of both school hostels and the hostel parents entrusted with the care of Deaf children.

6.2.1 Aim of empirical investigation

The primary objective of the empirical investigation is to supplement, validate and refine, by means of a more objective research method, those vocational needs of hostel parents, already identified by means of an essential analysis of the literature.

6.2.2 Selection of respondents

One aim of research is to discover principles that have universal application. The selection of respondents is intricate, for the simple reason that to study a whole population in order to arrive at generalisations is often impossible or impracticable. The process of sampling therefore, makes it possible to make valid inferences about the population from which the sample was drawn. A sample is a small proportion of a population selected for observation and analysis.

According to Sommer and Sommer (1986:201), the larger the sample the greater the validity of the findings, since there will be less likelihood of sampling error. The first step towards representativeness is achieved by random sampling. Random sampling is the method of drawing a sample so that each member of the population has an equal chance of been selected (Sommer & Sommer 1986:198). However, one cannot deny the fact even if the sample is drawn randomly, it is never a completely accurate reflection of the population from which it was drawn, since not every member of the population participates.

The existence of constraints e.g. violence, crime and time renders it infeasible to research all residential schools for the Deaf in South Africa. It was decided to limit the research to a study of all the residential schools in Kwa-Zulu Natal. Respondents in this study would be all the hostel parents who are entrusted with the care of Deaf children. This includes full time, part-time and volunteer hostel parents attached to the school hostels.

6.3   METHODOLOGY

6.3.1   The questionnaire as an empirical research tool.

The questionnaire (Appendix I) used in this study is a series of written questions designed to cover the subject under review. It requires the respondents answers. Questionnaires were employed in this study to obtain information about what the hostel parents know, their likes (values, preference and interests) and what they are thinking (attitudes, opinions and judgements). There are two general types of questionnaires: self administered, which respondents fill out themselves and interview administered, in which the interviewer asks questions and records the responses (Sommer & Sommer 1986:107). In this study the hostel parent will complete the questionnaires but would be guided by the researcher. In selecting questions, cognisance was taken that every question was justifiable on the grounds that the researcher can logically expect the answer to be significant for the problem under investigation. A shoddily designed questionnaire can invalidate any research results.

Mahlangu's (1987:79) description of the questionnaire was the motivation why it was utilised for the scientific survey in this study: By providing access to what is in somebody's mind, the approach makes it possible to measure what the person knows, likes and dislikes and what he/ she thinks. Hence, by utilising the questionnaire, it would be possible to supplement and validate the established special needs of Deaf children residing in the hostel as well as the vocational needs of hostel parents.

In an attempt to reduce the possibility of the respondents formulating what they consider to be appropriate answers, perhaps either to oblige the researcher or to show themselves in a favourable light, it was decided to include a covering letter (Annexure ii) with the questionnaire. The letter assures the respondents of confidentiality and anonymity as well as the motivation for the research. In addition, in another letter (Annexure iii) to the principals or relevant authorities, permission will be sought with regard to the hostel parents completing the questionnaire. This would also ease the tension of the hostel parent completing the questionnaire.

The value of the questionnaire as a scientific research tool cannot be underestimated. However, there are both advantages and disadvantages to consider.

6.3.1.1 Advantages of the questionnaire

The researcher's questionnaire has the following advantages which are similar to those outlined by Shaughnessy and Zechmeister (1994:125) and Sommer and Sommer (1986:119):

- It is an economical way of collecting information. A wide field or a topic could be covered in a relatively short time and at low cost.

- If respondents are scattered over a wide area, the questionnaire is a better method of collecting data than interview or observation are. Some of the residential schools in Kwa-Zulu Natal are situated in rural areas, which at the present climate are not considered safe areas. The researcher of this study was able to leave questionnaires with the superintendent of the hostel for those hostel parents that were absent on the day the research was conducted. These were subsequently picked up by the community social worker servicing that school. 8 questionnaires were collected in this way. It was therefore possible to reach large numbers of people, which would otherwise be out of the question.

- Standardised wording. Each respondent is exposed to uniform instructions; greater uniformity is achieved.

- In general, the data they provide could be more easily analysed and interpreted than the data received from oral responses.

- It is generally regarded as an extremely reliable instrument for collecting data.

- They permit anonymity and hence avoid the problems of interview bias.

6.3.1.2 Disadvantages of the questionnaire

- Questionnaires do not provide the flexibility of interviews. Therefore, they have to be self-explanatory. If the respondent misunderstands the question, he or she cannot be corrected. However, this problem was not encountered as the researcher personally administered the questionnaire.

- Furthermore, the typical questionnaire with multiple-choice answers evokes "bare bones" responses. One becomes familiar with the general structure of the situation but not the details. In an attempt to overcome this obstacle the researcher added an open-ended question at the end of certain sections for respondents to include their own comments.

- The validity of the research is effected if some of the questionnaires are returned incomplete.

- The researcher also has little control over the order in which the respondents proceed through the questionnaire. Different respondents proceed in different sequences. Further, the order of the questions may affect the manner in which respondents answer some of them. It is reasonable to expect that, when all respondents do not follow the same

sequence, the variability among their responses to a given question is likely to increase. However this problem was minimised as the researcher administered the questionnaire.

- Although simple to understand English is used in compiling the questionnaires, some may attach different meanings to words and expressions and hence misinterpret the questions. This problem was also overcome as the researcher was there to clarify any meanings.

- Many respondents prefer not to put controversial issues in writing.

- Many respondents fail to answer the questions with complete honesty. They answer in a manner that may somewhat place them in a favourable light.

- Questionnaires may be too long for some respondents and they would thus be inclined to rush through answers.

It must be recognised that questionnaires have a very limited purpose. They are often one-time data gathering tools with a very short life, administered to a limited population. Nevertheless, they need to satisfy certain criteria, namely the extent of their reliability and validity for a particular study. For the purposes of this study the questionnaire was the most reliable instrument to use.

6.3.1.3 Reliability of the questionnaire

Reliability refers to consistency, but consistency does not guarantee truthfulness. An instrument's being reliable does not mean that it is a good measure of what it seems to measure. An instrument could be said to reliable if the scores obtained in one application of the instrument correspond with the scores obtained in other applications and in different circumstances. However, if individuals obtain different scores on different administrations of the same instrument due to factors such as growth, maturation or any other true changes in the attribute being measured, then it cannot be blamed on the poor reliability of the obtained scores. (Huysamen 1983:24-25).

Sources of error that may affect reliability of the questionnaire used in this study include:

- The possibility of in-service training course.
- Fluctuations in the mood or alertness of respondents because of illness, fatigue, recent good or bad experiences.

6.3.1.4 Validity of the questionnaire

According to Huysamen (1983:35), the validity of the questionnaire as a research tool refers to the extent it measures what it is intended to measure. Validity is concerned with an instrument's appropriateness for accomplishing the researcher's purpose. The researcher in this study was

not concerned with standardising the instrument. Hence, it is the *content validity* of the questionnaire that is significant for this study. Content validity refers to how well the items give appropriate emphasis in covering the field with which the researcher is concerned.

To ensure the content validity of the final questionnaire used in this study, the writer consulted three experts in the field of educational research and deafness with the view of establishing whether:

(i)   the chosen items adequately represent the tasks in the study as defined by the test constructor.

(ii)   whether a particular question was not just measuring what another question had already measured.

(iii)   all the sections of the questionnaire were represented by adequate questions.

According to Davidson (Cohen and Manion 1989:106), a good questionnaire must be "clear, unambiguous and uniformly workable. Its design must minimise patented errors from respondents...and coders. And since peoples' participation in surveys is voluntary, a questionnaire has to help in engaging their interest, encouraging their co-operation, and eliciting answers as close as possible to the truth." With this in mind the researcher proceeded to construct the questionnaire.

6.4   CONSTRUCTION AND CONTENT OF THE QUESTIONNAIRE

6.4.1   Construction of the questionnaire

The researcher also took cognisance of the guidelines by Shaughnessy & Zechmeister (1994:412-413) in designing a good questionnaire. Good questionnaire items should:

- Include vocabulary that is simple, direct, and familiar to all respondents.
- Be clear and specific.
- Not involve leading, loaded or double-barrelled questions. An example of a double-barrelled question is: "Have you suffered from headaches and nausea recently?"
- Be as short as possible.
- Be edited for readability.

Two aspects of the general format should be considered in constructing the final copy of a questionnaire; the design or layout of the questionnaire and the ordering of the questions. The

design of the questionnaire should be attractive and the emphasis should be on making it as effortless as possible to use.

6.4.2   Content of the questionnaire

The questionnaire is divided into seven sections.

Section one consists of 16 questions. This section requires the personal data of the hostel parent as well as information pertaining to the support structure offered to the hostel parent by the institution.

Section two deals with the occupational milieu of the hostel parent. It consists of 17 questions. This section investigates the relationship between the hostel parent and the principal/director of the institution. It also examines the hostel parents perception of her tasks.

Section three and four is an attempt to collate information about the hostel parent's knowledge of the physical, psychological and social aspects of deafness. There are eight questions in this section.

Section five analyses the hostel parent's knowledge about adolescence in general and Deaf adolescents in particular. Eight questions make up this section.

Section six which is made up of 14 questions, is designed to gather information regarding the hostel as an educational environment for Deaf children.

In section seven, an attempt is made to determine the relationship or degree of co-operation between the hostel parent and the multi-disciplinary team. There are five questions in this section.

Although the questions are ordered to follow each other in a logical course according to the subject matter, they are distinctly itemised into two categories, namely an analysis of the hostel parent's knowledge about deafness and its ramifications, and the relationship between him/her and the members of the multi-disciplinary team, as well as between him/her and the charges in his/her care.

Inasmuch as an extensive information would have been obtained by the inclusion of a large number of open-ended questions, it was felt that this would limit the response rate as completion would be more time consuming. Difficulty would also be experienced in the coding of responses. Consequently, all the questions were provided with a choice of responses. A box was drawn in front of each response so that the respondent only had to place a cross next to the chosen response. In addition, space was provided at the end of each section for additional comments. (Refer to addendum).

By far the most critical step in the development of a sound questionnaire is the *pre-test*. According to Sommer and Sommer (1986:116), no matter how carefully one phrases the original questions, there will still be some words that are difficult or unclear. Because there may be no person physically present to explain the meaning of difficult terms or confusing questions, one must anticipate all sources of error. An adaptation of Murphy's Law applies here: The slightest likelihood for respondents to go wrong means that some of them will.

6.4.3   Pre-testing of the questionnaire

According to Sommer and Sommer (1986:116), the best way to reduce ambiguity is to pre-test the questions. A pre-test involves actually administering the questionnaire to a small sample of respondents under conditions as much as possible to those to be used in the final administration of the survey. Pre-test respondents must also be typical of those to be included in the final sample (Shaughnessy & Zechmeister 1994: 410).

The first draft of the questionnaire will be tested on five hostel parents in a residential school for the Deaf. On the basis of their responses and comments, the questionnaire will be refined. Questions in which difficulty is experienced because of ambiguity or clarity will be then omitted. The results will be processed just for interest and will not be included in the final sample.

6.5   ADMINISTRATION OF THE QUESTIONNAIRE

The advantage of the questionnaire, if properly administered can reach a large group of people simultaneously, who can complete it in their own time and in the privacy of their homes and then return it. It can also be completed simultaneously with a group of people and in the presence of the researcher. The researcher chose the latter. However, for this to occur it is imperative that the researcher obtain permission from the relevant authorities regarding meeting its employees at a specified time. Furthermore, it is also preferable if the respondents were also consulted as to the time when the questionnaire will be administered. In this way a relaxed atmosphere should prevail, increasing the reliability of the questionnaire. The researcher will satisfy the above conditions.

In the administration of the questionnaire every attempt will be made to reduce non-response. Guarantees of anonymity and confidentiality will also be given.

6.5.1   Scoring and processing of the questionnaire

As most of the questions are structured, they lend themselves primarily to counting as a scoring procedure. The data will then be reduced and expressed as a percentage against the total sample size, i.e. a frequency distribution.

In the case of the open-ended question at the end of some sections, the responses will be categorised into groups, and the results will be expressed in terms of a frequency distribution.

6.6   INTERPRETATION OF THE RESULTS

Deductions made on the basis of the frequency distribution of the responses serves as a basis for the interpretation of the results. This frequency distribution will be expressed in percentages.

6.7   LIMITATION OF THE QUESTIONNAIRE

Due to the sensitive nature of some of the information required in the questionnaire, it is possible that some of the respondents will not be completely honest and open in their responses. They may also try to present a positive image of themselves instead of giving true answers. This could be due to a number of factors, including insecurity, embarrassment or even fear. It is also possible that some respondents may have felt loyalty towards the institution that employs them and therefore are bias in the answers. On the other hand, they could be feeling hostile or resentful towards their employers and accordingly prejudiced in their answers. However, the researcher attempted to minimise respondents answering emotionally when I addressed the respective groups, emphasising that only truthfulness and objectivity would result in a proper needs assessment and by large enhance the profession.

Responses could also have been influenced by the language and cultural background of the respondents. The researcher found that whilst there were different experiences with the various groups, all hostel parents were extremely co-operative and showed a keen interest in the study.

6.8   SYNTHESIS

In this chapter the planning and design of the scientific research is discussed. The questionnaire as an empirical research tool was employed to assess the vocational needs of hostel parents entrusted with the care of Deaf adolescents.

6.9   PROJECTION FOR NEXT CHAPTER

The results of the questionnaire will be analysed and their significance will be discussed in the next chapter.

CHAPTER 7

PRESENTATION AND ANALYSIS OF THE EMPIRICAL INVESTIGATION

7.1 INTRODUCTION

The findings of the empirical investigation are presented in the following tables. The questionnaire was completed by 60 respondents, all of whom are hostel parents at the six residential schools for the Deaf in Kwa-Zulu, Natal.

N = 60 (number of responses).
NR = no response.

7.1.1 Background history: Table 1

RESPONSE	N	%
SEX OF RESPONDENTS		
MALE	2	3.33
FEMALE	58	96.67
TOTAL	60	100

99
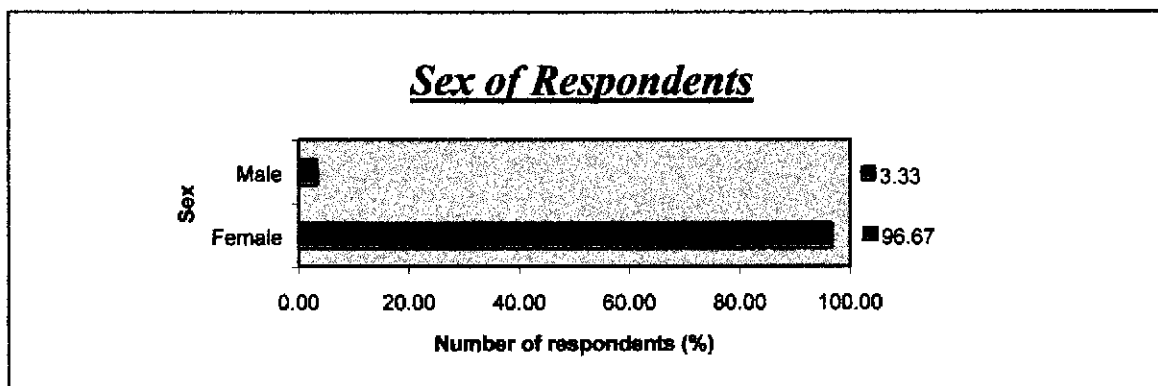
7.1.1.1 Summary and discussion of the sex of the respondents

The majority of hostel parents (96.67%) in this sample are female. This does not even compare favourably with the national ratio between male and female as it exists in other professions such as teaching. Most clinicians and theorists agree that the child who achieves sex appropriate identification is more likely to become well adjusted as compared to the child who fails to achieve such identification (See 4.2.1 & 4.4).

7.1.2   Background history: Table 2

MARITAL STATUS OF HOSTEL PARENTS	N	%
MARRIED	20	33.33
DIVORCED	6	10
NEVER MARRIED	21	35
WIDOWED	11	18.33
NO RESPONSE	2	3.33
TOTAL	60	100

7.1.2.1 Summary and discussion of the marital status of respondents

Majority of the hostel parents (35%) have never been married. The above analysis indicates that the profession of house-parenting seem to attract the single person. Without over generalising one wonders whether the fact that accommodation provided would have been an incentive for the job.

7.1.3   Background history: Table 3

NO OF OWN CHILDREN	N	%
NONE	12	20
1	7	11.67
2	8	13.33
3	10	16.67
4	14	23.33
5	7	11.67
6	2	3.33
TOTAL	60	100

7.1.3.1   Summary and discussion of the number of own children

The majority of hostel parents (68.33%) have more than one child. Twenty percent of the hostel parents indicated that they had no children of their own.

7.1.4   Background history: Table 4

EDUCATIONAL QUALIFICATION	N	%
STD 8	23	38.33
STD 10	13	21.67
DEGREE IN SOCIAL WORK	-	-
DIPLOMA IN CHILD CARE	2	3.33
OTHER	22	36.67
TOTAL	60	100

7.1.4.1 Summary and discussion of the educational qualification of respondents

Only 3.33% of the hostel parents in this sample have a qualification in child care. In the "other" column, all the respondents indicated to have attained a standard below 8. In general, it appears then that majority of the hostel parents have no formal training that may equip them better to address the educational distress of the Deaf child residing in the school hostel.

7.1.5   Background history; Table 5

HEARING STATUS	N	%
DEAF	5	8.33
HARD OF HEARING	1	1.67
HEARING	54	90
TOTAL	60	100
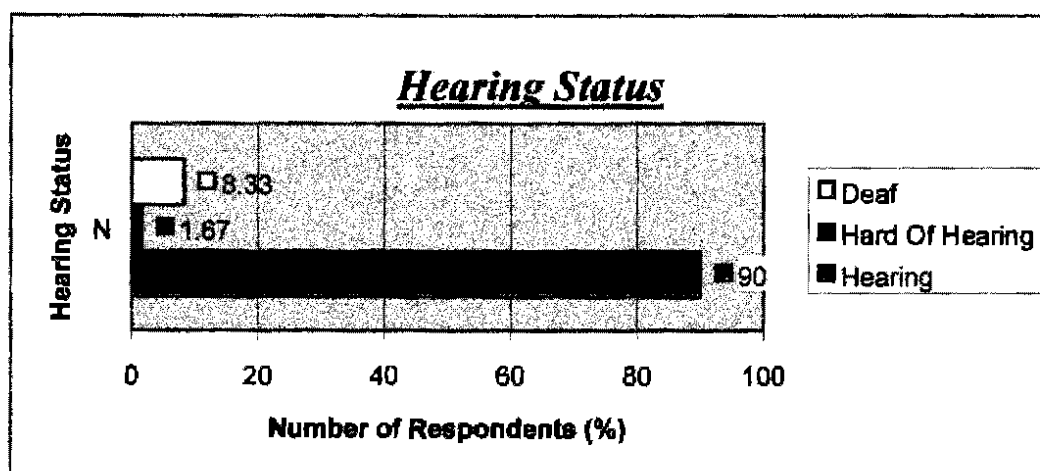
7.1.5.1 Summary and discussion of the hearing status of respondents

An overwhelming majority of hostel parents (90%) are hearing. The residential institution is well recognised as the cradle of Deaf culture. It is here that Deaf culture is transmitted and perpetuated. According to the literature study, research conducted on Deaf children with Deaf parents show that they are well adjusted intellectually, socially and emotionally as compared to deaf children with hearing parents (See 4.1). This has enormous implications for the upbringing of the Deaf child. It is clear and unambiguous - Deaf people are needed where Deaf children are brought up.

Lack of availability of suitably qualified Deaf persons was the reason given to the researcher when she queried the lack of Deaf persons employed at the hostel. Even though equality has become a founding principle upon which the current constitutional dispensation of the country is built, in direct reaction to the inequities of South Africa's past, this repeal in itself has not created the substantive conditions of real equality. The poor education that Deaf people have received in the past has created an unequal playing field for Deaf people and hence the hearing population have had an unfair advantage.

The Green Paper on an Integrated National Disability Strategy for South Africa (1995) also reflects clearly how people with disabilities in South Africa have been severely marginalised in the past and have been denied fundamental rights such as education and employment. It is also very ironic that Hearing people in their attempt to be altruistic by been guardians of the Deaf have by the very attempt failed in providing a barrier free environment in which the Deaf child can develop to his full potential.

The availability of adequate numbers of suitably qualified Deaf persons at all levels in the hostel, from hostel parent to the maintenance staff becomes a matter of priority for those in charge of managing residential schools.

7.1.6   Background history: Table 6

HOW LONG HAVE YOU BEEN WORKING IN THE HOSTEL?	N	%
LESS THAN 5 YEARS	18	30
MORE THAN 5 YEARS	42	70
TOTAL	60	100

7.1.6.1   Summary and discussion of the length of employment of respondents

Majority of the hostel parents are in employment for more than 5 years.

7.1.7   Background history: Table 7

NUMBER OF CHILDREN IN YOUR CARE	N	%
15	5	8.33
MORE THAN 15 LESS THAN 20	21	35
MORE THAN 20 LESS THAN 30	16	26.67
OVER 30	18	30
TOTAL	60	100

7.1.7.1   Summary and discussion of the number of children in the care of the hostel parent

Majority of the hostel parents (91.67%) take care of more than 15 children. This could be placing an immense load onto the hostel parents work schedule. According to the draft discussion document of (NCESS & NCSNET), 15 is the recommended number of children that hostel parents need to be entrusted with.

7.1.8   Background history: Table 8

AGE RANGE (IN YEARS)	N	%
3 – 7	5	8.33
8 – 11	9	15
12 – 18	11	18.33
OVER 18	1	1.67
3 - 7 / 12 - 18	9	15
3 - 7 / 8 - 11 / 12 - 18	7	11.67
8 – 11 / 12 - 18	8	13.33
8 – 11 / 12 - 18 / OVER 18	1	1.67
12 – 18 / OVER 18	9	15
TOTAL	60	100

7.1.8.1 Summary and discussion pertaining to the ages of children

The fact that more than 50% of the hostel parents have children ranging from 3 to 18 years would probably imply that the caring ability of the hostel parents for adolescents can be reduced due to the varied skills required for the different age groups.

7.1.9   Background history: Table 9

IS ACCOMMODATION PROVIDED FOR YOU AND YOUR FAMILY?	N	%
YES	34	56.67
NO	24	40
NO RESPONSE	2	3.33
TOTAL	60	100

7.1.9.1 Summary and discussion pertaining to accommodation facilities

A little more than half of the hostel parents (56.67%) indicated that accommodation is provided for them and their families. Forty percent of the hostel parents maintained that while accommodation is provided (Single room cum living room/kitchenette), it is certainly not conducive for accommodating a family. In such living quarters, the researcher found one hostel parent with a family of three, one of which was a twenty one year old Deaf son.

7.1.10   Background history: Table 10

HOURS OF DUTY	N	%
LESS THAN 40 HOURS A WEEK	-	-
MORE THAN 40 HOURS A WEEK	60	100
TOTAL	60	100

7.1.10.1   Summary and discussion of the hour of duty of respondents

All of the hostel parents (100%) indicated that they work more than 40 hours a week. Some hostel parents verbally informed the researcher that they worked far in excess of 50 hours.

According to the Public Services Union (PSU), which the hostel parents are affiliated to, the minimum working hours is 45. (Telephonic conversation with a Mr Claude from PSU).

7.1.11   Background history: Table 11

DID YOU RECEIVE A JOB DESCRIPTION CONCERNING YOUR DUTIES WHEN YOU WERE APPOINTED?	N	%
YES	23	38.33
NO	37	61.67
TOTAL	60	100

7.1.11.1   Summary and discussion concerning the receipt of a job description

It appears that majority of the hostel parents (61.67%) did not receive a job description. The job description is a written statement of the job analysis. A job analysis identifies the activities, duties, responsibilities, knowledge, skills, and personal attributes a hostel parent should have in order to function effectively in the organisation. It also clarifies the authoritative relationships with other immediate members of the organisation and the opportunities for advancement (Gerber, Nel & Van Dyk 1993:157-165).

7.1.12   Background history: Table 12

FROM WHOM IN YOUR ORGANIZATION DID YOU RECEIVE THE MOST SUPPORT AND GUIDANCE?	N	%
PRINCIPAL	23	38.33
SOCIAL WORKER	-	-
OTHER	37	61.67

According to the empirical study majority of the hostel parents (61.67%) indicated that `others' offered the most support and guidance. Of significance here is the fact that of this number, 27 (72.97%) maintained that other hostel parents offered them the most support and guidance. While it is conducive for a good working environment to have a secure base to rely on colleagues for support (See 5.5), it certainly does not exonerate the principal/director of the hostel to provide this leadership.

7.1.13 Background history: Table 13

DOES YOUR ORGANIZATION SEND YOU ON ANY IN-SERVICE COURSES?	N	%
REGULAR	-	-
SELDOM	27	45
NEVER	33	55
TOTAL	60	100

7.1.13.1 Summary and discussion on in-service training for hostel parents

Most organisations/schools in this sample (55%) appear not to have sent their hostel parents to in-service courses. According to Gerber, Nel & Van Dyk (1993:215) in-service courses still remain one of the most effective and economical ways to equip staff with the necessary skills and knowledge they may require in fulfilling their tasks. They maintain that training and development are the responsibility of the organisation, if it wants to ensure that employees (hostel parents) are competent and motivated.

7.1.14 Background history: Table 14

ARE YOU COMFORTABLE WITH SIGN LANGUAGE?	N	%
YES	60	100
NO	-	-
TOTAL	60	100
DO YOU SIGN?		
YES	60	100
NO	-	-
TOTAL	60	100

7.1.14.1 Summary and discussion of the acceptance and use of Sign Language

All of the hostel parents (100%) indicated being comfortable with Sign Language and being able to sign. This is indeed reassuring, because for far too long Sign Language developed underground in the residential schools in South Africa, resulting not only in differences in the lexicon within the country but also within the province.

The above analysis also show that the "technological changes" that have and are currently taking place in the residential institutions in South Africa, have not negatively affected the attitude of the hostel parents who have been the direct consumers of this change. Technological changes in this respect refers to the use and acceptance of Sign Language.

On the other hand one cannot ignore the statement made in the Public Discussion Document (August 1997) of the National Commission on Special Needs in Education and training (NCSNET) and the National Committee for Education Support Services (NCESS), namely, that Deaf people have openly declared that hostel parents cannot communicate effectively with their charges because they do not know Sign Language.

Bearing in mind the ever-growing importance of Sign Language in sustaining a prosperous relationship between the hostel parent and the child, it is essential that management of the institutions regard the teaching of Sign Language as a serious matter.

7.2 INFORMATION PERTAINING TO THE HOSTEL PARENT AS EDUCATOR AND CAREER PERSON

7.2.1 The hostel parent as educator and career person:

TABLE 15

2.1 THE DIRECTOR / PRINCIPAL OF THE HOSTEL	ALMOST NEVER	SELDOM	OFTEN	USUALLY	ALWAYS	TOTAL
2.1.1 OFFERS SUPPORT AND ENCOURAGEMENT	4 6.67	17 28.33	12 20	10 16.67	17 28.33	60 100
2.1.2 ENSURES THAT STAFF KNOW WHAT MUST BE DONE	11 18.33	5 8.33	10 16.67	12 20	22 36.67	60 100
2.1.3 ASSISTS IN SOLVING PROBLEMS I ENCOUNTER IN MY WORK	- -	17 28.33	8 13.33	8 13.33	27 45	60 100
2.1.4 SHOWS CONCERN FOR MY WELL BEING	2 3.33	9 15	14 23.33	9 15	26 43.33	60 100
2.1.5 EXPECTS ME TO DO OTHER WORK BESIDES MY JOB AS HOSTEL PARENT	1 1.67	4 6.67	3 5	8 13.33	44 73.33	60 100
2.1.6 ASSISTS STAFF TO DEVELOP ABILITIES	15 25	9 15	7 11.67	14 23.33	15 25	60 100

According to the table majority of the hostel parents indicated that the Director/Principal of the organisation:

- *seldom* offers support and encouragement (28.33%), while the same percentage indicated that they always received support and encouragement.

- *always* ensures that staff knows what must be done (36.67%). 18.33% maintained that the principal *almost never* and 8.33% maintained that the principal *seldom* ensured that staff knew what must be done. In general it therefore appears that staff are informed on what must be done.

- *always* assists in solving problems that the hostel parent encounters in his/her work (45%).

- *always* expected them to do other work unrelated to their job as hostel parent (73.33%).

- **always** assisted staff to develop their abilities (25%) while the same percentage (25%) indicated that the director/principal *almost never* assisted staff to develop their abilities.
- **always** showed concern for their well being (43.33%).

In general, it therefore appears that the overall impression is positive. Leadership, according to Gerber, Nel and Van Dyk (1993:32) refers to the influencing of subordinates by a superior in order to persuade them to pursue the goals of the organisation actively and effectively. They maintain that the employee (hostel parent) functions in three environments, namely the job content, the job context and the external environment. Theoretically, the job content environment has the following dimensions, among others; the degree of challenge in the work, the nature of the work, utilisation of knowledge, skills, goals of the organisation, meaningfulness of the job, job satisfaction, feedback on the execution of the task (recognition) and so on. Individual motivation and therefore individual performance is either positively or negatively affected by the individual job content environment.

The job context environment may be described as the task environment within which an individual functions, that is the leadership style, the work group, the organisation et cetera, which has an effect on the individual employees' functioning within an organisation (Gerber, Nel & Van Dyk 1993:39).

7.2.2   Summary and discussion of information pertaining to the perception of role as hostel
         parent:

TABLE 16

2.2 I VIEW MY ROLE AS HOSTEL PARENT AS:	ALMOST NEVER	SELDOM	OFTEN	USUALLY	ALWAYS	TOTAL
2.2.1 MAINLY THE PHYSICAL CARE OF DEAF CHILDREN		2 3.33		5 8.33	53 88.33	60 100
2.2.2 EMOTIONAL SUPPORT TO DEAF CHILDREN		1 1.67	1 1.67	6 10	52 86.66	60 100
2.2.3 BEING SUBSTITUTE FOR THE CHILD'S BIOLOGICAL PARENTS			2 3.33	5 8.33	53 88.33	60 100
2.2.4 MAKING SURE THAT RULES ARE NOT BROKEN			1 1.67	4 6.67	55 91.66	60 100
2.2.5 MAINTAINING DISCIPLINE AND ORDER	1 1.67		2 3.33	3 5	54 90	60 100

The majority of hostel parents indicated that they view their task as:-

- *always* mainly the physical care of Deaf children (88.33%)
- *always* emotional support to Deaf children (88.33%)
- *always* being a substitute for the child's biological parents (88.33%). Unlike the role of the
  hostel parent in charge of orphans or abandoned children, Deaf children do in fact have
  homes and parents that they belong to. The hostel parent does not replace the parent.

He/She is not the surrogate parent. A very crucial and often a very neglected fact is that the role of hostel parent is complimentary to the parents role. (See 5.2).

- *always* making sure that rules are not broken (91.86%). Therein lies the danger. When one is too busy making sure that the child does not break a rule, one is actually depriving the child of learning what is right and wrong and ultimately building ones character (See 4.3).

- *always* maintaining discipline and order (80%). It is clear from the review of literature that discipline should not be over-emphasised for the sake of running a smooth operation. Children in the hostel should be given the opportunity of practising moral freedom and as stated before opportunities for doing wrong things should not be lacking (See 4.3.2.5).

From the above analysis, it appears that there is still a strong adherence to a medical model of diagnosis and treatment of the children. This model has resulted in particularly negative stereotyping and marginalisation of Deaf children, as it sees them as helpless and in need of assistance (See 2.2). The dominance of this model has resulted in a lack of attention being paid to developing the child holistically.

7.2.3 Summary and discussion of working conditions:

Table 17

2.3 AS HOSTEL PARENT	ALMOST NEVER	SELDOM	OFTEN	USUALLY	ALWAYS	TOTAL
2.3.1 I FIND MY JOB TO BE DEMANDING	2 3.33	4 6.67	11 18.33	13 21.67	30 50	60 100
2.3.2 I FIND MY JOB TO BE MEANINGFUL	2 3.33	4 6.67	11 18.33	13 21.67	30 50	60 100
2.3.3 THE CHILDREN EXPECT MORE FROM ME THAN FROM THEIR OWN PARENTS		1 1.67	5 8.33	5 8.33	49 81.67	60 100
2.3.4 I FIND THAT THE SALARY AND WORK BENEFITS NOT IN KEEPING WITH THE DEMANDS OF THE JOB	2 3.33	1 1.67		12 20	45 75	60 100
2.3.5 I FIND THAT OPPORTUNITIES FOR PROMOTION ARE VERY LIMITED	1 1.67	8 13.33	1 1.67	6 10	44 73.33	60 100
2.3.6 I FIND THAT I'M NOT GIVEN THE DUE RECOGNITION AND STATUS	5 8.33	1 1.67	2 3.33	11 18.33	41 68.33	60 100

The majority of hostel parents indicated that as hostel parents:

- they *always* found their job to be demanding (50%).
- they *always* found their job to be meaningful (50%). This partly can be explained by the fact that majority of the hostel parents are females, and hence may perceive that as "mothers" their caregiving is meaningfulness in accordance of not only society's

expectations of mothers but also of one's own role as mother. They may therefore not view their job as a career but rather the rendering of motherliness to those in need.

- the children *always* expected more from them than from their own parents (81.67%).
- they *always* found that the salary and work benefits not in keeping with the demands of the job (75%).
- they *always* found opportunities for promotion very limited (73.33%).
- they *always* found that they are not given the due recognition and status (68.33%). Majority of the people have a basic need to feel good about themselves (See 5.1). According to Louw (1996:308), a significant number of managers in South Africa have been extremely successful in motivating their subordinates to a higher level of productivity by acknowledging and focusing on the task performed.

It therefore appears from the above analysis that in general the hostel parents are not satisfied with the conditions at work, namely, salary, fringe benefits, promotion opportunities and demands of the job. All this would certainly have a demotivating effect on the hostel parent and ultimately impact on her task (See 5.2).

7.3   INFORMATION PERTAINING TO DEAFNESS

7.3.1   Summary and discussion of information pertaining to the physical characteristic of deafness

TABLE 18

3.1 DO YOU FEEL THAT YOU WERE GIVEN SUFFICIENT INFORMATION PERTAINING TO THE FOLLOWING?	YES	NO	TOTAL
3.1.1 THE FUNCTION OF THE HUMAN EAR	4 6.67	56 93.33	60 100
3.1.2 THE DIFFERENT TYPES OF HEARING LOSS	4 6.67	56 93.33	60 100
3.1.3 THE DEGREE OF HEARING LOSS THAT THE CHILD HAS	4 6.67	56 93.33	60 100
3.1.4 THE POSSIBLE CAUSES OF DEAFNESS	4 6.67	56 93.33	60 100

The majority of the hostel parents (93.33%) indicated that they were *NOT* GIVEN SUFFICIENT INFORMATION ON THE FOLLOWING:

- the function of the human ear.
- the different types of hearing loss.
- the degree of hearing loss that the child has.
- the possible causes of hearing loss.

It is a well documented fact that different types and aetiologies of hearing loss affect the behaviour of Deaf people (See 2.2). The environment has to respond to the "resulting differentness" of Deaf people, so that their dignity and potentiality is ensured. From the above analysis, it is very apparent that to gain an understanding of the Deaf child in his/her care, information pertaining to the physical characteristic of deafness needs to be disseminated to the hostel parent.

7.3.2 Summary and discussion of information pertaining to the psychological and social aspect of deafness

TABLE 19

DO YOU FEEL THAT YOU WERE GIVEN SUFFICIENT INFORMATION PERTAINING TO THE FOLLOWING?	YES	NO	TOTAL
4.1 THE EFFECT THAT DEAFNESS MAY HAVE ON THE CHILD'S PSYCHOLOGICAL WELL-BEING	4 6.67	56 93.33	60 100
4.2 THE EFFECT THAT DEAFNESS MAY HAVE ON THE CHILD'S SOCIAL LIFE	3 5	57 95	60 100
4.3 THE EFFECT THAT INADEQUATE LANGUAGE MAY HAVE ON THE CHILD'S THINKING PROCESSES	1 1.67	59 98.33	60 100
4.4 DEAF CULTURE	2 3.33	58 96.67	60 100

Majority of the hostel parents indicated that they were NOT given sufficient information pertaining to the following:-

- the effect that deafness may have on the child's psychological well-being (93.33%).
- the effect that deafness may have on the child's social life (95%).

- the effect that inadequate language may have on the child's thinking processes (98.33%).
- Deaf culture (96.67%).

Deafness is just not only confined to the physical i.e. loss of hearing but affects almost every aspect of the child's psycho-spiritual development, because it involves the loss of or the limitation of the means to acquire and use language and speech (Meadow 1980:17). Language is the very essence of being human, it is a fundamental prerequisite for the total development of the child (See 2.5.1). It plays a pivotal role not only satisfying emotional needs but also emotional control through mental catharsis (See 2.5.2).

Language and a satisfying relationship with another plays a significant role in learning social values and the culture of one's society. However, the socialisation process of the Deaf child may be somewhat different than his hearing peer. Learning and developing social skills will only take place if the Deaf adolescent is constructively told what is not acceptable in the hearing culture and the reason why that is not accepted. Perhaps then most of the "social blunders" will not be passed off as characteristic of the Deaf by the hearing people. It would be a start of sensitizing the Deaf child to the culture of the hearing and hence a beginning of bicultural education.

Education means inter-alia to accompany a child into a cultural society. The adult accompanies the child to discover norms and values which differ to some extent from culture to culture. Deaf culture forms an integral part of a Deaf identity. It is generally well known that a diffused identity can have detrimental effect on the psychic life of the Deaf child (See 2.5.3).

From the above empirical analysis and what was described in the essential analysis of the Deaf child in the literature study, it is abundantly clear that hostel parents need to be informed on issues pertaining to the psychological and social aspects of deafness.

7.4 ADOLESCENCE

7.4.1 Summary and discussion of information pertaining to adolescence

TABLE 20

DO YOU THINK YOU WERE GIVEN SUFFICIENT INFORMATION PERTAINING TO THE FOLLOWING?	NO RESPONSE	YES	NO	TOTAL
5.1.1 THE COGNITIVE DEVELOPMENT DURING ADOLESCENCE		1 1.82	54 98.18	55 100
5.1.2 THE EMOTIONAL DEVELOPMENT DURING ADOLESCENCE		1 1.82	54 98.18	55 100
5.1.3 THE SOCIAL DEVELOPMENT DURING ADOLESCENCE		1 1.82	54 98.18	55 100
5.1.4 THE RELIGIOUS DEVELOPMENT DURING ADOLESCENCE		1 1.82	54 98.18	55 100
5.1.5 THE DEVELOPMENTAL CHARACTERISTICS OF DEAF ADOLESCENTS		1 1.82	54 98.18	55 100
5.1.6 PROVIDING OPPORTUNITIES FOR SELF DEVELOPMENT OF DEAF ADOLESCENTS		1 1.82	54 98.18	55 100
5.1.7 ACTING AS A ROLE MODEL FOR ADOLESCENTS	3 5.45	20 36.36	32 58.18	55 100
5.1.8 PROBLEMS ENCOUNTERED BY PARENTS WITH REGARD TO EDUCATING THEIR DEAF CHILD	1 1.82	13 23.63	41 74.54	55 100

Majority of the hostel parents indicated that they were NOT given sufficient information pertaining to the following:-

- the cognitive development during adolescence (98.18%).
- the emotional development during adolescence (98.18%).
- the social development during adolescence (98.18%).
- the religious development during adolescence (98.18%).
- the developmental characteristics of Deaf adolescents (98.18%).

- providing opportunities for self development of Deaf adolescents (98.18%).
- acting as role model for adolescents (58,18%).
- problems encountered by parents with regard to educating their Deaf child (74.54%).

Adolescence is a complex biological and psycho-development phenomenon. Deaf adolescents are not immune to this process. They generally experience the same physical and psycho-social changes, as their hearing peers. They also like their hearing counterpart must negotiate independence, sexuality and a career identity if a full adult life is sought. The accomplishment of these tasks, however, are not without difficulties because of the complex nature of deafness combined with the period of adolescence. The Deaf adolescent's experience of reality does not allow him to determine what opportunities are available for his emancipation. Consequently, it calls for the hostel parents guidance, timely interventions and the creation of opportunities so that the adolescents progress to adulthood is not unnecessarily obstructed. It is not unusual for parents of Deaf children to possess certain attitudes towards their "disabled" child. These attitudes may have a detrimental effect on the self concept of the Deaf adolescent which undoubtedly will affect his behaviour in the hostel (See 3.2).

All the above issues form an integral part of the knowledge that is essential to possess when dealing with a Deaf adolescent. According to the survey an overwhelming majority revealed that they were NOT informed of these very pertinent issues and therefore information needs to be disseminated.

7.5   THE SCHOOL HOSTEL

7.5.1   Summary and discussion of the style of accommodation

TABLE 21

6.1 WHAT STYLE OF ACCOMMO-DATION DO THE CHILDREN LIVE IN?	DORMITORY	COTTAGE	TOTAL
	58	2	60
	96.67	3.33	100

Almost all Deaf children (96.67%) in Kwa-Zulu Natal live in dormitories. A review of literature from 1956 to the present times reveal there are definite advantages to accommodating children in a cottage as compared to the dormitory style of living (See 4.3.1).

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7.5.2 Summary and discussion of the school hostel as an educative environment

TABLE 22

	NO RES-PONSE	YES	NO	TOTAL
6.2 DO YOU THINK THE HOSTEL REPLACES THE HOME?		53 88.33	7 11.67	60 100
6.3 DO YOU TAKE YOUR MEALS WITH THE CHILDREN?		23 38.33	37 61.67	60 100
6.4 IS IT POSSIBLE FOR A CHILD TO BE COMPLETELY ALONE IF HE SO DESIRES?		22 36.67	38 61.67	60 100
6.5 DO YOU THINK THAT THE CHILDREN FEEL THAT THEY ARE "CONSTANTLY BEING WATCHED"?		48 80	12 20	60 100
6.6 IS IT POSSIBLE FOR YOU TO SIT WITH A CHILD IN A PRIVATE PLACE TO TALK ABOUT THINGS THAT TROUBLE/ INTEREST HIM?		58 96.67	2 3.33	60 100
6.7 DO YOU FIND THAT THE CHILDREN AT THE HOSTEL PREFER STAYING IN THE HOSTEL THAN GOING HOME?		58 96.67	2 3.33	60 100
6.8 DO YOU REPRIMAND/PUNISH A CHILD IN FRONT OF OTHERS SO THAT HE CAN SERVE AS AN EXAMPLE?		52 86.67	8 13.33	60 100
6.9 DO THE CHILDREN HAVE A SAY IN THE ACTIVITIES ORGANISED FOR THEM?	1 1.67	49 81.67	10 16.66	60 100
6.10 IS FAMILY WORSHIP HELD AT THE HOSTEL?		44 73.33	16 26.67	60 100
6.11 DO YOU FIND THAT THE CHILDREN AT THE HOSTEL DAMAGE OTHER PEOPLES' BELONGINGS, EG. THE FURNITURE?	MOST 9 15	FEW 45 75	NONE 6 10	TOTAL 60 100
6.12 DO YOU FIND THAT THE CHILDREN AT THE HOSTEL TAKE THINGS THAT DO NOT BELONG TO THEM?	MOST 16 26.67	FEW 42 70	NONE 2 3.33	TOTAL 60 100

TABLE 23

	NO RESPONSE	YES	NO	TOTAL
6.13 DO YOU FIND THAT THE CHILDREN AT THE HOSTEL CONSTANTLY SEEK YOUR ATTENTION?	40 66.67	13 21.67	7 11.67	60 100

Majority of the hostel parents:-

* are of the opinion that the hostel replaces the home (88.33%). According to the review of the literature the school hostel is an artificially created environment and cannot replace the home (See 4.4).

* do not take meals with their children (61.67%).

* indicated that it is not possible for a child to be completely alone if he so desires (63.33%). Privacy or the lack of was cited as one of the major grouses that adolescent boys in residential institutions experienced (See 4.3.2.1). The right to ones own space and to transform this space into one where self development takes place is one of the most qualitative things that caregivers can give to the emerging youth (See 4.2.2.2).

* are of the opinion that the children feel that they are "constantly being watched" (80%). Undoubtedly, the restricted hostel environment is the cause of the deaf child's social ineptitude. It is the "prying" eyes that can make one feel insecure leading to other negative behavioural patterns (See 4.3.2.3 & 4.4).

* indicated that it is possible for them to sit with a child in a private place to talk about things that trouble/interest him (96.67%). This is certainly encouraging.

* find that the children at the hostel prefer staying at the hostel than going home (96.67%). The researcher is of the opinion that preference to the hostel rather than the home is not so much that love and care is lacking in the home, but as researchers Woodward and Allen (1993:362) have affirmed, that residential schools are prime places of early enculteration and acculturation into the language and culture of the Deaf community, since they are often the first places where Deaf children see other Deaf children and natural forms of signing being used for everyday communication. Hence, the responsibility of the residential school extends to not only bringing up the Deaf child, but also in educating the parent to communicate in the native language of their child. This responsibility can be shared with social work agencies.

However, in South Africa the structures are so fragmented that each organisation seem to think that the other is "doing the job".

- indicated that they reprimand the child in front of others so that he can serve as an example (86.67%) While it is understandable that group living and time constraints make it easier for the hostel parent to correct the group using one child's misdemeanours, it is reasonable to also assume that "personal intervention/togetherness/communication/", all necessary educative acts are forfeited. Consequently, none seem to benefit, the group or the individual as both find themselves in a cluttered atmosphere (See 4.3).

- stated that the children have a say in the activities organised for them (81.67%). This is very promising as for far too long Deaf children were made to feel inadequate and incapable of doing things or taking decisions. At the same time, the results need to be cautiously interpreted in the light of what is constituted as "politically correct".
- indicated that family worship is held at the hostel (81.67%).
- were of the opinion that *FEW* of the children at the hostel damage other peoples' belongings (75%), and *FEW* of the children take other peoples' things (70%). *ONLY* 10% of the children do not damage other peoples' belongings and *ONLY* 3.33% of the children did not take other peoples things. These results do not concur with what is found in the literature study, namely that Deaf children in the hostel do not feel that they belong, and are inclined to have destructive outbursts (See 4.3).
- chose not to respond to the question regarding whether they found that the children at the hostel constantly seeking their attention (66.67%).

51.66% of the hostel parents responded to the optional open-ended question number 6.14 with regard to the role of the hostel parent or the school hostel. Their responses have been classified for easier interpretation.

- We need some sort of training. Some were specific in that they asked to be given more knowledge on the physical, cognitive and social aspects of deafness (14/ 23.33%).
- There should be better accommodation facilities (2/3.33%).
- Working conditions including salary need to be reviewed (5/8.33%).
- We require more knowledge of Deaf culture (8/13.33%).
- Children should be given certain rights and privileges because of their age (2/ 3.33%).

7.6 RELATIONSHIP WITH PARENTS AND THE MULTI-DISCIPLINARY TEAM

TABLE 24

7.1 DO PARENTS EXPECT MORE FROM YOU THAN YOUR DUTIES ENTAIL?	NO RESPONSE 3 5	YES 57 95	NO - -	TOTAL 60 100

Majority of the hostel parents (95%) indicated that parental expectations were higher than the demands of their job. Perhaps this could be partly be explained in the light of Levitz's study (1991:25). His study revealed that majority of the parents (79.6%) who were interviewed were of the opinion that guidance to children should be the function of the special school for the following reasons: .

(i)   *Inability to educate their children because of communication difficulties and a proper understanding of the child.*

(ii)   *The children spent most of their time at a boarding school, so the school should accept educational responsibility.*

No doubt, this can place a tremendous burden on an already heavy schedule for the hostel parent. Therefore, those in authority need to seek solutions to resolve what can be constituted as a parent/hostel parent dilemma as neither the hostel parent nor the parent is accepting educational responsibility. The consequence thereof is that the child is put at a disadvantaged position.

7.6.2   Summary and discussion of meetings with parents.

TABLE 25

	ONCE A FORTNIGHT	ONCE A MONTH	ONCE A TERM	ONCE A YEAR	ONCE A WEEK	TOTAL
7.2 HOW OFTEN DO YOU MEET THE PARENTS?		11 18.33	36 60	8 13.33	5 8.33	60 100

Majority of the hostel parents (60%) indicated that they met with the parents once a term. It is reasonable to assume that meeting four times a year, perhaps when the children are being picked up for the holidays can hardly be constituted as being ideal for the child to bond with his family. It is also reasonable to assume that parental involvement in the child's education could be very minimal. From the above analysis, the researcher also discovered that those hostel parents who usually met with the parents once a week or once a month came from the more historically advantaged schools.

7.6.3   Summary and discussion of the relationship between the hostel parents and the multi-disciplinary team

TABLE 26

*	NO RESPONSE	YES	NO	TOTAL
7.3 DO THE PROFESSIONALS (EG PSYCHOLOGIST, TEACHER) INVOLVE YOU IN DECISIONS CONCERNING THE CHILD?		30 50	30 50	60 100
7.4 ARE YOU SATISFIED WITH THE SUPPORT FROM THE: **SOCIAL WORKER**	40 66.67	13 21.67	7 11.67	60 100
PSYCHOLOGIST	36 60	20 33.33	4 6.67	60 100
TEACHER	- -	55 91.67	5 8.33	60 100
NURSE	1 1.67	56 93.33	3 5	60 100
PRINCIPAL	3 5	57 95	- -	60 100
SPEECH THERAPIST		53 88.33	7 11.67	60 100

Only 50% of the hostel parents indicated that they were involved in decisions concerning the child. This has serious implications regarding the education of the child. The hostel parent has important contributions to make as the child spends most of his time in the hostel. The principals/directors of the hostel should note this, and some sort of mechanism needs to be put in place that allows for the hostel parents input.

In general, majority of the hostel parents seem to be satisfied with the support from the multi-disciplinary team. A point to note is that majority of the hostel parents (66.67%) did not respond to the question concerning the social worker. The reason for this is that they believe that there is no social worker in their institution. However, a further examination by this researcher revealed that there are in fact social workers attached to these institutions. They visit the hostels twice a week. One can only assume that their presence and the kind of services they can render had not been adequately advertised.

45% of the hostel parents responded to open-ended question number 7.5 regarding parents that they find useful in their jobs. The responses have been classified for easier interpretation.

- Parents should label their children's clothing (3/ 5%).
- Parents should learn Sign Language (9/ 15%).
- Parents should accept their children (8/ 13.33%).
- Parents should make the effort to purchase proper school uniform and clothes for the hostel (4/ 6.67%).
- Some parents are appreciative of the work we do and this knowledge is helpful (3/ 5%).

7.7   SYNTHESIS OF FINDINGS

The main findings with regard to the following are:

7.7.1   Employment and education of hostel parents: equity and redress

- Majority of the hostel parents are hearing. The Green Paper on a Conceptual Framework of Diversity in the Public Service (1997) also reflects clearly how people with disabilities in our country have been severely marginalised in the past and have been denied fundamental rights such as education and employment. It calls for equity programmes that include strategies to expose and redress the historic and systemic inequalities and injustices of groups on the grounds of disability.
- Majority of the hostel parents are females.

- A large proportion of hostel parents have no formal or informal training (lack of in-service courses) that may equip them better to address the educational distress of the Deaf child residing in the school hostel.

7.7.2   Working conditions in the hostels.

- Majority of the hostel parents have more than twenty children in their care. This can make individual care very expensive to produce.
- Majority of the hostel parents did not receive a job description when they were appointed.
- A large proportion of the hostel parents are never sent on any in-service courses.
- Majority of the hostel parents are not satisfied with the salary, work benefits and promotion opportunities. They strongly feel that they are not given the due recognition and status.
- Management style is not conducive to an environment that responds to the needs of the Deaf adolescents.

7.7.3   Physical characteristic of deafness

- Majority of the hostel parents are not sufficiently informed about the physical characteristic of deafness.

7.7.4   Psychological and social aspect of deafness

- An overwhelming majority of the hostel parents are ill-informed about the psychological and social aspect of deafness. They also have not been informed about Deaf culture.

7.7.5   Adolescence

- A large proportion of the hostel parents are inadequately informed about adolescence and in particular the developmental characteristics of Deaf adolescents.

7.7.6   The school hostel as an educative environment

- The dormitory style of accommodation is common to most of the schools.
- Most of the children prefer staying in the hostel than going home.
- Hostel parents reprimand/punish a child in front of others so that he can serve as an example.
- Only a small proportion of children damage or take other peoples' belongings.
- Over regimentation of hostel rules.
- Over emphasis on discipline and order.

7.7.7   Relationship with parents and the multi-disciplinary team

- Parental expectations of the hostel parents are high.
- Frequency and duration of meetings with parents is not sufficient to familiarise hostel parents with the child's background or to facilitate inter parental collaboration.
- Majority of the hostel parents are not consulted when decisions concerning the child are taken.
- There is a general satisfaction with the support received from the multi-disciplinary team.
- Majority of the hostel parents are not really aware of the entire team in their school nor are they aware of their contributions to the team (Personal communication with hostel parents).

7.8   CONCLUSION

The primary aim of the empirical investigation was to try to substantiate, confirm, develop or refute the findings established by means of the literature study.

In this regard, it is safe to assume that the empirical investigation findings not only confirm, but also clarify many of the conclusions which are found in the literature.

It is also very important to note that the employment and working conditions of hostel parents in South Africa needs to be reviewed. With regard to the educational skills of the hostel parents, it is essential that the hostel parent gain a knowledge of the physical, moral, emotional, intellectual and social development of the Deaf adolescent in her or his care.

7.9   PROJECTION FOR NEXT CHAPTER

Emanating from the literature and the empirical study, the plan of a training programme for hostel parents entrusted with the care of Deaf adolescents is outlined in the next chapter.

CHAPTER 8

AN EDUCATIONAL SKILLS TRAINING PROGRAMME FOR HOSTEL PARENTS OF DEAF ADOLESCENT BOYS

8.1   INTRODUCTION

The hostel in which the Deaf adolescent has grown up is the nucleus of the residential school for the Deaf. It is here that Deaf culture, Deaf rights and Deaf language is entrenched and perpetuated. Undoubtedly, it is also here that irregularities that present themselves in residential living can be entrenched and perpetuated.

Training and further training efforts have emerged as an absolute necessity from the literature and empirical investigation. At the same time, the hostel parent themselves feel the need for training that will allow them greater self-fulfilment in their working life and open up broader prospect for advancement for them.

The task of the hostel parent who stands "in loco parentis" is an educational one (See 5.2), therefore training of hostel parents remain the prerogative of professional educators (Educational psychologists, school social workers, school counsellors). In order for the training programme to be scientifically acceptable, the curriculum must be based on an accountable guidance or helping theory.

8.2   THEORITICAL CONSIDERATIONS

In planning a training programme for a given population one should be able to account for the theoretical principles on which the programme is based. Such a foundation demarcates the boundaries within which the science should be practised. To a great degree the quality of the theoretical foundation determines the quality of the science been practised. A solid accountable foundation would direct the outcome of the programme.

The researcher of this study has adopted the existential approach to the development of the programme. It is a dynamic approach that focuses on four ultimate concerns that are rooted in human existence - death, freedom, isolation and meaninglessness. Existentially oriented psychologists argue that human behaviour cannot be understood by relying only on objective methods - that is, by approaching human beings as objects to be understood from an external point of view. These psychologists stress the need to take into account the individual's internal frame of reference and subjective experience (Corey 1985:219-220). Existential theory is

grounded on the assumption that we are free and therefore entirely responsible for our choices and actions. We are architects of our life because we shape our own destinies.

One of the goals of the training programme is to challenge hostel parents to discover alternatives and choose among them. For many, the recognition of the ways that they have kept themselves in a victim like stance, denotes the beginning of change. Some of the key concepts of the existential approach and its implication for group work are the following:

8.2.1 Self awareness

Existential psychologists believe that even though human beings are subject to deterministic forces of sociocultural conditioning and the limitations imposed by their genetic endowment, they are still able to make choices based on their awareness of these limiting factors. In the training programme, the participants have the opportunity to express their own unique feelings and their subjective views of the world. They do this largely by the way they express themselves and act in the group. They are explicitly confronted and learn to deal with the anxiety that arises from having to choose who they are right there and then. Anxiety may arise from having to experience of being stripped of the security of their everyday roles. (Corey 1985:228).

Some of the choices that a higher degree of self awareness empowers people to recognise:

- They can choose to expand their awareness, or they can choose to limit their vision of themselves.

- They can determine the direction of our their lives, or they can allow other people and environmental forces to determine it for them.

- They can choose their potential for action, or they can choose not to act.

- They can choose to establish meaningful ties with others, or they can choose to isolate themselves.

- They can search for their own uniqueness, or they can allow their own identity to be lost in conformity.

- They can create and find meaning in their lives, or they can lead an empty and meaningless existence.

- They can make the most of the present by accepting the inevitability of their eventual death, or they can hide from the reality because of the anxiety it creates.

- They commit themselves to striving to developing and utilising their full potential or settle to function with a small portion of their capabilities.

8.2.2   Self determination and personality responsibility

Another existential theme is that people are self determining beings - namely that they are free to choose among alternatives and that they are responsible for directing their lives and shaping their destinies. The main task of the trainer is to confront the participants with the reality of their freedom. Very often group participants present themselves as victims, talk about their feelings of helplessness and powerlessness, and place the blame onto others or external factors. The trainer or other participants can challenge the others in the programme who describe themselves as being victimised by external conditions, for example, regimental style leisure activities planned by those managing the hostels and without any input by the hostel parents themselves.

Through continuous feedback, participants learn to see themselves in the eyes of others, and they learn the ways how their behaviour affects others.

8.2.3   Existential anxiety

Existentialists see anxiety not as something pathological but rather as a strong motivational force toward growth (Corey 1985:229). Anxiety acts as a catalyst for growth by encouraging the individual to take action for change. It serves as a signal that the individual's activities are growing stale and unexciting and that it is ready for movement and change. According to Jourard (Corey 1985:228), the individual has a choice with regard to how it responds to the anxiety produced by living the ways that are no longer fulfilling. It can also allow itself to fully experience the emotions that tell it that "all is not well" and thus become aware of the need to change. Or it could repress itself and ignore the signals, so that it can continue to live in the security of its stale life and avoid change.

Because anxiety is uncomfortable, people sometimes reduce it or escape it altogether. But even if they manage to escape anxiety, the conditions that are producing it do not disappear as if by magic. Therefore, one of the leader's tasks is to encourage participants to accept anxiety as growth producing and to help them find the courage to face and to fully experience their anxieties. The next phase is to is to revitalise participants to make a commitment to action.

It is also important to understand the acute difference between existential and neurotic anxiety. Whereas existential anxiety can be a strong motivational force toward growth, neurotic anxiety according to Shaffer (Corey 1985:229) "results whenever a person evades existential anxiety by failing to confront it directly and make active choices in spite of it".

8.3   AIMS OF THE PROGRAMME

8.3.1   General aim

The general aim is to design a skills and training programme for hostel parents entrusted with the care of Deaf adolescent boys.

8.3.2   Specific aims

* To provide hostel parents with the necessary knowledge, skills and attitudes so as to motivate them to participate actively in the education of their charges.
* To empower the hostel parents to reconstruct, build and maintain sound relationships with the Deaf adolescents, working colleagues and parents.
* To inspire the hostel parent to develop the hostel as an educative environment.
* To highlight the problems in educating the Deaf adolescent.

8.4   FUNCTIONS OF A SKILLS AND TRAINING PROGRAMME

The characteristic of this programme should enable the hostel parents to evaluate their current level of functioning, identify their shortcomings and ultimately provide them with the opportunity to learn and develop in a safe and non threatening environment. Hence, it is both developmental and preventative; preventative in that through the process of exploration of information and attitudes, certain barriers that hinder the development of the optimal development of the Deaf adolescent boy would be better understood and overcome.

The following functions which are to some extent interrelated can be identified.

8.4.1   Knowledge

To adequately equip the hostel parent in his/her educative task, information regarding the educational needs of the Deaf adolescent boy will be disseminated. This information is essentially gleaned from the literature study and the questionnaire. It includes inter alia, information about deafness, child development, adolescent developmental problems and problems parents undergo in the presence of a child with special needs. In addition, through the process of self exploration, participants will acquire self knowledge.

8.4.2   Support and understanding

The programme offers support and understanding. This would aid the hostel parents to explore their feelings and motives regarding not only their choice of vocation but will also help clarify their own attitudes regarding their charges. The hostel parent requires this awareness because ultimately, it is the hostel parents attitude and values that determine the kind of education the Deaf adolescent boy receives. By way of the group training a sense of belonging is achieved and through the group, cohesion develops. They learn ways of being intimate, caring and challenging. In this supportive atmosphere the hostel parents can experiment with alternative behaviours. They can practise these behaviours in the group, where they receive encouragement as well as suggestions on how to apply what they learnt in the group to their lives outside of it (Corey 1985:8).

8.4.3   Facilitate change

One of the prime functions of the training programme is to assist the hostel parents to make changes in their attitudes, feelings, behaviours and beliefs about themselves and others. For example, within the programme the hostel parent can explore their particular style of communication and learn more effective communication skills.

8.4.4   Guidance

The hostel parent is primarily involved with the task of educating the children in his/her care. To qualify as a complimentary educator he or she must be pedagogically trained; he or she requires to know and use the truly essential contents of education. The training programme will provide guidance in how to succeed in turning situations that arise in the hostel into educational situations. This means that educational contents such as trust, acceptance, understanding and authority are brought to life by being given particularly valid content.

8.4.5   Improve relationship

The training programme will help the hostel parent to learn to live in a group without sacrificing a self identity. As stated, the hostel parent does not stand alone. He or she has to work in collaboration with members of the multi-disciplinary team. The relationship between the hostel parent and the multi-disciplinary team is on the androgogical niveau for as Oberholzer (Petrick 1986:89) says, with reference to the parent; the parent is regarded as independence-in-dependence on another. The hostel parents responsibility for the parent in response to the parent's appeal as independent but in need of a fellow traveller. Through the training programme the hostel parent will acquire insight about the role of each role player in the

education of the Deaf adolescent and by way of a better understanding have a better communication, hence achieving a successful relationship.

8.5   FRAMEWORK OF THE TRAINING PROGRAMME

Several authors have discussed the stages of group-process development and from these descriptions it is clear that, whereas the specific content of groups varies considerably, the trends and processes are very similar.

Alderian group counsellors speak of four stages, namely, establishing of a therapeutic relationship based on trust, interpretation of group dynamics, development of insight and reorientation (Corey 1985:64). Cunningham and Davis (1985:106) have identified what they term "phases" that occur within the guidance process, namely, establishing relationship, exploration, goal and object setting, initiation action and goal setting. The researcher of this training programme adopts the group processes as expounded by Corey (1985:78-128). The stages in the life of the group don't correspond to discrete and neatly separated phases. There is considerable overlap between the stages.

8.5.1   Stage 1: Initial stage-Orientation and exploration

The initial stage of a group is a time of orientation and exploration, determining the structure of the group. Some of the distinguishing events of this stage are:

- Hostel parents test the atmosphere and get acquainted.
- Hostel parents learn the norms and what is expected, learn how the group functions, and learn how to participate in the group.
- Hostel parents learn socially acceptable behaviour; risk taking is relatively low and exploration is tentative.
- Group cohesion and trust are gradually established if members are willing to express what they are thinking and feeling. Without trust group interaction will be superficial, little self exploration will take place.

The facilitator's success in establishing a basic sense of trust and security depends in large part on how well he or she has prepared for the group. Leaders who show that they are interested in the welfare of individual members and of the group as a whole engender trust. Talking about matters such as the rights of participants, the necessity of confidentiality, and the need for respecting others demonstrates that the leader has a serious attitude toward the group. Participants usually bring to the group some fears as well as hopes. They will trust the group

more if they are encouraged to expose their concerns, because talking about them is likely to reveal that the concerns are shared by others.

Another characteristic of this initial phase is the tendency for some participants to jump in and try to give helpful advice as problems are brought up. It is the facilitator's task to make sure that these problem solving interventions do not become a pattern, since they will cause enough irritation in other participants to precipitate a confrontation with those who are quick to offer remedies for every ones troubles.

8.5.2 Transitional stage-dealing with resistance

8.5.2.1 Anxiety

The transitional stage is characterised by increased anxiety and defensiveness. These feelings normally give way to genuine openness and trust in the stages that follow.

8.5.2.2 Conflict and struggle for control

Both conflict and control are central themes in the transitional stage. Negative comments and control occur most frequently and people may be quite judgmental of others and yet unwilling to open to the perception that others have of them.

Characteristic group behaviours include competition, rivalry, a jockeying for positions, a struggle for leadership, and frequent discussions about the procedure for decision making and division of responsibility. The main challenge that facilitators face during the transition phase is the need to intervene in the group in a sensitive manner and at the right time. The basic task is to provide both the encouragement and the challenge necessary for the members to face and resolve the conflicts that exist within the group and their own resistance and defence against anxiety. Hansen (Corey 1985:102) emphasises the necessity for the leader to help the participants work through the stage of conflict and confrontation, so that the group move away from superficial interaction to an effective level of interpersonal functioning.

8.5.3 Working stage

When the group reaches the working stage, some of the central characteristics include the following (Corey 1985:115):

• The level of trust and cohesion is high.

- Communication within the group is open and involves an accurate expression of what is being experienced.

- There is willingness to risk threatening material and to make oneself known to others; members bring to the group personal topics they want to discuss and understand better.

- Feedback is given freely and accepted and considered non-defensively.

- Confrontation occurs in a way in which those doing the challenging avoid slapping judgmental labels on others.

- Participants are willing to work outside the group to achieve behaviour changes.

- Participants feel supported in their attempts to change and are willing to risk new behaviour.

However, for the group to reach a working stage, participants have certain tasks and roles, some of which are:

- Bringing into group sessions issues they are willing to discuss.

- Being willing to give others feedback and being open to considering feedback from others in the group.

- Being willing to practise new skills and behaviour in daily life and to bring the results to the sessions.

Some of the facilitator's functions at this stage include:

- Providing systematic reinforcement of desired group behaviours that foster cohesion and productive work

- Continuing to model appropriate behaviour, especially caring confrontation.

- Supporting the hostel parents willingness to take risks and assisting them in carrying this behaviour into daily living.

- Interpreting the meaning of behaviour patterns at appropriate times so that the hostel parents will be able to engage in a deeper level of self exploration and consider alternative behaviours.

- Focusing on the importance of translating insight into action, encourage participants to practice new skills.

8.5.4   Final stage

This stage is regarded as the most significant phase because it is at this phase, that the trainer has to assist the hostel parents in transferring what they have learned in the group to their own environment. It is at this stage that consolidation of learning takes place; this is a time for summarising, pulling together loose ends, and integrating and interpreting the group experience.

The group could be terminated by exploring questions such as:

(i)   How can participants best complete any unfinished business?

(ii)   How can participants be taught, as they leave the group, to carry what they have learned with them and to use it to deal more effectively with the demands of their daily existence.

During the consolidation stage, facilitators need to prepare the participants to deal with those with whom they live and work. It is also important to re-emphasise the importance of maintaining confidentiality after the group is over.

8.6   EXTENDED CURRICULUM OF THE PROGRAMME

8.6.1   Issue I: Orientation and Exploration

8.6.1.1   Objectives:

1. Learn the norms and what is expected.

2. Establish a basic sense of trust and understanding.

3. To introduce each other to the group.

4. To team build.

5. To introduce to the course (Purpose and expectations).

8.6.2   Issue II: Communication

Aim: To promote effective communication

8.6.2.1   Themes and sub-themes:

(a)   Theme I: The importance of communication in one's life

Objective: To make hostel parents aware of the important role of communication.

Sub-themes:

- Definition of communication; objectives of communication (inform, persuade, remind); elements of the communication process (Who? Says what? How? To whom? With what effect? The communicator sending the message; the message; the medium through which the message is sent; the receiver who must react to the message; feedback which indicates that the message has been received); communication styles; listening; symbolic meaning of posture.

(b)   Theme II: The importance of effective communication in the Deaf adolescent's life

Objective: To equip hostel parents with the skills to communicate effectively with his or her charges.

Sub-themes:

- Communication problems and realising the pedagogic relationship structures
- Definition of Sign Language and speech; How Sign Language developed in South Africa?-reason for different dialects within the country and within the province; Deafsa's present role in developing Sign Language; Signing (SEE) limitations; Signing (ASL or SASL);
- Development of receptive skills;
- Sacredness of hands; Some rules to observe (moustache, earrings make-up)
- How Sign Language can be acquired?

8.6.2.2   Learning experiences and learning aids

(1)   Learning experiences

In assisting hostel parents to become more aware of the importance of effective communication with their charges, the following learning experiences should prove useful:

- Role play (Sign Language)
- Game of charade
- Mime and pantomime
- Attending Sign Language classes

(2)   Learning aids

The following material may assist hostel parents:

- Hand-outs-A memo to mum and dad (Appendix iv); You have to be deaf to understand by Willard J.Madsen - (Appendix v)
- Video tapes on Sign Language.

8.6.3   Issue III: Self Awareness

Aim: To know oneself better and instil belief in oneself in order to positively influence the children in one's care.

8.6.3.1   Themes and sub-themes

(a)   Theme I: Attitudes and values

   Objective: To make hostel parents aware of the role of attitude and values in the
   upbringing of the Deaf adolescents in their care.

Sub-themes:

- Definition of attitude/value; Where do we get our attitudes and values from?

- Attitudes which parents may display toward a Deaf child (Attitude of neglect, over-
  concern, inconsistency, overprotection, expecting too much, spoiling, deafism) - How are
  these manifested in the hostel?

- Explore some of our own attitudes towards deafness and Deaf children.

(b)   Theme II: Interrelationship between self image, self knowledge, self esteem and self
   concept
   Objective: To increase awareness of hostel parents to their functioning in order that
   they become aware of and sensitive to the functioning and struggles of the Deaf
   adolescent in their care.

Sub-themes:

- Why is self awareness important for this training course? Conditions that need to be
  met in order for an individual to have high self esteem (Connectedness, uniqueness,
  power, role models)

- Self knowledge (natural abilities you have developed); interests (hobbies and activities
  you enjoy), self esteem (how do you see yourself), self concept (how do you evaluate
  others opinion of you) needs (what are your needs), behaviour (how do you conduct
  yourself and interact with others), values (personal beliefs and life goals.

- Need and need fulfilment (Maslow's hierarchy of needs)

8.6.3.2   Learning experiences and learning aids

(1)   Learning experiences

In assisting hostel parents to get to know themselves better and in so doing be more
responsive to the needs of the Deaf child in their care the following learning experiences
should prove useful:

- Hostel parents play the self awareness game in the Zulu song - (Nangu thekwane
  ezibuka emanzini)

- Rosebush identification (Appendix vi)

- Individual exercise - Hostel parents complete worksheet- a self evaluation questionnaire.

This is not to share with others but rather to start thinking of one's strengths and weaknesses. Some of the questions in this exercise should include the following (Write down ten ways in which you would describe yourself. What kind of person would you like to be? List 5 of your main strengths. List 5 of your main weaknesses. How you can try to improve on them?)

(2)   Learning aids

Self evaluation worksheet

8.6.4   Issue IV: Relationships

Aim: To build, reconstruct and maintain relationships

8.6.4.1   Themes and sub-themes

(a)   Theme I: Relationship building

Objective: To create an awareness in the hostel parent the different kinds of relationship and the elements that are vital in building and maintaining relationships.

Sub-themes:

- Define a relationship? Are they necessary?
- Name the different types of relationships. Explore what destroys the relationship/qualities which help relationships to work (Trust; acceptance; security; genuineness; respect; empathy)
- Explore mother/child relationship; mother/Deaf child; link to hostel parent and the adolescent in the hostel

(The pedagogic relationship structures will be discussed in detail at later on in the programme - It is important to understand that this theme will be running throughout)

(b)   Theme II: Relationship between hostel parent and Deaf adolescent

Objective: To provide information through a process of exploration the building and strengthening of the hostel parents relationship with the Deaf adolescent

Sub-themes:

- Togetherness (What does it imply? Why is it necessary? How is togetherness possible in the hostel? How does one counteract the anomalies that present themselves in group living?

- Personal space (Respect and reason for personal space)
- Intentional space (Opportunities to exercise freedom and responsibility)
- Communication space (Two-way channel; explore Sign Language, mime, gestures, pantomime, Sign Exact English, Simcomm,
- Encounter space (positive attitude; opportunities of practising moral freedom; making contact with the outside world of the hostel; mingling with the opposite sex)

(c)   Theme III: Relationship between hostel parent and multi-disciplinary team including parents

Objective: To increase awareness in the hostel parent the role of each member of the team in order to create a harmonious working relationship.

Sub-themes:

- Who are the members of the multi-disciplinary team?
- What is the role of each member?
- How are referrals processed? Each school may have its own protocol-Role of hostel parent in making referrals.
- Respect for decisions taken by the team or a member of the team.
- Issue of confidentiality
- Role of parent - general orientation regarding the impact of having a deaf child. (This will be discussed in more detail later on in the programme).
- Respect for the cultural, religious and ethnic backgrounds of parents.
- Acceptance of parents as worthy individuals and the biological parents of the children.
- Willingness to share educating skills and knowledge.

8.6.4.2 Learning experiences and learning aids

In order to help hostel parents to develop skills in relationship building, the following should prove to be useful:

(1)   Learning experiences
- Role play
- Group discussion

(2)   Learning aids

- Literature on parenting
- Video tapes and films
- Handout- Listening (Appendix vii)

8.6.5   Issue V: Deafness as Physically Challenging

Aim: To provide hostel parents with a general knowledge of the impact of deafness on the Deaf adolescent boy.

8.6.5.1   Themes and sub-themes

(a)   Theme I: Definition of deafness

Objective: To increase hostel parents knowledge of the various definitions of deafness.

Sub-themes:

- The medical-physiological perspective of deafness (Degree of hearing loss and type of pathology)
- Educational perspective (Age of onset of hearing loss and the development of language and speech)
- Psychological perspective
- The socio-cultural approach (Big Letter "D" and small letter "d").

(b)   Theme II: Aetiology of deafness

Objective: To provide information to hostel parents of the causes of a hearing loss so that they have a better insight and understanding of the kind of problems the child may be experiencing.

Sub-themes:

- Conductive hearing loss: Congenital conductive hearing loss deformities (congenital deformities; otosclerosis); acquired conductive hearing loss:
(blockage; otitis media)
- Sensorineural hearing loss (Heredity hearing loss; loss of hearing caused by ante-natal injury)
- Hearing loss caused at or shortly after birth
- Acquired sensorineural hearing loss.

(c)   **Theme III: Adolescence**

Objective: To provide information to the hostel parent of the developmental characteristics of the normal hearing adolescent in order to understand and evaluate the development of the Deaf adolescent.

Sub-themes:

- Cognitive development: general explanation of what it entails: formal operations-abstract thought and its implication.

- Emotional development: general explanation of what it entails; emotional control (essential to satisfactory mental catharsis); emotional needs (physiological, social and self needs); role of security in emotional growth.

- Social development: general explanation of what it entails; role of family, peers and significant others in the acquisition identification of behaviour patterns; conditions that make transition to adult appropriate behaviour difficult; stage of identity versus role confusion as described by Erikson (sexual identity and occupational identity); role of peers in the social development of the adolescent.

- Religious development: development of internalised rules and ethical principles; role of voice in value development; acquisition of own set of values; role of adult in the inculcation of beliefs.

(d)   Theme IV: Deafness and cognitive development

Objective: To inform hostel parents of the impact of deafness on the cognitive development of the Deaf adolescent.

Sub-themes:

- Deafness, language and cognitive development- general orientation: definition of language; deafness and intelligence (relationship between language and intelligence is reciprocal, the one influencing the other and vice versa); lack of language hampers the actualisation of intelligence; role of hostel parent in language development; role of Sign Language.

- Deafness and memory: definition of memory; relationship between language and memory;

- Deafness and abstract abilities: review of the role of abstract thought in dealing with complex and highly abstract problems of reasoning; research showed that the Deaf were not inferior on tests using non-verbal stimuli as opposed to those requiring verbal symbols-implication of this for hostel parents.

(e)   Theme V: Deafness and emotional development

Objective: To inform hostel parents of the possible consequences of deafness for the emotional development of the Deaf adolescent, so that they have a deeper insight and a better understanding about their charges.

Sub-themes:

- Emotional development: importance of sound and the influence of early dialogue in the affective development of the child (limited language skills of the Deaf child has a detrimental effect on the emotional development of the child-inadequate mother/child bonding.

- Role of language in satisfying emotional needs and emotional control through mental catharsis; limitation of other people in communicating wit the Deaf child and hence stunting emotional and social growth.

- Other factors that hinder the emotional growth of the Deaf adolescent; parental reactions of their child's differentness resurfaces during adolescence-negative to the Deaf adolescent's emotional growth; acceptance or lack thereof of the Deaf individual by significant others (including hostel parent) in his environment and interpersonal relationships that the Deaf individual encounters throughout the developmental period exacerbates social and emotional difficulties.

- Process of identification: Deaf boy in the hostel is especially susceptible to problems-loses the presence of his father from an early age and is primarily dependent on the housemother (Only 3.3% of the hostel parents are males according to this research statistics); research findings indicate that boys become confused and uncertain about their sexual role, and there is a danger that they may become orientated toward the feminine.

(f)   Theme VI: Deafness and social development

Objective: To help hostel parents to understand that deafness and hence language plays a significant role in learning social values and culture of one's society.

Sub-themes:

- Social development: role of parent in teaching the infant about the world; the Deaf child is deprived of this-also deprived of the sound making qualities of people and objects.

- Absence of an auditory channel limits child's motivation to explore and hence retard cognitive growth-aftermath of this a retardation of social growth; Deaf children are found to be lacking the same biases and feelings of taboo as the hearing - through intonation that attitudes are normally evoked.

- Arrest of the development of life skills; explore role of hostel parent in teaching and developing social skills-chewing, shuffling or dragging chairs may not be passed off as characteristic of the Deaf.

- Research on social maturity: Deaf children in hostel scored significantly lower; explore rules, supervision and group norms of dormitory living as opposed to a normal family.

- Deaf adolescent also overpowered by sudden combined surges of sexual and aggressive energies they do not know how to express; lack of language forms a communication barrier which hinders the quality of information needed to internalise social norms and values that is vital to social growth.

- Task facing adolescent boy: Which social world does he belong to-Hearing or Deaf?

- Consider Deaf ethnicity-Deaf role models, frequent interaction with members of the Deaf community, acquisition of Sign Language (no voice).

8.6.5.2   Learning experiences and learning aids

(1)   Learning experiences

The following learning experiences would prove to be useful for hostel parents in their attempt to understand the psychological development of the Deaf adolescent.

- Role playing
- Group discussions

(2)   Learning aids

The following could be used to help hostel parents to understand the psychic life actualisation of the Deaf adolescent boy.

- Literature about the cognitive, emotional and social-normative development of deaf children
- Video tapes or films about teenagers.

8.6.6   Issue VI: Educating the Deaf Adolescent Boy

Aim: To create an awareness in the hostel parent the problem parents experience in the education of the Deaf adolescent so that they are empathetic to both parent and the adolescent.

8.6.6.1 Themes and sub-themes

(a)   Theme I: Problems in educating the Deaf child.

Objective: To assist hostel parents to gain a deeper insight into the problems parents experience in the education of their Deaf child.

Sub-themes:

- Definition of education: deliberate intervention when an adult intervenes in the life of the child with the purpose of guiding him to become a responsible self-supporting and well adjusted adult; education starts at home-later complemented by the school; parents remain primary caregivers of their children.

- Problems in educating the Deaf child: Parents of Deaf children may see themselves as less than perfect; often told by well meaning professionals that their child is normal-conversely at the same time that their child will have to be educated in a special school; contradictory messages bring tension, uncertainty and conflict-not conducive to a favourable educational climate for the child-can lead to dubious child rearing practices; childhood disability makes demands on families in terms of time, social stigma, psychological well being and freedom of movement.

- Problems further compounded by fewer schools for the Deaf: education of the Deaf child is therefore in the hands of other people-explore this aspect further; communication problem arises (already been discussed) -suffice to say that parents are not skilled in communicating in the language of their child because he is not living at home; signs that parents know hardly ever permits for a serious discussion on important educational matters.

- Developmental aspect of parenting is arrested when there is a child with a special need: parents of special children are reluctant to let go of their children even though they are married.

- Finance is an additional problem: additional cost of residential living and transport costs make a huge dent in parents income; parents are reluctant to pick up the child every week-further estranges parent and child; speech therapy, hearing aid devices cause further financial burden; parents may reject opportunities of career advancement if it means relocating away from the school.

- Presence of a special child inhibits communication within the total family; becomes total family problem; siblings even need to be involved in a new language-all this adds tremendous strain on the family.

(b)   Theme II: The pedagogic situation

Objective: To help hostel parents understand the problems parents have to overcome in their endeavour to educate their child within the structure of the pedagogic situation as defined by the relationship structures (trust; knowing, authority), the sequence structures (association encounter; disassociation), and the aim structures.

<u>Sub-themes:</u>

- The relationship structures:

- *Trust*: acceptance; mutual trust (actualised by mother's action towards her child-faith in the child; parents caring for their children and at the same time hoping to see children moving away and eventually no longer needing them; accords with what the child wants-to be looked after and given the chance to become independent; child allowed to do things for himself even if imperfectly done; child starts trusting himself and eventually others; respect; mothering of the child is a lived relationship not arranged by roster.

Deaf child: mother-child relationship not easily actualised; communication barrier creates hindrance; mother's trust in child may be shaken, does not respond to mother's voice-relationship building becomes difficult; relationship also shaken if child perceives parents care as false respect; parents of deaf adolescents may become over-ambitious, consider grieving process resurfacing; parents may prohibit use of Sign Language; reciprocal relationship of trust may not be established.

- *Knowledge:* the reciprocal nature of knowledge; child's development depends on parent and child knowing each other well; knowing means knowledge about the child's achievement, educational and personal needs; parents should relive their own childhood experiences in order to relate to child's yearnings and to respond with understanding.

Deaf child: In educating a child with special needs parents usually feel inadequate, apprehensive and uncertain; understanding of the child's needs is inadequate; parent's knowledge of teenage son's world orientation is limited; different families aspirations and values differ-consider deaf adolescent boy in the school hostel-may acquire different value system; consider hostel parents knowledge of the child's family background;

- *Authority:* education process characterised by an authority process which underpins the discipline, especially the moral disciplining of the child; personal and social growth aided if warm and permissive authority is used; exercise of specific consistent authority is important in inculcating moral-social values in the child; children desire parental authority because they lack sufficient knowledge to choose wisely between right and wrong; aim of authoritative guidance.

Deaf adolescent: inculcation of higher values difficult to effect; lack of precise explanation and understanding may result in the deaf adolescent boy obtaining a pseudo-understanding of what's right or wrong; explore Deaf adolescent in the school hostel: strict restrictions; external locus of control; adolescent should become accountable to himself.

- The pedagogic sequence structures
- *Association* togetherness; education given on an informal basis; parents need to initiate face to face talk; physical togetherness can be transformed into a spiritual togetherness.

Deaf adolescent: natural association thwarted because of prolonged absence of the adolescent; when adolescent does come home-difficult to interact.

- *Encounter:* Deliberate intervention by the parent; acceptance is a vital factor for the child to participate wholeheartedly in the education process; even with openness and accessibility there is still the necessity to penetrate to the deeper secrets of being a person; communication and dialogue.

Deaf child: intervention is not easy; lack of language distorts communication-misconceptions arise causing frustrations.

- *Standing aside and letting go:* parents must be prepared to stand aside and to let go; give the child the opportunity of doing things on his own; too much interference, control and restriction will smother and frustrate the child; child who is strongly influenced by his parents will not be easily swayed by anti-normative influences.

Deaf child: lack of communication prevents an adequate understanding of the child's needs; parents reluctant to let go; deaf child is hence deprived of opportunities to master the skills that he is capable of.

- *Aim of education:* aim of education is the same for the Deaf child; parents of deaf children need to make a special effort to achieve this; they need to obtain a better insight into the problems associated with deafness.

8.6.6.2 Learning experiences and learning aids

(1) Learning experiences

The following experiences could be used in assisting hostel parents in their attempts to educate the Deaf child.

- Individual counselling
- Group discussions
- Mock case conference.

(2) Learning aids

The following material could be successfully used to assist hostel parents in educating the Deaf adolescent.

- Literature about the educational aspects of deafness
- Video tapes or films which deal with the education of the Deaf child.

8.6.7   Issue VII: The School Hostel as Educative Environment for Deaf as compared to the Family Home

Aim: To ensure that all the hostel parents have a clear understanding of the role of the hostel in the education of the Deaf adolescent boy.

8.6.7.1   Themes and sub-themes

(a)   Theme I: The home as educative environment

Objective: To make hostel parents aware of the role of the home in the education of a child

Sub-themes:

- Review of what was discussed with regard to the following:
- Love and support
- Personal space (security, privacy and care)
- Intentional space (trust, intervention by parents)
- Communication space (development of establishing relationship with others)
- Encounter space (importance of face to face encouragement or admonishment)

(b)   Theme II: The hostel as educative environment

Objective: To empower hostel parents to create an environment that is free from discriminatory attitudes, where all Deaf adolescents feel that they belong and where education flourishes.

Sub-themes:

- Institutionalization (effect of institutionalization on the Deaf adolescent)
- Physical environment - promotion of privacy and security, a place of safety
- Social/educational environment:
- Togethemess (intervention and association in each child's life)
- Intentional space (opportunities to exercise freedom and responsibility) both within and outside the hostel
- Communication space (two way interaction, fluency in Sign Language, au fait with each child's unique way of communicating be it mime, gestures etc
- Encounter space (positive attitude, opportunities for practising moral freedom and making social contact with the world, opportunities to mingle with the opposite sex
- respect for the adolescent's culture (values, religion, language)

(c)   Theme III: The school hostel parent as educator

        Objective: To highlight the role of hostel parent

Sub-themes:

- Role of the hostel parent: general orientation: complementary to the parents role - also acts "in loco parentis" responsibility for a group of children from different racial, cultural and ethnic groups; review of the demands made on the hostel parent (knowledge of the basic needs of children; knowledge of each child; knowledge of the educational process in general; teaching philosophy of the school; willingness to co-operate with parents and the staff).

- Personality characteristics (pedagogic love; concern for the child; empathy; sincerity; humility).

- Factors that may hamper the hostel parents development: Role is limited, devotion cannot be permanent-constantly on guard; scope and limitation of task; isolation; lack of privacy; professional rivalry; lack of support from those in authority; long unusual working hours; recommendations by other professionals can become burdensome because both may not be speaking the same language due to different educational viewpoints.

- Role can be very fulfilling (explore this to end programme on a positive note)

8.6.7.2 Learning experiences and learning aids

(1) Learning experiences

The following experiences should be useful in assisting the hostel parent in creating a warm, safe environment where there is dialogue and a feeling of being wanted.

- Group discussions
- Role play

(2) Learning aids

The following aids should be useful:

- Literature on the role of a family
- Literature on residential homes.

8.7   SUMMARY OF CURRICULUM

Issue 1   Orientation and exploration

Issue 2   Communication

- The importance of communication in one's life
- The importance of effective communication

Issue 3   Self Awareness

- Attitudes and values
- Interrelationship between self image, self knowledge, self esteem and self concept

Issue 4   Relationships

- Relationship building
- Relationship between hostel parent and Deaf adolescent
- Relationship between hostel parent and multi-disciplinary team and between hostel parent and parents

Issue 5   Deafness as physically challenging

- Definition of deafness
- Aetiology of deafness
- Adolescence
- Deafness and cognitive development
- Deafness and emotional development
- Deafness and social development

Issue 6   Educating the Deaf adolescent boy

- Problems in educating the Deaf child
- The pedagogic situation

Issue 7   The school hostel as educative environment for Deaf adolescents as compared to the family home

- The home as educative environment
- The hostel as educative environment
- The school hostel parent as educator

8.8   EVALUATION

Evaluation determines whether the programme has achieved its goals and objectives. Determining the extent to which programme objectives have been achieved requires the collection of systematic feedback. At the end of each day hostel parents will complete a simple evaluation sheet incorporating mostly process issues. Daily evaluation of the programme will help clarify the priorities of group members and highlight areas that still require attention. In this way alternative procedures could be discovered that would be more effective than those outlined in the original plan (Unruh & Unruh 1984:163-264). According to Austin (1982:89-93), evaluation of the efficiency, quality and satisfaction with the programme may be assessed by the following questions:

- Are each hostel parent's needs being met by the programme?
- Do the hostel parents understand the content of each section of the programme?
- Do they think that the training has made things clearer or better?
- How do hostel parents think the programme could be improved to be more effective?

This kind of evaluation surveys have the advantage of being relatively non threatening to the participants, since they explicitly seek participants evaluation of the programme and do not directly measure changes in participant's attitudes, knowledge or behaviour. However, for this very reason they do not directly measure whether things got better after the training, but rely on the judgements of the participants for this information. To overcome this obstacle, another evaluation in the form of a questionnaire could be sent to the participants. The design of this questionnaire could basically feature most of the content of the original questionnaire that was completed by hostel parents for the empirical design.

It will also be emphasised that the completion of the questionnaire is an integral part of any successful training programme and it is the training that needs to be evaluated and not the hostel parent.

It is also worthwhile to plan a follow-up session. The follow-up session is valuable because it gives the facilitator an opportunity to assess the outcome of the training. It also gives a chance to the participants to obtain a more realistic picture of the impact that the training has had on them.

At the follow-up session participants can discuss the efforts that they have made since the training to implement their learning in their working lives. They can report on the difficulties

they have experienced, share the joys and successes they have experienced in life, and recall some of the things that occurred in the group programme.

In the follow-up session participants could also decide to form a support group for hostel parents since none exists for hostel parents of deaf children in Kwa-Zulu Natal. They could network with other similar group in other provinces and form a national body. Such a body will enhance not only the status of hostel parents in South Africa but will promote professionalism in this very important vocation.

8.9   SYNTHESIS

On the basis of the synthesis of the content and findings of the previous chapters and empirical design, a curriculum of a training programme for hostel parents of Deaf adolescent boys was designed in terms of the following scheme:

- the identification of guidance issues
- formulation of general and specific aims
- devising learning experiences and recommending the use of certain learning aids.

8.10   PROJECTION FOR NEXT CHAPTER

In the final chapter, a summary of the study will be given and some recommendations will be outlined.

CHAPTER 9

SUMMARY, FINDINGS AND RECOMMENDATIONS FOR THE INVESTIGATION

9.1   INTRODUCTION

Every year more than 2 million South Africans experience an event that changes their lives significantly and that affects the next generation to the core: They become parents. According to a survey conducted in South Africa in 1995, 4% of the total population had a hearing loss i.e. 1 649 685 out of the total population of 41 242 130 (DEAFSA 1995:57). The upbringing (educating) of a Deaf child is accompanied by an array of educational problems for the parent. Deafness is not only the loss of hearing; it is basically the loss or the limitation of the ability to acquire and to use language and speech. Language is the *conditio sine qua non* for effective education and thus for successful education of a child.

Educating the Deaf child is not that simple. At a stage when the parents influence is crucial in any child's upbringing, the Deaf child, mainly because of his/her need for special educational services, is placed in a school hostel at an early age. The school hostel despite its benefits, is itself a sheltered environment, alienated from the day to day activities and sounds of a family.

Guidelines based on sound educational principles would help the hostel parent considerably in alleviating the difficulties associated with residential education. The need to promote the educational skills of the hostel parents entrusted with the care of Deaf adolescent boys becomes even more clear when one considers the ramifications of adolescence and deafness together. The quest for independence is accompanied by physical, emotional and cognitive changes. One of the directions for providing better educare is to train hostel parents for their educative task.

9.2   ELUCIDATION OF TERMINOLOGY

The following terms are defined to facilitate understanding of their use in this study.

9.2.1   Deaf child

A Deaf child is one who is born deaf or who has suffered a hearing loss in excess of 65 decibels prior to the acquisition of language and because of his/her handicap his/her educational needs can only be met by specialized education and not from instructions provided in regular education.

9.2.1.1 Deaf: capital "D"

Deaf with a capital D is used by people who see themselves as part of the Deaf community. They describe themselves as having a language and culture of their own, quite distinct from that of the Hearing.

9.2.1.2 Deaf: small "d"

The lower-case deaf refers to non cultural aspects such as the audiological condition of deafness. It can therefore be used generally to cover all people with the different types of deafness.

9.2.2   School for the Deaf

A school for the Deaf is an educational institution where special education, with the inclusion of pre-primary education is provided up to Grade 12, and is maintained, managed and subsidized by an educational authority. Education provided in this setting is defined as education of a specialised nature outside the normal mainstream and it includes care in a school hostel.

9.2.3   School hostel for Deaf children

A school for Deaf children is a residence where Deaf pupils reside and attend the school attached to the hostel.

9.2.4   School hostel parent (See 1.2.4)

The term school hostel parent refers to those members of the school hostel staff entrusted with the care of Deaf children. Unlike the parent who educates his/her children mainly on intuition, it is essential for the hostel parent of Deaf children to have special knowledge of the Deaf child in particular and of education in general.

9.2.5   Deaf adolescent boy

The term adolescence begins when the young person enters pubescence (pre-adolescence) around the average age of twelve years, and extends to eighteen or nineteen years, until physical, mental or social and emotional maturity have been reached, i.e. all phases of maturing, not sexual maturing alone. It is a period of heightened emotionality and striving for emancipation. It is important to keep in mind that the problems usually associated with adolescence are compounded by those resulting from deafness. For this reason educating a Deaf adolescent boy will demand a knowledge of both deafness and adolescence.

9.2.6   Deaf community

The Deaf community is a distinct group in the context of and in response to the dominant hearing culture. There are two different viewpoints regarding defining the Deaf community.

9.2.6.1 Clinical-pathological

An audiologically definable group of persons whose hearing loss is sufficient to interfere with but does not preclude the normal reception of speech. This view takes the behaviours and values of the hearing majority as the "standard or norm" and then focuses on how Deaf people deviate from the norm, the insinuation being that there is something wrong with Deaf people and that as much as possible, society should help them to become as "normal" as possible (See 1.2.6.1).

9.2.6.2 Cultural

This definition combines cultural and linguistic characteristics to identify members of the Deaf community. Stewart (Stewart & Benson 1988:101) defines the Deaf community as "... a group of people sharing similar cultural values, Sign Language and attitudes toward deafness". The attitude of those who hold this view is that the Deaf community should be accepted and respected as a separate cultural group with its own values and language. At least 600 000 Deaf people in South Africa use South African Sign language (SASL) as their primary medium of face-to-face communication. Linguistically and culturally, the South African Deaf form a community with a sense of identity that transcends all loyalties based on ethnicity, colour, religion, race, or spoken language.

9.2.7   Educational programme

Education may be defined as a planned and deliberate attempt by an adult (educator) to lead the not-so-yet adult (child) to achieve responsible adulthood. According to The Concise Oxford Dictionary (1990:953) the word "programme" refers to a descriptive notice of series of events or a systematic course of instruction. In this dissertation a programme will be interpreted to imply the definite plan or course of action undertaken by one person (educational psychologist, orthopedagogue etc) to improve the ability of another person (hostel parent) to lead the Deaf adolescent boy residing in the school hostel to responsible adulthood.

9.2.8   Communication

Two main methods of communicating with the Deaf can be distinguished, namely oral and manual communication, specifically Sign Language.

9.2.8.1 Oral communication

Speech and speechreading without any form of Sign Language forms the oral method of communicating. The senses of vision, hearing (amplification of residual hearing) and touch are used to teach the Deaf child to imitate speech sounds that it cannot hear.

9.2.8.2 Sign Language

Sign language is a fully fledged language like any other language, with its own grammar, syntax, lexicon and morphology. Speech has only one articulator, though a large frequency range is commanded by that articulator, while Sign Language may use both hands, body position and lips. Sign Language when used in narrative differs from speech, not in content or meaning, but in the way the events are reported. It tends to be more literal of the original happenings, more imaginative in presentation and deviates much less from the original sequence of events. Consequently, there are increased uses of what Deaf transcribers call "mime" and thére is considerable occurrence of one - sign sentences and prepositions (Kyle 1983:184-194).

The significance of language for interpersonal communication is obvious. The importance of hostel parents more especially non-native signers, to acquire Sign Language as a second language is even more important if the education aims of their charges are to be achieved.

9.3   BACKGROUND TO THE PROBLEM UNDER INVESTIGATION

As an experienced teacher of the Deaf the writer became aware of the problem not only in finding suitable residential care staff, but also of the fact that little attention is given to the selection and training of residential care staff for Deaf children. Deaf children in general and for the purposes of this study Deaf adolescent boys in particular find themselves in an educational relationship with their hostel parents that is dysfunctional. Hence, they are doubly disadvantaged because they also go through life without the daily presence of their biological parents, thereby forgoing the educational support and guidance they could have received at home. By no means is it suggested that this neglect is intentional, however one cannot ignore the fact that the consequence of this is the under-actualizing of the psychic life of the Deaf adolescent boy residing in the school hostel.

Research findings (Kapp et al. 1989:403; Kapp 1986:123; Lytle 1987:11; Meadow 1980:76) provide ample evidence that the school hostel, in the case of Deaf children, does not constitute an optimal educative environment. But other researchers (Butterfield 1993:8; Woodward & Allen 1993:361; Padden 1980:89-103) comment that the residential school should be

considered a viable placement option for Deaf children and their families. The divergent perspectives is probably rooted in the fundamentally different ways these researchers choose to view the Deaf community. It goes without saying that the Deaf adolescent boy residing in the school hostel requires the educational support and guidance of his mentors in the hostel: This supportive relationship should be based on the pedagogical principles of trust, knowledge and authority otherwise he would end up forming relationships within his life world which are inadequate for his emancipation.

9.4 PROBLEM AND AIM OF THIS STUDY

In the light of the findings obtained from the literature study (See chapters 2-5) and the empirical survey (See chapter 6), Deaf adolescents find themselves in a dysfunctional educational situation in the school hostel. It is undoubtedly apparent that to overcome the educational crisis of these boys, an educational training programme for hostel parents at schools for Deaf adolescent boys needs to be put in place.

9.5 METHOD OF RESEARCH

The research approach is twofold, namely;

(i)   Relevant literature was studied so as to analyse and describe the educational situatedness of the Deaf adolescent boy residing in the school hostel. This was undertaken to establish the educational needs of the Deaf adolescent boy.

(ii)   To supplement the above, a survey was conducted. This survey was done through the use of a structured questionnaire. The questionnaire was completed by 60 hostel parents attached to the six residential schools for the Deaf in Kwa-Zulu Natal.

9.6 FRAMEWORK OF THE CURRICULUM OF THE TRAINING PROGRAMME

In designing the training programme for the hostel parents the following elements were incorporated in order to make the programme balanced and relevant, namely, the establishment of aims and objectives, learning experiences and learning aids, content (guidance issues) and evaluation. These elements form a framework of reference and in keeping the programme scheme "on target".

9.6.1   The establishment of aims and objectives

Objectives serve as guidelines for developing the instruction. Initially, the aims of the programme are formulated in terms of the purposes for the course. These purposes are then further divided into operational terms by way of defining objectives. Objectives provide goals towards which the curriculum is aimed; once stated they facilitate the selection and organization of the content; when specified in behavioural terms they make it possible to evaluate the outcomes of the curriculum (Stone 1972:9).

9.6.2   Learning experiences and learning aids

Learning is a very necessary activity for living things. Their survival depends on it. According to Child (1993:90), learning occurs whenever one adopts new, or modifies existing behaviour patterns in a way which has some influence on future performance or attitudes. Activities in the group programme should be designed in such a way as an aid to learning. Individual capacities, motivation, personality, the growth of skills and "readiness" are all major issues in devising learning experiences. In the case of the adult learner, Lindeman (Knowles 1984:31) identified some of the following key assumptions about adult learners.

- Adults are motivated to learn as they experience needs and interests that learning will supply; therefore, these are the appropriate starting points for organizing adult learning experiences.
- An adult's orientation to learning is life-centred; therefore, the appropriate units for organizing adult learning is life-centred; therefore, the appropriate units for organizing adult learning are life situations, not subjects.   ,   ..
- Experience is the richest resource for adult's learning; therefore, the core methodology of adult education is the analysis of experience.
- Adults have a deep need to be self-directing; therefore the role of the counsellor is to engage in a process of mutual inquiry with them rather than merely to transmit his or her knowledge to them.

In the design of the programme for the hostel parents, particular attention was given to the mode of adult learning.

The following aids would also prove to be valuable in the training programme, namely handouts and video tapes specifically on the phenomenon of deafness and parenting.

9.6.3 Evaluation

Evaluation is built into the programme. Daily evaluation by way of completing evaluation worksheets will help to improve the services and make adjustments should it be necessary. A follow-up session after the training is over will also be arranged. Such a session is valuable because it gives the facilitators an opportunity to assess the outcomes of the group as well as to give the participants the chance to gain a more realistic picture of the impact that the group has had on them.

9.6.4 Content

According to the literature study the following content was identified as valid and relevant in promoting the educational skills of hostel parents entrusted with the care of Deaf adolescent boys. The curriculum was arranged under guidance issues and the issues were further divided into themes. The main criterion used to select the guidance issues was that each topic should include as extensively as possible the phenomenon of deafness and its possible effects as well as the impact of the hostel environment on the total development of the Deaf adolescent boy.

(a)   Issue I: Orientation and exploration

(b)   Issue II: Communication

       Theme I: The importance of communication in one's life

       Theme II: The importance of effective communication in the Deaf adolescent's life

(c)   Issue III: Self awareness

       Theme I: Attitudes and values

       Theme II: Interrelationship between self image, self knowledge, self esteem and self concept

(d)   Issue IV: Relationships

       Theme I: Relationship building

       Theme II: Relationship between hostel parent and Deaf adolescent

       Theme III: Relationship between hostel parent and multi-disciplinary team including parents

(e)   Issue V: Deafness as physically challenging

         Theme I: Definition of deafness

         Theme II: Etiology of deafness

         Theme III: Adolescence

         Theme IV: Deafness and cognitive development

         Theme V: Deafness and emotional development

         Theme VI: Deafness and social development

(f)   Issue VI: Educating the Deaf adolescent boy

     ⁕   Theme I: Problems in educating the Deaf child

         Theme II: The pedagogic situation

(g)   Issue VII: The school hostel environment as educative environment for Deaf
         adolescents as compared to the family home

         Theme I: The home as educative environment

         Theme II: The hostel as educative environment

         Theme III: The school hostel parent as educator

9.7   RECOMMENDATIONS

9.7.1   Employment of Deaf people as hostel parents

(a)   Rationale: Deaf adults as role adults

An overwhelming majority of hostel parents (90%) are hearing. The residential institutions are
well recognised as a cradle of Deaf education. It is here that Deaf culture is transmitted and
perpetuated. According to the literature study, there are greater benefits when deaf children are
born from Deaf parents than hearing parents (See 4.1).

(b)   Recommendation

It is recommended that employment of Deaf people at residential schools for the Deaf be
regarded as a crucial factor in the upliftment of the Deaf community.

9.7.2   Employment of male hostel parents

(a)   Rationale: The family as an educational unit

Research indicates that although a single parent family may not be entirely disadvantaged, the overall effects of the absence of a father are detrimental to the emotional and social development of some adolescents. In an article titled "Einer Vater Zu Haben " (Having a father) Langeveld (1963) gives an effective analysis of the father's meaning in the life of the child. Langeveld notes that the child is emancipated from the family to society at large through the father. Another very valid point made by Kapp (1989:221) is that the father plays a significant role in sex appropriate identification (See 4.2 & 4.4).

(b)   Recommendation: Cognisance should be taken of employing male figures as hostel parents.

9.7.3   Advantages of the cottage style of accommodation as compared to the dormitory style of living

(a)   Rationale: A review of the literature reveal it is beneficial for the child's education to be brought up in a cottage system as opposed to the dormitory style institution. According to the survey conducted by the researcher, 96.87% of Deaf children attending residential schools in Kwa-Zulu Natal live in dormitories. The educational advantages attached to the cottage are:-

(i)   It promotes intimacy and privacy, domesticity, tranquillity and quiet. The children are not continually swept away by the crowd and mass spirit. It is more "homelike and less hivelike".

(ii)   The cottage is the closest approximation to the ideal of family life with its relationships, informality, freedom of movement and participation in domestic activities.

(iii)   It permits individual attention and treatment.

(b)   Recommendation: The recommendation is that the dormitory style of accommodation be gradually phased out and some form of cottage system be introduced.

9.7.4   In-service training for hostel parents

(a)   Rationale: According to the survey 55% of hostel parents indicated that they were *never* sent to any in-service training courses, 45% revealed that they were *seldom* sent. There have been new trends in the education of Deaf children. Deaf culture is fast gaining ground in South Africa. It is of utmost importance that hostel parents be given the opportunity to attend programmes highlighting the education of the Deaf.

(b)   Recommendation: It is recommended that in-service training programmes for hostel parents be introduced. These could take place by way of compulsory workshops, seminars and conferences.

9.7.5   Parent guidance programme

(a)   Rationale: Parenting of a Deaf child differs in degree rather than in kind from that of parenting a hearing child. Deafness creates difficult educational circumstances. In addition, prolonged periods of stay in the hostel further exacerbates the already educational distress that parents have to endure. That a large percentage of the hostel parents indicated that children preferred staying in the hostel rather than going home suggest that the hostel for whatever reason is preferred to the family home.

It is apparent that there is a need for some form of education, training and guidance for parents.

(b)   Recommendation: The recommendation is that educational programmes for parents be introduced at schools for the Deaf.

9.7.6   Ideal number of children in the care of hostel parents

(a)   Rationale: Majority of hostel parents (91.67%) take care of more than 15 children. This could be placing an immense load onto hostel parents.

Individuality could be sacrificed. The need to intervene in each child's life for the purpose of educating that particular child will be replaced by "group living norms", i.e. addressing the crowd instead of the one particular person.

(b)   Recommendation: The researcher advocates the draft guidelines of (NCESS & NCSNET), whereby 15 is the recommended number of children in the care of one hostel parent.

9.8   RECOMMENDATIONS FOR FUTURE RESEARCH

* Deaf children as young as three years are placed in the school hostel. The needs of such a child will differ in degrees and kind to the needs of the Deaf adolescent. It is recommended that further studies concerning accountable support to address the educational problems of all Deaf children residing in the school hostel be conducted.

* During the period prior to the 1994 national elections, Deaf children attended segregated schools based on race. The situation has now dramatically changed. Children of all race groups attend the same school, hence hostel parents take care of children from all race groups. In South Africa trans-racial adoption has started to take place somewhat on a very small scale and under exceptional circumstances. The reason for such caution is that it is perceived that the child can only be accompanied to successful adulthood if it can readily identify itself with its parents in terms of outward appearance, background, personality traits, religion and culture. The following resolution on trans-racial adoption was accepted by the National Association of Black Social Workers (NABSIW) at a National Conference in 1972: Black children should be placed only with black families whether in foster care or for adoption. Black children belong physically, psychologically and culturally in black families in order that they receive the total sense of themselves and develop a sound projection of their future. Human beings are products of their environment and develop their sense of values, attitudes and self concept with their own family structures. Black children in white homes are cut off from the healthy development of themselves as black people (McRoy 1981:8-10).

It is recommended that research study concerning trans-racial hostel parenting be undertaken with a view to discover its impact on the development of the self concept of Deaf children.

9.9   DELIMITATION OF FIELD OF STUDY

This study is concerned with the problems encountered by Deaf adolescent boys in a school hostel for specialised education for the Deaf. As boys and girls experience different problems at adolescence, this investigation is restricted to adolescent boys only.

This study falls principally within the field of ortho-andragogics. Andragogics is the science of mutual adult accompaniment, i.e. the guidance of one adult by another (Van Rensburg et al.

1981:220). Ortho-andragogics, on the other hand, focuses more specifically on the study of the principles and methods providing specialised help or guidance to adults in time of stress, trauma, or for example, such as when hostel parents are faced with the problems of educating special needs children. Andragogics thus reverts to ortho-andragogics when additional or special help or guidance must be given to an adult in need. The aim of ortho-andragogical intervention is to equip an adult to deal in a satisfactory manner with specific personal problems, for example in the case of hostel parents of Deaf children, to help them acquire the necessary "parenting" skills (Levitz 1991:18). Although this study falls principally within the field of ortho-andragogics, it has definite orthopedagogical implications, orthopedagogics being the science of rendering practical assistance to children with problems, or correcting the child's guidance (education) (Du Toit 1989:1-2).

9.10   CONCLUSION

It is hoped that this study will be of value particularly to the Deaf Federation of South Africa (DEAFSA) and to the various administrators of school organisations with regard to meeting the educational needs of Deaf adolescent boys residing in the school hostel. It is also trusted that this study will contribute towards opening a much wider horizon for their hostel parents.

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QUESTIONNAIRE

Instructions for answering this section

A. Please mark the appropriate box with an 'X'

1. BACKGROUND HISTORY

1.1 SEX:
☐ MALE   ☐ FEMALE

1.2 MARITAL STATUS:
☐ MARRIED   ☐ DIVORCED   ☐ NEVER MARRIED   ☐ WIDOWED

1.3 NUMBER OF OWN CHILDREN:
☐ NONE   ☐ 1   ☐ 2   ☐ 3   ☐ 4   ☐ 5
☐ 6   ☐ 7   ☐ 8+

1.4 EDUCATIONAL QUALIFICATIONS:
☐ STD 8   ☐ STD 10   ☐ DEGREE IN SOCIAL WORK

☐ DIPLOMA IN CHILD CARE   ☐ OTHER (PLEASE SPECIFY) [   ]

1.5 HEARING STATUS:
☐ HEARING   ☐ DEAF   ☐ HARD OF HEARING

1.6 HOW LONG HAVE YOU BEEN WORKING IN THE HOSTEL?:
☐ LESS THAN 5 YEARS   ☐ MORE THAN 5 YEARS

1.7 NUMBER OF CHILDREN IN YOUR CARE:
[   ]

1.8 AGES OF CHILDREN IN YOUR CARE:

☐ 3-7 YEARS   ☐ 8-11 YEARS   ☐ 12-18 YEARS   ☐ OVER 18 YEARS

1.9 IS ACCOMMODATION PROVIDED FOR YOU AND YOUR FAMILY?
☐ YES   ☐ NO

1.10 HOURS OF DUTY:
☐ LESS THAN 40 HOURS A WEEK   ☐ MORE THAN 40 HOURS A WEEK

QUESTIONNAIRE

Instructions for answering this section

A. Please mark the appropriate box with an 'X'

1.11 DID YOU RECEIVE A JOB DESCRIPTION CONCERNING YOUR DUTIES WHEN YOU WERE APPOINTED?

☐ YES   ☐ NO

1.12 FROM WHOM IN YOUR ORGANISATION / SCHOOL DID YOU RECEIVE THE MOST SUPPORT AND GUIDANCE?

☐ PRINCIPAL / DIRECTOR   ☐ SOCIAL WORKER

☐ OTHER (PLEASE SPECIFY) [   ]

1.13 DOES YOUR ORGANISATION / SCHOOL SEND YOU ON ANY IN-SERVICE COURSES?

☐ REGULARLY   ☐ SELDOM   ☐ NEVER

1.14 ARE YOU COMFORTABLE WITH SIGN LANGUAGE?

☐ YES   ☐ NO

1.15 DO YOU SIGN?

☐ YES   ☐ NO

Instructions for answering this section

A. Please answer the following questions by using the key as follows :

    1. Almost never   2. Seldom   3. Often   4. Usually   5. Always

B. Indicate your choice (answer) by ringing the appropriate number/block chosen eg:

I FIND MY JOB CHALLENGING				
1	2	3	④	5

THE SELECTION OF NUMBER 4 WOULD IMPLY THAT THIS PERSON FINDS THAT HIS JOB IS USUALLY CHALLENGING. .

2. *THE HOSTEL PARENT AS EDUCATOR & CAREER PERSON*

2.1   THE DIRECTOR/PRINCIPAL OF THE HOSTEL:

2.1.1 OFFERS SUPPORT AND ENCOURAGEMENT				
1	2	3	4	5

2.1.2 ENSURES THAT STAFF KNOWS WHAT MUST BE DONE				
1	2	3	4	5

2.1.3 ASSISTS IN SOLVING PROBLEMS I ENCOUNTER IN MY WORK				
1	2	3	4	5

2.1.4 SHOWS CONCERN FOR MY WELL-BEING				
1	2	3	4	5

2.1.5 EXPECTS ME TO DO OTHER WORK BESIDES MY JOB AS HOSTEL PARENT				
1	2	3	4	5

Instructions for answering this section

Please answer the following questions by using the key as follows :

| 1. Almost never | 2. Seldom | 3. Often | 4. Usually | 5. Always |

2.1.6 ASSISTS STAFF TO DEVELOP ABILITIES
1   2   3   4   5

2.2 I VIEW MY ROLE AS HOSTEL PARENT AS:

2.2.1 MAINLY THE PHYSICAL CARE OF DEAF CHILDREN
1   2   3   4   5

2.2.2 EMOTIONAL SUPPORT TO DEAF CHILDREN
1   2   3   4   5

2.2.3 BEING A SUBSTITUTE FOR THE CHILD'S BIOLOGICAL PARENTS
1   2   3   4   5

2.2.4 MAKING SURE THAT RULES ARE NOT BROKEN
1   2   3   4   5

2.2.5 MAINTAINING DISCIPLINE AND ORDER
1   2   3   4   5

QUESTIONNAIRE

Instructions for answering this section

Please answer the following questions by using the key as follows :

1. Almost never	2. Seldom	3. Often	4. Usually	5. Always

2.3 AS HOSTEL PARENT:

2.3.1 I FIND MY JOB TO BE DEMANDING

1	2	3	4	5

2.3.2 I FIND MY JOB TO BE MEANINGFUL

1	2	3	4	5

2.3.3 THE CHILDREN EXPECT MORE FROM ME THAN FROM THEIR OWN PARENTS

1	2	3	4	5

2.3.4 I FIND THAT THE SALARY AND WORK BENEFITS ARE NOT IN KEEPING WITH THE DEMANDS OF THE JOB

1	2	3	4	5

2.3.5 I FIND THAT OPPORTUNITIES FOR PROMOTION ARE VERY LIMITED

1	2	3	4	5

2.3.6 I FIND THAT I'M NOT GIVEN THE DUE RECOGNITION AND STATUS

1	2	3	4	5

Instructions for answering this section

A. Please mark the appropriate box with an 'X'

3. *PHYSICAL CHARACTERISTIC OF DEAFNESS*

3.1 DO YOU FEEL THAT YOU WERE GIVEN SUFFICIENT INFORMATION PERTAINING TO THE FOLLOWING?:

3.1.1 THE FUNCTION OF THE HUMAN EAR
☐ YES   ☐ NO

3.1.2 THE DIFFERENT TYPES OF HEARING LOSS
☐ YES   ☐ NO

3.1.3 THE DEGREE OF HEARING LOSS THAT THE CHILD HAS
☐ YES   ☐ NO

3.1.4 THE POSSIBLE CAUSES OF HEARING LOSS
☐ YES   ☐ NO

Instructions for answering this section

A. Please mark the appropriate box with an 'X'

---

4 PSYCHOLOGICAL AND SOCIAL ASPECTS OF DEAFNESS.

4.1 DO YOU FEEL THAT YOU WERE GIVEN SUFFICIENT INFORMATION

PERTAINING TO THE FOLLOWING?

4.1.1 THE EFFECT THAT DEAFNESS MAY HAVE ON THE CHILD'S PSYCHOLOGICAL WELL-
BEING
☐ YES   ☐ NO

4.1.2 THE EFFECT THAT DEAFNESS MAY HAVE ON THE CHILD'S SOCIAL LIFE
☐ YES   ☐ NO

4.1.3 THE EFFECT THAT INADEQUATE LANGUAGE MAY HAVE ON THE CHILD'S THINKING
PROCESSES
☐ YES   ☐ NO

4.1.4 DEAF CULTURE
☐ YES   ☐ NO

QUESTIONNAIRE

QUESTION 5 TO BE ANSWERED BY HOSTEL PARENTS OF DEAF ADOLESCENTS.

Instructions for answering this section

A. Please mark the appropriate box with an 'X'

5. *ADOLESCENCE*

5.1 DO YOU THINK YOU WERE GIVEN SUFFICIENT INFORMATION PERTAINING TO THE FOLLOWING?

5.1.1 THE COGNITIVE DEVELOPMENT DURING ADOLESCENCE
☐ YES   ☐ NO

5.1.2 THE EMOTIONAL DEVELOPMENT DURING ADOLESCENCE
☐ YES   ☐ NO

5.1.3 THE SOCIAL DEVELOPMENT DURING ADOLESCENCE
☐ YES   ☐ NO

5.1.4 THE RELIGIOUS DEVELOPMENT DURING ADOLESCENCE
☐ YES   ☐ NO

5.1.5 THE DEVELOPMENTAL CHARACTERISTICS OF DEAF ADOLESCENTS- (THE EFFECT OF DEAFNESS ON THE COGNITIVE, EMOTIONAL AND SOCIAL DEVELOPMENT OF DEAF ADOLESCENTS)
☐ YES   ☐ NO

5.1.6 PROVIDING OPPORTUNITIES FOR SELF DEVELOPMENT OF DEAF ADOLESCENTS
☐ YES   ☐ NO

Instructions for answering this section

A. Please mark the appropriate box with an 'X'

5.1.7 ACTING AS A ROLE MODEL FOR ADOLESCENTS

☐ YES   ☐ NO

5.1.8 PROBLEMS ENCOUNTERED BY PARENTS WITH REGARD TO EDUCATING THEIR DEAF CHILD

☐ YES   ☐ NO

6. THE SCHOOL HOSTEL

6.1 WHAT STYLE OF ACCOMMODATION DO THE CHILDREN LIVE IN?

	YES	NO
DORMITORY	☐	☐
COTTAGE	☐	☐
APPARTMENTS	☐	☐

6.2 DO YOU THINK THAT THE HOSTEL REPLACES THE HOME?

☐ YES   ☐ NO

6.3 DO YOU TAKE YOUR MEALS WITH THE CHILDREN?

☐ YES   ☐ NO

6.4 IS IT POSSIBLE FOR A CHILD TO BE COMPLETELY ALONE IF HE SO DESIRES?

☐ YES   ☐ NO

6.5 DO YOU THINK THAT THE CHILDREN FEEL THAT THEY ARE "CONSTANTLY BEING WATCHED"?

☐ YES   ☐ NO

Instructions for answering this section

A. Please mark the appropriate box with an 'X'

6.6 IS IT POSSIBLE FOR YOU TO SIT WITH A CHILD IN A PRIVATE PLACE TO TALK ABOUT THINGS THAT TROUBLE/INTEREST HIM?

☐ YES   ☐ NO

6.7 DO YOU FIND THAT THE CHILDREN AT THE HOSTEL PREFER STAYING IN THE HOSTEL THAN GOING HOME?

☐ YES   ☐ NO

6.8 DO YOU REPRIMAND/PUNISH A CHILD IN FRONT OF OTHERS SO THAT HE CAN SERVE AS AN EXAMPLE?

☐ YES   ☐ NO

6.9 DO THE CHILDREN HAVE A SAY IN THE ACTIVITIES ORGANISED FOR THEM?

☐ YES   ☐ NO

6.10 IS FAMILY WORSHIP HELD AT THE HOSTEL?

☐ YES   ☐ NO

6.11 DO YOU FIND THAT THE CHILDREN AT THE HOSTEL DAMAGE OTHER PEOPLES BELONGINGS, FOR EXAMPLE, THE FURNITURE?

☐ MOST   ☐ FEW   ☐ NONE

6.12 DO YOU FIND THAT THE CHILDREN AT THE HOSTEL TAKE THINGS THAT DO NOT BELONG TO THEM?

☐ MOST   ☐ FEW   ☐ NONE

Instructions for answering this section

A. Please mark the appropriate box with an 'X'

6.13 DO YOU FIND THAT THE CHILDREN AT THE HOSTEL CONSTANTLY SEEK YOUR ATTENTION?

☐ YES   ☐ NO

6.14 IF THERE ARE ANY ADDITIONAL COMMENTS YOU WOULD LIKE TO SUPPLY, PLEASE DO SO IN THE SPACE PROVIDED.

_____

_____

_____

_____

_____

_____

_____

_____

_____

QUESTIONNAIRE

Instructions for answering this section

A. Please mark the appropriate box with an 'X'

7. RELATIONSHIP WITH PARENTS AND THE MULTI-DISCIPLINARY TEAM.

7.1 DO PARENTS EXPECT MORE FROM YOU THAN YOUR DUTIES ENTAIL?
☐ YES   ☐ NO

7.2 HOW OFTEN DO YOU MEET THE PARENTS?
☐ ONCE A FORTNIGHT   ☐ ONCE A MONTH   ☐ ONCE A TERM
☐ ONCE A YEAR   ☐ ONCE A WEEK (for the parents of children who fetch them every weekend)

7.3 DOES THE PSYCHOLOGIST, SOCIAL WORKER, TEACHER INVOLVE YOU IN DECISIONS CONCERNING THE CHILD?
☐ YES   ☐ NO

7.4 ARE YOU SATISFIED WITH THE SUPPORT FROM THE:

	YES	NO
SOCIAL WORKER	☐	☐
PSYCHOLOGIST	☐	☐
TEACHER	☐	☐
NURSE	☐	☐
PRINCIPAL	☐	☐
SPEECH THERAPIST	☐	☐

7.5 ANY OTHER INFORMATION REGARDING PARENTS YOU CONSIDER USEFUL IN YOUR JOB.

_____

_____

_____

_____

_____

_____

_____

THANK YOU FOR YOUR CO-OPERATION

F.C.GOVENDER (PSYCHOLOGIST)

V.N.NAIK SCHOOL FOR THE DEAF

TEL: 031-871280 (7:45-16:00)

        031-9021677(17:00 -21:00)

ANNEXURE II

LETTER TO THE HOSTEL PARENT

Dear Hostel Parent,

I am conducting research into the needs of hostel parents of
Deaf children. The fact that you have accepted responsibilty
to be a housemother/father to these children is indicative of
both your interest and concern regarding the upbringing of
deaf children in a school hostel.

It would be appreciated if you would kindly assist me by
completing this questionnaire. By answering this
questionnaire you will render a unique contribution towards
making information available regarding:

* the educational skills of hostel parents
* the available services that exist at the hostel to cope
  with the educational needs of the Deaf child; and the
  problems you encounter in fulfilling this vital
  responsibility.

Should there be an item on the questionnaire that needs
further clarification, please do not hesitate to ask.

Thank you for your co-operation.

Sincerely

C.C. Govender

F.C. GOVENDER (MRS)
ACTING PSYCHOLOGIST
V.N. NAIK SCHOOL FOR THE DEAF
P.O. BOX 76350
MARBLE RAY
4035

TEL: (031) 871280   07:45 - 15:00
        (031) 9021677   16:30 - 21:00

ANNEXURE III

LETTER TO THE PRINCIPAL

36 Jadwat Street

Isipingo Rail

4110

25 March 1997

Attention: The Principal

Fulton School for the Deaf

Private Bag 9002

3603

Gillits

Dear Mrs Curry

PERMISSION TO CONDUCT RESEARCH AT THE HOSTEL

I am conducting research on the educational skills of hostel parents. As part of the research I have to interview hostel parents who would be required to complete questionnaires. No name is required, hence all information is anonymous as well as confidential.

It would be appreciated if you would grant me permission to administer the questionnaires at your school. I will contact you telephonically to arrange a time that will be suitable to both of us. The questionnaires would not take more than 20 minutes to complete.

Included is a letter that the hostel parent will receive when I visit your school. Thank you for your co-operation.

F.C.GOVENDER (ACTING PSYCHOLOGIST)

V.N.NAIK SCHOOL FOR THE DEAF

P.O.BOX 76035

MARBLE RAY

4035

TEL: (031) 871280 07:45 - 15:00

        (031) 9021677 16:30 - 21:00

ANNEXURE IV

MEMO TO MUM AND DAD
(Handout)

MEMOS FROM YOUR CHILD

1. Don't spoil me. I know very well that I ought not to have all that I ask for. I am not testing you.

2. Don't be afraid to be firm with me. I prefer it, it makes me feel more secure.

3. Don't let me form bad habits. I have to rely on you to detect them in early stages.

4. Don't correct me in front of people if you can. I'll take much more notice if you talk privately with me.

5. Don't make me feel my mistakes are sins. It upsets my sense of values.

6. Don't protect me from consequences. I need to learn the painful way.

7. Don't nag. If you do, I shall have to protect myself by appearing deaf.

8. Don't make rash promises. Remember I feel badly let down when promises are broken.

9. Don't put me off when I ask questions. If you do I will seek information elsewhere.

10. Don't forget how quickly I am growing up. Please try and keep pace with me.

11. Don't forget, I can't thrive without lots of love and understanding. But I don't need to tell you, do I ?

ANNEXURE V

YOU HAVE TO BE DEAF TO UNDERSTAND (Handout)

YOU HAVE TO BE DEAF TO UNDERSTAND

by Willard J. Madsen

What is it like to "hear" a hand?
You have to be deaf to understand!

What is it like to be a small child,
In a school, in a room void of sound—
With a teacher who talks and talks and talks;
And then when she does come around to you,
She expects you to know what she's said?
You have to be deaf to understand.

Or the teacher who thinks that to make you smart,
You must first learn how to talk with your voice;
So mumbo-jumbo with hands on your face
For hours and hours without patience or end,
Until out comes a faint resembling sound?
You have to be deaf to understand.

What is it like to be curious,
To thirst for knowledge you can call your own,
With an inner desire that's set on fire——
And you ask a brother, sister, or friend
Who looks in answer and says, "Never mind!"?
You have to be deaf to understand.

What is it like in a corner to stand,
Though there's nothing you've done really wrong,
Other than try to make use of your hands
To a silent peer to communicate
A thought that comes to your mind all at once?
You have to be deaf to understand.

What is it like to be shouted at
When one thinks that will help you to hear;
Or misunderstand the words of a friend
Who is trying to make a joke clear,
And you don't get the point because he's failed?
You have to be deaf to understand.

What is it like to be laughed in the face
When you try to repeat what is said;
Just to make sure that you've understood,
And you find that the words were misread——
And you want to cry out, "Please help me, friend!"?
You have to be deaf to understand.

What is it like to have to depend
Upon one who can hear to phone a friend;
Or place a call to a business firm
And be forced to share what's personal, and,
Then find that your message wasn't made clear?
You have to be deaf to understand.

What is it like to be deaf and alone
In the company of those who can hear—
And you only guess as you go along,
For no one's there with a helping hand,
As you try to keep up with words and song?
You have to be deaf to understand.

What is it like on the road of life
To meet with a stranger who opens his mouth——
And speaks out a line at a rapid pace;
And you can't understand the look in his face
Because it is new and you're lost in the race?
You have to be deaf to understand.

What is it like to comprehend
Some nimble fingers that paint the scene,
And make you smile and feel serene
With the "spoken word" of the moving hand
That makes you part of the world at large?
You have to be deaf to understand.

What is it like to "hear" a hand?
Yes, you have to be deaf to understand!

ANNEXURE VI

ROSEBUSH IDENTIFICATION

FROM: STEVEN, J O: Awareness, Real People Press, USA 1971

ROSEBUSH IDENTIFICATION

Find a comfortable position, lying on your back if possible.

Close your eyes and become aware of your body .....

Turn your attention away from outside events and notice what is going on inside you .....

Notice any discomfort, and see if you can find a more comfortable position .....

Notice what parts of your body emerge into your awareness, ... and which parts of your body seem vague and indistinct .....

If you become aware of a tense area of your body, see if you can let go of the tension ......

If not, try deliberately tensing that part, to see which muscles you are tensing, ... and then let go again ......

Now focus your attention on your breathing .....

Become aware of all the details of your breathing .....

Feel the air move in through your nose or mouth .....

Feel it move down your throat, ... and feel your chest and belly move as you breathe .....

Now imagine that your breathing is like gentle waves on the shore, and that each wave slowly washes some tension out of your body, ... and releases you even more .....

Now become aware of any thoughts or images that come into your mind .....

Just notice them .....

What are they about, and what are they like? .....

Now imagine that you put all these thoughts and images into a glass jar and watch them .....

Examine them .....

What are these thoughts and images like, and what do they do as you watch them? .....

As more thoughts or images come into your mind, put them into the jar too, and see what you can learn about them .....

Now take this jar and pour out the thoughts and images. Watch as they pour out and disappear, and the jar becomes empty .....

Now I'd like you to imagine that you are a rosebush. Become a rosebush, and discover what it is like to be this rosebush .....

Just let your fantasy develop on its own and see what you can discover about being a rosebush .....

What kind of rosebush are you? .....

Where are you growing? .....

ROSEBUSH INDENTIFICATION .....

What are your roots like, and what kind of ground are you rooted in? .....

See if you can feel your roots going down into the ground .....

What are your stems and branches like? .....

Discover all the details of being this rosebush .....

How do you feel as this rosebush? .....

What are your surroundings like? .....

What is your life like as this rosebush? .....

What do you experience, and what happens to you as the seasons change?
.....

Continue to discover even more details about your existence as this
rosebush, how you feel about your life, and what happens to you. Let your
fantasy continue for a while .....

In a little while I'm going to ask you to open your eyes and return to the
group and express your experience of being a rosebush. I want you to tell
it in first-person present tense, as if it were happening now. For
instance, "I am a wild rose, growing on a steep hillside, on very rocky
soil. I feel very strong and good in the sunshine, and little birds make
their nests in my thick vines" - or whatever your experience of being a
rosebush is. Also try to express this to someone. Speak to anyone you
like, or to different people at different times, but communicate to
someone - don't just broadcast your words to the ceiling or scatter them
on the floor. Now open your eyes when you feel ready and express your
experience of being a rosebush .....

ANNEXURE VII

LISTENING (Handout)

Communication: Listening

1. Communication begins by listening and indicating you hear the child's feelings and meanings.

2. Effective listening involves establishing eye contact and posture which clearly indicate you are listening.

3. Avoid nagging, criticizing, threatening, lecturing, probing, and ridiculing.

4. Treat your children the way you treat your best friend.

5. Mutual respect involves accepting the child's feelings.

6. Reflective listening involves hearing the child's feelings and meanings and stating this so the child feels understood. It provides a mirror for the child to see himself or herself more clearly.

7. Learn to give open responses that accurately state what the other person feels and means.

8. Avoid closed responses which ignore the child's feelings, relaying that we have not heard or understood.

9. Let the child learn. Resist the impulse to impose your solutions.