

**AN EXPLORATORY STUDY OF
ATTITUDES, BELIEFS AND PERCEPTIONS AMONGST
CHILD CARE PRACTITIONERS, REGARDING
RACIAL AND CULTURAL INTEGRATION OF
RESIDENTIAL FACILITIES FOR CHILDREN**

BY

**RONALDA CARON HOFFMAN
B SOC SC BSOC SC(SW) (HONS)**

DISSERTATION

**SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF
MASTER OF SOCIAL SCIENCE
IN
CLINICAL SOCIAL WORK
IN THE
FACULTY OF SOCIAL SCIENCE AND HUMANITIES
AT THE
UNIVERSITY OF CAPE TOWN**

SUPERVISOR: IAN MACKINTOSH

SEPTEMBER 1993



The copyright of this thesis vests in the author. No quotation from it or information derived from it is to be published without full acknowledgement of the source. The thesis is to be used for private study or non-commercial research purposes only.

Published by the University of Cape Town (UCT) in terms of the non-exclusive license granted to UCT by the author.

**"Children are potent, recurrent and conflicting
images in the human psyche: the repository of the
traditional and the agents of social regeneration;
little devils, and trailers of clouds of divine glory;
possessions and gifts; autonomous beings, and newly
fashioned retreads of their worn-out parents"**

(JAMES: 1981)

ACKNOWLEDGEMENTS

To my supervisor Mr Ian MacKintosh, for his valuable guidance and support in this study.

To my husband, John for his encouragement and endurance while I worked on this dissertation.

A special acknowledgement to Ann Delport for her availability and excellent typing skills.

To Virginia Petersen for her encouragement and proof reading.

To the Management, Principal and Staff Team of Leliebloem House, for their prayers and support.

The financial assistance of the Centre for Science Development towards this research is hereby acknowledged. Opinions expressed and conclusions arrived at, are those of the author and are not necessarily to be attributed to the Centre for Science Development.

ABSTRACT

The idea of racial and cultural integration in children's residential facilities has been taboo in South Africa until recently, as a result of the racial policies of the current and previous governments. Since 1990 the government has repealed most of its apartheid legislation. Integration of residential facilities is only now able to be considered as a possible solution to the accommodation crisis of black disadvantaged children.

The aim of the present research study was to use an exploratory -descriptive design to ascertain the attitudes of child care practitioners regarding racial and cultural integration in residential facilities.

A questionnaire was constructed and completed by respondents from the two purposive sample groups viz. the Principals Group and the Child Care Workers Forum of the National Association of Child Care Workers. A total of 68 questionnaires was distributed of which 46 were returned.

Findings indicated that 70% of the Child Care Workers are working with children of other race groups. Although 94% of the Child Care Workers and all of the Principals (100%) felt that children would gain much from an integrated living environment, 45% of the Child Care Workers and 55% of the Principals felt that residential facilities should remain racially exclusive. The implications of such findings are that the preparation for racial and cultural integration of staff and children is foreseen. Indications are given that extra resources would be required ie. money, time, staff.

In view of the current and anticipated needs of residential care for disadvantaged children in South Africa, it is recommended that all child care practitioners participate in some form of ethnic and culturally sensitive training programme in order to adequately prepare them for work with children of other races and cultures.

TABLE OF CONTENTS

QUOTE	i
ACKNOWLEDGEMENTS	ii
ABSTRACT	iii
LIST OF TABLES	viii
LIST OF HISTOGRAMS	xi
CHAPTER ONE - INTRODUCTION	1
1. RATIONALE FOR THE STUDY	1
2. PURPOSE OF THE STUDY	2
3. PERSONAL INTEREST	3
4. DEFINITION OF TERMS	3
CHAPTER TWO - SOUTH AFRICAN SOCIO-POLITICAL HISTORY	4
1. SOCIO-POLITICAL HISTORY	4
2. WELFARE STRUCTURE	6
CHAPTER THREE - THE RESIDENTIAL CHILD CARE FACILITY	11
1. THE ADMISSION OF THE CHILD	11
2. LEGISLATION AND PRESENT CIRCUMSTANCES	11
3. THE CHILD-IN-CARE	17

CHAPTER FOUR - REVIEW OF AMERICAN AND BRITISH LITERATURE IN RESPECT OF RACIAL AND CULTURAL ISSUES IN SUBSTITUTE CARE SETTINGS	19
1. THE EFFECTS OF RACE ON THE CHILD	20
2. TRANSRACIAL ADOPTION	22
3. THE ROLE OF THE CHILD CARE WORKER	25
CHAPTER FIVE - REVIEW OF SOUTH AFRICAN LITERATURE IN RESPECT OF RACIAL AND CULTURAL ISSUES IN SUBSTITUTE CARE SETTINGS	29
SUMMARY OF CRITICAL ISSUES	35
CHAPTER SIX - CONTEMPLATING THE WAY FORWARD	37
IMPLICATIONS FOR TRAINING	39
CHAPTER SEVEN - RESEARCH DESIGN AND METHODOLOGY	43
1. RESEARCH OBJECTIVES	43
2. ASSUMPTIONS UNDERLYING THE STUDY	43
3. RESEARCH DESIGN	44
4. METHOD OF STUDY	44
4.1 SAMPLE	44
5. LIMITATIONS OF THE SAMPLE	45
6. RESEARCH TOOLS	46

6.1	REVIEW OF THE LITERATURE	46
6.2	QUESTIONNAIRE	47
6.3	QUESTIONNAIRE ADMINISTRATION	48
6.4	LIMITATIONS OF THE QUESTIONNAIRE AND THE ADMINISTRATION OF THE QUESTIONNAIRE	49
6.5	DATA ANALYSIS	50
6.6	LIMITATIONS OF THE STUDY	50
7.	CONCLUSION	51
 CHAPTER EIGHT - RESEARCH FINDINGS		 52
1.	RESPONSE RATE	52
1.1	PRINCIPALS	52
1.2	CHILD CARE WORKERS	53
2.	SECTION 1	55
2.1	IDENTIFYING DATA OF RESPONDENTS AND RESIDENTIAL FACILITIES	55
	DISCUSSION	69
3.	SECTION 2	69
3.1	CHALLENGES IN RESPECT OF INTEGRATION	69
4.	SECTION 3	106
4.1	TRAINING	106
4.1.3	CONCLUSION	110

CHAPTER NINE - SUMMARY OF FINDINGS AND RECOMMENDATIONS	111
1. SUMMARY OF FINDINGS	111
2. DISCUSSION	112
3. RECOMMENDATIONS	115
4. CONCLUSION	116
BIBLIOGRAPHY	119
APPENDICES	
APPENDIX 1	135
APPENDIX 2	137
APPENDIX 3	152
APPENDIX 4	163
APPENDIX 5	165

LIST OF TABLES

	PAGE NO
TABLE 1 : BREAKDOWN OF RESPONSES	53
TABLE 2 : PRINCIPALS RACE	55
TABLE 3 : CHILD CARE WORKERS RACE	56
TABLE 4 : AGE OF CHILD CARE WORKERS	57
TABLE 5 : AGE OF PRINCIPALS	58
TABLE 6 : AGE OF RESIDENTIAL FACILITY	59
TABLE 7 : NUMBER OF CHILDREN PER INSTITUTION	61
TABLE 8 : CHILD CARE WORKER TO CHILDREN RATIOS	61
TABLE 9 : RACE OF CHILDREN IN FACILITY	64
TABLE 10 : PREDOMINANT RACE AT FACILITY	64
TABLE 11 : LEVELS OF IMPORTANCE OF CROSS-CULTURAL INTEGRATION IN FACILITIES	70

TABLE 12	:	WOULD IT BE IN THE CHILD'S BEST INTEREST TO HAVE TO ADJUST TO A DIFFERENT LANGUAGE IN THE FACILITY	71
TABLE 13	:	WOULD IT BE IN THE CHILD'S BEST INTEREST TO HAVE TO ADJUST TO STAFF AND CHILDREN OF A DIFFERENT CULTURE IN THE FACILITY	73
TABLE 14	:	WOULD STAFF BE REQUIRED TO LEARN ONE LANGUAGE OTHER THAN THEIR HOME LANGUAGE	77
TABLE 15	:	WOULD STAFF BE REQUIRED TO LEARN TWO LANGUAGES OTHER THAN THEIR HOME LANGUAGE	78
TABLE 16	:	ARE STAFF EXPECTED TO BE KNOWLEDGEABLE ABOUT THE CULTURE AND TRADITIONS OF OTHER GROUPS	82
TABLE 17	:	LEVELS OF IMPORTANCE OF CROSS-CULTURAL INTEGRATION IN FACILITIES FOR CHILD CARE WORKERS	96

TABLE 18	:	DOES THE DISCREPANCY IN SUBSIDIES INFLUENCE THE ADMISSION OF CHILDREN OF OTHER RACE GROUPS	99
TABLE 19	:	WOULD THE EXTRA REQUIREMENTS FOR CROSS-CULTURAL INTEGRATION BE AN ADDED STRESS FOR CHILD CARE WORKERS	105

LIST OF HISTOGRAMS

PAGE NO

HISTOGRAM A	:	PRESENCE OF CHILDREN OF DIFFERENT RACE GROUPS	63
HISTOGRAM B	:	DOMINANT LANGUAGE OF THE CHILDREN	66
HISTOGRAM C	:	DOMINANT LANGUAGE OF THE STAFF	68
HISTOGRAM D	:	ARE THERE ANY CHALLENGES IN RESPECT OF INTEGRATION ?	75
HISTOGRAM E	:	PRINCIPALS RESPONSE TO THE QUESTION: WOULD CHILDREN ADJUST BETTER TO POST APARTHEID SOUTH AFRICA IF RAISED IN A MULTI-CULTURAL ENVIRONMENT ?	83
HISTOGRAM F	:	CHILD CARE WORKERS RESPONSE TO THE QUESTION: WOULD CHILDREN ADJUST BETTER TO POST APARTHEID SOUTH AFRICA IF RAISED IN A MULTI-CULTURAL ENVIRONMENT ?	85

HISTOGRAM G	:	CHILD CARE WORKERS RESPONSE TO WHERE THE FACILITY SHOULD START WITH CROSS-CULTURAL INTEGRATION.	87
HISTOGRAM H	:	PRINCIPALS RESPONSE TO WHERE THE FACILITY SHOULD START WITH CROSS-CULTURAL INTEGRATION.	89
HISTOGRAM I	:	CHILD CARE WORKERS RESPONSE TO QUESTION OF WHETHER THERE WOULD BE DIFFICULTIES IN PEOPLE GETTING ALONG WHEN INTEGRATING AT A STAFF LEVEL.	91
HISTOGRAM J	:	CHILD CARE WORKERS RESPONSE TO FACILITIES REMAINING SEPARATE.	94
HISTOGRAM K	:	PRINCIPAL - WOULD MINORITY GROUP CHILDREN ENTAIL ADDITIONAL FINANCIAL IMPLICATIONS?	101
HISTOGRAM L	:	CHILD CARE WORKERS RESPONSE TO WHETHER INTEGRATION WOULD ADD STRESS TO THE JOB.	103

HISTOGRAM M	:	CHILD CARE WORKERS RESPONSE TO HAVING A SPECIAL IN SERVICE TRAINING PROGRAMME FOR STAFF.	107
HISTOGRAM N	:	PRINCIPALS RESPONSE TO HAVING A SPECIAL IN SERVICE TRAINING PROGRAMME FOR STAFF	108

CHAPTER ONE

INTRODUCTION

"The essence of racism lies in a relatively constant pattern of prejudice and discrimination between one party who is idealized and favoured and another who is devalued and exploited in a common relationship." (Pinderhughes, 1977:61)

1. RATIONALE FOR THE STUDY

When the Children's Act No 33 of 1960 was promulgated, it made specific provision for the separate development of residential facilities for children along racial lines. The policy of apartheid was therefore reinforced by this legislation. The four main race groups in South Africa were expected to service their own races within their communities. The white disadvantaged children received preferential treatment by the state, while the black African race groups were expected to care for their children within the homelands. This meant that initially there were no residential facilities established for them in South Africa.

The present status quo indicates that there are more beds in white facilities than children to fill them and more disadvantaged black children than there are facilities to accommodate them (King, 1991). Since 1990 South Africa has been caught in the throes of a rapidly changing political climate. With the repeal by the government of most of its apartheid legislation, a possible solution appears to exist for the shortage of residential facilities for black children. Since legislation has until recently determined which race group was to be admitted to which facility, it presents the existing facilities with the challenge of whether to remain a segregated facility or whether to become a mixed race facility. The questions

which would present on either end of the continuum are:-

- 1.1. would racial and cultural integration be the solution to the accommodation crisis? or;
- 1.2 should facilities remain segregated but have more facilities erected?

It is anticipated that with the rapidly changing political climate a need would exist for the different race groups to become more acquainted with each other. It is envisaged that special staff training courses could be introduced at the various facilities to address this need.

2. PURPOSE OF THE STUDY

The study therefore attempts,

- 2.1 to establish to what extent the personal views of the practitioner on management level are disparate or congruent with those of the on-line practitioner regarding racial and cultural integration of facilities,
- 2.2 to ascertain whether practitioners believe that racially and culturally integrated facilities are the solution to the accommodation crisis,
- 2.3 to determine what the views of practitioners are regarding the need for special staff training when working with children and adults of different races and/or cultures,
- 2.4 to establish what practitioners have either experienced or expect to experience as challenges in working with children of a different race or culture.

3 PERSONAL INTEREST

The researcher is employed as the Programme Director at a coloured residential child care facility. Through direct interaction with on-line staff she has in the past had to assist in the resolution of communication difficulties which presented between white, black and coloured child care workers. This contact brought some aspects of racial and cultural integration into sharp focus and made the researcher wonder whether other child care practitioners were having similar experiences and what their opinions are on the subject. Her experience has also raised the question of how well prepared other facilities really are for this transition.

4 DEFINITION OF TERMS

Race: At this juncture in the South African political arena, reference to race, or racial groups, could spark off vehement reactions in some readers. The researcher therefore acknowledges the acutely sensitive nature of this subject. The term throughout is meant to be read in inverted commas even when it appears without them, because this is a category which is socially rather than biologically defined.

It is however important to note, that for purposes of clarity and distinction in the study, references to specific race groups have had to be made. Therefore, although the Population Registration Act has been repealed, its classification of persons into black, white, coloured and Indian groups will remain applicable in this research study.

Residential child care facility: - is a facility where substitute care and nurturance is provided *in loco parentis* for children designated by the Children's Court for such care.

Culture:- is a very difficult concept to define. The researcher has nonetheless chosen to use the definition formulated by (Green, 1982:7) who defines it as

"those elements of a people's history, traditional values and social organisation that becomes implicitly or explicitly meaningful to participants during an encounter."

CHAPTER TWO

SOUTH AFRICAN SOCIO-POLITICAL HISTORY

1. SOCIO-POLITICAL HISTORY

To contemplate racial and cultural integration of facilities in South Africa has until quite recently been unentered territory as a result of the politics of this country. It is therefore essential briefly to focus the readers' attention on some of the events in this country's history which have led to the present reconstitution taking place in the country. A short synopsis of this country's socio-political history as found in Cooney (1987) follows.

When the first white man arrived in South Africa in 1652, he found existing black tribes already inhabiting the country. These white men were employed by the Dutch East India Company who sought to establish a sea route to the East. By 1806 the British had moved into the country hoping to put their colonial stamp in place. They were however faced with direct opposition from the Afrikaans speaking whites who were claiming their stake in the land and who resented the idea of British control of "their" country. By 1912 there were two ruling political parties; i.e.

"The South Africa party, which looked for unity between the English and Afrikaans as the ruling class, and the National Party, which was predominantly Afrikaner in composition and support, longing for a Boer Republic which had no English associations." (Cooney, 1987:4)

In 1924 the National Party won the general election and when in 1948 it again won the election it began to set about establishing the "Apartheid System". To solve their problem of being a minority group they decided that the population should be divided into separate

groups. By 1950 the Population Registration Act had been promulgated which ensured that all people were placed in racially classified groups. The Blacks were divided into eight tribal groups, the coloureds into two groups and the whites were a group on their own. Following on this was the National Party's decision to divide the land, determining where these different groups could live. It was around this time that the Homelands Policy was developed. This policy dictated that all blacks be allocated to a specific area which would be regarded as their country and they would therefore no longer be dependent on the South African infrastructure for any of its resources.

In order to maintain this apartheid system the nationalist government was obliged to pass various laws which would further entrench their ideology and cause further oppression of the black, coloured and Indian people. As a result, black opposition to white dominance was a feature throughout the period of white rule in this country. Organisations such as the ANC, PAC and Black Consciousness Movement aimed to unify the blacks in their struggle for civil rights. These organisations were banned by the government in the 1960's. They however, continued to function underground, even after ANC leader, Nelson Mandela, received a life sentence in 1964 for revolutionary activities.

The government continued to apply its machinery of repression to restrain all those who dared to oppose its policies. Then in 1976 the children took up the struggle. Children in black schools in Soweto led an uprising in opposition to the use of Afrikaans as a medium of instruction in black schools. This call was taken up by school children of colour nationwide. They also rejected the apartheid structure which had resulted in such inequality and discrimination in the education system in the country. This was only the tip of the iceberg as the masses had suffered likewise in all other areas of their lives in South Africa. By 1985 the country was in the grip of another nationwide school boycott during which time President P W Botha declared a state of emergency in an attempt to contain the people. By

1989 President Botha had resigned after he could no longer reconcile his beliefs of oppression and repression of the masses with their persistent need to be heard and to oppose the racist government.

A new phase in the annals of this country's history began when Dr Nelson Mandela was released from prison in February 1990. This action greatly boosted the morale of the black majority who became more consolidated and even more determined to bring about the establishment of a new South Africa. The government was keen to turn over a new leaf with its new mission to disband the apartheid system. The government welcomed talks with the different interest groups and began repealing apartheid legislation. At present many of these apartheid laws have been repealed but the existing infra-structure still remains relatively intact, which results in some of these laws still being exercised. An example of this would be that the Population Registration Act of 1950 has been repealed, but subsidization for children in residential child care facilities is still subject to the race group which that facility serves and white and Indian children still receive proportionately larger subsidies than coloured and black children. This section very briefly covered the historical background of the South African socio-political context, and will be followed by a look at the welfare structure within this context.

2. WELFARE STRUCTURE

The country's welfare system evolved within the context described in the previous section. This system was shaped in the early 1900's when the problem of poverty emerged, resulting in increasing numbers of whites being affected. This prompted the government into action to save the situation. The steadfast belief which the National Party government had in discriminating between race groups ensured that it treated this problem of poverty, with more concern and compassion for the white race group, than the black, coloured or Indian

race groups. This attitude set the tone for the form that the country's welfare structure would take.

McKendrick (1987:36) states that in his opinion

"One of the strongest characteristics of organised welfare in South Africa, as in other areas of the country's life is an intense and overriding preoccupation with race. ... The heterogeneity of South Africa's people and the ways in which these groups of peoples have regarded each other is the pre-eminent influence that has moulded South Africa's society, tempered the development and nature of its economic system and fashioned its philosophy of human welfare."

By 1928 the state had called in the assistance of the Carnegie Corporation of New York to lead a commission of enquiry into the "poor white problem" as the numbers of poor whites continued to increase.

As a result of the report of this Commission the first Department of Social Welfare was created by the State in 1937 (Jinabhai 1986; Le Roux 1978; Lund 1988; McKendrick 1987).

McKendrick (1987:12) points out that:

"It is in the period 1937 -1950 that the effect of South African historical experience on the development of a social welfare philosophy and system can be seen most clearly, for it was in this period that the long ingrained racial attitudes of white persons were reflected in discriminatory state sponsored social welfare and social assistance programmes"

An important feature to note when discussing the South African welfare system is that this country has a residual approach to its welfare policy rather than an institutional one (Letsebe 1990; Lund 1990; McKendrick 1987; Patel 1989).

Jinabhai (1986:3), describes the principle upon which this policy is based:

"It is that every citizen is responsible for his own welfare and social adjustment, that of his family and of the community. Only where the citizen fails to sustain his independence in these regards, does the State come to his assistance in co-operation with private effort. This is the principle which expresses the character of the nation and distinguishes the Republic of South Africa from a Welfare State."

Both Cooney(1987) and Jinabhai(1986) refer to the government's policies also being aimed at keeping the larger majority of the population, namely the black race group, destabilized. An example is the Native Land Act of 1913 and 1936 and the Homelands Policy which resulted in eventual family and community disintegration. The Homeland governments were expected to care for the needs of the families while the fathers worked in South Africa. The basic infra-structure of these Homeland states was however not developed enough to cope with the needs of these families.

McKendrick (1987: 17) points out that:

"In previous years, rural areas had been viewed by government as a "safety net" for migrant labourers between contracts and it was assumed that informal helping networks in these regions would provide for migrant workers when they were unemployed, ill or aged. It was also taken for granted that the rural areas would

informally provide for the subsistence and welfare needs of migrant workers' families (Wolpe, 1972). However, with the creation of homeland and national states, the South African government increasingly imposed formal welfare functions (such as the payment of social pensions) on homeland governments, thus making these impoverished states responsible for "providing welfare to the reserve army of the South African labour force, with few of the resources available to metropolitan South Africa. (Stadler, 1987:109)."

The South African government seemed hereby to have almost succeeded in shifting all responsibility for the welfare needs of the larger majority of its population back to that group itself.

In 1984 a Tricameral Parliament was established in South Africa enabling coloureds and Indians to become Cabinet Ministers. But, rather than creating a structure of equal opportunity for the different race groups, this new form of government resulted in further fragmentation of all services. McKendrick (1987:16) points out that:

"The separation of services according to race group served to perpetuate and entrench discrimination in the quality of services first introduced decades earlier. Social security benefits were paid to whites at a level higher than that paid to other groups."

So the separation, discrimination and inequality fostered amongst the different race groups was further entrenched.

The beginning of the 1980's saw a resurgence of progressive organisations forming the mass democratic movement. In 1985 the government invited the welfare community to comment

on its Modified Welfare Policy. These comments were seemingly disregarded which caused great consternation in the welfare community. The policy would further entrench racial differentiation in social services and lead to further fragmentation in service delivery amongst other things. This resulted in all progressive organisations in the welfare sector drawing together to present its grievances to the state (Patel 1988; Patel 1989). At that time there were still grave fears of repression by the state, but, since the release of Nelson Mandela in 1990, the government has given an indication of wanting to review its policies. It has for example repealed most of its apartheid legislation, but residential child care facilities for the different race groups are still accountable to the welfare department for that race group and are subject to the discriminatory service delivery associated with this system.

CHAPTER THREE

THE RESIDENTIAL CHILD CARE FACILITY

Consideration has been given to the broad socio-political context and the welfare structure within which this research has taken place. It is now necessary to take a closer look at the relevant aspects of legislation which determine the statutory provisions for the care of children in this country and the needs of the child in residential care.

1. THE ADMISSION OF THE CHILD

Children are admitted to a residential facility in terms of Section 14(4) of the Child Care Act No 74, 1983 which reads as follows:

"At such inquiry the children's court shall determine whether;

- a. the child has no parent or guardian; or
- b. the child has a parent or guardian or is in the custody of a person who is unable or unfit to have the custody of the child"

(See appendix 4)

2 LEGISLATION AND PRESENT CIRCUMSTANCES

The first notable legislation affecting the care of children was the Children's Act No 31 of 1937 which made statutory provision, for the first time, for the registration of residential child care facilities. In 1960 a greater measure of attention became focused on the child's needs which resulted in the Children's Act No 33 of 1960 being promulgated. This latter Act was formulated within the policy of apartheid. It focused specifically on residential care, providing for the registration and classification of these residential facilities and the subsidization of these services. It also very clearly stressed the separate development of residential care services for children from different population groups. In 1983 the Child

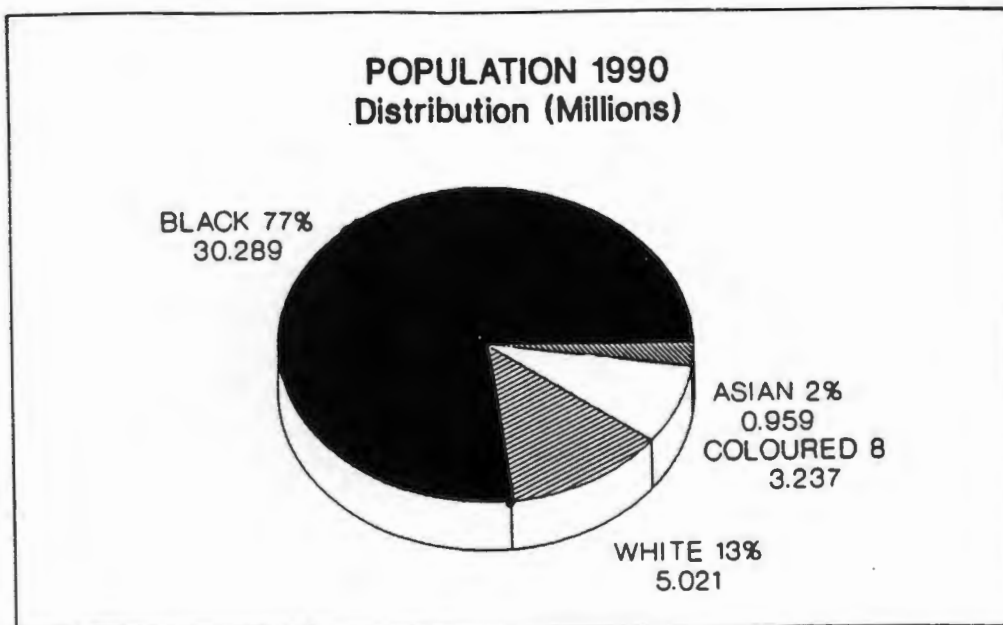
Care Act No 74 replaced the Children's Act No 33 of 1960. In Section 40 of the Child Care Act No 74 of 1983, it is stipulated that the child's religious and cultural needs should be taken into account when he/she is placed in a children's home i.e.

"In the application of the provisions of Section 15(1)(b) or 34-

- a. regard shall be had to the religious and cultural background of the child concerned and of his parents as against that of the person in or to whose custody he is to be placed or transferred and
- b. a child shall not be placed in or transferred to the custody of any person whose classification in terms of the Population Registration Act No 30 of 1950, is not the same as that of the child, except where such person is the parent or guardian of the child." (Government Gazette, 22 June 1983 :40)

As a result of the government's policy of separate development all provisions for the care of disadvantaged black children were expected to be made in the Homelands or National States. These children were expected to be cared for by the traditional extended families, failing which, residential child care facilities had to be erected within the borders of the Homelands and not in South Africa.

This historical position has resulted in the present critical shortage of residential facilities for black children in this country. On the contrary, many residential facilities for white children are having to close down or are half full because there are not enough children to utilize these facilities. According to King (1991 :35) the population in 1990 was as follows:



(King 1991:35)

She also illustrates the existing child care services in the country as follows:

EXISTING PROVISION FOR VARIOUS POPULATION GROUPS IN SOUTH AFRICA

TYPE OF FACILITY	BLACK	WHITE	COLOURED	ASIAN
CHILDREN'S HOMES	1855	5222	2548	306
PLACES OF SAFETY	1289	995	715	120
CHILD CARE SCHOOLS	330	2150	1120	90
REFORMATORIES	216	250	970	0

(King 1991:36)

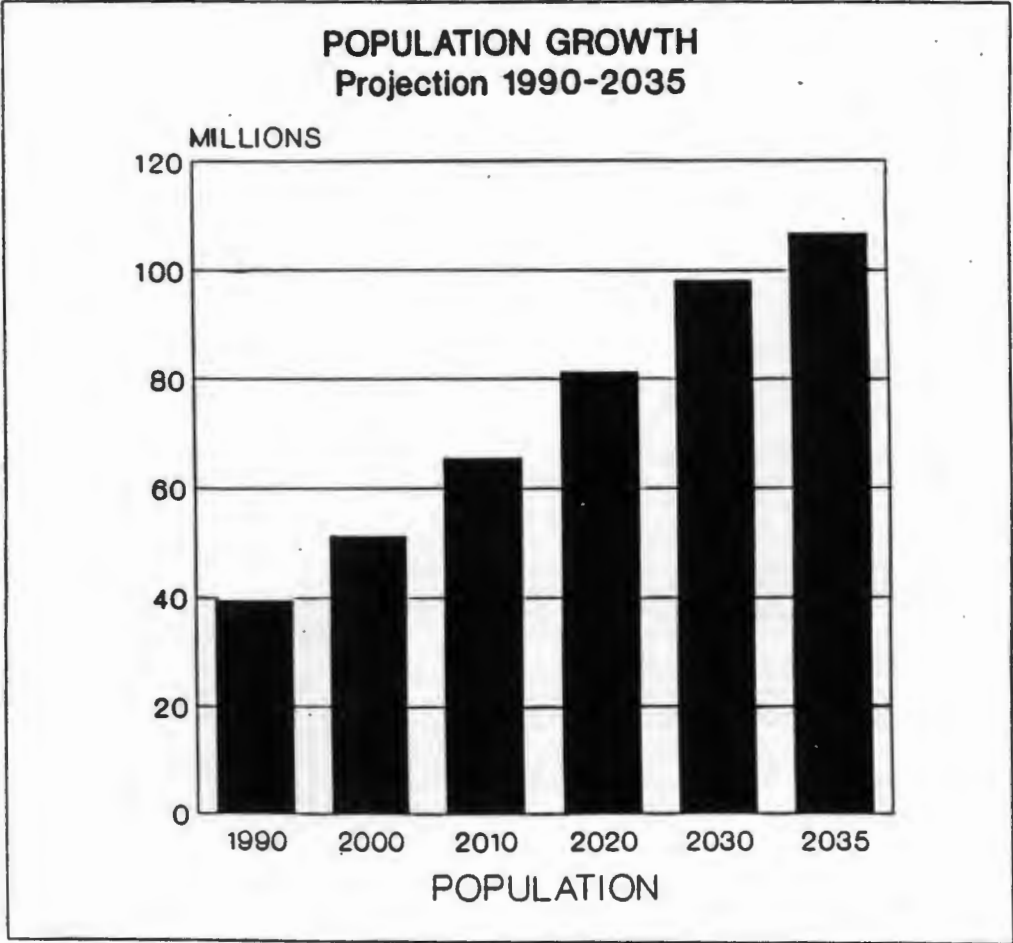
She points out that

"It is worth observing that a number of white facilities are being entirely or partially closed down while facilities are required by other people"
(King, 1991:37).

Mellet (1988:50) also adds that:

"We do know that in the white community the numbers of residential care placements have dropped over time just as the number of white foster placements have increased, so that in 1986 there were 5600 white children in residential care and 7600 in foster care, whereas in 1976 the numbers were just about equal."

If one considers the following bar graph of the projection of the population growth in the next 45 years it stands to reason that accommodation for disadvantaged children is going to be an even bigger problem than it is at present.



King (1991:37)

Since the Population Registration Act of 1950 has been repealed children of any race group can at the discretion of the residential facility, be admitted into their care.

It therefore seems reasonable to assume that to circumvent the time and cost factors of erecting more residential facilities, it may be essential to utilize all existing residential child care facilities. This would inevitably entail some degree of racial and/or cultural integration, which is a matter of personal interest to the researcher, and has led to this research paper exploring attitudes around this possibility. An attempt is made to ascertain which of the following alternatives child care practitioners feel would be of most benefit to children in care:

- a. for facilities to remain racially and/or culturally exclusive or
- b. for facilities to become racially and/or culturally integrated.

These options mentioned here are not mutually exclusive as there could be many variations of an integrated or segregated environment which facilities could opt for.

It is important to ascertain attitudes on the above mentioned options because much of the change process in this country is centred around the concept of segregation or integration. The child care practitioners' attitudes would understandably be expected to reflect their socialization within the apartheid system. This research begins to assess the degree of readiness of staff in residential child care facilities to meet the challenges presented by the wider social changes occurring in the country.

The child who grows up in a stable family home would normally be protected and pacified by the parents when the effect of the changes in the country are felt, whereas the child-in-care however is not afforded this personalized protection. It is this child, vulnerable and insecure, with whom the child care practitioner becomes acquainted and has to care for. It is important to reflect for a moment on the psychological and emotional needs of this child and what some of the implications may be for child care practitioners.

3. THE CHILD-IN-CARE

Because the young child is incapable of independent living he/she requires special care during this period of immaturity. Should the natural parents not fulfill this important function, the child is then inevitably dependent on others for his/her well-being, care and education. In a residential facility the care worker carries the responsibility for this child's socialization process. However it is often found that their efforts are frustrated by the child's seeming lack of interest and co-operation (Bowlby 1965; Kellmer-Pringle 1986).

John Bowlby (1965:80) explains it in the following way:

"The attachment of children to parents who, by all ordinary standards, are very bad is a never ceasing source of wonder to those who seek to help them. Efforts made to "save" a child from his bad surroundings and to give him new standards are commonly of no avail, since it is his own parents who, for good or ill, he values and with whom he is identified."

The task of the person who finds him/herself acting *in loco parentis* for the child can therefore be a daunting one. However, according to Van der Ven (1991:15)

"Research shows that it is the micro-interactions between child and caregiver (either parent/substitute) that set the tone for the quality, and hence the impact of the interaction. The ultimate task of the practitioner is to weave these fundamental elements - time and space - together in a cohesive integration that is meaningful to children in the shifting contexts of their lives."

Sula Wolff (1969:3) also points out that:

"Children differ from each other in their rates of development and in their levels of intelligence at any given age, but the sequence of developmental stages from birth to maturity, the order in which one step follows another, is the same for all children, from the very dull to the exceptionally clever. As a result it is possible to predict within the limits how at different stages environmental events will be perceived by children and what measures are best suited to help them in the face of adverse circumstances. It is not the event itself, but the child's experience of it that is important."

The literature therefore confirms the need for the adult in the child's world to be sensitive to the amount of energy the child invests to successfully negotiate each developmental stage. Should any of these stages be interrupted by circumstances, it requires added understanding and patience from the adult in order to support and sustain the child.

CHAPTER FOUR

REVIEW OF AMERICAN AND BRITISH LITERATURE IN RESPECT OF RACIAL AND CULTURAL ISSUES IN SUBSTITUTE CARE SETTINGS

"Any work with children, especially as it affects their relationship with their families, is among those areas of human activity which are most affected by cultural assumptions. Cultural concepts about childhood and the family tend to be both deeply held and passionately advocated. The family in particular is viewed as a core mechanism in the transmission of values: a significant mode through which the past and present impress themselves upon the future" (James, 1981:110).

To discuss, describe or research the lives of children one would need to look at the context within which they are raised and socialized. The researcher has reviewed the strides that have been made in the United States of America and Britain in respect of living and working with children of different racial and cultural groups. The review also reflected what in the opinion of researchers in these countries, appear to be the best alternatives, and what if any, results they have of children living in racially and/or culturally integrated environments.

In Britain in the 1980's a fresh look was taken at the attitudes and in-bred racism of service providers which they unwillingly or willingly used to block their ability to work effectively with people of all races. The option of black workers only working with black clients was given consideration, but the inherent danger would be that the society would continue to treat black people as "the problem". Manning (1981) felt that the existence of black social workers could be used by white social workers as an excuse to abdicate their responsibility towards black clients. He instead proposed that white social workers be trained by black social workers to understand more fully the cultural background of their clients. The way

the service is delivered to the client is therefore dependent to an extent on the attributes and attitudes of the service providers.

American writers (Montalvo, Lasater & Valdez 1982; Stevenson, Cheung & Leung 1992; Wilson & Green 1983) concur with Manning as a similar problem appears to be prevalent in the United States.

In South Africa the apartheid system has resulted in the majority of the population believing that they do not deserve "the best". The researcher has found in her experience that there is therefore little objection raised when human service providers offer assistance which fails to take into account the racial and cultural background of the individual and the pride and/or prejudice which might accompany it.

Training of human resources personnel in the field of culture and ethnicity is sorely lacking in this country. The researcher therefore believes that there is much to gain from the experience and research already done in this area in the United States of America and Britain.

1 THE EFFECTS OF RACE ON THE CHILD

"We cannot realistically stress the importance of pre-school years on a child's physical, intellectual, and emotional development whilst ignoring the importance of those years on the development of racial attitudes in both black and white children."
(Durrant 1986:129)

American writers Williams & Sipp (1988) and British writers Durrant (1986) and Ahmed (1981) all concur that not only do small children as young as three and four notice colour, but they ascribe certain values and status to it. They strongly caution workers in child care that "children, however young, are not all the same" (Durrant 1986:129). Ahmed (1981) points out, that one often hears care workers say "children are children", or "they serve

children, not black children". According to Durrant (1986), those responsible for the child during its formative years have a crucial role in helping the child develop a positive self-identity, to feel proud of being black.

"White children systematically learn to value their whiteness through the process of socialization and the structure of British society. Black children are denied this same opportunity; and the support that their parents, families and communities provide is frequently undermined. Britain's historical and colonial past, and present practices, ensure that positive attitudes towards black people will not occur by chance or good luck, but must be actively and consciously developed"

(Durrant 1986:130).

In the United States, Williams and Sipp (1988) have found that for black children to feel good about themselves, their parents have to consistently attend to the grooming of these children (i.e. the neatness of their appearance). They also have to buffer or reframe negative messages to prevent their children from internalizing a negative sense of themselves as racial and cultural persons.

Coombe (1986) describes how black children of Afro-Caribbean parentage in residential care show a strong tendency to devalue their group and adopt a strong preference for the white group. She found that the way of life in a black home differed considerably with that of the residential facility, and that a frequent comment by residential staff was that black children "gang up" against them. She felt that possible reasons could be the lack of black adult figures in authority, as well as feelings of the staff, who were unsure of how to cope with black children. She points out that staff should be sensitive to the special needs of black children and finds that:

"Often the negative attitudes of society which they have ingested are reflected in their work, and this can have only harmful effects on the children for whom they are caring" (Coombe 1986:14).

2. **TRANSRACIAL ADOPTION**

The form of transracial adoption referred to in this review is only making reference to the black child in white homes.

Due to the paucity of research material of transracial placements of children in residential facilities, the researcher considered the area of transracial adoption to be the closest comparison, experiences of which, may be used as a possible yardstick in residential facilities.

In Britain and the United States of America transracial adoption research studies have attempted to assess the suitability of such placements. These studies have tried to measure how these placements have influenced the developing child's self-image and confidence levels.

It would appear from the literature that this form of adoption still remains controversial. It has been found that few subjects evoke more emotion and controversy in the field of child care than that of transracial adoption (Bagley and Young 1982; Jenkins 1981; Johnson et al 1987). The National Association of Black Social Workers are the main critics of such placements in the United States. Their major concern has been how the adopted child would form a black identity and learn to cope with racism.

According to Bagley and Young (1982:87),

"Identity is important for all children, and crucial for ethnic minority children who

face many disparagements to self- esteem from the external world. The family of the black child - including the adoptive family - has a special task in giving the child secure feelings of identity and positive self-worth".

Johnson et al (1987) conducted a study based on interviews with 26 transracial adoptive families and 26 inracial adoptive families. The children and families were interviewed at 4 year intervals with the children aged 8 years old when this study was done. About three quarters of the transracially adopted children were judged to be doing well and to be relatively free of symptoms of emotional distress. This proportion was found to be slightly lower than the inracially adopted group of this study, in which just over 80% of the children were thought to be free of problems.

In addition to the individual interview, the Clark Doll Test and Morland Picture Interview were used to help assess the children's racial preferences. The Clark Doll Test had been given to the children at age four, and was given again when they were eight, with interesting results. At age four, more black children in transracial adoptive homes expressed a black preference than did black children in all black adoptive homes. At age eight the transracially adopted group had maintained their sense of blackness, but the proportion of children in the all black homes expressing a black preference had increased and now exceeded that of the children in the transracial homes. Forty percent of the transracial families had adopted more than one black child.

Conclusions drawn were that 40% of the sample children in the transracial homes scored a consistent black identity and only 25% a black preference. 75% of the children who did not have black siblings reported a consistent black identity and 50% a black preference. As was expected light-skinned children were more likely to identify with the white race, 40% of the light-skinned children selected a white preference, while only 14% of the dark- skinned had

a preference for white. Parental recognition of differences amongst the races and willingness to teach a black heritage also seems to be important. The change in attitude toward blackness among inracially adopted children between ages four and eight is unexplained, but the researchers were tempted to guess that in entering black schools children receive instructional content that reinforces black pride. Thus the impact of parents, schools and community becomes evident. The question was asked, on the basis of current knowledge, should transracial adoption be encouraged ? The response was that no one would dispute that an all-black home is preferable for a black child. But, as long as black children are growing up without permanent homes, transracial adoption certainly seems to offer a resource of value to the children. Bagley and Young (1982:94) add a note of caution when they point out a comment made by Goldstein et al (1973 & 1989) who observed that:

"There often comes a point when adoption or long-term fostering is clearly in the child's long-term interests, even though that situation has come about through lack of social services which could prevent separation or ensure restoration of mother and child. Adoption of black and mixed-race children by black families must be the first consideration. But although flexibility and imagination is needed in finding and retaining black families committed to adoption and long-term fostering, each family must be considered on its merit, in relation to the welfare of the particular child involved. Love is not enough; ethnic identity is crucial too. But without love, necessary for full bonding of both parent and child, and a continuing relationship of mutual commitment, no identity needs of any kind can be fulfilled ..."

The researcher believes that the aforementioned factors are helpful in respect of placing a child with a nuclear family, but also recognizes the possibility of these factors being equally

important when choosing a residential placement for children of different race groups. It is essential for child care practitioners to be alert to the various pressures which impinge on the developing child of a different race and/or culture to his/her own. He/she must therefore be adequately prepared, by means of in-service training and/or workshops or seminars, to develop or enhance existing skills for securing the child's feelings of identity and positive self-worth. These considerations lead to the next point namely, the care given to the minority group child by the child care worker.

3 THE ROLE OF THE CHILD CARE WORKER

Ahmed (1981) and Weaver (1990) comment on the role of the child care worker in British and American society respectively.

Ahmed (1981:141) finds that,

"While most black children in white society are in danger of growing up with a devalued self-image, I consider children in care separated from their parents and their community to be at special risk. The psychological well-being of these children is particularly threatened, because ... black children separated from their families rarely have the opportunity to experience close and loving relationships with black adults ... Asian and Afro-Caribbean children tend to generalize what they experience as rejection by their parents and tend to develop negative attitudes towards the entire black community."

Ahmed then underlines the need for child care workers to develop their role in helping the child to differentiate between being black and being bad. In her experience she has found that workers seldom talk to the children and youth about race and yet this is seemingly a central issue for them. Two forms of coping mechanisms which Ahmed has seen used

often by minority group children are:

1. over-compensation and
2. aggression.

The child care worker may experience the child as very good and conforming but this mask may be maintained at tremendous emotional cost to the child. It could lead to the child absconding or even attempting suicide. Ahmed has found that aggression is another form of coping and may turn to depression, when at age 16 or 17 the youth realises with just how little regard English people hold them and how unlikely it would be for them to ever be accepted by the English, even if they attempted total cultural assimilation. These factors therefore seem to indicate just how important it is for child care workers to understand the race and culture of the children in their care. Ahmed (1981:144) concludes by saying,

"I believe that the principle of maintaining positive cultural and racial identity and the psychological value of this in terms of good mental health and emotional well-being should be established as firmly in child care work as the principle of maintaining religious identity was at one time."

Weaver (1990) believes that all child care workers ought to understand the concept of culture and appreciate the reality that they have been conditioned by their own culture to perceive and think in particular ways. He feels that child and youth care workers should be cognisant of the fact that minority group children, or non mainstream children as he calls them, are particularly sensitive to non verbal messages and would be most likely to pick up the message that they are inferior. This may in turn create a self-fulfilling prophecy that the children will meet the workers' expectations. He concludes by saying that children from different cultures, as with adults from different cultures, have different world views, values, ways of interacting and behaviours. To understand their behaviour it would be essential to

place it in the context of their culture.

According to Ahmed (1981) and Weaver (1990) it would be beneficial for those children in care to have the staff of residential child care facilities trained for racial and cultural integration. The training would assist them in becoming sufficiently skilled to provide a therapeutic "holding environment" for the child moving into the facility. If the child care worker judges the child only by his/her own culture- specific experiences it might result in a shattered self-image and drastically lowered self-esteem for the child.

Powell (1977:300) points out that:

"What an individual thinks and feels about himself is mediated through his perception of what others think and feel about him. Within a given culture and society an individual's self perception is mediated via his status which is acquired/ assigned to him by the society"

The researcher believes that these influences would be just as significant in a residential child care facility where the life of the child is touched by a range of significant adults. The child's self-actualization potential would be largely dependent on the approval he/she receives while adapting to this particular environment.

Powell's statement seems to confirm the need for practitioners to receive special training in the field of race and culture as it would appear that our impact on one another is immeasurable.

Williams and Sipp (1988:163) believe that:

"The capacity of a group care agency to meet the needs of black children

requires an examination of the extent to which the needs of the children are reflected in all aspects of the program, as for example, in grooming: Are appropriate hair and skin care products stocked routinely? Do all staff members know how to use them? Does the nutritional program provide a variety of cultural foods to appeal to the preferences of all children? Are staff members and the local community accepting of the tendency of adolescents to group by race? How accepting are they of cross-racial boy-girl relationships? Are ethnically competent professional resources available to work with a child on numerous issues, including the problem of negative self-esteem and identity? Are black American as well as white American holidays and celebrations a part of the agency's program?"

The researcher feels that this comment by Williams & Sipp highlights the differences which are a reality when contemplating racial and cultural integration. A good example of this in South Africa would be of the black South African who is socialized to observe 16 June as a public holiday because of the many black children who died in the 1976 black youth uprising. This date does not however, necessarily have the same significance for the other race groups in the country. All these aspects should therefore receive adequate attention when consideration is given to the prospect of racial and cultural integration of residential facilities for children.

Having considered the experiences and thoughts of the British and American researchers in this field, our attention will move next to a review of our South African context.

CHAPTER FIVE
REVIEW OF SOUTH AFRICAN LITERATURE IN RESPECT OF
RACIAL AND CULTURAL ISSUES IN SUBSTITUTE CARE SETTINGS

By comparison with the American and British experience in developments in the field of residential child care, South Africa still has a long way to go. This chapter will therefore review the literature that could be found pertaining to this subject.

At first glance, the experience of the American black person may appear to be comparable to that of the South African black person. The distinction, one might however argue, lies in the different cultures, traditions and values which are operative in these two groups. The research done in America or Britain is therefore not necessarily applicable to the South African situation, but there are definite similarities in their experiences.

In South Africa, the country's policy of racial segregation and discrimination gave rise to inequality in all spheres of life. These inequalities enabled the minority white race group to hold the economic power in the country and caused the majority of the people namely, black, coloured and Indian to be oppressed without much hope of improving their position in society. In South Africa the separation between whites and the majority black group was enforced by various laws imposed by the ruling party in the country at the time. These discriminatory practices resulted in the different groups often viewing each other with contempt and spending little, if any time, getting acquainted with each other's cultures.

A parallel which may be drawn here is that as a result of the discrimination and injustices committed against the black people in all three countries, this group is the most disadvantaged by poverty, unemployment, homelessness etc. This cycle of deprivation and

degradation invariably leads to the disintegration of family systems, with the children eventually requiring placement in substitute care settings.

This experience amongst others, has therefore resulted in the different race groups viewing each other with distrust and suspicion, requiring many years of concerted effort by all to bring about a change in attitude and manner of relating to one another.

In South Africa therefore our historical position underlines the fact that even with all the rapid changes currently taking place in this country, the change which needs to take place in people's attitude towards one another is going to be a slow one.

Weaver (1990:18) says that:

"It is much easier to generalize negative characteristics of another's behaviour when we lack experience with and knowledge of his/her culture. If you know the culture of others, you know their motives and you can place their behaviour in the context of their culture. If you are ignorant of their culture, however, they become dehumanized, and are judged only by the standards of your own culture-specific experiences."

In 1991, the results of an attitudinal study, done by a King Williamstown residential facility were presented at the Eighth Biennial Conference of the National Association of Child Care Workers. Questionnaires were given to forty children of different childrens homes and one place of safety and twenty eight child care workers from those same institutions. Some parents were involved in structured interviews. The study gave no percentage or ratios, but only indicated that the responses from the children on cross-cultural living indicated a great need for the re-education of the children regarding other race groups. According to the study the black children (no percentage given) felt that "they could love

the white children as brothers and sisters" and that "the white children would share their knowledge with them." On the other hand the white children (no percentage given) were not open to sharing. They made comments like " the black children will take over" and " they must stay in their own children's homes."

The child care workers experienced difficulties, namely confusion/ misunderstanding over management of discipline procedures. Burger 1991 commented on the fact that language was found to be a serious barrier and caused a huge imbalance in the understanding of each one's culture.

Brislin (1981:172) had the following to say:

"Intergroup contact is by no means a panacea for problems of prejudice and discrimination. Sometimes well meaning people exhort, "lets bring members of different groups together so that they will learn to understand one another and become friends" ... conflict per se often intensifies group hostilities."

In South Africa there has been a very long period of oppression of the larger majority of the population namely black, coloured and Indian. The repertoire of defensive behaviour which each group has developed in order to protect themselves, and white racist attitudes will not simply be removed as a result of mere intergroup contact. It will require determined effort on the part of each group to unlearn previously accepted attitudes and patterns of behaviour. A further reason why this could be predicted is because,

"It is almost impossible to describe culturally different behaviour objectively because we view it through the lens of our own cultural experiences. This causes us not only to select out that which our culture has deemed significant and ignore

evidence that might contradict or confuse our simple perspective, but also adds an evaluative dimension where our behaviour becomes normal and their different behaviour becomes abnormal. If we cannot describe the behaviour of others objectively how can we possibly understand or empathize with that behaviour?"

(Weaver, 1990:73).

This is not meant to imply that cultural difference is the only reason for the whites' oppression of all other race groups in this country, but it is significant enough to be mentioned.

Foster (1986) has reviewed South African research which focused on the development of racial orientation in children.

According to him South African children acquire an awareness of race categories at as early an age as children reported in other studies (Durrant 1986; Powell 1977; Williams & Sipp 1988). Foster (1986) in his research found that Gregor & McPherson (1966) confirmed that the sharpest increase in race awareness occurred between the ages of three and four. Foster (1986) further points to the fact that results from South African research have consistently shown that black children from an early age prefer white stimulus figures. On the forced-choice dolls test, all three South African studies found a strong, statistically significant preference for the white doll figure among black children.

The more recent studies that he reviewed, looked at attitudes in young children aged six to eight and those of their parents in comparison with those in adolescents aged fifteen to seventeen and their parents. He found that in both samples there were positive correlations between parents and children, but that this relationship was far stronger for the young children sample than the adolescent sample. He believes that this provides useful suggestive evidence that the influence of parents, (at least among whites) may be quite strong in the acquisition of race attitudes among young children. Another study which

Foster (1986) quotes, Lasovsky (1982), conducted with coloured children, aged six to nine years, whose mothers had high and low awareness of Black Consciousness, found that the children and their mothers, who had "high awareness", scored higher on the self-esteem measure than the "low awareness" group. This indicated that the Black Consciousness ideology appears to be positively related to improved self-esteem among minority-group members.

Foster (1986) then makes further reference to Whitehead (1984) who used the forced-choice technique to compare age and gender effects related to race awareness and identification. What was found was that:

"While racial awareness among white children was found to increase with chronological age from six to eleven, the most significant finding for our purpose here was that both black and white children evidenced in-group identification and preference responses, thus supporting the trend of international findings of reduced misidentification among blacks in recent years. Ethnocentrism, in terms of in-group preference and dislike of out-groups, was however found to be more pronounced in white children than in black, confirming the established pattern of South African findings. Further evidence of contradictory attitudes of black children towards their own group was found, in that black figures here were seen as less law-abiding than white figures by both black and white children. So, although black misidentification was not present in this study, black children still evidenced mixed feelings towards their own group". (Foster, 1986:179).

The practice of racial and cultural integration in our child care residential facilities could perhaps represent a starting point for the child in care, to develop hands on experience of

other race groups and cultures. It could also mean that the adults who have the responsibility of providing for the specific needs of the child in care, that is, building self-esteem, establishing identity, learning social skills etc would be able to do so from a more global perspective if they worked within such a setting.

Levine (1990a) interviewed the Director of a facility on the opening of its doors to children of all races. As an originally "whites only" facility its main reason for opening, according to the director, was that their numbers were low and they were therefore not fully functional. In the mean time there was a considerable need within the black community. She also reported that after opening its doors the facility had no resistance or complaints from the neighbours nor from any of the white parents. She reported that staff handled the changes positively. In the same year Levine (1990b) focused attention on another white Johannesburg children's home that had been non-racial for sixteen months. When this facility began their process of integration they initially approached the Department of Health Services and Welfare (House of Assembly) who were completely against the idea of integration. They then met with the House of Representatives and House of Delegates who were willing to subsidize children at the integrated facility. The facility expected the House of Assembly to remove the white children after the integration began, but at the time of the interview, it had not yet happened.

This facility began with the integration of staff and they found that:

"Much of the initial tension was located around the new black child care worker, and of course there were incidents of name-calling and poor discipline which we simply handled as they arose. We were to allow eight months with this new staff member before introducing black children."

(Levine, 1990b:4)

According to the Director of the facility the challenges were:

1. Education - finding appropriate facilities.
2. Cultural differences were sometimes hard to understand.
3. Relating across language differences was a challenge.
4. Having black children wanting to watch one television programme and white children wanting something else - could not be treated democratically, as black children were still in the minority.

These were the only documented accounts that could be found of cross-cultural integration in residential child care facilities in South Africa, although the researcher assumes that there are undoubtedly many more facilities who have already started down this road.

To conclude this chapter and the review of the literature in South Africa and abroad, a summary will be given of the critical issues which have been discussed.

SUMMARY OF CRITICAL ISSUES

In both the review chapters therefore the critical issues appear to be:

1. The premise that black workers would work best with black children, on the one hand, but on the other hand white workers should be willing to learn how to relate to black children.
2. Two major concerns expressed with regard to transracial adoption were:
 - 2.1 How these placements would influence the developing child's sense of self-worth and confidence levels and
 - 2.2 How would the black child form a black identity and learn to cope with racism.
3. That when black children are separated from their families and are not placed in a

black home, there is little chance that they would grow up experiencing close, loving relationships with black adults.

4. Due to the lack of understanding of the black races and cultures there is a tendency for non-black child care practitioners to convey non-verbal messages to the minority or non mainstream child that he/she is inferior.
5. In the overseas studies as well as in the South African experience language is regarded as a serious communication barrier.
6. There appears to be an imbalance in the service provided when the cultures are not understood.
7. Of the one facility where integration has taken place it was found that democratic decisions by the children could not be made as there were as yet still too few black children in the so called white facility.
8. The fact that children notice colour by age 3-4 years old has been the experience in all three countries under review.

The researcher believes that these issues are inextricably linked to a racially and culturally integrated living environment. This study seeks to establish whether practitioners in child care share any of these views and if not, what their opposing views may be.

CHAPTER SIX

CONTEMPLATING THE WAY FORWARD

A significant proportion of the overseas literature (Coombe & Little 1986; Jenkins 1981; Johnson, Shireman & Watson 1987; Powell 1977; Williams & Sipp 1988) concurs that racial and cultural integration is a controversial issue. The National Association for Social Workers in the United States is the proponent of a policy of children being placed for adoption with adoptive parents of the same racial group. The sentiment behind this being the need for the child to grow up with a clear ethnic identity and being reared with the expectation that being black in the United States entails going through life being discriminated against in one way or the other. The fear is that black children reared by white parents would not learn those life skills meant for the black child and would find themselves further disadvantaged when they reach adulthood and have to fend for themselves. In her work with parents from different race groups and cultures Jenkins (1981) found that parents also cited the advantages of better attitudes, better educational opportunities and a better chance for future adjustment as reasons for having a mixed living environment, where children of one race or culture live with a family of another race or culture.

Kreech (1982:119) points out that,

"The social climate between black and white people in the United States has changed in the last several years. Whereas in the past many black people had a positive attitude towards transracial placements, the majority of blacks are now opposed to such placements. They recognise that the paucity of black families which necessitated transracial placements in the past still exists, but feel that the effort must be in the direction of finding more black families for black children and for children of mixed racial background."

Perhaps there will be idealistic views on the subject by those in South Africa who are keen to see a smooth transition take place. Perhaps it will be expected that since all health and welfare services have been fragmented for these many years all would be well once equal rights have been established.

On the contrary, it would seem that although past imbalances will have to be redressed, Letsebe and Lofell (1990:19) warn that:

"Opening services is not, however, simply a matter of dropping racial clauses from constitutions. It also has to do with making services accessible and acceptable to, and effective for, a variety of people ... It is important that the decision as to where the emphasis will lie be democratically reached. It is crucial to obtain mass participation in the setting of the necessary priorities and the making of the crucial choices involved..." Parents should therefore be given the opportunity to choose whether to have their child placed within a segregated community or whether to become part of an integrated one. Although integration may appear to be a "quick fix" solution to South Africa's problems, consideration has to be given to the fact that people have different priorities at different times and so they would need to be consulted when a new plan, such as integration of child care facilities is proposed.

Another interesting point of note which Lund (1990) outlines is that while studying the British welfare system she found that the ethic of equal rights which prevailed there seemed to disproportionately advantage the middle class as opposed to the working class when it came to the provision of free services. The middle class would more likely be better informed and know what services are on offer and where to find them. Thus Lund (1990:14) warns:

"...equal service when imposed on an already unequal society, has tended to favour those who are already more advantaged. It is essential that in South Africa, one of the most unequal societies in the world, ways are explored of positively skewing the provision of services towards those who need it most."

With this warning in mind it would seem only fair that those who have been disadvantaged by the political system, should now have an opportunity to make a contribution towards the final decisions to be taken in respect of the accommodation crisis in residential child care facilities.

It is therefore hoped through this study to determine the attitudes of those working in these facilities, towards either remaining racially and/or culturally exclusive or becoming integrated. The main focus is a consideration of the implications of integration in particular and what form/s of training would need to be considered for staff in an integrated working environment, assuming that the integration of children's residential facilities is likely to be the future direction within a unified welfare system.

IMPLICATIONS FOR TRAINING

In this section a brief look will be taken at the implications of preparing child care practitioners for providing a service in an integrated residential child care environment. It would be important to identify at which point the facility would begin with integration, that is, at staff level, at the admission of children level, or staff and children simultaneously, as this would determine the content of the training programme.

An example of one of the most recently developed training programmes which has been found to be effective in the training of workers in the Child Protective Services in the

United States, is included. (Appendix 5)

Brislin (1981: 176) points out that:

"The greater the number of prejudicial stereotypes, the greater the difficulties facing administrators who attempt to encourage intergroup interaction. When people are from different racial groups within the same country, stereotypes abound. People think they know a great deal about race because of exposure to "ideas" in school, the mass media, and conversation with friends and family members."

A good example of this would be how members of different groups judge each other on the way in which messages, verbal or non-verbal, are communicated. According to Heller (1987) work in the area of cross-cultural job counselling interviews demonstrated that eye gaze is a conventional signal of speaking and listening behaviour. White speakers conventionally let their gaze wander, but black speakers look directly at the listener, and white listeners look directly at the speaker, but black listeners direct their gaze downward. Unfortunately in black-white interactions, each participant is met with unexpected behaviour : white speakers feel that their black listeners with downward gaze are not paying attention; black listeners feel that white speakers, with their wandering gaze, are not really wholeheartedly involved in the conversation; when blacks speak and whites listen, eyes lock, and each participant feels the other is being aggressive. Each group makes inferences on the basis of what is considered normal within their group. It can therefore be expected that intergroup contact will be characterized at first by distrust and suspicion. Bernstein and Gray (1989:18) point out that:

"No-one is responsible for his/her cultural orientation to life, that all people grow up with stereotypes and distortions of the world, and that these forces have become unconscious but potent parts of behaviour (Kagwa 1976). Self-awareness, therefore is an essential part of making any important changes in attitude and behaviour. It cannot be taught through intellectual processes alone. It requires emotional experiences, usually through interpersonal interaction, to bring about change."

Stevenson, Cheung & Leung (1992) have identified three major assumptions common to most cross-cultural training projects viz:

- 1. That an individual's ethnic or cultural background significantly influences his/her world view and the way in which he/she experiences and understands life and its problems;**
- 2. An emphasis on learning about various cultural groups (cultural world views) so that there is some understanding of how an individual from a particular group may experience life and its problems;**
- 3. A focus on teaching skills and interventions appropriate for use with members of various ethnic groups (Corvin & Wiggins 1989).**

Other skills noted for their importance in cross-cultural interaction were listed by Bernstein & Gray (1989:19) viz,

- 1. The ability to perceive alternative explanations for behaviour (one's own or other people's)**
- 2. The ability to assess and interpret individual behaviour**
- 3. The ability to feel warmth, genuine concern and empathy for people regardless of race, colour or ethnicity**

4. The ability to confront the client when the worker's comments have been misinterpreted or distorted by the client (Solomon, 1974).

It would therefore be important that, whichever form the organisation's cross-cultural training adopts, it should incorporate a significant amount of interpersonal interaction and experience. Experiential, small groups appear to be the most functional medium to use. According to Bernstein & Gray (1989:19)

"Experiential groups place the responsibility for learning with the individual group member. They require that teachers adopt a non-directive, flexible and creative approach dealing with important issues as they arise through discussion and review. In order to enhance total learning, it is the responsibility of the teacher to set the tone, to create the kind of climate in which students will feel free to discuss feelings, values and attitudes honestly (Kagwa, 1976).

CHAPTER SEVEN

RESEARCH DESIGN AND METHODOLOGY

In this chapter the research design and methodology utilized in this study will be outlined.

1. RESEARCH OBJECTIVES

The objective of the research, very broadly, was to establish the attitudes and perceptions of child care practitioners regarding aspects of cultural and racial integration and/or segregation in residential child care facilities in the Western Cape.

1.1 SPECIFIC ASPECTS are:

1.1.1 demographics i.e. identifying details of the practitioner, the residential facility and the children being cared for.

1.1.2 challenges in respect of integration i.e. working and living with children and/or adults of different race groups and cultures.

1.1.2.1 should racial and/or cultural integration, or continued segregation be the preferred choice.

1.1.3 training i.e. the form that this would take and whether child care workers and principals are in agreement.

2. ASSUMPTIONS UNDERLYING THE STUDY

2.1 That the fragmentation and discriminatory provision of welfare services in South Africa has resulted in a shortage of child care facilities for black children.

2.2 That before, or in addition to, the erection of more buildings, those facilities which are presently under- utilized or closing down could provide immediate relief by accepting children from other racial and cultural groups other than

those traditionally served.

- 2.3 That it would seem likely that there would need to be preparation of the different race or cultural groups of children /staff if they are to live and work together in the facility in the most effective way that would promote the best interests of the children concerned.

3. RESEARCH DESIGN

The study utilizes an EXPLORATORY-DESCRIPTIVE design. This design was chosen as it is hoped that the outcome will provide new insights aimed at further research. In the researcher's opinion, there is a need for the exploration of the relatively new possibility and/or practice of cross- cultural integration in child care facilities, before other more descriptive or explanatory designs are undertaken.

The first part of the study entailed a literature review which aimed at gaining insight into the field of child care and the known effects of cross-cultural integration on the child in a residential child care facility.

4. METHOD OF STUDY

4.1. SAMPLE

The researcher decided to draw a sample of residential facilities from those located within a 40 kilometre radius of Cape Town to circumvent the prohibitive costs in time, distance etc. Due to the fragmentation of the welfare system, it proved to be an extremely frustrating task to get updated lists of all registered facilities of the different race groups. To facilitate matters the researcher approached the National Association of Child Care Workers' office and asked them for a printout of all the residential facilities registered with them. Their numbers totalled thirty three of which nine of the facilities were more than 40 kilometres beyond the radius of Cape Town. Of the remaining twenty four facilities ten are coloured residential facilities, eleven are white residential facilities and two are black

residential facilities.

As this is an exploratory-descriptive study, the researcher decided to use a non-probability sampling method in the form of purposive sampling. Babbie (1983) suggests that this form of sampling be based on the assumption that the researcher has sufficient knowledge related to the research problem to allow selection of "typical" persons for inclusion in the sample.

The researcher was further assisted in her selection of the sample by the presence of two working groups within the National Association of Child Care Workers. These were the Principal's Group and the Child Care Workers Forum which were fully operational during the course of this study. The researcher chose these groups as the membership of these groups would represent a reasonable cross-section of the actual National Association of Child Care Workers membership. The groups would also serve as a platform for the researcher to generate interest in the study and motivate the members to complete a questionnaire.

At the Principals' Group the researcher distributed seventeen questionnaires and at the child care workers forum twenty one questionnaires were distributed. An additional thirty were delivered to child care workers who were not represented at the forum, but whose principal had completed a questionnaire. It was hoped to have as many facilities as possible represented by both principal and child care worker. A total of sixty eight questionnaires was distributed.

5. LIMITATIONS OF THE SAMPLE

- 5.1 There are no Indian child care residential facilities in Cape Town, but the sample was representative of the other three race groups namely black, coloured and white.

- 5.2 The use of the Principal's Group for the sample was convenient but limiting, in that only those principals present on the day were selected. In February 1993 there were 33 residential facilities in the Western Cape who were registered with the National Association of Child Care Workers. Twenty four of these facilities are within a 40 kilometer radius of Cape Town and so formed part of the sample.
- 5.3 Another limitation was that child care workers only became part of the sample if they had attended that particular forum meeting or, if their principal had completed a questionnaire.
- 5.4 The 17 principals who received questionnaires were part of the total of 24 facilities registered with the National Association of Child Care Workers. Those facilities represented at the Principals' Group were mainly coloured facilities as white and black facilities were usually poorly represented.
- 5.5 The researcher's primary interest was therefore in the coloured facilities which formed the bulk of the availability sample.

6. RESEARCH TOOLS

6.1 REVIEW OF THE LITERATURE

The researcher utilized whatever resources were at her disposal to search for relevant literature. The following places were approached for assistance by means of computer searches.

- 6.1.1 The Human Sciences Research Council - Centre for Science Development.
- 6.1.2 University of Cape Town Library, including African Studies library
- 6.1.3 Cape Technikon Social Science department library
- 6.1.4 Child Welfare Society library

Abstracts and current journals were also explored to trace relevant work. Many aspects of racial and cultural integration in the field of commerce are well documented but there was found to be a paucity of material in the field of child care.

6.2 QUESTIONNAIRE

According to Austin & Crowell (1985) of the two research methods most often used by social workers namely the questionnaire and the interview, the survey questionnaire has the tendency to be the most cost effective. They quote Bailey (1978) who lists the advantages of survey questionnaires which pertained to this study: there was considerable time saving, in comparison with the many hours involved in face-to-face interviewing and travel time, there was a greater assurance of anonymity and confidentiality; questionnaire was completed at the respondent's convenience.

These factors had to be considered against the possible disadvantages: viz the possibility of a low response rate which would hamper the ability to generalize results; there would be no control over how items are answered and whether they would be answered at all; also the possibility of a biased sample existed as only those who are motivated and curious might respond and others not. After consideration of all these factors, the survey questionnaire was chosen for this study.

6.2.1 The study would focus on opinions of child care practitioners in general, but, it would also provide specific questions for principals and specific questions for child care workers.

6.2.2 Questions had to be posed in such a way that they would be clear and unambiguous.

6.2.3 It was very important to be sensitive to the fact that the issues of race and culture may cause respondents to be defensive and guarded in their responses.

- 6.2.4 Questions asked were both open-ended and closed to assist in establishing personal opinions.
- 6.2.5 The purpose of the study was carefully described in a covering letter, (Appendix 1), which was attached to each questionnaire. Confidentiality and the anonymity of each respondent was assured. The letter was not used when the researcher approached the Principals Group and Child Care Workers Forum. The purpose was then verbally discussed.
- 6.2.6 A pilot study was done for both the principals and child care workers to test whether the questionnaires measured what it was intended to, therefore ensuring content validity.

6.3 QUESTIONNAIRE ADMINISTRATION

6.3.1 PILOT STUDY

A questionnaire for the principals and a questionnaire for the child care workers was drafted and piloted on two principals and three senior child care workers.

These respondents were asked to make comments about the structure of the questionnaire and how long it took to complete. On completion of the pilot, the comments and criticism were noted and alterations made.

6.3.2 ADMINISTRATION OF THE QUESTIONNAIRE

Seventeen questionnaires were distributed at the Principals Group. They were given a return date and were requested to mail their responses in the stamped self-addressed envelope included with the questionnaire. The same procedure was followed at the Child Care

Workers Forum. Here twenty one questionnaires were distributed, but the researcher was available to answer questions and received their responses to the questionnaires immediately. An additional 30 questionnaires for child care workers were posted to those facilities whose principals had already responded, with a covering letter and stamped self-addressed envelope.

6.4 LIMITATIONS OF THE QUESTIONNAIRE AND THE ADMINISTRATION OF THE QUESTIONNAIRE

- 6.4.1 Those principals who did not return their questionnaires may have influenced the decision of the child care workers at that facility not to complete their questionnaire.
- 6.4.2 Those mailed questionnaires which were not returned may have been because of lack of interest or motivation in the subject, which may have resulted in the questionnaires being discarded.
- 6.4.3 It could also perhaps have been that respondents were not prepared to commit their beliefs to paper, as this subject, namely racial and cultural integration may be an emotive one for some.
- 6.4.4 There is a possibility that those child care workers who responded to the mailed questionnaires could have been influenced by the thought that their principal would see their responses if he/she offered to mail their responses with his/her. So, due to the controversial nature of some of the questions posed, they may have felt more comfortable to answer as they thought the principal might answer that question.
- 6.4.5 The researcher is a member of the NACCW and also employed at a residential child care facility. This could have played a role in the manner in which respondents completed the questionnaire.

6.4.6 The questionnaire was unfortunately only worded in English. The researcher realises that it was a significant oversight on her part as approximately 55 % of the child care workers' was Afrikaans and may have preferred the questionnaire in Afrikaans, although they are all bilingual.

6.4.7 The fact that none of the questionnaires were in Xhosa meant that some amount of interpretation of questions by Xhosa speaking care workers or social workers had to take place which may have introduced a bias into those responses.

6.5 DATA ANALYSIS

The presentation of results and discussion will follow in the next section. Data will be presented quantitatively in the form of tables and graphs. All data will also be analyzed qualitatively in the form of discussions and evaluation of results. The quantitative presentation of findings and the qualitative discussion of same, is in accordance with the exploratory - descriptive design of the study.

6.6 LIMITATIONS OF THE STUDY

The limitations of the questionnaire have been discussed in Section 6.4. Further limitations of the study are as follows:

6.6.1 The study is limited in scope as the sample used was confined to a small group of Principals and Child Care Workers, meaning that all generalizations should be done with this in mind.

6.6.2 Even though the sample studied appears small with only 68 questionnaires having been sent out, 45 questionnaires were returned.

This gives a response rate of 66 %, which according to Babbie (1983), can be regarded as good.

- 6.6.3 Due to the fact that the questionnaire was only available in English, there was perhaps a reliance by child care workers on another staff member to assist them when they experienced any language difficulty. This meant that there could therefore not be any control over the environment of the respondent or the use of another person's answers.
- 6.6.4 The study attempted to look at residential facilities of all race groups, but was restricted to black, white and coloured, as there are no Indian facilities in the Cape Town region.

7. CONCLUSION

The overall planning of the study has been presented. The choice of design and methodology used in the implementation of the study have been described and discussed. The presentation of the actual results which follow can therefore be viewed in the light of the limitations of the questionnaire and the study.

CHAPTER EIGHT

RESEARCH FINDINGS

The study under discussion sets out to compare the attitudes, beliefs and perceptions of a sample of principals and child care workers within three race groups namely black, coloured, white in the Cape Town area.

The central findings of the survey are presented and these will be briefly discussed. They are presented in tables and bar graphs.

Instead of analyzing the questionnaires in a numerical format that is starting at question one, the researcher uses a conceptual format. The responses are analyzed in three sections that is:

1. identifying details
2. challenges in respect of integration
3. training

Specific indication will be given as to which questions from the questionnaires (appendix 2 and 3) are being addressed.

1 RESPONSE RATE

Sixty eight questionnaires were mailed or delivered to respondents of which forty five were returned, completed. One of those returned was not completed, leaving a non-response of twenty two questionnaires. The return rate was therefore 68.8%, and the response rate (that is completed questionnaires) was 66%.

1.1 PRINCIPALS

The response rate for the principals was 65%, resulting in a non response rate of six i.e.

35%. Two of these principals had formed part of the pilot study and chose not to complete the final questionnaire. The other four principals chose not to respond, even though the researcher volunteered any information or clarification required.

1.2 CHILD CARE WORKERS

The return rate for the child care workers was 67% but due to one questionnaire being incomplete, the response rate was 65%. Of the sixteen child care workers who did not respond, five worked for the same facility as one of the principals who did not respond to the questionnaire. Six of the child care workers worked for the facilities where there was only a partial response. Four non-responses are unexplained. One questionnaire was returned with the comment "we do not believe in cross-cultural integration in children's homes." The researcher was unable to use this questionnaire as part of the analysis but ascertained by a process of elimination, that it was from a child care worker who works for a predominantly Afrikaans-speaking, white residential facility. This child care worker was clearly stating his/her identification with the need for facilities to remain exclusive.

TABLE 1 - BREAKDOWN OF RESPONSES

QUESTIONNAIRES	NUMBER	%
RECEIVED COMPLETED	45	66
RECEIVED NOT COMPLETED	1	1
NO RESPONSE	22	32

N = 68

By February 1993 the National Association of Child Care Workers had ten coloured residential facilities registered with the Association which is located within 40 kilometres of Cape Town. Nine of those facilities were represented by either principals and/or child care practitioners in this study. The Department of Health Services and Welfare House of Representatives (i.e. 'Coloured Affairs') have a total of eighteen facilities on their register. Those facilities registered with the National Association of Child Care Workers are also on the register of the Department of Health Services and Welfare. There are ten white residential facilities registered with both the National Association of Child Care Workers and the Department of Social Welfare and Pensions House of Assembly (i.e. White 'Own' Affairs) and there were two of these facilities represented in this study by principals and/or child care practitioners. Why were there only two white facilities in the sample? Having chosen the Principal's Group as the vehicle for selection, it was hoped that this would be the path of least resistance. Only two white facilities were represented, which has historically been a problem for the National Association of Child Care Workers who have been accused by the white facilities as being too radical (i.e. calling for parity in subsidies, one welfare department etc.).

As the study was mainly aimed at ascertaining the attitudes of individuals, it should be noted that in Table 2 there is evidence of a larger white principal response (i.e. 55%). Even though some of them were representing coloured facilities it would naturally be their individual opinions that would count.

The Department of Cape Provincial Administration (the previous "Bantu affairs") has five black facilities registered with them, and only two of these facilities were registered with the National Association of Child Care Workers. These two facilities were represented in the study. As has been noted earlier, not all principals and child care practitioners from

the same facilities, responded to the questionnaires.

2 SECTION ONE

2.1 IDENTIFYING DATA OF RESPONDENTS AND RESIDENTIAL FACILITIES

2.1.1 NUMBER OF PRINCIPAL AND CHILD CARE WORKERS AND THEIR RACE

The survey population consisted of eleven principals out of the sample of seventeen (65%), 34 child care workers out of 51 (67%) of which one questionnaire (2%) was returned, not completed. This resulted in the survey population of child care workers equalling 33 (65%).

TABLE 2 : PRINCIPALS RACE (QUESTION 32) SEE APPENDIX 2

RACE	NUMBER
WHITE	6
BLACK	2
COLOURED	2
NO RACE GIVEN	1

N= 11

It appears that the majority of principals i.e. 55% are white, even though only two white facilities are represented by the principals. This seems to imply that:

1. Either they have the best qualifications for the job or,
2. There are not enough qualified coloured people to choose from or,
3. As has been the ground rule of the apartheid system - because a person is white, she/he is automatically better equipped for the job.

TABLE 3: CHILD CARE WORKERS RACE (QUESTION 21 SEE APPENDIX 3)

RACE	NUMBER
WHITE	7
BLACK	7
INDIAN	1
COLOURED	16
NO RACE GIVEN	2

N=33

There are no Indian facilities in Cape Town but there was one Indian child care worker working at a white facility. Those individuals who gave no race had very strong feelings about being classified and so refused to indicate their race even though the need for this information had been explained by the researcher.

2.1.2 AGE OF CHILD CARE WORKERS (QUESTION 22 SEE APPENDIX 3)
AND AGE OF PRINCIPALS (QUESTION 32 SEE APPENDIX 2)

TABLE 4 : AGE OF CHILD CARE WORKERS

AGE GROUPS	WHITE	BLACK	COLOURED	INDIAN GIVEN	NO RACE	TOTAL	%
21 - 30	2	2	4	1	1	10	30%
31 - 40	3	1	6			10	30%
41 - 50	2	3	3	1		9	27%
51 -60				1		1	3%
NO AGE GIVEN	1	2				3	9%

N = 33

Table 4 illustrates that 60% of the child care workers were aged between 21-40 years, with the highest percentage of principals that is 27%, found in the 31-40 year age group (Table 5). This might be significant in terms of these individuals attitudes and perceptions being influenced by the same events during a specific period of time, (eg the majority of them would be conversant with the rapid political changes which have taken place in this country, from 1976 in particular, to the present time).

TABLE 5 : AGE OF PRINCIPALS

AGE GROUPS	WHITE	BLACK	COLOURED	NO RACE GIVEN	TOTAL	%
21 - 30	1			1	2	18%
31 - 40	2		1		3	27%
41 - 50	2				2	18%
51 - 60	1	1			2	18%
NO AGE GIVEN		2			2	18%

N = 11

2.1.3 AGE OF RESIDENTIAL FACILITY

QUESTION 27: PRINCIPAL - For how many years has your children's home been in existence ?

TABLE 6: AGE OF RESIDENTIAL FACILITY

AGE OF RESIDENTIAL FACILITIES IN YEARS	WHITE	BLACK	COLOURED	NO RACE GIVEN	TOTAL
1 - 5		1	2		3
6 - 10		1	1		2
11 - 20					0
21 - 40			1		1
41 - 60			1		1
61 - 80			1	1	2
OVER 100	2				2
TOTAL	2	2	6	1	11

This table illustrates that the two white residential facilities are over 100 years old, while the two black facilities are between 1 - 5 years and 6 -10 years old. It is postulated that this

major discrepancy in age could be an indication of how the system with its discrimination and inequalities has affected the establishment of these essential facilities. The six coloured facilities were spread over a wider spectrum that is 1 - 5 years and 61 - 80 years, also indicating that half of these have been established in the last ten years.

2.1.4 QUESTION 29 : PRINCIPAL - How many children is your institution registered for ?

Table 7 illustrates that of the two white facilities, one facility is registered for 131-150 children and the other is registered for 11-30 children. The two black facilities are recorded as being registered for the same average amount of children between 71-90. Of the six coloured facilities two are registered for 11-30, two 51-70 and two between 91-110. The one facility which gave no race, was registered for 51-70 children.

The white facilities seem to illustrate the two opposite ends of the continuum, whereas the other race groups appear to cluster more around the average.

2.1.5 QUESTION 30 : PRINCIPAL - What is the ratio of children to child care worker ?

Judging from Table 8 the average ratio of child care worker per child appears to be 1:10 as 45.5% of the sample have recorded that ratio. The ratio 1:18 appears to be the exception rather than the rule as the other facilities have recorded ratios mostly between 1:10. The ratio of 1:10 appears to be an average for most facilities. This ratio the researcher assumes is applicable to a cottage-style facility in comparison to the ratio of 1:18, which is more likely to be a dormitory-style facility.

Number of children per Institution : TABLE SEVEN

Number Ranges	White	Black	Coloured	No Race Given	Total
0 - 10					
11 - 30	1		2		3
31 - 50					0
51 - 70			2	1	3
71 - 90		2			2
91 - 110			2		2
111 - 130					0
131 - 150	1				1
Total	2	2	6	1	11

61

Child Care Worker to Children Ratios : TABLE EIGHT

61

CCW : Child	White	Black	Coloured	No Race Given	Total
1 : 6			1		1
1 : 7	1				1
1 : 8		1			1
1 : 10	1		3	1	5
1 : 18			1		1
Unrecorded data		1	1		2
Total	2	2	6	1	11

2.1.6 QUESTION 18 : CHILD CARE WORKER - Do you at present have children of different race groups in your children's home?

Histogram A illustrates that of the white child care workers, four answered "yes" and three answered "no" to question 18. There were two black child care workers who answered "yes", four answered "no" and one gave "no answer" to question 18. The majority of coloured child care workers i.e., fourteen of the sixteen respondents have children of different race groups at their facility. One answered "no" and one gave "no answer" to question 18. The Indian child care worker answered "yes" and the two child care workers where no race was given also answered "yes" to this question. There was therefore a total of 70% of the child care workers who have indicated that they work with children of different race groups.

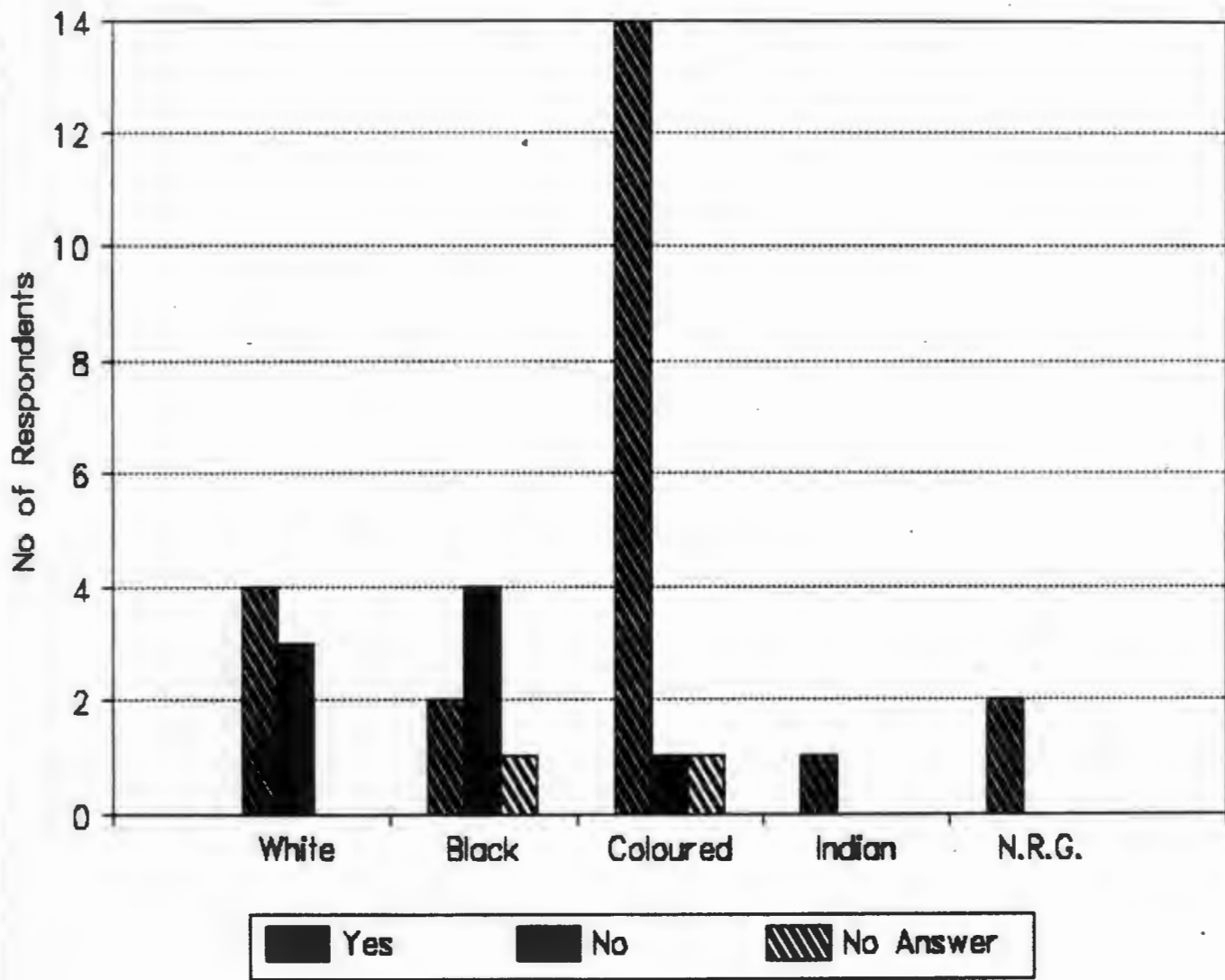
2.1.7 IDENTIFICATION OF THE RACE GROUPS

QUESTION 19 : CHILD CARE WORKERS - If the answer to question 18 is "yes", please identify the race groups;

QUESTION 20 : CHILD CARE WORKER - If the answer to question 18 is no, what is the predominant group at your institution ?

From Table 9 the following race group combinations were identified. Three white child care workers are working with white, coloured and black children and one is working with coloured and black children. The other three white child care workers gave the "not applicable" answer. Of the black child care workers four gave the answer "not applicable" and three black child care workers work with coloured and black children. One coloured child care

HISTOGRAM A: PRESENCE OF CHILDREN OF DIFFERENT RACE GROUPS



**TABLE 9 : RACE OF CHILDREN IN FACILITY
(CHILD CARE WORKERS)**

Child Care Wkr - Children	White	Black	Coloured	Indian	No Race Given	TOTAL
Black			1			1
N/A	3	4	1			8
Coloured& Black	1	3	11			15
Coloured& Black & White	3		2	1	2	8
Coloured& Black & Indian			1			1
	7	7	16	1	2	33

64

TABLE 10 : PREDOMINANT RACE AT FACILITY

Race of Children	White	Black	Coloured	Indian	No Race Given	TOTAL
White	6		1	1		8
Black	1	6				7
Coloured		1	15		2	18
	7	7	16	1	2	33

workers four gave the answer "not applicable" and three black child care workers work with coloured and black children. One coloured child care worker works with black children only, one gave a "not applicable" answer and one works with coloured, Indian and black children. Two work with white, black and coloured children and two child care workers with no race given also work with white, black and coloured children.

Table 10 illustrates that six of the white child care workers had the predominant race group as white and one had it as black. Six of the black child care workers worked predominantly with black children and one worked with coloured children. Of the coloured child care workers, 15 work with coloured children and one works with white children. The Indian child care worker work with predominantly white children and the child care workers where no race was given works with predominantly coloured children. These findings are significant, in that they indicate that 70% of all the child care workers in this study are working with children of different race and cultural groups. Question 18,19,20 were only asked on the child care worker's questionnaire as the researcher felt that they could relate to these questions in terms of their on- line experience.

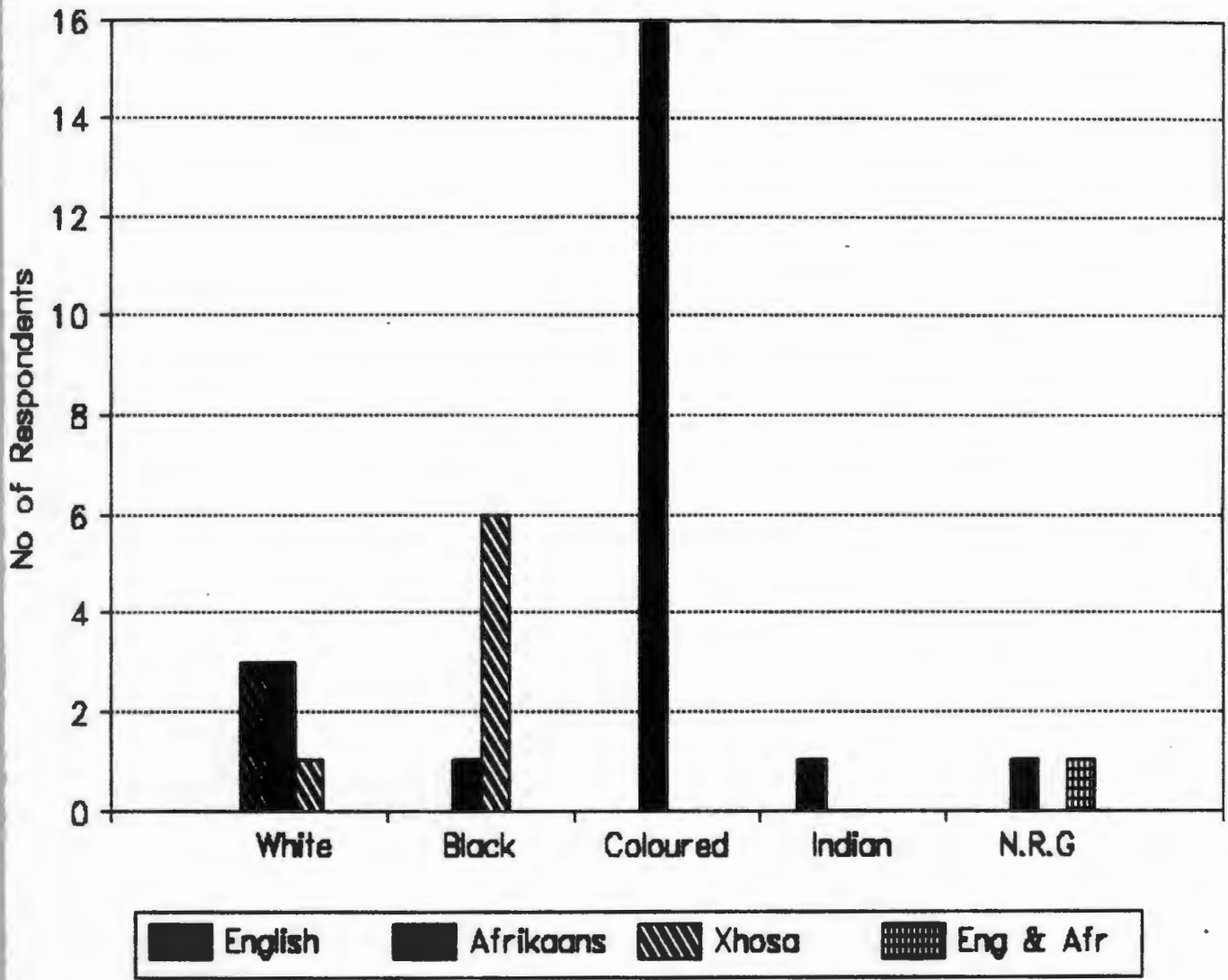
2.1.8

DOMINANT LANGUAGE OF THE CHILDREN

QUESTION 17 : CHILD CARE WORKER - What is the dominant language of the children ?

Histogram B shows that of the white child care workers, three stated that their children were predominantly English speaking and three stated that their children were predominantly Afrikaans speaking. One stated that the children were predominantly Xhosa speaking. The black child care workers

HISTOGRAM B: DOMINANT LANGUAGE OF THE CHILDREN



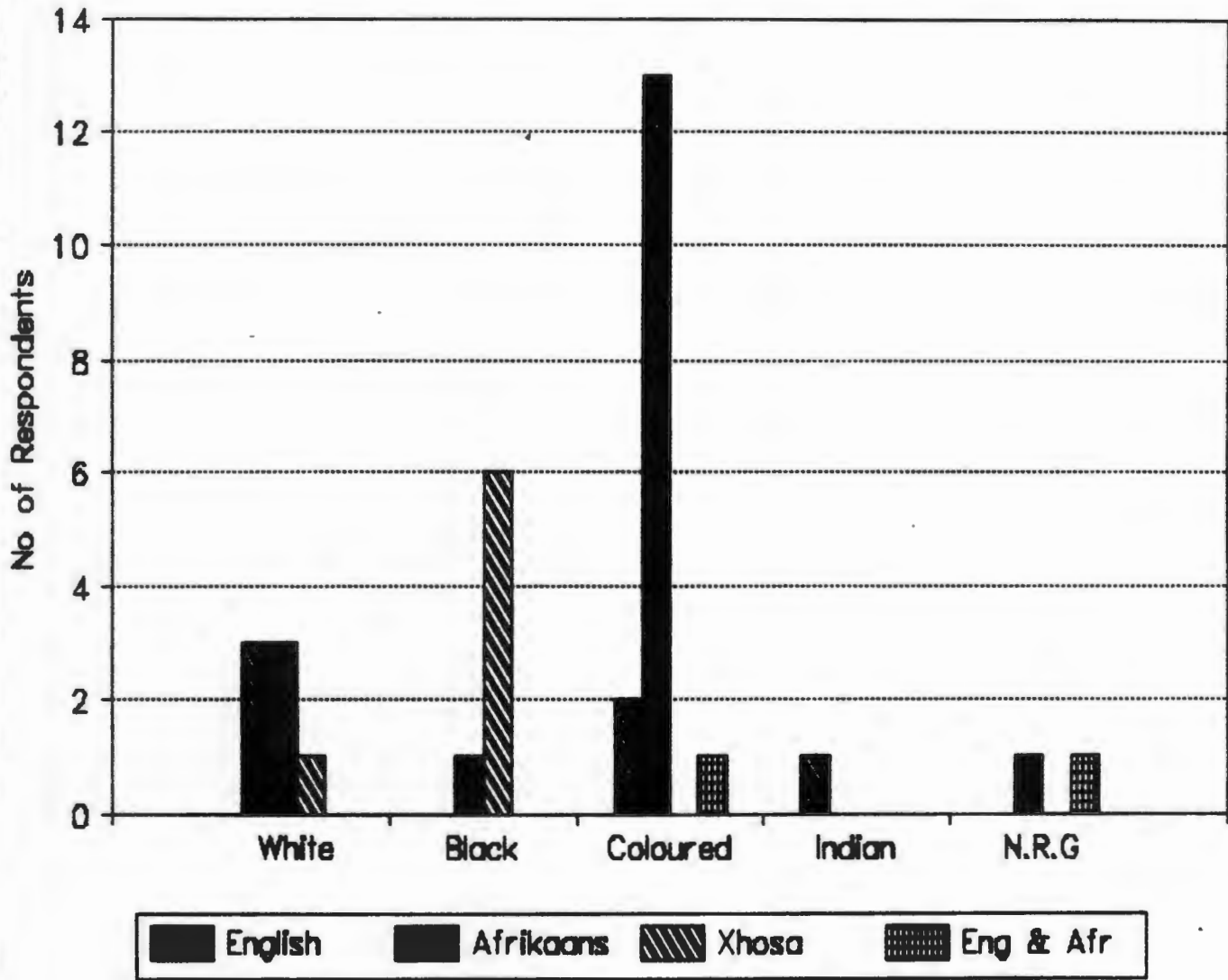
work where the children are predominantly Xhosa speaking. Of the coloured child care workers one stated that English was predominantly spoken and two child care workers stated that both English and Afrikaans were spoken. Fifteen child care workers reported that Afrikaans was the dominant language spoken by the children at their facility. Of the two child care workers who did not give their race, the one worked with predominantly English speaking children and the other with predominantly Afrikaans speaking children.

2.1.9 LANGUAGE OF THE STAFF

QUESTION 16 : CHILD CARE WORKERS - Which language is the most dominant one used by staff when relating to the children ?

Histogram C reflects that three white child care workers speak predominantly English, three Afrikaans and one Xhosa when relating to the children in their care. Of the black child care workers, one speaks predominantly Afrikaans and the rest, namely six, are Xhosa speaking. There are two coloured child care workers who are English speaking, thirteen Afrikaans speaking and one who speaks English and Afrikaans. The Indian child care worker speaks English to the children. Of the two child care workers who did not indicate a race, one spoke both English and Afrikaans and the other one only Afrikaans.

HISTOGRAM C: DOMINANT LANGUAGE OF THE STAFF



DISCUSSION

From the analysis in this section it would appear that the majority of the child care workers, that is 70%, are employed at facilities which are caring for children other than their originally designated race group. Although this is so, it would appear as though these children are speaking the predominant language of the facility which also seems to be the dominant language spoken by staff. This could mean that any child admitted to the facility, irrespective of race or culture, would be expected to speak the language of that facility in order to understand, and be understood.

3 SECTION 2

3.1 CHALLENGES IN RESPECT OF INTEGRATION

3.1.1 QUESTION 5a - PRINCIPAL

QUESTION 5b - PRINCIPAL

QUESTION 5c - PRINCIPAL

SEE QUESTIONS IN APPENDIX 2

Table 11 illustrates the finding that five of the principal's (i.e. 45 %) were uncertain whether it would be in the child's best interest to adjust to staff and children of a different race group in the facility. Four principals (i.e.36 %) answered "yes" that the child would have difficulty adjusting .

Table 12 shows that five principals (i.e.45 %) said "yes" and five principals said "no" to the child experiencing difficulty adjusting to a different language in the facility.

TABLE 11 : PRINCIPAL - WOULD IT BE IN THE CHILD'S BEST INTEREST TO HAVE TO ADJUST TO STAFF AND CHILDREN OF A DIFFERENT RACE GROUP IN THE FACILITY

	White	Black	Coloured	No Race Given	TOTAL
YES	2	1	1		4
NO		1	1		2
UNCERTAIN	4			1	5
	6	2	1	1	11

TABLE 12 : PRINCIPAL - WOULD IT BE IN THE CHILD'S BEST INTEREST TO HAVE TO ADJUST TO TO A DIFFERENT LANGUAGE IN THE FACILITY

	White	Black	Coloured	No Race Given	TOTAL
Yes	1	2	2		5
No	4			1	5
Uncertain	1				1
	6	2	2	1	11

Table 13 further illustrates that six principals (ie. 55%) felt that the child would have difficulty adjusting to staff and children of a different culture in the facility. Three principals (i.e 27%) were uncertain, while two principals (i.e.18%) felt there would be no adjustment difficulties. The principals were asked to give an opinion in this instance. The following question answered by the child care workers was however aimed at their experience as on-line practitioners.

3.1.2 QUESTION 9a : CHILD CARE WORKER - Have you experienced any challenges working with children who are of a race, language and culture other than your own ?

3.1.2.1 QUESTION 9b: CHILD CARE WORKER - Please comment, giving a brief example, if your answer to question 9a is either yes or no.

By posing this question the researcher hoped to ascertain which aspect/s of racial and cultural integration the respondents felt made a significant impact on the service they provided.

Of the 33 child care workers' responses, 11 of the respondents made a comment about the main challenge being the language barrier.

Some of the comments were as follows:

- "good working experience but found language barrier, a hindrance."
- "need to know the language in order to make yourself understood, have to adopt different techniques and skills"

TABLE 13 : PRINCIPAL - WOULD IT BE IN THE CHILD'S BEST INTEREST TO HAVE TO ADJUST TO STAFF AND CHILDREN OF A DIFFERENT CULTURE IN THE FACILITY

	White	Black	Coloured	No Race Given	TOTAL
Yes	3	1	2		6
No	2				2
Uncertain	1	1		1	3
	6	2	2	1	11

- "language is the biggest problem, can't communicate effectively."
- "Even though language was a barrier by just holding the child when he cried, made a break through."

Of those who felt that children of other race, language and culture were not a challenge one black child care worker noted "we have four so-called coloureds. They don't give any problems. They are naughty like the rest. They don't speak Afrikaans. They want to speak Xhosa."

Histogram D shows the child care worker's responses to whether there are any challenges in respect of integration. Of the white child care workers, five answered "yes" and two answered "no". Three black child care workers answered yes, and three answered no with one stating that he/she had had no experience of this. All sixteen coloured respondents responded "yes", including the one Indian respondent. Of the two who gave no race one said "no" and the other had had "no experience".

3.1.3 QUESTION 8a : PRINCIPAL - In the event of your children's home being cross-culturally integrated, do you think that staff should be required to learn one language other than their home language?

3.1.3.1 QUESTION 8b : PRINCIPAL - In the event of your children's home being cross-culturally integrated, do you think that staff should be required to learn two languages other than their home language?

HISTOGRAM D: ARE THERE ANY CHALLENGES IN RESPECT OF INTEGRATION

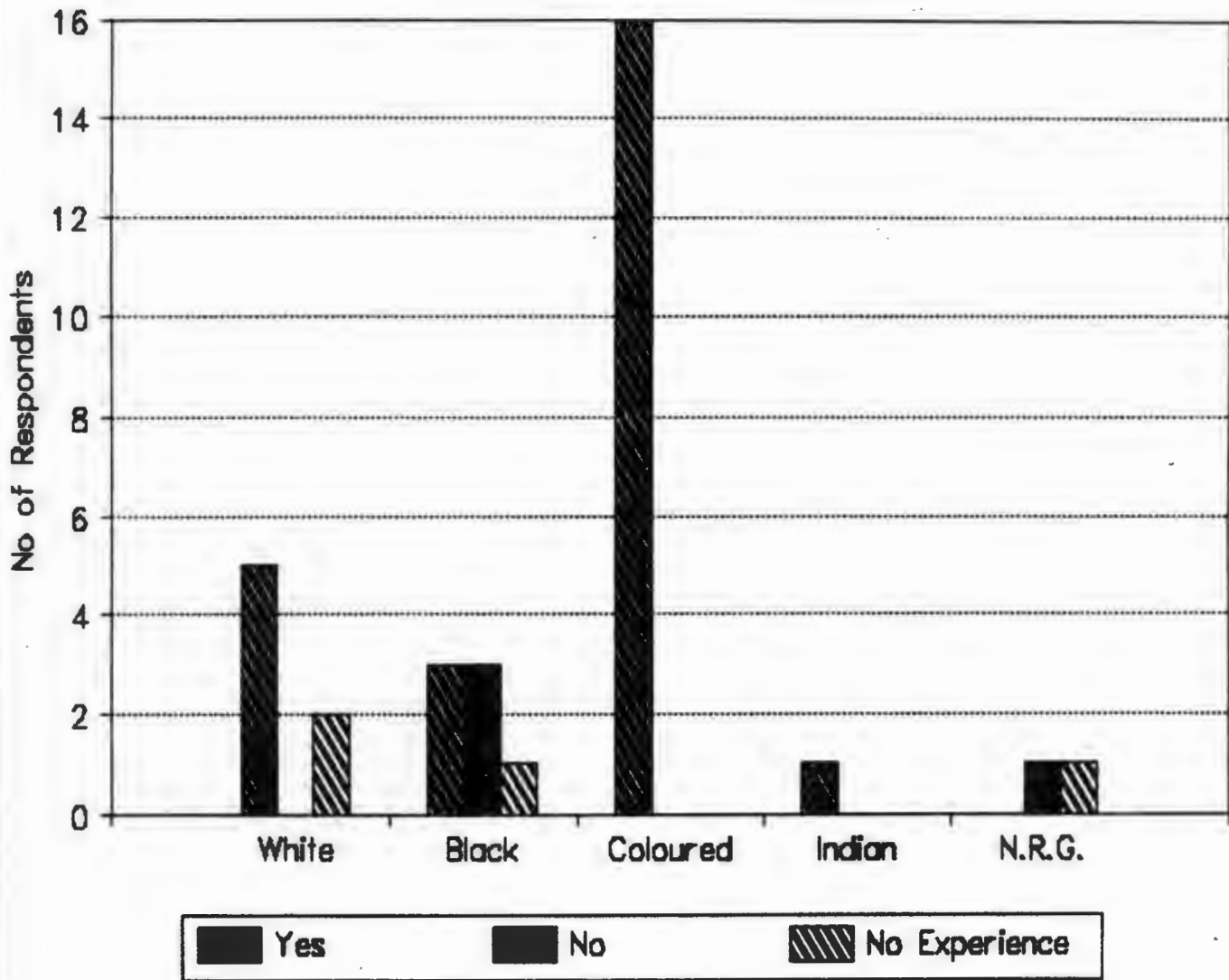


Table 14 illustrates that nine of the principals (ie. 82 %) were overwhelmingly in favour of staff learning one language other than their home language.

Table 15 shows that five of the principals (ie. 45 %) felt that it would not be expected of the staff to have two languages other than their home language.

Four principals (ie. 36 %) felt that there was a need for staff to learn two languages besides their home language.

In the previous question the child care workers have identified language as a definite communication barrier and in this question the principals agree that staff should speak at least one language other than their home language.

3.1.4 QUESTION 6 : CHILD CARE WORKERS - In your experience in child care have you found that children of other race, language or culture groups are able or willing to maintain their racial, language or cultural identity after being with a dominant race, language or culture group other than their own ?

The literature (Weaver 1990) makes mention of children adopting the lifestyles and values of the facility in order to be accepted.

Of the 33 child care worker respondents, 13, that is, 39 % answered "yes".

Some of their responses were as follows:

- one black child care worker felt that "the child would maintain his/her racial, language or cultural identity if his/her self-esteem was built up."

TABLE 14 - PRINCIPAL - WOULD STAFF BE REQUIRED TO LEARN ONE LANGUAGE OTHER THAN THEIR HOME LANGUAGE

	White	Black	Coloured	No Race Given	TOTAL
Yes	5	1	2	1	9
No	1				1
Not Relevant		1			1
	6	2	2	1	11

TABLE 15 : PRINCIPAL - WOULD STAFF BE REQUIRED TO LEARN TWO LANGUAGES OTHER THAN THEIR HOME LANGUAGE

	White	Black	Coloured	No Race Given	TOTAL
Yes	1	2		1	4
No	4		1		5
Not Relevant	1		1		2
	6	2	2	1	11

- a black child care worker found that "a black child fluent in Afrikaans, struggled at a coloured school, but since placed in a black school, is doing well. As a result has black friends but also gets on well with coloured friends from the old school."
- a coloured child care worker found that "the black child in her care had maintained his identity - feels he demands all the attention. There are times when he only speaks in Zulu and refuses to communicate in any other language."
- coloured child care worker found that "the black children participated freely in all activities but did not mix freely with the other children."
- a black child care worker felt that the child could maintain his/her identity to a large extent but may wish at some stage to be white in order to express him/herself better. This child care worker felt that if the child had a better command of English (i.e. the white man's language) then the child would be able to express him/herself better.
- a coloured child care worker found that "the black child understood Afrikaans and taught the coloured child to speak Xhosa, but did not lose his/her own language identity."
- a white child care worker's experience is that "the child adapts to the dominant language but maintains his/her own language by attending school in the black

community."

- a coloured child care worker "has seen children maintain their identities and feels that they should be allowed to decide whether to maintain it or not."
- a white child care worker found that "the black children in her experience tended to maintain their identities and thereby had difficulty adjusting to the new environment."

Of the ten child care workers (30%) who felt that the children were not able to maintain their identities, some responded in the following way:

- "they generally follow the dominant group"
- "they were willing to maintain their identities but were still treated with suspicion by friends and family."
- "lack of guidance by staff, no interaction with own culture - child avoids use of own language."
- find that "children adapt well - shy to speak their own language - confused at school - don't only want to mix with their own people."
- experience given of black boy who adapted to coloured environment and later insisted that he was coloured.
- a coloured worker found that "black children in coloured institution want to be coloured and are later shy to go back to their people."
- "boy in institution for two years - not encouraged to maintain his language and culture. Later told staff that

although he is black he never wants to live with blacks".

The researcher has not listed all the responses as there were similar responses in places and there were also four child care workers who have had no experience of integration and therefore made no comment.

3.1.5 QUESTION 9 : PRINCIPAL - Should your home become cross- culturally integrated would you expect your staff to be knowledgeable about the culture and traditions of groups other than their own?

Ten principals (ie. 91 %) answered "yes" to the question, while one principal felt that this was not relevant. These findings are illustrated in Table 16.

3.1.6 QUESTION 1 : PRINCIPAL - SIMILAR QUESTION TO CHILD CARE WORKER, REFER APPENDIX 2

QUESTION 5a: CHILD CARE WORKER - It is sometimes said that children are colour-blind, that is, they will play with any child irrespective of colour. Do you think that raising them in a non-racial, multi-cultural environment would positively assist them in adjusting to the social changes in a post-apartheid South Africa?

Histogram E shows that the response by the principals was an overwhelming yes with a 100 % positive response to this question.

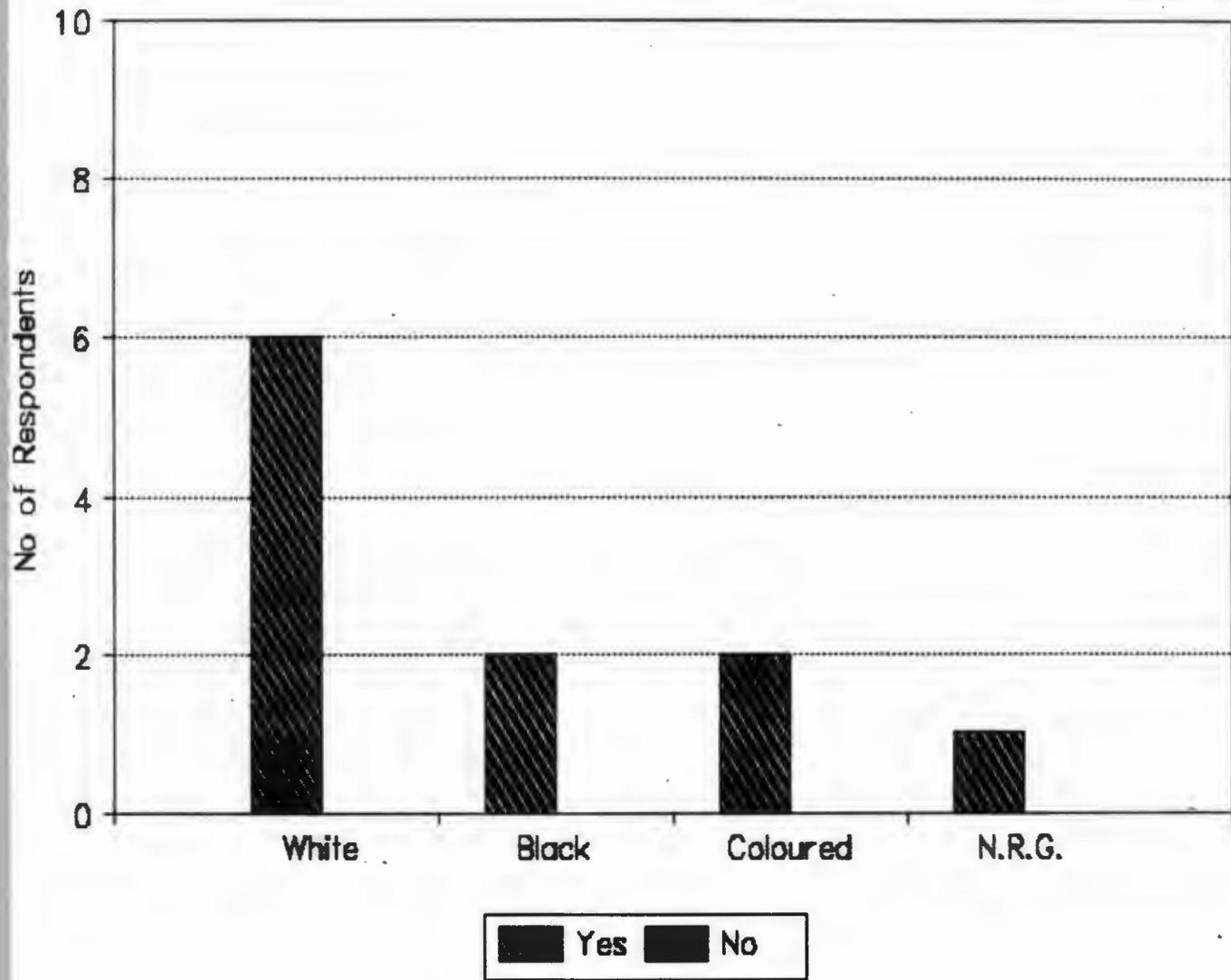
Some of their comments were:

- "in a non-racial environment the child won't see the difference - when separate become unconsciously aware

TABLE 16 : PRINCIPAL - ARE STAFF EXPECTED TO BE KNOWLEDGEABLE ABOUT THE CULTURE AND TRADITIONS OF OTHER GROUPS

	White	Black	Coloured	No Race Given	TOTAL
Yes	5	2	2	1	10
No					0
Not Relevant	1				1
	6	2	2	1	11

HISTOGRAM E: PRINCIPALS
RESPONSE TO THE QUESTION : WOULD CHILDREN ADJUST
BETTER TO POST APARTHEID SOUTH AFRICA IF RAISED
IN A MULTI-CULTURAL ENVIRONMENT



of colour"

- "children taught social ethics by their elders - children become what you make them"
- "when grow and share together, differences won't matter that much to them"
- "child can learn to respect the differences in culture. More importantly to see the things they have in common with other races"

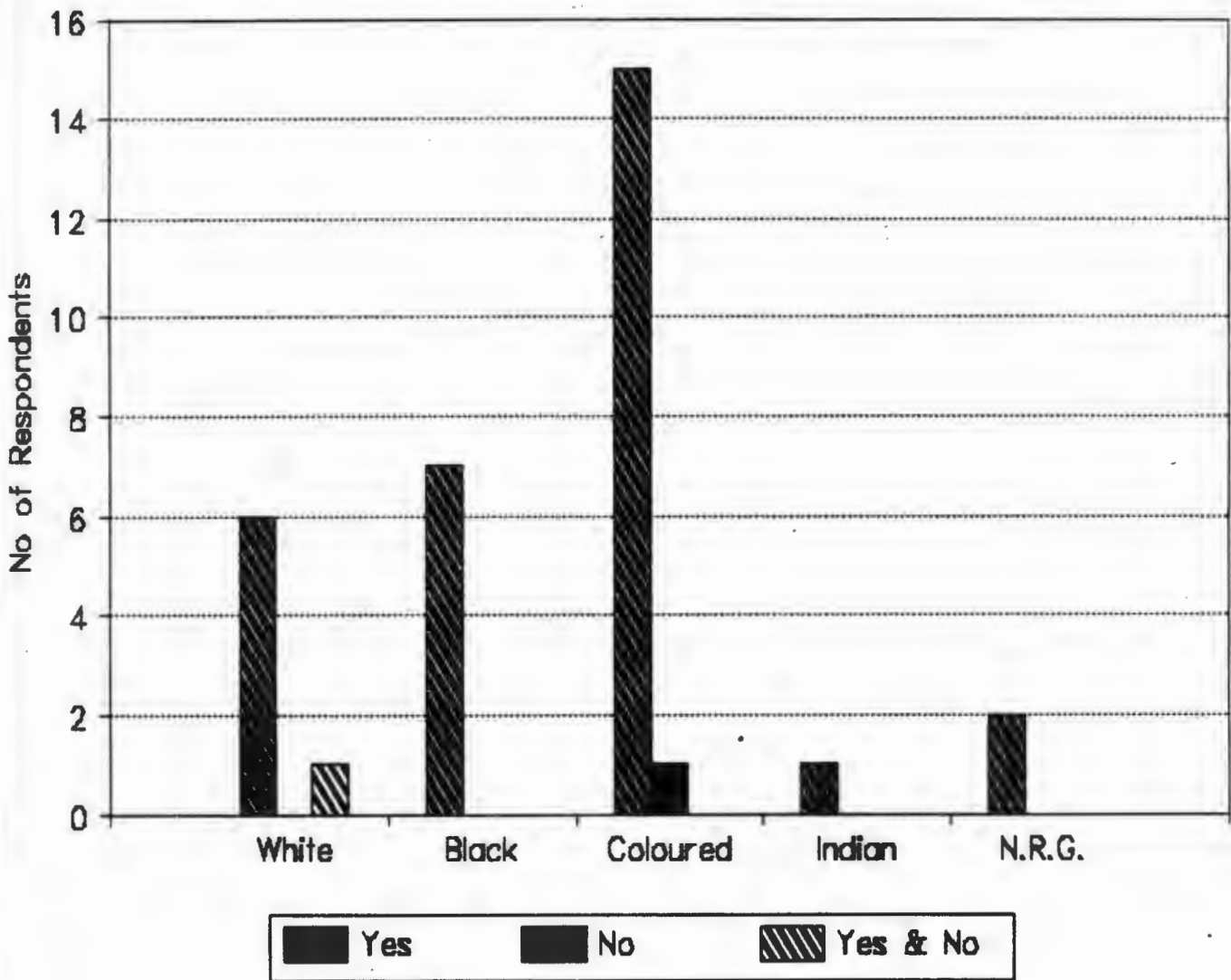
The histogram F illustrates that of the child care workers the majority namely 94 % answered overwhelmingly in favour of children gaining from a mixed living environment. One white child care worker (3 %) answered "yes" and "no" and one coloured child care worker (3 %) answered "no". The child care worker who answered "yes" and "no" felt that "yes", child needs to accept everyone as equal and also "no" because the child will be more insecure when going home.

The child care worker who answered no appeared to have understood the concept colour-blind but did not answer the question fully, the response was: "children are not colour blind, they learn from role models and distinguish between races."

Some of the interesting comments made by the child care workers who said "yes", were as follows:

- "it would help them overcome inferiority or superiority complexes."

HISTOGRAM F: CHILD CARE WORKERS RESPONSE TO THE QUESTION :
 WOULD CHILDREN ADJUST BETTER TO POST APARTHEID
 SOUTH AFRICA IF RAISED IN A MULTI-CULTURAL ENVIRONMENT



- "it will help because children's values and attitudes are formed by those around them."
- "children need to play, eat, chat together, so that they may later be able to assist with the changes."
- "isolation leads to suspicion and prejudice - raising together will lead to greater understanding and acceptance."
- "children's homes should reflect the macro culture and not be little bubbles of cut off ideology."

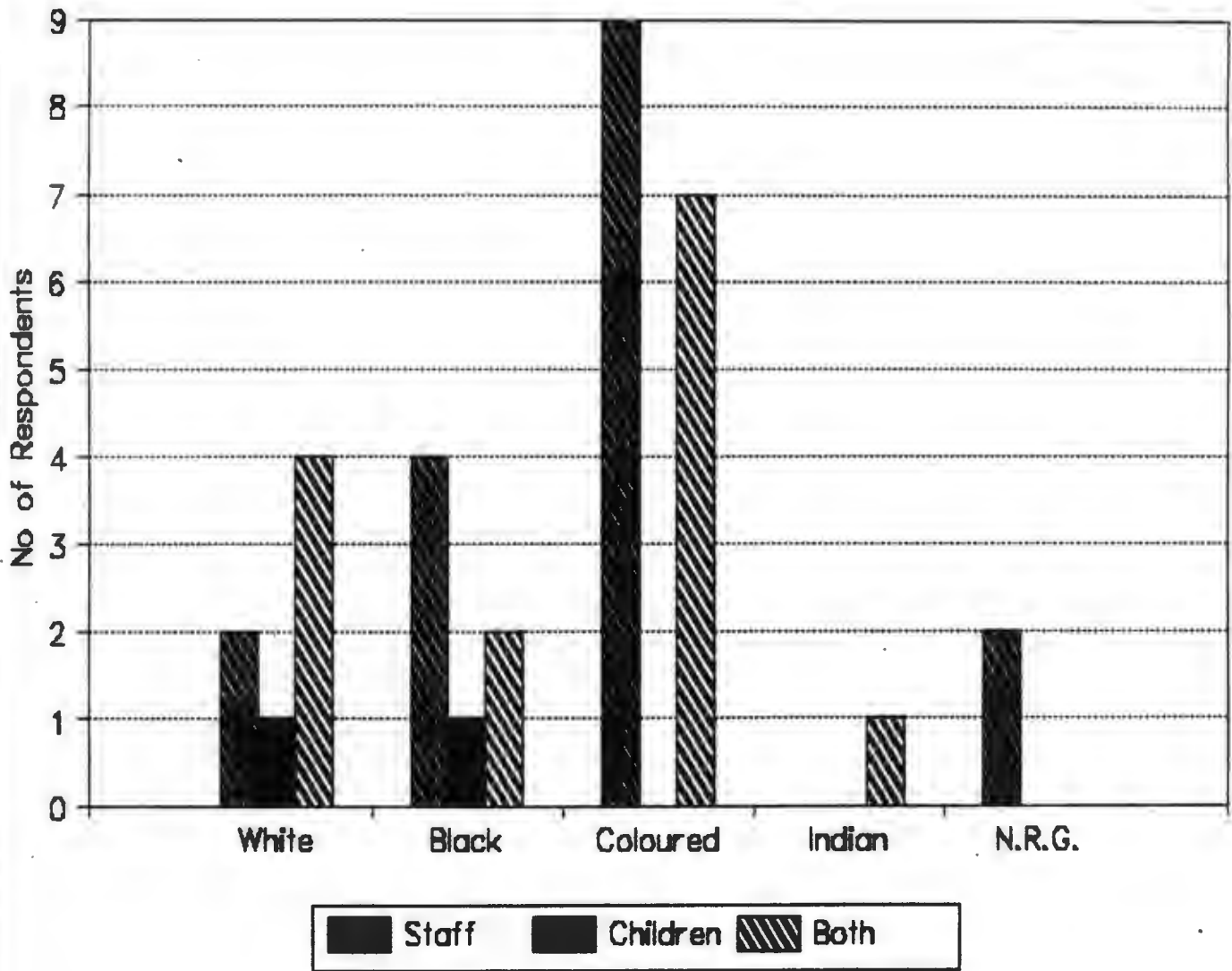
3.1.7

QUESTION 14 : PRINCIPAL - SIMILAR QUESTION TO CHILD CARE WORKER, REFER APPENDIX 2

QUESTION 1a: CHILD CARE WORKER - If your institution was to become non-racial and cross-culturally integrated in the future, where do you believe you should start ?

Histogram G clearly illustrates the responses of the child care workers. The majority of the white child care workers felt it should begin with staff and children whereas both the black and coloured child care workers had the majority suggesting that integration should begin with the staff. Fifty two percent therefore felt that cross-cultural integration should begin with the staff; 42% that it should begin with both children and staff and only 6% believe that it should begin with the children.

HISTOGRAM G: CHILD CARE WORKERS RESPONSE TO WHERE THE FACILITY SHOULD START WITH CROSS-CULTURAL INTEGRATION



Some comments made by the child care workers were:

- "if staff motivated, children would accept change easier."
- "if staff can work together it will be carried over to the child."
- "if unity and understanding in staff team child's needs better taken care of."
- "children with unique backgrounds require workers who understand their culture - need more than just empathy"

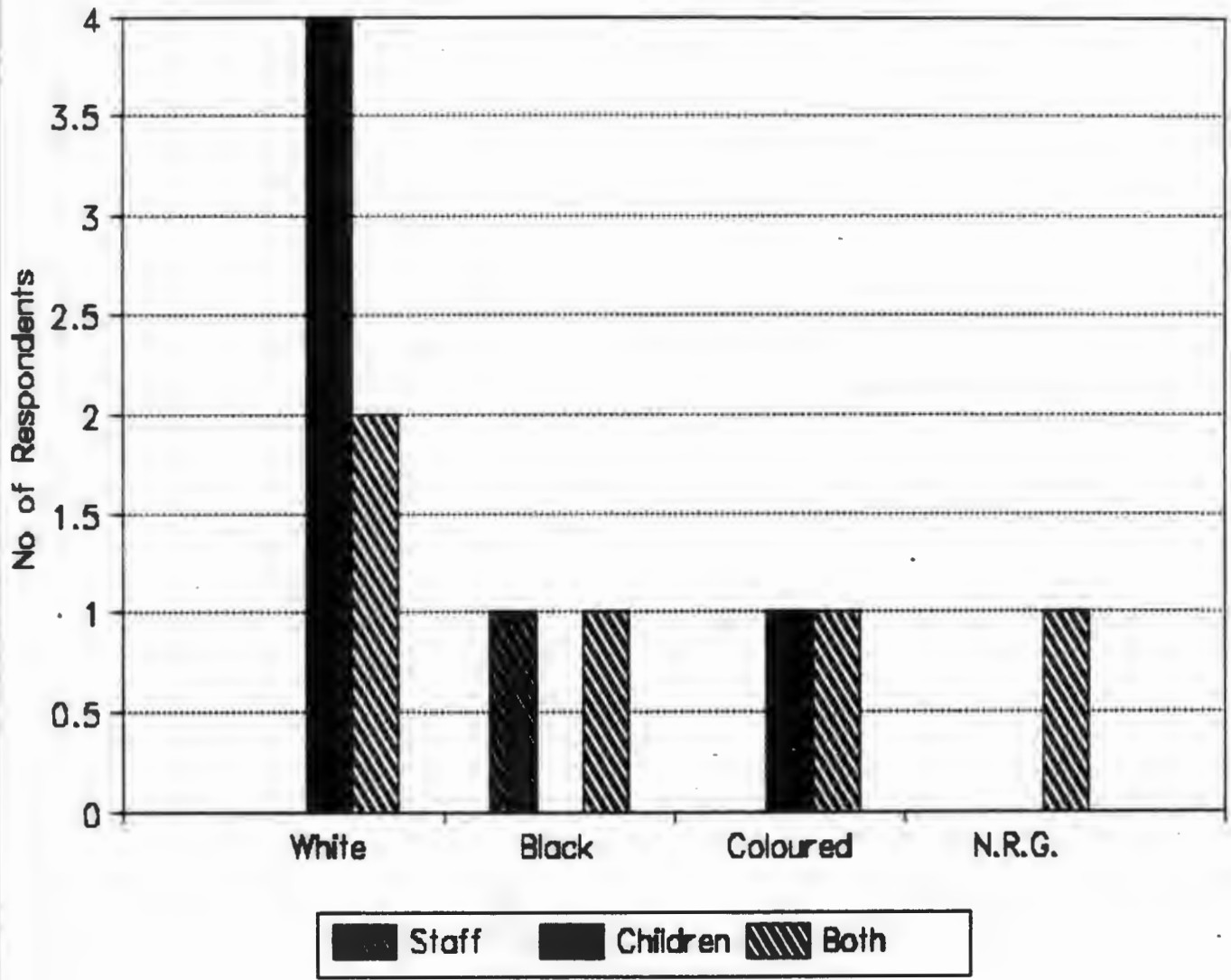
Histogram H illustrates the principals responses to the above-mentioned question. Of note is that 4.5% of the principals opted for integration beginning with both staff and children. Only 9% chose to begin with staff first.

Judging from their comments as on-line workers, it is postulated that the working experience of the child care workers have been the deciding factor for them why integration should begin with staff. In this instance the principals views differ greatly from those of the child care workers.

3.1.8 QUESTION 2a: CHILD CARE WORKER - SIMILAR QUESTION TO PRINCIPAL, REFER APPENDIX 3

QUESTION 13a/b: PRINCIPAL - If your institution decided to integrate at the child care staff level first, do you think that there may be difficulties in staff getting along ?

HISTOGRAM H: PRINCIPAL'S RESPONSE TO WHERE THE FACILITY SHOULD START WITH CROSS-CULTURAL INTEGRATION



Histogram I illustrates the child care worker's responses which were in a "yes" / "no" format. The total responses were 58 % answered "no", while 42 % answered "yes".

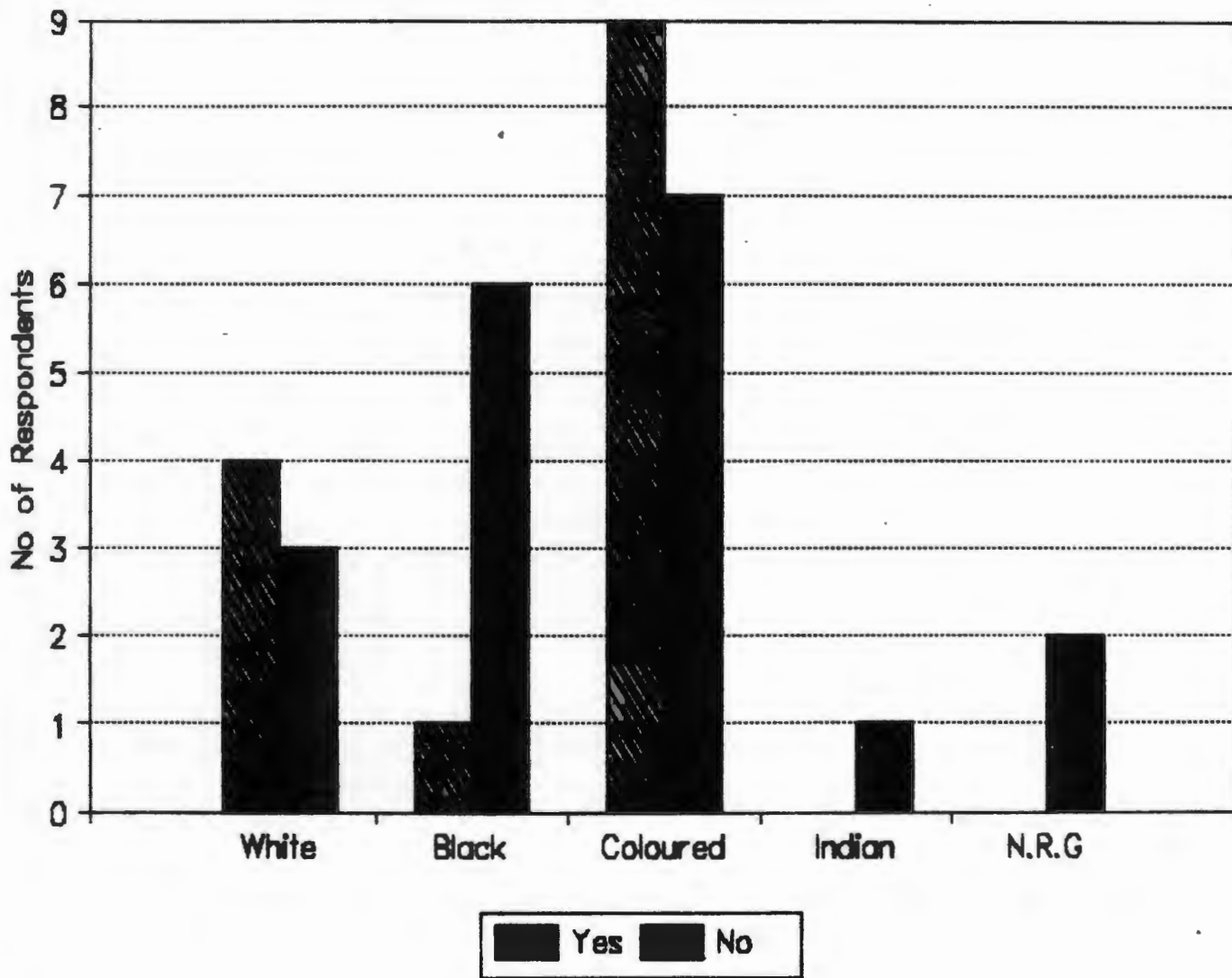
Some of the comments of those who said "no" were as follows:

- "we will learn from one another"
- "there will be sharing of cultures"
- "already integrated - no problem for five years - only an enriching experience, learning about other cultures."

Some of the comments of those who said "yes" were as follows:

- "there are difficulties in adults adjusting to change."
- "they would not easily accept a different language and I feel they would not easily attempt to learn another language."
- "language will be a definite problem - some child care workers only want to speak Afrikaans."
- "institution must ask for a minimum of standard eight with three languages."
- "culture, norms and values - races are brought up differently, therefore the staff's methods will differ which certainly will result in conflict - what's going to happen on Soweto day or any other day which is important to one race and not to the other race ?"

HISTOGRAM I: CHILD CARE WORKERS RESPONSE TO THE QUESTION OF WHETHER THERE WOULD BE DIFFICULTIES IN PEOPLE GETTING ALONG WHEN INTEGRATING AT A STAFF LEVEL



The principals' question was not asked in a 'yes/no' format. Their responses were in the form of comments which explains why there can be no histogram to illustrate their responses.

Some of the principals' comments were as follows:

- "staff integration will happen because of changes in the country, but must seriously consider the kind of person brought onto the staff."
- "positive, but reactions would be entirely dependent on person appointed irrespective of race"
- "staff should be appointed in terms of merit not race."
- "thinks an integrated staff would be welcomed."
- "takes time for trust and a good working relationship to develop."

Question 11 and 12 of the principal's questionnaire (see appendix 2) will not be discussed as the responses to questions 13a,b and 14 of the principals questionnaire reflects similar responses to those in questions 11 and 12.

3.1.9 QUESTION 24: PRINCIPAL - SIMILAR QUESTION TO CHILD CARE WORKER - SEE APPENDIX 3

QUESTION 11a: CHILD CARE WORKER - Is there room for facilities to only serve particular race, language or cultural groups ?

QUESTION 11b: Please comment on your answer to question 11a.

Histogram J illustrates the responses of the child care workers. Forty five percent of the overall responses were "yes". 27% were "uncertain" and 27% were no.

Some of the comments of those who said "no" were as follows:

- "so few children's homes. Absurd to think of keeping them closed - too many children in need of care."
- "just enough room for the black child - none for a white child. System so corrupt - will never be a white face in a black children's home."
- "homes caring for one culture - perpetuates norms of apartheid."

Some of the comments of those who were "uncertain" were as follows:

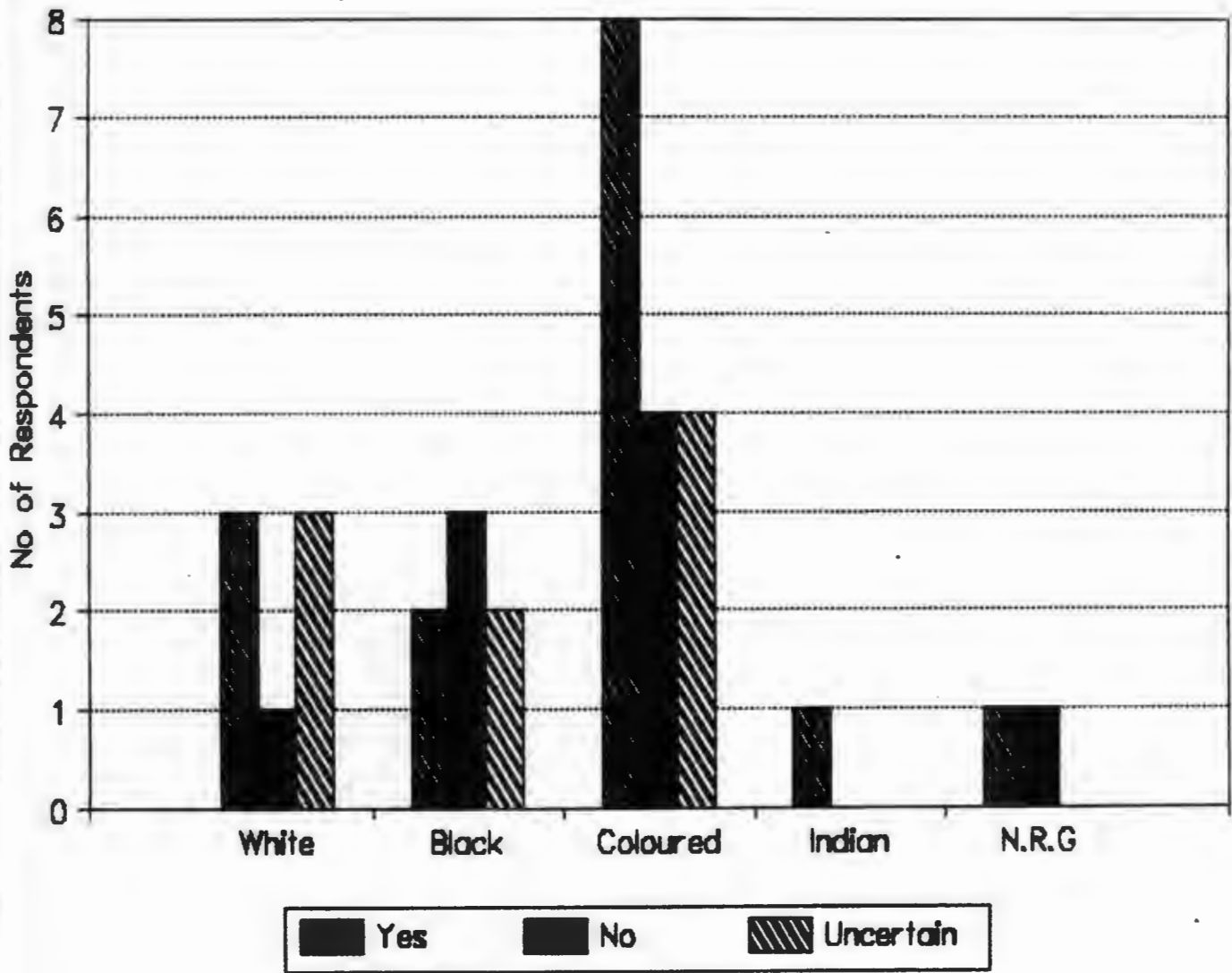
- "ideal for children's homes to be integrated not always possible for things to be ideal."
- "difficult to answer as certain political issues involved. Will always be people wanting to keep their race as pure as possible."
- "for the time being there should be segregation."

Some of the comments of those who said "yes" were as follows:

- "where parents pay to have children in institutions they can choose whether they want it to be mixed or not"

Fifty five percent of the principals believe that there is room for facilities to only serve particular race, language - or cultural groups. Their comments were the following. One principal who was uncertain said,

HISTOGRAM J: CHILD CARE WORKERS RESPONSE TO FACILITIES REMAINING SEPARATE



- "perhaps, but in the long run it will not be in the interest of children in the new South Africa."

Those who said "yes" commented as follows:

- "yes some institutions will cling to this concept religiously, but I think all institutions will have to change."
- "yes there may be parents who wish their children to be brought up in their own culture - does not mean that they won't mix with the other races."
- "this will probably continue for sometime, as the existing infra-structure will not easily be able to be changed in the short term."
- "yes people naturally gravitate towards their own kind - children likely to benefit from greater support and understanding."

There was one principal who said "no":

- "ours is a multi-cultural society- the institution should reflect the community."

3.1.10. QUESTION 26: PRINCIPAL - SIMILAR QUESTION TO CHILD CARE WORKER SEE APPENDIX 2

QUESTION 12a: CHILD CARE WORKER - In terms of the pressing needs of children in care, what level of importance do you think cross-cultural integration should take ?

QUESTION 12b: CHILD CARE WORKER - Are you aware of any other needs which you feel are of equal or greater importance ?

SEE TABLE 17

TABLE 17 : LEVELS OF IMPORTANCE OF CROSS-CULTURAL
INTEGRATION IN FACILITIES
FOR CHILD CARE WORKERS

Level of Importance of Cross-Cultural Integration in Facilities	White	Black	Coloured	Indian	No Race Given	Total
Not Important	0	0	0	0	0	0
Some Importance	0	0	0	0	0	0
Average Importance	2	0	1	0	1	4
Quite Important	2	3	8	0	1	14
Very Important	3	4	7	1	0	15
Total	7	7	16	1	2	33

Four child care workers, that is, 12 % found cross-cultural integration to be of average importance. Fourteen child care workers, that is, 42 % found cross-cultural integration to be of high importance and 15 child care workers, that is, 45 % found cross-cultural integration to be of very high importance.

Below are some of the comments made by the child care workers regarding those issues which could take priority, or happen simultaneously with cross-cultural integration:

- a comment which occurred a few times was "we need more childrens' homes"
- "adequate facilities for all with equal subsidies - should concentrate on improving levels of competence."
- "class issues need to be kept in mind - upper versus lower class needs in child care."
- "religion should not be ignored as it would play a major role in cross-cultural integration."
- "religion, bad behaviour."
- "can't think of any need of greater importance than children knowing that they are valued and be treated like that."

The principals were not asked to quantify their responses but below are some of their recorded comments

- "it would be easier now than after ten years, in other words, as changes take place politically, we should also be changing."
- "integration of homes is an urgent need but need not

take priority over others - could be done in tandem with other needs such as staff expertise."

- "other needs of children in care - emotional, psychological, physiological should receive priority - cross-cultural integration should be part of the total programme."
- "needs of child should take priority."
- "urgent need for child care facilities - cross- cultural integration is inevitable because of this need. Staff/children ratios to be kept low to provide better quality care."

3.1.11 QUESTION 17 : PRINCIPAL - Despite most of the apartheid legislation being scrapped the subsidies per child for the different race groups are still different. Does this discrepancy between subsidies influence your current decision to admit children of other race groups?

Table 18 reveals that seven principals (ie. 64%) said that the discrepancy in subsidies does not influence the admission of children from other race groups. The other four principals (ie. 36%) felt that it does play a role in admission.

Four principals who said no made no comment. Those who said no, but commented said:

- "won't admit at all - still have to learn about other cultures."

TABLE 18 : PRINCIPAL - DOES THE DISCREPANCY IN SUBSIDIES INFLUENCE
THE ADMISSION OF CHILDREN OF OTHER RACE GROUPS

	White	Black	Coloured	No Race Given	TOTAL
Yes	1	1	2		4
No	5	1		1	7
TOTAL	6	2	2	1	11

- "not entirely dependent on subsidies, independent fundraising - could not eliminate children on financial grounds"
- "even though one receives less, should not affect judgement on whether to admit a child or not."

The four who said "yes" commented as follows:

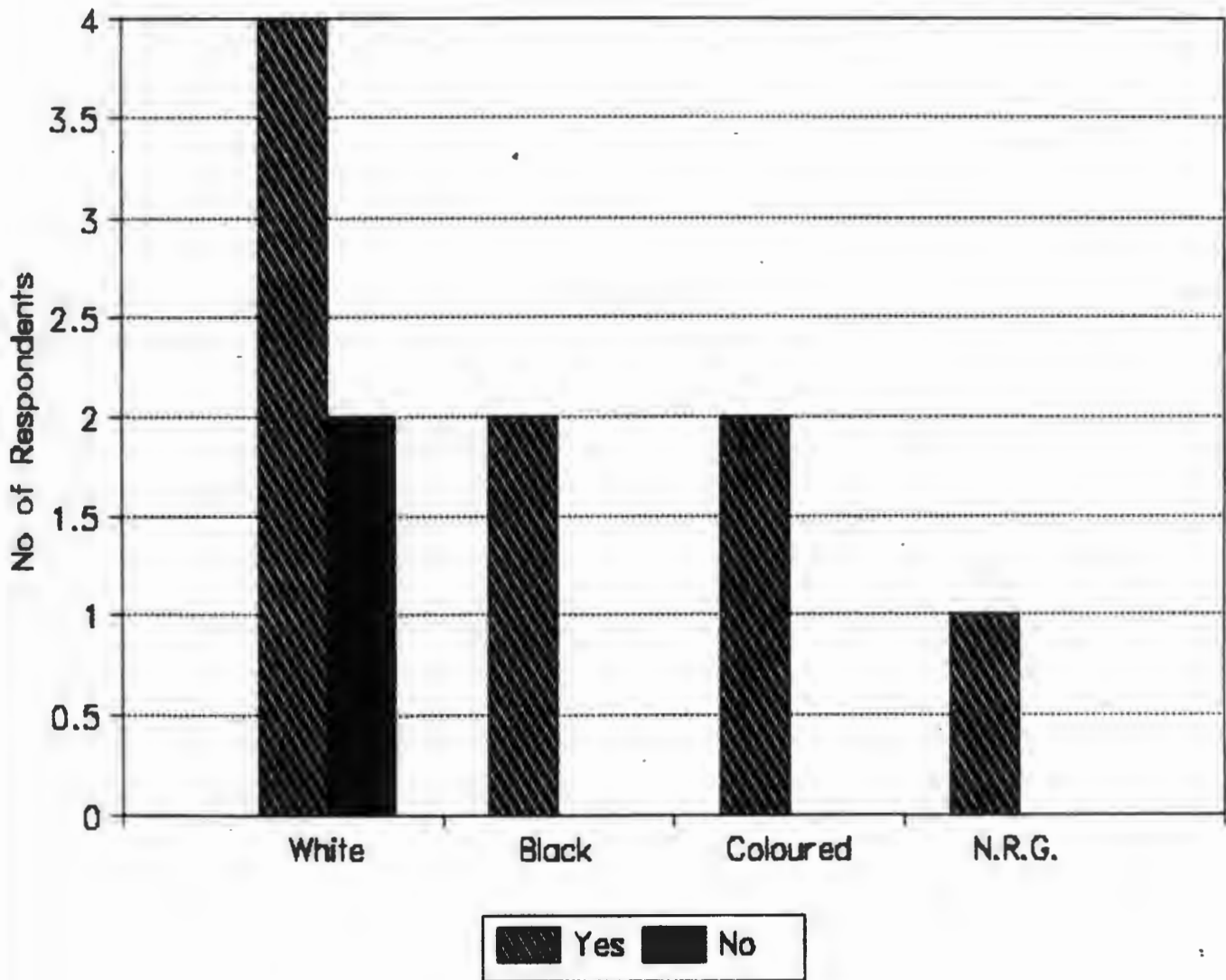
- "black kids are used to simple meals, with other races I'm not sure."
- "many children's homes find it difficult to cope financially. The lower subsidy certainly influences who is admitted."
- "we haven't turned anyone away, but it is a serious problem."
- "expenses remain the same for all groups."

3.1.12 **QUESTION 25 : PRINCIPAL - Attending to the culture- specific needs of minority group children in an institution is likely to entail added time, person power and training and therefore possibly additional financial implications. Do you agree?**

Histogram K illustrates that 82 % of the principals agreed that there would be additional financial implications.

Four of the principals made "no comment" which included the two principals who answered "no".

HISTOGRAM K : PRINCIPAL - WOULD MINORITY GROUP CHILDREN
ENTAIL ADDITIONAL FINANCIAL
IMPLICATIONS
i.e. time, person power, training



The rest who answered "yes" had the following to say:

- "yes - extra staff and schools."
- "yes - change in system involves time and money - training and facilities."
- "yes - initially, but the benefits would far outweigh the negatives and cost factors."
- "yes - staff need training in minority group's culture and language. Training costs - additional staff may need to be appointed."
- "two principals who answered yes said that "if we provide for other cultures, should make adequate provision."
- "yes - but the use of volunteers could alleviate some of the problems."

3.1.13 STRESS LEVELS

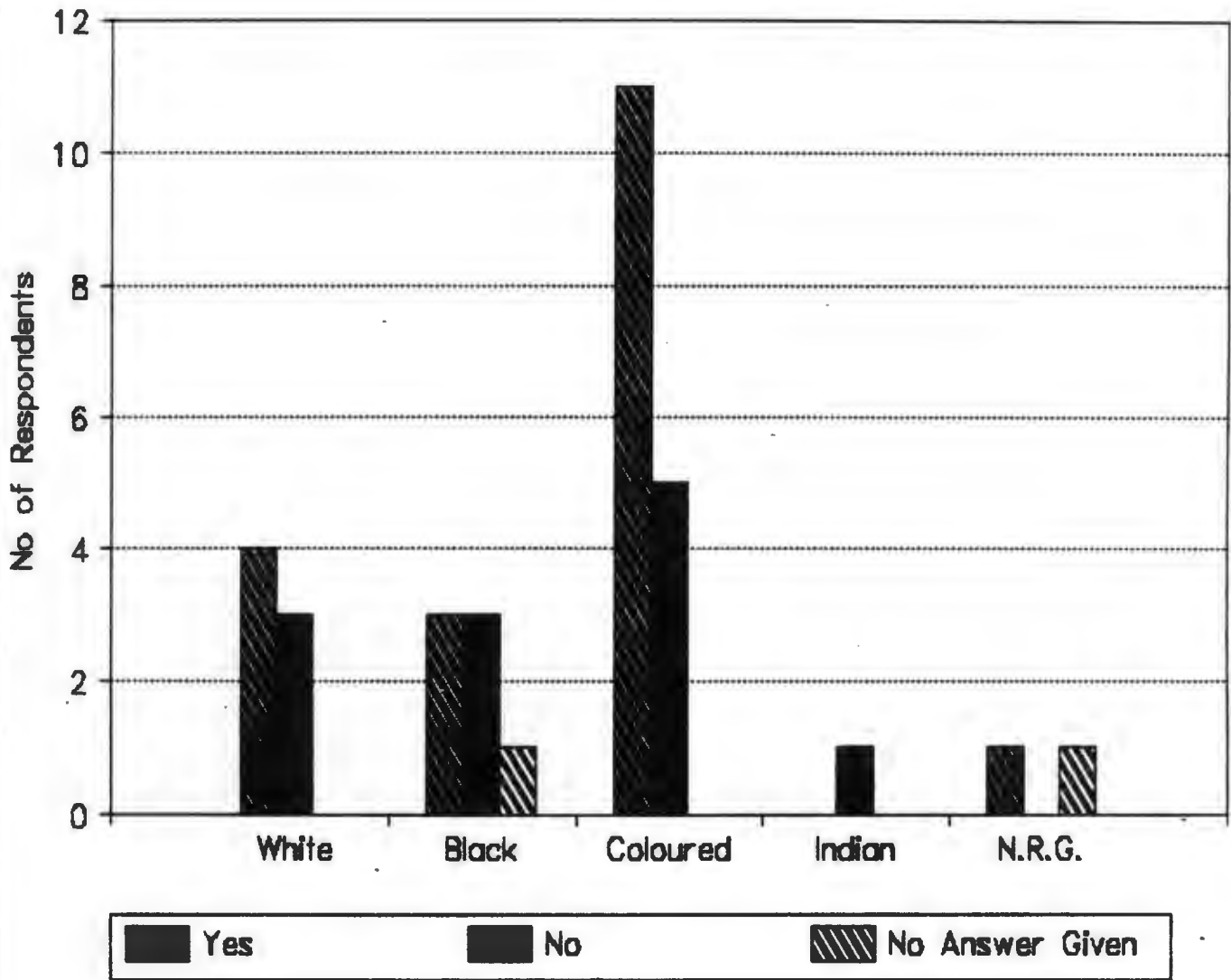
QUESTION 10 : PRINCIPAL - SIMILAR QUESTION TO CHILD CARE WORKER SEE APPENDIX 2

QUESTION 14 : CHILD CARE WORKER - Do you think that if institutions become non-racial and cross-cultural that this will be added stress to the already stressful job of child care ?

Histogram L illustrates the responses of the child care workers to this question. Of all overall responses 58% of the child care workers felt that integration would mean added stress.

Some comments of the child care workers who felt there would be no stress:

HISTOGRAM L: CHILD CARE WORKERS RESPONSE TO WHETHER INTEGRATION WOULD ADD STRESS TO THE JOB



- "no - if training is intensified and important issues dealt with - would be easier to cope."
- "no - if more reasonable and children taught to respect one another."
- "no can't imagine "other" children will mean children are any different."

Some of the comments of the child care workers who said "yes" were as follows:

- "yes - but only for a short time while learning to understand the children."
- "yes - because of diversity of language and culture and trying to reach each child."
- "yes - if there are no supports for black workers."
- "yes - learning new ways would be stressful."
- "yes - already groups of children are too big."
- "yes - in a mental sense. But it would be an illuminating exercise- knowledge and understanding would be broadened."
- "yes - when child returns from week-end - is confronted with a different framework - more work for child care worker."

Table 19 illustrates that there were six principals (ie.55%) who felt that integration would not mean added stress and five principals (ie.45%) felt that there would be added stress. None of the principals however made any comment regarding their choice of answer.

TABLE 19 : PRINCIPAL - WOULD THE EXTRA REQUIREMENTS FOR CROSS-CULTURAL INTEGRATION BE AN ADDED STRESS FOR CHILD CARE WORKERS

	White	Black	Coloured	No Race Given	TOTAL
Yes	4	1			5
No	2	1	2	1	6
TOTAL	6	2	2	1	11

4 SECTION 3

4.1 TRAINING

4.1.1 QUESTION 3: CHILD CARE WORKER - Do you believe that there should be a special in-service training programme at your institution to prepare staff for cross-cultural integration?

QUESTION 16a : PRINCIPAL - SIMILAR QUESTION TO CHILD CARE WORKER - SEE APPENDIX 2

Histograms M and N illustrates the following.

Eighty one percent of all the child care workers responded in the affirmative and 18% gave a negative response. Of the principals 73% responded positively and 27% felt that such a programme was not required.

4.1.2 QUESTION 4: CHILD CARE WORKER - If your answer to question 3 is yes, which areas of special interest would you like to see covered in that programme ?

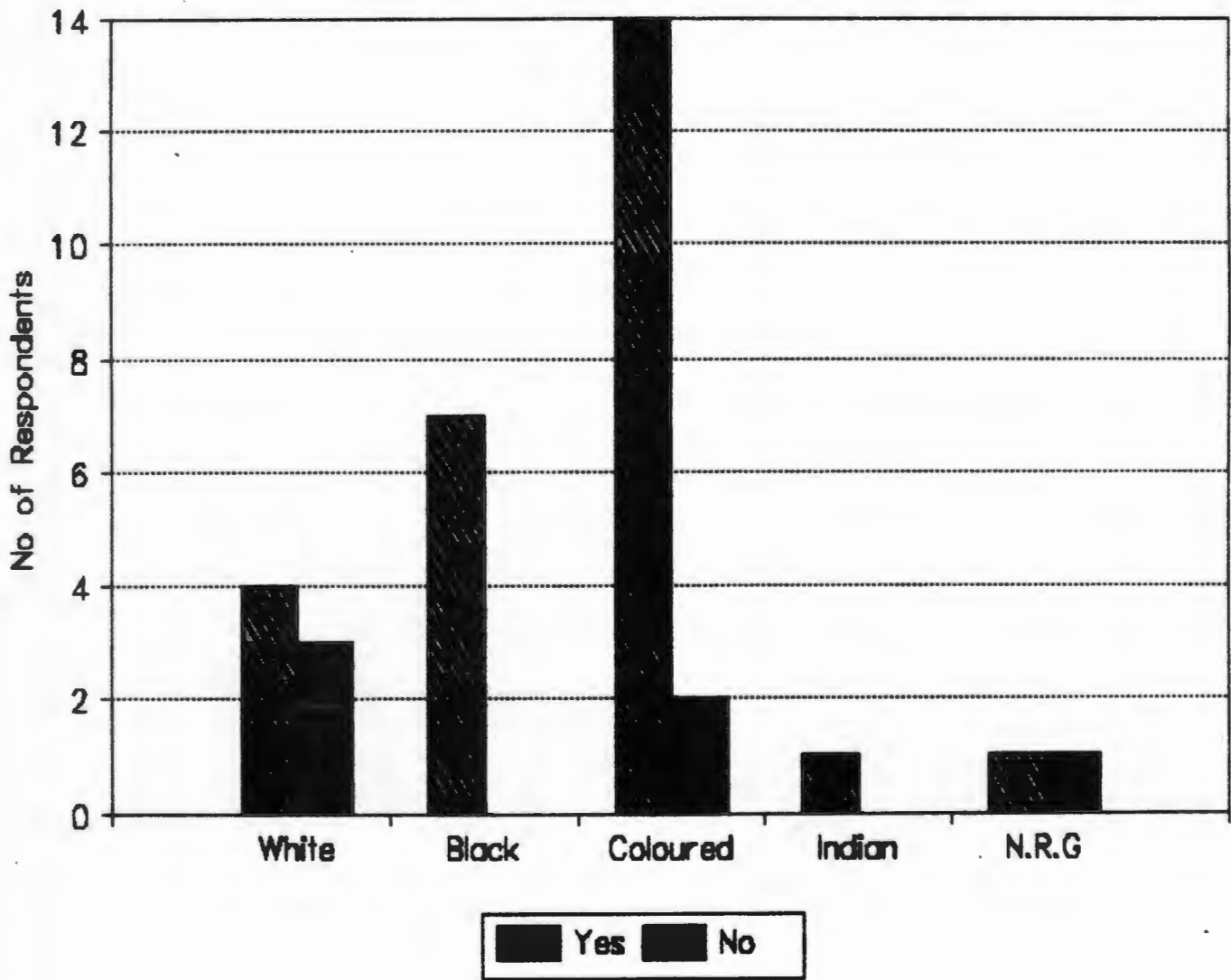
QUESTION 16b: PRINCIPAL - Please describe some of the important elements of the training programme.

Of all the comments made, there seemed to be a thread running through all the responses of the need to address the "language" differences. At least 36% of the child care workers also made direct reference to the need for language to be addressed.

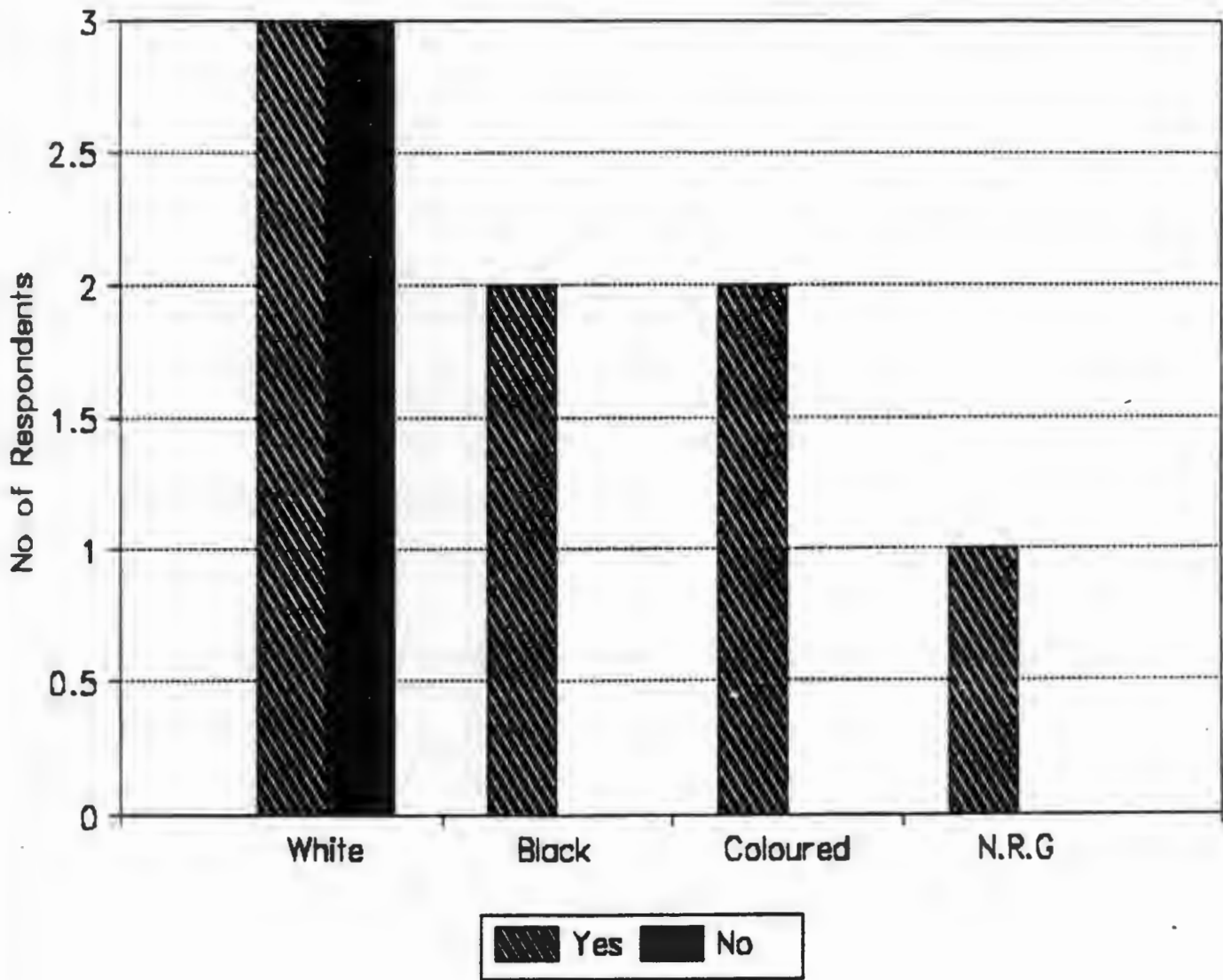
Child care workers responses:

- "habits and mannerisms."

HISTOGRAM M: CHILD CARE WORKERS RESPONSE TO HAVING A SPECIAL IN SERVICE TRAINING PROGRAMME FOR STAFF



HISTOGRAM N: PRINCIPAL'S RESPONSE TO HAVING A SPECIAL IN SERVICE TRAINING PROGRAMME FOR STAFF



- "different cultures to be taught- how to cope with racial prejudice."
- "white workers overcompensate when working with black children - need to focus on this."
- "attitudes and prejudices - how to handle communication difficulties."
- "how to overcome racism."
- "communication, beliefs, how to relate to different race groups."
- "basic language course and information regarding tradition and beliefs."
- "best way to learn is by experience."
- "such a new concept, all areas need to be covered."

Principals comments read as follows:

- "culture and ethnic differences versus similarities."
- "human relations; discipline; communication."
- "dealing with conditioned ideas and attitudes and perceptions; tolerance and understanding of other cultures; language."
- "study various cultures, language; role-plays of working in cross-cultural institutions."
- "attitude change, highlighting racism understanding value system of other groups."
- "informal group sessions."
- "study culturally integrated systems; practical workshops"
- "language courses; discussion groups - cultural differences based on personal experiences."
- "religions."
- two principals made no comment.

4.1.3

CONCLUSION

In this chapter the researcher has attempted to present as many of the comments and responses as possible so that the reader might get an idea of the prevailing attitudes, beliefs and perceptions of child care practitioners. In the next chapter a summary of the findings will be presented and discussed and recommendations made.

CHAPTER NINE

SUMMARY OF FINDINGS AND RECOMMENDATIONS

1. SUMMARY OF FINDINGS

- 1.1 Seventy percent of child care workers are working with children of different race and cultural groups.
- 1.2 The dominant language of the facility is spoken by children and staff.
- 1.3 The language barrier represents the most pressing challenge for child care staff when considering integration.
- 1.4 Thirty nine percent of child care workers believe that children do maintain their racial, cultural/language identity while 30% felt that the children for various reasons were not able to maintain it.
- 1.5 There seemed to be consensus, that is 100% of the principals and 94% of the child care workers believe that children would gain much from an integrated living environment.
- 1.6 Fifty two percent of the child care workers believe that integration should begin with staff. Forty two percent believe it should begin with children and staff and only 6% believe it should begin with the children.
On the contrary, 45% of the principals believe in integration beginning with children first and 45% believe that it should begin with staff and children.
- 1.7 With regard to at least some residential facilities remaining segregated, 45% of the child care workers believe in this option as did 55% of the principals.
- 1.8 Forty five percent of child care workers believe that integration should be of very high importance, while principals seemed to feel that it should occur in tandem with providing for the children's other needs.
- 1.9 Fifty eight percent of the child care workers believe that integration would mean added stress to the job situation to which the principals responded with

a positive response of 45 %. Fifty five percent of the principals felt that there would be no added stress.

- 1.10 Sixty four percent of the principals felt that the admission of children of other race groups should not be influenced by the discrepancy in subsidies. The other 36 % felt that the amount of subsidies received does play a significant role when considering a child of another race group for admission.
- 1.11 Eighty two percent of the principals felt that attending to the culture - specific needs of minority children would result in additional financial implications.
- 1.12 Eighty two percent of the child care workers believe that a special in-service training programme would be required if the residential facility is to become racially and culturally integrated, which was acknowledged by an affirmative response of seventy three percent by the principals.

2. DISCUSSION

From the findings it would appear that facilities are already in the process of admitting children of other races and cultures. This indicates that the severe shortage of accommodation for the disadvantaged child is being somewhat ameliorated in this way. The main concern emanating from this, however, is that the facility's management and staff feel that they are not adequately prepared for this arrangement, in respect of knowledge of different cultures and languages. There is also ambivalence evident amongst principals regarding admission of other race groups where the subsidies are not equal, as this seems to be a practical problem for some, but not for others.

The most pressing challenge which seemed to be underlined by the child care workers was the command of a third language which at present is regarded as a barrier to providing an adequate service to the child. This finding seems to be corroborated by:

1. the findings made in the Kingwilliams Town study where language was experienced as a "serious barrier" (Burger 1991)
2. the experience of a Johannesburg facility who found relating across language differences a challenge (Levine 1990).

It does seem logical to deduce that having the ability to speak an african language in this country would not only improve one's communication ability, but would also create the opportunity for a better understanding of the other cultures. This is underlined by Heller (1987:187) who states:

"Shared ways of speaking become symbolic of shared background knowledge, of shared culture. Language becomes one way in which shared culture not only can be established and defined, but also ultimately a symbol of it. To be a member of an ethnic group, then, also means knowing certain things about how the world works and how to behave (including how to talk) in the various situations encountered in everyday life, as well as about how to make inferences on the basis of others behaviour."

The fact that the dominant language of the facility is spoken by children and staff indicates the strong likelihood that the child of a different race and/or culture is expected to fit into the mould of that facility in order to be able to adapt and be accepted.

The literature review has highlighted the concern with trans- cultural or transracial adoptions internationally, that children may lose their racial/cultural identity when not placed with a family of the same racial and/or cultural group (Bagley & Young 1982; Jenkins 1981; Johnson, Shireman & Watson 1987). One could therefore expect that if a child is placed in a facility of a different race and/or cultural group to his/her own, that there could be greater difficulty in maintaining that identity. A very interesting finding

therefore is that 39 % of the child care workers believe, in their experience, that children do maintain their racial, cultural/language identity. The researcher believes that this could form the basis of more in-depth research in this area.

It also appears that although all the principals (100 %) and 94 % of the child care workers believe that children would gain much from an integrated environment, it is still only really regarded as the "ideal". It seems that even though the politicians are talking and negotiating for a new South Africa and everyone is hoping for change, the actual process of change will be a long one.

This is evident in the other findings where the administrators, namely 55 % of the principals believe that some facilities should remain segregated and that integration should not take higher priority than any of the other needs of the child or the facility. It is with concern that the researcher further notes that 45 % of the principals believe that when planning integration they should begin with children first. The literature which discusses training in the field of cross- cultural integration refers to the importance of working with the staff team first. (Brislin 1981; Montalvo, Lasater & Valdez 1982; Stevenson, Cheung & Leung, 1992; Weaver 1990; Williams & Sipp 1988; Wilson & Green 1983). This means integrating at the staff level and getting to know other racial and cultural groups from this perspective. If the suspicions, distrust and misrepresentations are not dealt with at this level first, then it would be bound to jeopardize all attempts at successful or effective service delivery.

With 52 % of the child care workers believing that integration should begin with the staff, it indicates their desire to start at the point where they believe they will learn and prepare themselves best for the task. These findings intimate that there may be conflict between principals and child care workers as a result of their differing points of view, and it might result in the child not receiving the best second chance he or she deserves. Consensus regarding preparation in working with the child of a different racial and/or cultural group

would therefore be essential. Training has however been acknowledged by both principal and child care workers as vitally important should integration become a regular feature.

The final discussion point, namely, integration adding stress, indicates that some child care workers seem to regard the amount of learning that needs to be done as an awesome task, whereas some of the principals appear to view it as a challenge. It appears that a few facilities are in the process of integrating which was supported by some principals and child care workers. From the study an indication has been given that in order to integrate there may be extra resources needed, such as, time, money, staff. The overall conclusion however is that there has not been an overwhelming response for or against racial and cultural integration in facilities.

3. RECOMMENDATIONS

From the research findings the researcher would like to make the following recommendations to the administrators of residential facilities and all other decision making bodies in the field of residential child care.

The recommendations are as follows:

- 3.1 In keeping with the overseas literature (Johnson et al 1989; Simpkins et al 1990) which shows preference for having children placed inracially for the promotion of racial and ethnic identity, it is recommended that reconstruction agencies employ all their powers and resources to place children within their own families and/or communities before removing them to a facility.
- 3.2 It is recommended that serious consideration be given to the fact that children removed from their own peculiar language and culture and placed in a facility with a different language and culture are bound to be doubly traumatized and will require added understanding to assist with adaption. (Ahmed 1981; Bagley & Young 1982;

Powell 1977; Weaver 1990).

- 3.3 When considering integration it is essential that clarity is achieved by the organization with regard to the point at which to begin. It is essential that the child, (whose basic need is stability and nurturance) not be further disadvantaged as a result of staff who cannot relate to the child's race, language and/or culture.
- 3.4 Organizations should plan in-service training workshops, seminars etc. on working cross-racially and cross- culturally.
- 3.5 Child care workers could be encouraged to learn a third language (perhaps as a staff development project)
- 3.6 The researcher believes that as the changes in South Africa affect each individual, it should also be a challenge to each individual to develop an attitude which would be amenable to, and accepting of, all races and cultures.
- 3.7 As the child care worker has a major responsibility in teaching the child social skills, it is recommended that the child also be taught to behave with deference to adults and children of other races and cultures.
- 3.8 That research be continued in order to ascertain in a few years time what the outcome of integration is in facilities which have already begun the process.

4. CONCLUSION

This research was initially done to ascertain whether racial and cultural integration of residential child care facilities would be a viable proposition for the pressing shortage of accommodation for black disadvantaged children in the country.

As a result of the apartheid policy in this country families continue to be alienated, leaving children homeless and destitute in countless numbers and because of the fragmentation of the welfare structure there is a shortage of facilities for these children.

Some organizations appear to have begun with the integration process in their facilities. These organizations might maintain children of other races and cultures in small numbers, while they train their child care workers in ethnic and cultural sensitivity. It may perhaps be possible for integration to work, if there are only small numbers of children involved at any one time.

The study has revealed that some practitioners are willing to consider this option on humane grounds, despite the disparate subsidization system. It does however make one wonder how long it will be before acknowledgement is finally given that the cost of living affects everyone equally and that if an equal and effective service is to be offered to all groups then subsidies need to reach parity soon.

In the light of practitioners' beliefs that there is still much for them to learn regarding language, traditions, etc, of other race groups, one could expect that many would be unprepared and possibly uncomfortable, should a new government decide to desegregate all facilities overnight.

In the interim therefore, those in residential child care should perhaps do some introspection. By reviewing their own attitudes and values towards people of other races and cultures, they could model positive behaviour in this respect for the child in care.

To conclude it appears that there are mixed feelings and attitudes amongst practitioners regarding racial and cultural integration. There are those who would want to integrate and support the idea, but perhaps for purposes of the budget, or feeling safe with the "known", or whatever the other reasons may be, they prefer to remain exclusive. Those practitioners who are already practicing in an integrated facility have underlined the need for further training, and so the idea of specific workshops etc focusing on cultural and ethnic sensitivity has been highlighted. The fact that racial and cultural integration will demand that individuals either add or deduct ideas or concepts in their existing world view, seems to be

inevitable. Therefore, even though some practitioners were of the opinion that these changes may result in added stress to the work situation, the researcher believes that this does not necessarily imply resistance to change. The results of the study do however confirm that practitioners are realistic in their recognition that change does demand energy and extra commitment.

BIBLIOGRAPHY

1. ABOUD, F E
1987
"THE DEVELOPMENT OF ETHNIC SELF-IDENTIFICATION AND ATTITUDES". IN CHILDRENS ETHNIC SOCIALIZATION. PHINNEY, J S AND ROTHERAM M J (eds) SAGE PUBLICATIONS NEWBURY PARK BEVERLEY HILLS LONDON NEW DELHI
2. AHMED, S
1981
"CHILDREN IN CARE: THE RACIAL DIMENSION IN SOCIAL WORK". IN SOCIAL AND COMMUNITY WORK IN A MULTI-RACIAL SOCIETY EDITED CHEETHAM, J ET AL. HARPER AND ROW, PUBLISHER
3. AINSWORTH, F & FULCHER, L C
1981
"GROUP CARE FOR CHILDREN- AN EMERGENT PERSPECTIVE. IN SOCIAL WORK/MAATSKAPLIKE WERK AUGUST 1981 VOL 17 NO 3
4. AUSTIN, M J & CROWELL J
1985
"SURVEY RESEARCH" IN SOCIAL WORK RESEARCH & EVALUATION (2ND ED). EDITED GRINDELL, R M J R ITASCA IL.: FE PEACOCK PUBLISHERS
5. BABBIE, E
1983
THE PRACTICE OF SOCIAL RESEARCH THIRD EDITION. WADSWORTH PUBLISHING CO. BELMONT, CALIFORNIA

6. BAGLEY C & YOUNG, L
1982
"POLICY DILEMMAS AND THE ADOPTION OF BLACK CHILDREN." IN SOCIAL WORK AND ETHNICITY EDITED BY JULIET CHEETHAM. PUBLISHER GEORGE ALLEN AND UNWIN LONDON, BOSTON SYDNEY
7. BERNSTEIN A & GRAY M
1989
"WORKING TOGETHER: AN EXPERIENTIAL PROGRAMME DEALING WITH CROSS-CULTURAL AWARENESS." IN SOCIAL WORK/MAATSKAPLIKE WERK VOL 25 (1) P17-P22.
8. BLALOCK, H M (ED)
1968
METHODOLOGY IN SOCIAL RESEARCH MCGRAW HILL BOOK COMPANY N.Y. ST LOUIS SAN FRANCISCO TORONTO LONDON SYDNEY
9. BOWLBY, J
1965
CHILD CARE AND THE GROWTH OF LOVE. HAZELL WATSON & VINEY, AYLEBURY BUCKS.
10. BRISLIN, RW ET AL
1973
CROSS CULTURAL RESEARCH METHODS JOHN WILEY & SONS INC. NY CHICHESTER BRISBANE TORONTO
11. BRISLIN, R W
1981
CROSS CULTURAL ENCOUNTERS FACE TO FACE INTERACTION. PERGAMON PRESS INC.
12. BRITAIN, V &
MINTY, A.S (EDITORS)
1988
CHILDREN OF RESISTANCE: ON CHILDREN, REPRESSION AND THE LAW IN APARTHEID SOUTH AFRICA. KLIPTOWN BOOKS LONDON

13. BURGER S
1991
- "SMALL BEGINNINGS IN PREPARATION FOR CROSS-CULTURAL CHILD AND YOUTH CARE: LISTENING TO THE CHILDREN, THE CHILD CARE WORKERS AND THE PARENTS"
IN OLD LIMITATIONS, NEW CHALLENGES: TOWARDS UNIFYING VALUES AND PRACTICE IN CHILD AND YOUTHCAREPROGRAMMES.
PRESENTATIONS FROM THE EIGHTH CONFERENCE OF THE NATIONAL ASSOCIATION OF CHILD CARE WORKERS.
14. BURMAN, S &
REYNOLDS, P (EDS)
1986
- GROWING UP IN A DIVIDED SOCIETY: THE CONTEXTS OF CHILDHOOD IN SOUTH AFRICA. PUBLICATION RAVAN PRESS (PTY) LTD
15. COOMBE, V
1986
- "BLACK CHILDREN IN RESIDENTIAL CARE" IN RACE AND SOCIAL WORK: A GUIDE TO TRAINING. EDITED BY VIVIENNE COMBE AND ALAN LITTLE. TAVISTOCK PUBLICATIONS LONDON AND NEW YORK
16. COONEY, F
1987
- STUDIES IN RACE RELATIONS: SOUTH AFRICA AND THE UNITED STATES
GLASGOW PULSE PUBLICATIONS
17. CRONJE, E M &
NIEUWOUDT, J M
1981
- "KINDERHUISE IN SUID AFRIKA." IN SOCIAL WORK/MAATSKAPLIKE WERK AUGUST 1981 VOL 17 NO 3

18. DAVIDSON, D
1980
"THE CHILD CARE WORKER: NEEDS AND SKILLS." IN THE COMMUNITY'S CHILDREN IN CARE. PUBLICATION BY THE NATIONAL ASSOCIATION OF CHILD CARE WORKERS CLAREMONT CAPE
19. DEVORE, W &
SCHLESINGER, E.G.
1981
ETHNIC SENSITIVE SOCIAL WORK PRACTICE. THE C.V. MOSBY CO. ST LOUIS, TORONTO, LONDON
20. DURRANT, J
1986
"RACISM AND THE UNDER-FIVES" IN RACE AND SOCIAL WORK. COOMBE V AND LITTLE A. TAVISTOCK PUBLICATIONS LONDON. NEW YORK
- 21 FOSTER, D
1986
"THE DEVELOPMENT OF RACIAL ORIENTATION IN CHILDREN : A REVIEW OF SOUTH AFRICAN RESEARCH" IN GROWING UP IN A DIVIDED SOCIETY: THE CONTEXTS OF CHILDHOOD IN SOUTH AFRICA. BURMAN, S AND REYNOLDS P (EDS) RAVAN PRESS JOHANNESBURG
22. GALLANT, E E
1991
"CROSS-CULTURAL CHILD AND YOUTH CARE IN A CHANGING SOUTH AFRICA." IN OLD LIMITATIONS, NEW CHALLENGES:TOWARDS UNIFYING VALUES AND PRACTICE IN CHILD AND YOUTH CARE PROGRAMMES. PRESENTATIONS FROM THE EIGHTH CONFERENCE OF THE NATIONAL ASSOCIATION OF CHILD CARE WORKERS.

23. GOODMAN, M.E.
1964
RACE AWARENESS IN YOUNG CHILDREN. COLLIER BOOKS NY COLLIER
MACMILLAN LTD LONDON
24. GREEN, J W
1982
CULTURAL AWARENESS IN THE HUMAN SERVICES. ENGLEWOOD CLIFFS
N.J. : PRENTICE HALL
25. HARPER, E &
NTSIME P
1990
"LANGUAGE AND STATUS AS FACTORS
IN COMMUNICATION IN CROSS-
CULTURAL ACTIVITY GROUPS WITH
CHILDREN."
IN THE CHILD CARE WORKER VOL 8 NO 7
P9-10
26. HATCHUEL, D.L.
1982
THE TASK OF THE SOCIAL WORKER
IN RESIDENTIAL HOMES FOR
CHILDREN: A COMPARATIVE STUDY
THESIS SUBMITTED FOR THE
DEGREE MSOC SC (S.W.) UNIVERSITY
OF CAPE TOWN
27. HELLER, M
1987
"THE ROLE OF LANGUAGE IN THE
FORMATION OF ETHNIC IDENTITY." IN
CHILDREN'S ETHNIC SOCIALIZATION.
PHINNEY, J AND ROTHERAM M. SAGE
PUBLICATIONS INC.
28. HOFMANN, W
1988
"AN HISTORICAL OVERVIEW OF
RESIDENTIAL CHILD CARE IN THREE
COUNTRIES." IN THE CHILD CARE
WORKER VOL 6 NO 8 P3-6

29. JAMES, W
1981
"WORKING WITH CHILDREN AND FAMILIES: INTRODUCTION" IN SOCIAL AND COMMUNITY WORK IN A MULTI-RACIAL SOCIETY. EDITED CHEETHAM, J ET AL. HARPER AND ROW PUBLISHERS
30. JENKINS, S
1981
THE ETHNIC DILEMMA IN SOCIAL SERVICES. THE FREE PRESS NEW YORK
31. JINABHAI, C C
1986
"THE APARTHEID WELFARE SYSTEM: FROM STATE SECURITY TO SOCIAL SECURITY"
PAPER PRESENTED AT THE INSTITUTE OF SOCIAL STUDIES SEMINAR, AMSTERDAM DECEMBER 1986
32. JOHNSON, P R
SHIREMAN J F &
WATSON K W
1987
"TRANSRACIAL ADOPTION AND THE DEVELOPMENT OF BLACK IDENTITY AT AGE EIGHT." IN CHILD WELFARE VOL LXVI NO 1 JANUARY-FEBRUARY P45-55
33. KELLMER-PRINGLE, M.L.
1986
THE NEEDS OF CHILDREN. 3RD EDITION. HUTCHINSON MELBOURNE SYDNEY AUCKLAND JOHANNESBURG LONDON

34. KING, D
1991
"EXISTING FACILITIES AND PROJECTIONS OF FUTURE NEEDS IN CHILD CARE SERVICES."
IN OLD LIMITATIONS, NEW CHALLENGES: TOWARDS UNIFYING VALUES AND PRACTICE IN CHILD AND YOUTH CARE PROGRAMMES.
PRESENTATIONS FROM THE EIGHTH CONFERENCE OF THE NATIONAL ASSOCIATION OF CHILD CARE WORKERS.
35. KIRKLAND J &
DU TOIT, L
1992
"MULTICULTURALISM IN CHILD AND YOUTH CARE PROGRAMMES."
IN THE CHILD CARE WORKER
VOL 10 NO 5 P4-5
36. KREECH, F
1982
"AN AMERICAN EXPERIENCE IN CHILD CARE IN BRITAIN". IN SOCIAL WORK AND ETHNICITY. JULIET CHEETHAM (ED) GEORGE ALLEN & UNWIN LONDON, BOSTON SYDNEY
37. LANGAN, M & LEE, P (EDS)
1989
RADICAL SOCIAL WORK TODAY
UNWIN HYMAN BOSTON SYDNEY LONDON WELLINGTON
38. LETSEBE, A &
LOFELL, J
1990
"RESTRUCTURING SOCIAL SERVICES IN SOUTH AFRICA." IN CRITICAL HEALTH NO31/32 P17-20

39. LE ROUX, P
1978
THE POOR WHITE PROBLEM - AN
ECONOMIST'S PERSPECTIVE. IN
"SOCIAL WORK" VOL 12 NOS 1 & 2
40. LEVINE, D
1990a
"CHANGING TO NON-RACIAL CHILD
CARE SERVICES." IN THE CHILD CARE
WORKER VOL 8 NO 9 P8-9
41. LEVINE, D
1990b
"CHILD CARE AFTER APARTHEID."
IN THE CHILD CARE WORKER VOL 8 NO
10 P 4-5
42. LUND, F
1988
"CRITICAL PERSPECTIVES ON SOUTH
AFRICA: STATE RESTRUCTURING
OF WELFARE." IN TRANSFORMATION (6)
P22-37
43. LUND, F
1990
"MOVING BEYOND SLOGANS:
TRANSFORMING WELFARE IN SOUTH
AFRICA." IN CRITICAL HEALTH
NO 31/32 P12-14
44. MANNING, B
1981
"THE BLACK SOCIAL WORKER'S ROLE."
IN SOCIAL AND COMMUNITY WORK IN A
MULTI- RACIAL SOCIETY. CHEETHAM J
ET AL (EDS) HARPER AND ROW
PUBLISHERS
45. MC DONALD, M
1970
NOT BY THE COLOR OF THEIR SKIN :
THE IMPACT OF RACIAL DIFFERENCES
ON THE CHILD'S DEVELOPMENT
INTERNATIONAL UNIVERSITIES PRESS,
INC.

46. MCKENDRICK, B W
1987

INTRODUCTION TO SOCIAL WORK
IN SOUTH AFRICA. OWEN BURGESS
PUBLISHERS

47. MELLET, R
1988

"RESIDENTIAL CARE PERMANENT
PLACEMENT OR PATHWAY TO
PERMANENCE?
THE DILEMMA OF FOSTER CARE VS
RESIDENTIAL CARE VS THE CHILD'S
OWN FAMILY." IN TODAYS CHILD
TOMORROWS ADULT. EDITED BY BRIAN
GANNON. PUBLICATION NACCW CAPE
TOWN

48. MILLAR, L L
1983

"PROVISION FOR INDIAN AND
COLOURED CHILDREN". IN THE
CHILDRENS HOME, A PLACE IN WHICH
TO GROW A PLACE FROM WHICH TO GO.
PUBLICATION BY THE NATIONAL
ASSOCIATION FOR CHILD CARE
WORKERS

49. MONTALVO, F F
CASATER, T T &
VALDEZ N G
1982

"TRAINING CHILD WELFARE WORKERS
FOR CULTURAL AWARENESS: THE
CULTURE SIMULATOR TECHNIQUE" IN
CHILD WELFARE VOL LXI (6) P 341-351

50. NEETHLING B
1991
"PERCEPTIONS OF CHILDHOOD:
CULTURE, CONFLICT AND CHANGE."
IN OLD LIMITATIONS, NEW
CHALLENGES: TOWARDS UNIFYING
VALUES AND PRACTICE IN CHILD AND
YOUTH CARE PROGRAMMES.
PRESENTATIONS FROM THE EIGHTH
CONFERENCE OF THE NATIONAL
ASSOCIATION OF CHILD CARE
WORKERS.
51. PATEL, L
1988
"TOWARDS PEOPLE'S WELFARE."
IN IN TOUCH OCCASIONAL PAPER 1
DECEMBER 1988
52. PATEL, L
1989
TOWARDS A DEMOCRATIC WELFARE
SYSTEM - OPTIONS AND STRATEGIES:
PROCEEDINGS OF THE NATIONAL
SOCIAL WELFARE POLICY CONFERENCE,
MAY 1989
53. PHINNEY, J S &
ROTHERAM, M J
1987
"CHILDRENS ETHNIC SOCIALIZATION:
THEMES AND IMPLICATIONS."
IN CHILDRENS ETHNIC SOCIALIZATION.
PHINNEY, J S AND ROTHERAM M J (eds)
SAGE PUBLICATIONS NEWBURY PARK
BEVERLEY HILLS LONDON NEW DELHI
54. PIETERSE, F
1983
"CHILD CARE IN SOUTH AFRICA."
IN THE CHILDRENS HOME, A PLACE IN
WHICH TO GROW, A PLACE FROM WHICH
TO GO." PUBLICATION BY THE
NATIONAL ASSOCIATION FOR CHILD
CARE WORKERS CLAREMONT CAPE

55. FIGLER CHRISTENSEN, C
1992
"TRAINING FOR CROSS-CULTURAL
SOCIAL WORK WITH IMMIGRANTS,
REFUGEES AND MINORITIES: A COURSE
MODEL" IN JOURNAL OF MULTI-
CULTURAL SOCIAL WORK VOL 2 NO 1
SPECIAL ISSUE SOCIAL WORK WITH
IMMIGRANTS AND REFUGEES P 79-97
56. PINDERHUGHES, C A
1977
"RACISM & PSYCHOTHERAPY"
pp 61-121 IN RACISM & MENTAL HEALTH
EDITED BY WILLIE C V ET AL.
UNIVERSITY OF PITTSBURGH PRESS
57. POLANSKY, N (ED)
1975
SOCIAL WORK RESEARCH: METHODS
FOR THE HELPING PROFESSIONS.
THE UNIVERSITY OF CHICAGO
PRESS CHICAGO AND LONDON
58. PORTER, J.D.R.
1971
BLACK CHILD, WHITE CHILD: THE
DEVELOPMENT OF RACIAL ATTITUDES.
HARVARD UNIVERSITY PRESS,
CAMBRIDGE MASSACHUSETTS 1971.
59. POWELL, G J
1977
SELF-CONCEPT IN WHITE & BLACK
CHILDREN pp 299-318. IN "RACISM &
MENTAL HEALTH" EDITED BY WILLIE
C.V. ET AL UNIVERSITY OF PITTSBURGH
PRESS
60. RAMASAR, P
1972
A PRACTICE OF CHILD CARE
SERVICES IN RESIDENTIAL HOMES
AND CHILDRENS INSTITUTIONS IN
DURBAN. UNIVERSITY OF NATAL
DURBAN.

61. RAMASAR, P
1981
"ISSUES IN RESIDENTIAL CARE
OF CHILDREN." IN SOCIAL WORK /
MAATSKAPLIKE WERK MARCH 1981
VOL 17 NO 1
62. RAMASAR, P
1980
"THE CHILD AND HIS NEEDS". IN
THE COMMUNITY'S CHILDREN IN
CARE PUBLICATION BY THE
NATIONAL ASSOCIATION OF CHILD
CARE WORKERS CLAREMONT CAPE
63. RAMSAY, P G
1987
"YOUNG CHILDRENS THINKING ABOUT
ETHNIC DIFFERENCES."
IN CHILDRENS ETHNIC SOCIALIZATION.
PHINNEY, J S AND ROTHERAM M J (eds)
SAGE PUBLICATIONS NEWBURY PARK
BEVERLEY HILLS LONDON NEW DELHI
64. REYNOLDS, P
1989
CHILDHOOD IN CROSSROADS:
COGNITION AND SOCIETY IN SOUTH
AFRICA. PUBLICATION DAVID
PHILIP CAPE TOWN AND
JOHANNESBURG. W M B EERDMANS
GRAND RAPIDS.
65. RIGA, U
1988
"STATE WELFARE POLICY. IN TODAYS
CHILD TOMORROWS ADULT EDITED BY
GANNON, B

66. SCHOLTZ, M L
1988
PERMANENCY PLANNING AND LONG TERM FOSTER CARE. THESIS SUBMITTED FOR THE DEGREE MSOCSC (SW) UNIVERSITY OF CAPE TOWN
67. SIMPKINS, D
BOULT, B &
CUNNINGHAM, P
1990
"INTERRACIAL ADOPTION" IN SOCIAL WORK/MAATSKAPLIKE WERK VOL 26 (NO3) P269-274
68. SPURLOCK, J
1977
"SOME CONSEQUENCES OF RACISM FOR CHILDREN" pp 147-163. IN RACISM & MENTAL HEALTH EDITED BY WILLIE C.V. ET AL UNIVERSITY OF PITTSBURGH PRESS
69. STEVENSON, K M ET AL
1992
"A NEW APPROACH TO TRAINING CHILD PROTECTIVE SERVICE WORKERS FOR ETHNICALLY SENSITIVE PRACTICE" IN CHILD WELFARE VOL LXXI (4) P291-304
70. SUTHERLAND, L B
1983
PROVISION FOR BLACK CHILDREN." IN THE CHILDRENS HOME, A PLACE IN WHICH TO GROW A PLACE FROM WHICH TO GO PUBLICATION BY THE NATIONAL ASSOCIATION FOR CHILD CARE WORKERS

71. VAN DER VEN, K
1991
"HOW IS CHILD AND YOUTH CARE
WORK UNIQUE - AND DIFFERENT
FROM OTHER FIELDS" IN THE CHILD
CARE WORKER VOL 9 NO 10 P15-16.
72. WEAVER, G R
1990
"THE CRISIS OF CROSS-CULTURAL
CHILD AND YOUTH CARE."
IN CHOICES IN CARING:
CONTEMPORARY APPROACHES TO
CHILD AND YOUTH CARE. EDITED
BY KRUGER, MA & POWELL, N W
PUBLICATION BY CHILD WELFARE
LEAGUE AMERICA, WASHINGTON DC
73. WEAVER, G
1991a
"THE MULTICULTURAL CHILD CARE
STAFF: MEETING THE NEEDS OF A
DIVERSE CLIENT POPULATION -
PART ONE." IN THE CHILD CARE
WORKER VOL 9 NO 4 APRIL P3-5
74. WEAVER, G
1991b
"THE MULTICULTURAL CHILD CARE
STAFF: MEETING THE NEEDS OF A
DIVERSE CLIENT POPULATION -
PART TWO." IN THE CHILD CARE
WORKER VOL 9 NO 5 MAY P9-11.
75. WHITE, B W
1984
COLOUR IN A WHITE SOCIETY.
NATIONAL ASSOCIATION OF SOCIAL
WORKERS INC. SILVER SPRING
MARYLAND

76. WILLIAMS C W &
SIPP P B
1988
"CONSIDERATION IN PLANNING FOR
PERMANENCE WITH BLACK CHILDREN
AND FAMILIES." IN PERMANENCE AND
FAMILY SUPPORT: CHANGING PRACTICE
IN GROUP CHILD CARE. O'CHARMAN G
AND SMALL R W (EDS) CHILD WELFARE
LEAGUE OF AMERICA, INC.
WASHINGTON D.C.
77. WILSON, A
1987
MIXED RACE CHILDREN. A STUDY
OF IDENTITY. LONDON ALLEN &
UNWIN BOSTON; SYDNEY;
WELLINGTON
78. WILSON, L & GREEN W
1983
"AN EXPERIENTIAL APPROACH TO
CULTURAL AWARENESS IN CHILD
WELFARE." IN CHILD WELFARE
VOL LXII (4) P303-310
79. WINNICOTT, C
1971
CHILD CARE AND SOCIAL WORK.
LONDON BOOKSTALL PUBLICATIONS
80. WOLFF, S
1969
CHILDREN UNDER STRESS.
ALLEN LANE THE PENGUIN PRESS

GOVERNMENT PUBLICATIONS:

DEPARTMENT OF NATIONAL
HEALTH AND POPULATION
DEVELOPMENT
1988

HIS NAME IS TODAY. REPORT OF
THE COMMITTEE OF INQUIRY INTO
CHILD MENTAL HEALTH CARE
SERVICES FOR CHILDREN.

CHILD CARE ACT NO 74
VOL 216 NO 8765
1983

APPENDIX 1

74 Second Street
Welcome Estate
ATHLONE
7764

The Principal

RE: RESEARCH STUDY ON CROSS-CULTURAL INTEGRATION IN CHILDREN'S HOMES

With most of the apartheid legislation discarded in the past two years, South Africa has become a changing society. In the field of child care the question could be asked "how do we assist our children best in adjusting appropriately to these changes?"

Professionals in the child care field need to contemplate whether cross-cultural integration would serve the best interests of the child, or whether the present segregated system which is perhaps culture specific, is not in effect a better option.

The research that I am proposing is an attempt at exploring the attitudes, beliefs and perceptions of your child care team regarding the above-mentioned alternatives.

I intend using a group administered questionnaire and would require at least one hour of your staff team's time, to explain the questionnaire and have them complete it. Their responses will be ensured of the strictest confidentiality. Should you and your institution be willing to participate in this study please indicate the following;

1. how many administrative staff you have including principal, social worker etc., who have been employed with your institution for 12 months or more;
2. how many child care staff you have who have been employed with your institution for 12 months or more.

All results of the research will be made available for your institution's perusal.

Please call me at 6974947/8/9 with this information or leave a message with Mrs Ruth Howard and I will return your call.

Thank you for your co-operation.

Yours faithfully

.....
RONALDA C HOFFMAN (MRS)
Researcher

Planning

For

Change

QUESTIONNAIRE

Researcher:

Ronalda C. Hoffman

INTRODUCTION

The attached questionnaire forms part of an exploratory research study, which will be conducted in partial fulfillment of the Masters programme in Clinical Social Work at the University of Cape Town.

In South Africa most of the apartheid legislation has been repealed and the country is in the process of restructuring its society. One of the consequences of these changes for the field of child care is the question of cross-cultural and/or non-racial integration in children's homes.

The purpose of this study would be;

1. to establish what the practitioner in child care's individual or professional perceptions/attitudes are regarding the question of racial and/or cultural integration in children's homes, specifically
 - 1.1. the influence of such issues upon the principles by which to raise children in care and;
 - 1.2. also to assess the degree to which other pressures may influence decisions re: long-term planning in child care.

It is hoped that the results of this study will assist with future planning in the area of cross-cultural integration and perhaps also form the basis for further research. **I WOULD LIKE TO STRESS THAT ALL RESULTS WILL BE CODED TO ENSURE THE STRICTEST CONFIDENTIALITY.** These results will be made available to the NACCW and in addition the completed dissertation will be made available on request.

Thank you.

RONALDA C HOFFMAN
Researcher

EXPLANATION OF TERMS REFERRED TO

1. RACE - this term is used often throughout the questionnaire and refers to classification of persons into the four main groups in South Africa viz. white, coloured, black, indian according to the Population Registration Act. Although the Act has been repealed, the issue of race is assumed for the purposes of this study.
2. CROSS-CULTURAL - this is a covering term used which includes race, ethnicity and cultural difference.
3. CULTURE - is seen as "those elements of a people's history, tradition values and social organisation that become implicitly or explicitly meaningful to participants during an encounter. (Green J W, 1982:7)

1. It is sometimes said that children are "colour blind". Do you think that raising them in a non-racial environment would positively assist them in adjusting to the political changes in South Africa ?

YES	
NO	

Please comment

.....

.....

.....

.....

2. Do you think your children's home is more suited to accommodating children of certain race groups rather than others ?

YES	
NO	

3. If the answer to question 2 is yes, please identify the race group/s and comment on why you would make this choice. eg. language, culture, familiarity.

.....

.....

.....

.....

4. If your answer to question 2 is no, please indicate why this option is in the interest of your institution ?

.....
.....
.....
.....

5. Admission to a children's home is in itself a traumatic experience for any child. Would it therefore in your opinion be in the child's best interest

a. to have to adjust to relating to staff and children of a different race group within that children's home

YES	
NO	
UNCERTAIN	

b. to have to adjust to relating to a different language within that children's home ?

YES	
NO	
UNCERTAIN	

c. to have to adjust to relating to staff and children of a different culture within that children's home ?

YES	
NO	
UNCERTAIN	

6. If you have a cross-culturally integrated child care staff team please indicate the proportion of different race groups.

.....
.....
.....
.....

7. If you had a cross-culturally integrated child care staff team and your children were cross-culturally integrated, would you match child care worker and child by race, language, culture ? (any combination can be used)

.....
.....
.....
.....

8. In the event of your children's home being cross-culturally integrated, do you think

a. that staff should be required to learn one language other than their home language ?

YES	
NO	
NOT RELEVANT	

b. that staff should be required to learn 2 languages other than their home language ?

YES	
NO	
NOT RELEVANT	

9. Should your home become cross-culturally integrated would you expect your staff to be knowledgeable about the culture and traditions of groups other than their own ?

YES	
NO	
NOT RELEVANT	

10. If you have answered yes to question 8 and 9, in terms of extra requirements for child care staff, do you think that this will be an added stress to the already stressful job of child care ?

YES	
NO	

Please comment

.....

.....

.....

.....

11. If the children in your institution were racially mixed, do you think that your staff should be ?

YES	
NO	

Please comment

.....
.....
.....
.....

12. If the answer to question 11 is yes, do you feel that the number of staff and children should be equally balanced ?

YES	
NO	

Please comment

.....
.....
.....
.....

13.a. If in the last five years you appointed a child care staff member from a different race group, how did your present staff members react to that appointment ?

.....
.....
.....

b. If your institution is not at present cross-culturally integrated, what do you think your staff reactions would be, if you appointed a child care staff member from a different race group ?

.....

14. If you have begun or plan to begin a process of cross-cultural integration which form of integration would your institution adopt first ?

integration of staff	
integration of children	
simultaneous integration of children and staff	

15. Would you regard your answer to question 14 as ideal ?

YES	
NO	

Please comment

.....

16.a. If it was decided that your home should become cross-culturally integrated, would you institute a special training programme for your staff ?

YES	
NO	

16.b. Please describe some of the important elements of the training programme.

.....

.....

.....

.....

.....

17. Despite most of the apartheid legislation being scrapped, the subsidies per child for the different race groups are still different. Does this discrepancy between the subsidies influence your current decision to admit children of other race groups ?

YES	
NO	

Please comment

.....

.....

.....

.....

18. In your experience how have children of other race groups adjusted to the majority race, language and cultural group of your institution ? Briefly describe an example and specify the race group involved. (eg. factors of race, language, culture etc.)

.....

.....

.....

.....

.....

.....

.....

.....

19. If your institution has not yet become cross-culturally integrated, how do you think children of other race groups would adjust to the majority race, language and cultural group of your institution ? (Please specify particular factors eg. race, language, culture that would be of importance.)

.....

.....

.....

.....

.....

20. Is there a school facility in your area to cater for a child whose home language is different from the majority language in your institution ?

LANGUAGE	YES	NO
ENGLISH		
AFRIKAANS		
XHOSA		
OTHER (PLEASE SPECIFY)		

21. If the answer to question 20 is no, would your institution allow the child to attend school in his/her community ?

YES	
NO	

Please comment

.....

22. What kind of difficulties do you think a child, whose home language is neither English nor Afrikaans, might experience at an English/Afrikaans medium school ?

.....

23. Do you think that children from different cultural and racial backgrounds should be enabled to maintain links with their community for the purposes of their global psychosocial development ?

.....
.....
.....
.....

24. Do you think that there could be room for institutions remaining culture - specific (i.e. having uniformity in terms of race, language, culture) ?

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

25. Attending to the culture - specific needs of minority group children in an institution, is likely to entail added time, person power and training and therefore possibly additional financial implications. Do you agree ?

YES	
NO	

Please comment

.....
.....
.....
.....

26. In terms of the urgent need of children in care, do you feel that cross-cultural integration should take priority or are you aware of other needs which you feel are of equal, or greater importance? Please identify these.

.....
.....
.....
.....
.....
.....
.....
.....
.....

27. For how many years has your children's home been in existence?

.....

28. What is the name of the children's home?

.....

29. How many children is your institution registered for?

.....

30. What is the ratio of children to child care worker?

.....

31. Which language is the predominant one used by staff in relating to the children ?

.....
.....

32. Please state your age and in terms of the old Population Registration Act, in what race group were you classified ?

.....
.....

Thank you for your willing participation in this research.

RCH/ad

Planning

For

Change

QUESTIONNAIRE

Researcher:

Ronalda C. Hoffman

INTRODUCTION

The attached questionnaire forms part of an exploratory research study, which will be conducted in partial fulfillment of the Masters programme in Clinical Social Work at the University of Cape Town.

In South Africa most of the apartheid legislation has been repealed and the country is in the process of restructuring its society. One of the consequences of these changes for the field of child care is the question of cross-cultural and/or non-racial integration in children's homes.

The purpose of this study would be;

1. to establish what the practitioner in child care's individual or professional perceptions/attitudes are regarding the question of racial and/or cultural integration in children's homes, specifically
 - 1.1. the influence of such issues upon the principles by which to raise children in care and;
 - 1.2. also to assess the degree to which other pressures may influence decisions re: long-term planning in child care.

It is hoped that the results of this study will assist with future planning in the area of cross-cultural integration and perhaps also form the basis for further research. I WOULD LIKE TO STRESS THAT ALL RESULTS WILL BE CODED TO ENSURE THE STRICTEST CONFIDENTIALITY. These results will be made available to the NACCW and in addition the completed dissertation will be made available on request.

Thank you.

RONALDA C HOFFMAN
Researcher

EXPLANATION OF TERMS REFERRED TO

1. RACE - this term is used often throughout the questionnaire and refers to classification of persons into the four main groups in South Africa viz. white, coloured, black, indian according to the Population Registration Act. Although the Act has been repealed, the issue of race is assumed for the purposes of this study.
2. CROSS-CULTURAL - this is a covering term used which includes race, ethnicity and cultural difference.
3. CULTURE - is seen as "those elements of a people's history, tradition values and social organisation that become implicitly or explicitly meaningful to participants during an encounter. (Green J W, 1982:7)

1.a. If your institution was to become non-racial and cross-culturally integrated in the future, where do you believe you should start ?

with children	
with staff	
with children and staff	

1.b. Please comment on the choice you made in question 1.a.

.....
.....
.....
.....

2.a. If your institution decided to integrate at the child care staff level first, do you think that there may be difficulties in staff getting along ?

YES	
NO	

2.b. If your answer to question 2.a. is yes, please comment on some of the difficulties you would expect (eg. difference in race, language, culture etc.)

.....
.....
.....
.....

2c. If your answer to question 2a is no, please comment.

.....
.....
.....
.....

3. Do you believe that there should be a special in-service training programme at your institution to prepare staff for cross-cultural integration ?

YES	
NO	

4. If your answer to question 3 is yes, which areas of special interest would you like to see covered in that programme ?

.....
.....
.....
.....

5.a. It is sometimes said that children are colour-blind i.e. they will play with any child irrespective of colour. Do you think that raising them in a non-racial, multi-cultural environment would positively assist them in adjusting to the social changes in a post-apartheid South Africa ?

YES	
NO	

5.b. Please comment on your answer to question 5.a.

.....
.....
.....
.....

6. In your experience in child care have you found that children of other race, language or culture groups are able or willing to maintain their racial, language or cultural identity after being with a dominant race, language or culture group other than their own ? Briefly describe an example and specify the race group involved.

.....
.....
.....
.....
.....
.....

7. If you have not yet experienced working with children of other race, language and culture groups, what in your opinion would be the chances of a child maintaining his/her race, language and cultural identity after living with a dominant race, language and culture other than his/her own ?

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

8.a. If a child admitted to your institution has a home language other than the dominant language of the institution. Do you think that the child should attend a school

where the dominant language is spoken	
where the home language is spoken	
whatever the institution decides	
other (please specify)	

8.b. Please comment on your choice of answer in question 8.a.

.....

.....

.....

.....

9.a Have you experienced any challenges working with children who are of a race, language and culture other than your own?

YES	
NO	
NO EXPERIENCE	

9.b. Please comment, giving a brief example if your answer to question 9.a. is either yes or no.

.....
.....
.....
.....

10.a If, in your experience you have not yet worked with children of a race, language or culture other than your own, do you think there would be any particular challenges for you to do so ?

YES	
NO	
UNCERTAIN	

10.b. Please comment on your answer to question 10.a.

.....
.....
.....
.....

11.a. Do you think there is room for certain children's homes to only serve particular race, language or cultural groups ?

YES	
NO	
UNCERTAIN	

11.b. Please comment on your answer to question 11.a.

.....
.....
.....
.....

12a. In terms of the pressing needs of children in care what level of importance do you think cross-cultural integration should take ? Please tick one of the following.

1	2	3	4	5
!-----!	!-----!	!-----!	!-----!	!-----!
no	some	average	high	very
importance	importance	importance	importance	high
				importance

12b. Are you aware of any other needs which you feel are of equal or greater importance ? Please identify these.

.....
.....
.....
.....
.....
.....

13. As a child care worker how many children do you have in your care ?

.....

14. Do you think that if institutions become non-racial and cross-cultural that this will be added stress to the already stressful job of child care ? Please comment.

.....
.....

15. Please indicate the name of the children's home that you work for ? (the name of the institution will be kept confidential)

.....

16. Which language is the most dominant one used by staff when relating to the children ?

.....

17. What is the dominant language of the children ?

.....

18. Do you at present have children of different race groups in your children's home ?

YES	
NO	

19. If the answer to question 18 is yes, please identify the race groups.

.....
.....

20. If the answer to question 18 is no, what is the predominant group at your institution ?

.....

21. In terms of the old Population Registration Act, in what race group were you classified ?

.....

22. How old are you at present ?

.....

Thank you for your willing participation in this research.

RCH/ad

Act No. 74, 1983

CHILD CARE ACT, 1983

officer or by a parent, guardian or other person having the custody of the child.

(3) The children's court before which a child is brought in terms of subsection (1) or (2) shall hold an inquiry in the prescribed manner and determine whether the child has no parent or guardian or has a parent or a guardian or is in the custody of a person unable or unfit to have the custody of that child: Provided that if the child ordinarily resides in the district of another children's court the first-mentioned court may refer the inquiry to the children's court of that other district.

(4) If it appears to a children's court that a child referred to in subsection (1) or (2) who is subject to the court's jurisdiction, should by reason of his infancy, ill-health or other sufficient cause not be brought before the court, the court may hold the inquiry in the absence of the child.

(5) (a) Notice of the holding of an inquiry in terms of subsection (3) in respect of any child and that the attendance thereat is required of the person to whom the notice is given shall, unless the commissioner of child welfare otherwise directs, be given in the prescribed manner to the parents or guardian or person having the custody of that child.

(b) Any parent or guardian or any person having the custody of a child who, having received such notice, without the permission of the commissioner or other reasonable excuse (the proof of which shall rest upon him) fails to attend and to remain in attendance during the inquiry, may be dealt with *mutatis mutandis* as provided in section 74 (6) and (7) of the Criminal Procedure Act, 1977 (Act No. 51 of 1977).

Holding of inquiries.

14. (1) Any children's court holding an inquiry in terms of section 13 (3) may at any time during the inquiry order any medical officer to examine the child concerned and to report to the court thereanent.

(2) The commissioner presiding over a children's court holding such inquiry may at any time during that inquiry request any social worker to furnish a report on any matter affecting the child concerned or his parents or guardian or the person having the custody of that child.

(3) The court holding such inquiry may, if it deems it expedient, from time to time postpone or adjourn the inquiry for periods not exceeding 14 days at a time, and may order that in the interim the child remain in a place of safety or be kept in a place of safety for observation for the information of the court.

(4) At such inquiry the children's court shall determine whether—

- (a) the child has no parent or guardian; or
- (b) the child has a parent or a guardian or is in the custody of a person who is unable or unfit to have the custody of the child, in that he—
 - (i) is mentally ill to such a degree that he is unable to provide for the physical, mental or social well-being of the child;
 - (ii) has assaulted or ill-treated the child or allowed him to be assaulted or ill-treated;
 - (iii) has caused or conduced to the seduction, abduction or prostitution of the child or the commission by the child of immoral acts;
 - (iv) displays habits and behaviour which may seriously injure the physical, mental or social well-being of the child;
 - (v) fails to maintain the child adequately;
 - (vi) maintains the child in contravention of section 10;
 - (vii) neglects the child or allows him to be neglected;

Act No. 74, 1983

CHILD CARE ACT, 1983

- (viii) cannot control the child properly so as to ensure proper behaviour such as regular school attendance;
- (ix) has abandoned the child; or
- (x) has no visible means of support. 5

Powers of children's courts after inquiry.

15. (1) A children's court which, after holding an inquiry in terms of section 13, is satisfied that the child concerned has no parent or guardian or has a parent or guardian or is in the custody of a person unable or unfit to have the custody of the child, may— 10

- (a) order that the child be returned to or remain in the custody of his parent or guardian or of the person in whose custody he was immediately before the commencement of the proceedings, under the supervision of a social worker, on condition that the child or his parent or guardian or such person complies with such of the prescribed requirements as the court may determine; or 15
- (b) order that the child be placed in the custody of a suitable foster parent designated by the court under the supervision of a social worker; or 20
- (c) order that the child be sent to a children's home designated by the Director-General; or
- (d) order that the child be sent to a school of industries designated by the Director-General. 25

(2) If any requirement mentioned in subsection (1) (a) of this section is in the opinion of the social worker concerned not being complied with, the child concerned may be brought by that social worker before the children's court of the district in which the child resides, whether or not it is the children's court which made the order under subsection (1) (a) of this section, and which shall hold an inquiry in terms of section 13 (3), after which the court may vary the said order or make a new order under subsection (1) of this section. 30

(3) A children's court which has made an order under subsection (1) (b), (c) or (d) may also order that the child be kept in a place of safety until such time as effect can be given to the order which the court has made. 35

(4) A children's court may make an order under this section in respect of any person who at the commencement of the inquiry in the course of which the order is made, was under the age of 18 years, notwithstanding that before the date of the order that person has attained the age of 18 years. 40

Duration of orders under section 15.

16. (1) Subject to the provisions of this section and of section 34, any order made under section 15 shall lapse after the expiration of a period of two years after the date on which the order was made or after the expiration of such shorter period as the children's court may have determined at the time of making that order. 45

(2) Subject to the provisions of subsection (3), the Minister may extend the validity of an order referred to in subsection (1) for a further period not exceeding two years at a time: Provided that an order may not be so extended to a date after the date on which the child attains the age of 18 years. 50

(3) The Minister may, if he deems it necessary, order that any former pupil of or pupil in a school of industries whose period of retention has expired or is about to expire, return to or remain in that school of industries for any further period which he may fix, and may from time to time extend that period: Provided that no such order or extension shall extend the period of retention of any pupil beyond the end of the year in which that pupil attains the age of 21 years. 55 60

APPENDIX 5

AN EXAMPLE OF A TRAINING PROGRAMME

This example of one of the latest training programmes is given by Stevenson, K M et al (1992). They have developed a three dimensional approach to ethnic sensitivity in their training of Child Protective Service Workers, who are later in the text referred to as CPS workers. According to the authors, the first dimension is composed of seven phases; contact, problem identification and data collection, assessment, case planning, intervention, termination and evaluation. The second dimension assumes that attitudes, knowledge and skills practiced during one phase can enhance ethnic sensitivity in subsequent phases - in other words - this is a self-evaluation model in which ethnically sensitive evaluation of practice is ongoing. The third dimension is the variable of the participants. This approach is represented in the following proposed matrix:

Below is an illustration by the authors of questions which could be developed to fit into the proposed matrix.

1-A CONTACT PHASE: ATTITUDES

1. As I plan my first interviews with parents who are ethnically different from me, what thoughts and feeling do I have about these differences?
2. Do I have stereotypes and/or biases of which I should be aware?
3. What do I understand about the clients' attitudes toward:
 - a. authority figures:
 - b. the meaning of discipline in relation to the laws on

A Systematic Approach to Ethnically Sensitive Practice
PARTICIPANTS

I. Client System			
II. CPS Worker			
PHASES	TRAINING AND EVALUATION AREAS		
	A: Attitudes	B: Knowledge	C: Skills
1 <i>Contact</i>	Toward differences, authority, discipline, confidentiality, time, and personal space.	Family structure. Ethnically defined roles. Context of respect. Dress, food, greeting styles.	Appropriate greeting. Explaining roles and reasons for interviews. Effective communication.
2 <i>Problem Identification & Data Collection</i>	Toward changing ethnically bound expectations. Different perspectives. Overassumptions of permissiveness in a given ethnic group.	Ethnic definitions of the problem. Ethnically defined normal and acceptable behaviors. Consequences of not meeting family rules and expectations.	Using ethnically sensitive and legal approach to define problem. Identifying informal support system. Explaining family involvement.
3 <i>Assessment</i>	Toward authority role, ethnic differences, mutual understanding.	Influence of racial/ethnic background on assessment. Ethnically relevant information for assessment. Potential danger for noncompliance due to ethnic differences.	Assessing willingness to participate. Individual vs. family involvement. Family's network. Strengths and motivation.
4 <i>Case Planning</i> 5 <i>Intervention</i> 6 <i>Termination</i> 7 <i>Evaluation</i>	Questions for these four phases could be developed by trainees as a training exercise.		

abuse and neglect; and

c. confidentiality in the extended family and community?

4. What do I assume regarding my client's perceptions about time and personal space?

1-B CONTACT PHASE: KNOWLEDGE

1. What do I know about family structure and roles as I attempt to engage members in a productive discussion of possible abuse and/or neglect?

2. How will ethnically or culturally defined roles, such as those related to marriage, child-rearing, involvement of the extended family and other significant people in the family's life, influence how the parents will perceive me?

3. How does knowledge of the family's ethnicity influence my plans about the other, place, and time of day of the interview?

4. How might I convey respect to members of this family in their ethnic context? Specifically, what considerations about my own dress, accepting offers of food or refreshments, greeting of immediate and extended family members who might be present in the home, for example, might influence the parents' perceptions of my role and task?

1-C CONTACT PHASE: SKILLS

1. How should I greet parents and other family members to help build a working relationship with these clients? For example:

a. What does a handshake convey?

- b. What is an ethnically or culturally acceptable greeting to grandparents or other extended family members?
2. How much direct eye contact is appropriate in this ethnic context?
3. Given the clients' background and previous experience with authority figures, how do I explain my job, role and reason for the interviews in such a way that I am both understood and respected within the family's ethnic context?
4. How can I best communicate that I wish to empower the family to deal with its own life while at the same time clarifying my role as an agent of social control? For example, what activities or approaches, such a family genogram or family problem-solving exercise, might I consider to help parents discuss what is relevant?

2-A PROBLEM IDENTIFICATION AND DATA COLLECTION PHASE: ATTITUDES

1. How invested am I in trying to influence parents to change their ethnically bound expectations of acceptable behaviours and consequences?
2. How open am I to hearing the clients' perceptions of the reported abuse or neglect? Specifically, how do I respond to parents who see the alleged abuse or neglect as "their own" problem as opposed to parents who see the report as a misunderstanding of their values and behaviours by the majority culture?
3. To what extent do I assume that the ethnicity of the family would define their behaviour as abusive and/or neglectful?

4. To what extent do I assume that their ethnicity permits what my agency defines as abusive behaviours?

2-B PROBLEM IDENTIFICATION AND DATA COLLECTION: KNOWLEDGE

1. How might ethnicity (mine or the clients) influence the way each of us defines the problems?
2. Within my clients' ethnic context, what do the parents expect as normal and acceptable child behaviour at any given developmental stage?
3. What does the parents' ethnicity define as the consequence of the child's not meeting expectations?

2-C PROBLEM IDENTIFICATION AND DATA COLLECTION: SKILLS

1. How do I use an ethnically sensitive approach in defining the problem with the clients while adhering to legal definitions of abuse and neglect? For example:
 - a. How do I approach the clients and engage them in understanding the problem from both ethnically sensitive and legal viewpoints?
 - b. How do I confront clients without threatening or intimidating them?
 - c. How do I identify the informal support systems within the clients' ethnic and cultural network that may be supportive to them?
 - d. How do I explain to the parents the reasons for completing a comprehensive assessment of family problems and strengths?

- e. How do I react to their resistance to any disclosure of problems within the family or cultural network when these are identified as an extended family matter?

3-A ASSESSMENT PHASE: ATTITUDES

1. What impact does my authority role have on the family's willingness to share relevant data for assessment?
2. What impact do cultural differences have on my ability and confidence in making an accurate assessment and reaching a mutual understanding and acceptance of my assessment with my clients?
3. What is the impact of cultural differences between me and my clients on reaching a mutual understanding and acceptance of my assessment?

3-B ASSESSMENT PHASE: KNOWLEDGE

1. Is my assessment influenced by the parents' and/or child's ethnic/racial background?
2. Do I have adequate culturally relevant information to make an accurate assessment of alleged abuse? (For example, do I know that most Asian babies are both with Mongolian spots that look like bruises?)
3. What is the potential danger to the child if my clients resist sending a sick or injured child to the hospital because of their belief in traditional healing?
4. To what extent does the family identify with its original culture and/or the majority culture?

3-C ASSESSMENT PHASE: SKILLS

1. How do I assess the clients' willingness to participate in the treatment process? Would each individual members of a family have different opinions about the problem but not want to reveal them in front of a culturally influential figure in the family? What might be implications for the accuracy of the assessment if I see family members separately or together?
2. How do I empower the family to access its own network, such as the extended family (natural support) to obtain resources for the family?
3. How do I assess the clients' strengths and motivation for developing alternative child-rearing practices that are both culturally acceptable to them and consonant with the law?

This model appears to be specifically geared for the social worker in the field of child care operating on a one-to-one basis with individual clients. The writer is nevertheless convinced that it has the required potential to be utilized by all other professionals requiring cross-cultural training in the field of child care.

In conclusion the authors felt that sensitizing trainees to cross-cultural issues, especially those of ethnicity, and training them to use an ongoing self-evaluation approach, is of paramount importance. They felt that:

1. Child Protective Service workers should be sensitive to ethnic and cultural impediments in client/worker and co-worker relationships posed by their perceptions of

themselves within a cultural context.

2. That using this proposed training approach, Child Protective Service trainees can develop a systematic way to illustrate cross-cultural issues in different phases of practice.
3. That case examples can be used in each cell of the matrix, and self-awareness questions can be generated from the trainees, based on their own ethnic and cultural backgrounds and experiences with ethnically and culturally different clients and co-workers.

It is hoped that this programme would be of some assistance to those managers who intends training their child care practitioners in preparation for the cross-cultural integration.