

CORPORAL PUNISHMENT IN THE DEPARTMENT OF
EDUCATION AND CULTURE (DEC) IN KWA-ZULU SCHOOLS
A PSYCHOPEDAGOGIC PERSPECTIVE

BOY CYRIL HLATSHWAYO

B.PAED. (UNIZUL), B.Ed. (NATAL), S.T.D. (UNIZUL)

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SUPERVISOR : PROF. G. URBANI
CO-SUPERVISOR : MRS M.S. VOS

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"I declare that: 'CORPORAL PUNISHMENT IN THE DEPARTMENT OF EDUCATION AND CULTURE (DEC) IN KWA-ZULU SCHOOLS, A PSYCHOPEDAGOGIC PERSPECTIVE' is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references."

A handwritten signature in black ink, appearing to read 'B C Hlatshwayo', written in a cursive style.

B C HLATSHWAYO

DEDICATED TO

My wife : LINDIWE CYNTHIA .
My daughters : ZAMANGELE AND THUTHUKILE
My mother : MATRINA and her elder
sister, NOMBUSO.

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SUMMARY

The aims of this investigation were:

- . to provide an analysis of the problems surrounding corporal punishment in the Department of Education and Culture (DEC) in Kwa-Zulu schools;
- . to give a description of the life-world in which the Black adolescent finds himself as influenced by enculturation and the adoption of new parental styles regarding authority; and
- . in the light of the findings obtained from the literature study determine certain guidelines according to which accountable administration of corporal punishment can be instituted.

As an introduction a psychopedagogical perspective is given. Education is a universal phenomenon which is limited to human beings. Education involves an action where a responsible adult leads, helps, supports and accompanies an educand to self-actualization and ultimate adulthood.

An educational situation is a situation where authority prevails. If authority does not prevail there cannot be an educational situation and education cannot take place. The educational acts of the adult as a helping and supporting guidance of the child imply that the educator has authority. The educational relationship is essentially a relation of authority. For successful teaching it is essential that good discipline should exist in the entire school. Firm but sympathetic and meaningful discipline is a *sine qua non* for effective teaching. It means that education is essentially an

inter-human relationship. This is actually a constellation of relationships which is called the relationship structure of the pedagogic situation and reveals the perspectives of knowing, trust and authority. The category of authority rests on the following pedagogic postulates:

- . The child is someone who desires to be somebody himself;
- . The child experiences, in his desire to become somebody, a distinct need for an adult to support him; and
- . The adult responds to this appeal.

From these postulates it becomes clear that the child needs education in his development to adulthood. If the relationship of knowing, trust and authority is sound, then discipline is justified in education. When the educator disciplines the child he should take into consideration the values of the community and the dignity of the child. If the educator observes that the child acts contrary to life-compulsory norms, it is the duty of the education to intervene with the view to changing the child's life for the better (pedagogic disapproval). This may involve various forms of punishment, inter alia -

- . Reproof;
- . Isolation;
- . Staying in;
- . Imposition at home;
- . Deprivation of privileges;
- . Temporary or permanent suspension; and
- . Corporal punishment

From the above it is clear that corporal punishment should be used as a last resort. It should be borne in mind that physical punishment ought to be administered according to prescribed regulations in the Department of Education and Culture in Kwa-Zulu schools. A breach of these rules may result in total rejection of corporal punishment as an educative punishment.

In the light of the findings of this research the following are recommended:

- . Effective internal management;
- . Parental involvement and assistance; and
- . That further in-depth research regarding parental involvement and assistance to our Black children and their relationship with parents, be conducted.

OPSOMMING

Die doel van hierdie studie was:

- . om die probleme rakende die toediening van lyfstraf in skole van die Departement van Onderwys en Kultuur in Kwa-Zulu te ondersoek;
- . om die leefwêreld van die Swart adolessent te beskryf met inagneming van kulturele invloede en veranderende ouerskapstyle met betrekking tot gesag; en
- . om na aanleiding van die bevindinge in hierdie ondersoek, sekere riglyne te bepaal vir die instelling van verantwoordbare beheer oor die toediening van lyfstraf.

Ter inleiding word lyfstraf vanuit 'n psigopedagogiese perspektief gefundeer. Opvoeding is 'n universele verskynsel wat slegs by die mens voorkom. Opvoeding behels begeleiding van die opvoedeling deur 'n verantwoordelike volwassene, tot self-aktualisering en uiteindelijke volwassenheid.

Die opvoedkundige situasie is 'n situasie waarin gesag figureer. Indien gesag nie in die opvoedkundige situasie voorkom nie kan opvoeding nie plaasvind nie. Die opvoedkundige handeling van die volwassene as 'n begeleier van die opvoedeling suggereer dat die opvoeder oor gesag beskik. Die opvoedkundige verhouding is gesetel in die gesagsverhouding. Vir doeltreffende onderrig in die skoolsituasie is dit noodsaaklik dat daar dissipline as uitvloeisel van 'n gesonde opvoedkundige heers. Ferm maar simpatieke en betekenisvolle dissipline is 'n *sine qua non* vir

doeltreffende onderrig. Opvoeding behels intermenslike verhoudinge. Die verhoudingstrukture van die opvoedkundige situasie openbaar sigself in die ken-, vertrouens- en gesagsverhouding. Die gesagsverhouding berus op die volgende pedagogiese voorveronderstellinge:

- . Die kind wil graag iemand word;
- . Die kind het nood aan die leiding van 'n volwassene; en
- . Die volwassene gee leiding aan die opvoedeling.

Die opvoedeling het dus nood aan leiding van 'n opvoeder. Indien die ken-, vertrouens- en gesagsverhouding voldoende in die opvoedkundige situasie figureer, kan "dissipline" deur die opvoeder uitgeoefen word. Tydens dissiplinerig van die opvoedeling moet die opvoeder veral die waardes van die gemeenskap en waardigheid van die opvoedeling in ag neem. Wanneer die opvoedeling nie die norme en waardes van die gemeenskap gehoorsaam nie, moet die opvoeder ingryp deur middel van dissiplinêre maatreëls sodat die kind gelei kan word tot behoorlike volwassenheid. Hierdie optrede van die opvoeder kan verskillende vorme van straf aanneem, onder andere:

- . Teregwysing;
- . Afsondering;
- . Ekstra huiswerk;
- . Inperking van voorregte;
- . Tydelike of permanente skorsing; en
- . Lyfstraf.

te wees. Lyfstraf mag slegs toegedien word soos voorgeskryf deur die Departement van Onderwys en Kultuur. Oortredings van hierdie voorskrifte kan tot gevolg hê dat lyfstraf as opvoedkundige strafmaatreeël afgeskaf word.

Die volgende aanbevelings word na aanleiding van die ondersoek gemaak:

- . Effektiewe interne beheer;
- . Ouerbetrokkenheid en hulpverlening
- . Verdere navorsing rakende ouerbetrokkenheid aan Swart leerlinge en hulle verhouding met hulle ouers sodat die gesagsverhouding tussen ouers en kinders gesag reggestel kan word.

CHAPTER 1

1.1 INTRODUCTION

Punishment, including corporal punishment, is a topical question, because all educators have to do with it everyday. The question becomes more pertinent when the focus point is moved to the Black population of the Republic of South Africa (RSA).

Apart from the fact that the majority of Black adults over the age of 50 are experiencing illiteracy coupled with grinding poverty, massive unemployment, socio-economic crisis and serious political overtones which affect a mammoth percentage of Black people in the R.S.A., corporal punishment cannot be excluded to be a causative factor of truancy, absenteeism, imaginary illness, day-dreaming, avoidance of situations or circumstances, etc. (Landman et al. 1989:131).

According to Van Rensburg and Landman (1986:307) education is the help or support given to the child with regard to the meanings which he should attach to the realities of life. Van Niekerk (1987:26) defines education as the assistance given to the child in order that he can become an adult. In essence education is intentional; it is purposeful, deliberate and systematic intervention by the adult in the child's becoming. This implies that the child needs education whereby a human adult guides a human child to adulthood (Nel and Urbani 1990:1).

In the accompaniment of the child, discipline is necessary to maintain a certain standard of social conformity so that the community and the school can

function in an orderly, fearless manner (Van den Aardweg and Van den Aardweg 1988:62). Through discipline the child will realise the necessity for order in the world around him and that to maintain a certain order some behaviours are abhorred whilst other behaviours are praised. Discipline is a means of teaching the child self-control and self-direction, thus sharpening his conscience regarding right and wrong. Self-discipline can be internalised if learnt from the earliest years (Msomi 1986:37-39).

According to the Bible (1986:23-13) corporal punishment is condoned: "Don't hesitate to discipline a child. A good spanking won't kill him." The Bible supports the application of corporal punishment in the sense that it is a traditional, practical and necessary system that corrects misbehaviour, produces desirable behaviour and is required to preserve an orderly atmosphere for learning. Moreover, corporal punishment as far as the writer is concerned, is a widely accepted and supported form of family discipline, the removal of which would result in unwarranted interference in the privacy of the family. Practically speaking therefore, school discipline needs to entail corporal punishment. Rich (1982:59) declares that: "Punishment, of whatever type, is best justified whenever persistent misbehaviour leaves no alternatives, whenever it is combined with positive statements of expectations and reminders about rules, and only after the student has been told what specific behaviour is being punished."

Finally it should be reiterated that discipline is seen as the means by which the child comes to self-discipline. It is a fact that in any social setting discipline is essential, that is, some order must be

obeyed. Also, the social character of the school needs control by some authority or other. Discipline is essentially a kind of commitment to a certain way of doing things according to norms of decency (Van Zyl and Duminy 1976:50).

1.2 ANALYSIS OF THE PROBLEM

According to Stander (1990:8) certain academics are aware that physical punishment is often unacceptable to the school children and it gives official endorsement to the view that problems should be resolved by violence. Physical punishment of a child may have the effect of temporarily suppressing conduct which is troublesome to the teacher, thus creating the illusion that the problem has been corrected. In this way, inner conflicts which might otherwise be resolved, are repressed. At a later stage, these same conflicts are apt to reappear, sometimes in a violent form.

Landman et al. (1989:15) believe that corporal punishment should be imposed only in the most severe cases of violation and then with the greatest care, discretion and restraint. It is nowadays not imposed on the pupil in privacy only as the regulations stipulate. From the above assertion it becomes clear that corporal punishment should only be used as a last resort but what is more often experienced in Black schools is that it is frequently the first response even for minor infractions. Teachers regularly carry a stick or a cane and by so doing the learning situation is filled with tension because children are no longer in a relaxed situation and it is known that no child can be able to learn effectively under stress.

It should be noted that punishment in some form or another is very essential in the education of the young and corporal punishment proves very effective when employed wisely. What is unacceptable is the indiscriminate use of corporal punishment. In such a case one should think of a doctor who prescribes the same drug for every ailment, or of one who writes out prescriptions without examining his patients. This also applies to the teacher who resorts to corporal punishment for every misdemeanour. It is a fact that children tend to misbehave for a variety of reasons: some, because they are not fully occupied and others because they have lost interest in the lesson, while others appear to do so out of sheer love of mischief. Some of the causes may originate in the child's home conditions. Some children may have come to regard quarrelling and abusiveness, bullying and retaliating as normal modes of behaviour to which their home circumstances have conditioned them. Others live such a life of fear and subjugation at home that they perceive the school situation as the only outlet for self-assertion and adventure (Ferron 1975:22).

The writer strongly believes that the majority of Black children come to school so hungry and tired that as teachers we need nothing else but to sympathise with them if they use the classroom for purposes of rest and relaxation. Some children are so sensitive as not to require corporal punishment for their misdeeds. For such offences a more reproving look or a show of displeasure may be sufficient. It is a fact that one can often reason with certain children, while with others a sharp rebuke, a warning, an ultimatum or the deprivation of certain privileges may become necessary.

Corporal punishment is a punitive measure that is most commonly applied more especially in Black schools. The writer agrees with Van Zyl and Duminy (1976:56) who emphasise the fact that it does not mean that corporal punishment is the most valuable form of punishment but should be applied after serious reflection. In Black schools teachers often disregard the regulations concerning corporal punishment and children are often quite aware of this. One may not deny the fact that unacceptable practices do occur in connection with corporal punishment. In order that both the teacher and the pupil may be protected it is desirable to comply with the regulations set down to govern the proper use of corporal punishment.

One cannot dispute the fact that the authority of Black adults in relation to the young in Black society has diminished. Of course, a variety of social changes has contributed immensely to this phenomenon, more particularly the decline in authority of major institutions like the school, the changing nature of the family and an increasing emphasis on the rights of the individual. The present-day situation is marked by the greatest permissiveness and revolt by young Black people. Such social changes are having a major impact on individual educators, leading to high levels of uncertainty and anxiety about whether and how to exercise authority or mete out corporal punishment if the situation deems it necessary both in the home and school (Coleman and Hendry 1990:96).

The present-day Black adolescent finds himself in a society in transition where he experiences difficulty in orientating himself to the modern complex society in which he lives. The Black adolescent has to traverse a

minefield when trying to negotiate the contradictions and inconsistencies he is confronted with in his experiential world (Dumisa 1991).

Furthermore, the present-day Black culture finds itself in a period of cultural transition somewhere between the old traditional and the modern Western cultures. This is a point of indecision that is characterised by disturbed relationships. It is a situation of socio-cultural ambivalence in which the Black adolescent finds himself. This means that the Black adolescent finds himself in a situation of wading through conflicting norms and values which are neither White nor Black (Mohanoë 1983:146).

The discipline enforcement is aggravated by the fact that the Black adolescent is generally more educated than most members of his family, which means that he understands the Western norms and values better than his parents in particular. Mohanoë (1983:117) describes this as follows: "It gives rise to an untenable situation where the adults are less knowledgeable than their children about the norms and values that they should be transmitting to their children." As a result Black adolescents tend to flout the authority of their parents. The writer agrees with Mohanoë (1983:117) that Black parents are generally not sufficiently educated in Western norms and values. Consequently, they are reluctant to take disciplinary action which is based on a culture whose foundation they cannot easily understand. Mohanoë (1983:148) concludes: "They then bow to the 'superior' knowledge of their adolescent children and look on almost helplessly even when they go astray." In this way the Black adolescent finds himself alone in a cultural

wilderness with hardly anyone to give him the necessary direction and purpose. The result is that confusion and uncertainty prevail because the children try to interpret these norms in a manner that best suites them. These are some of the issues that tend to confuse our Black children who in turn adopt negative attitudes towards the use of corporal punishment by both their teachers and parents.

Today's Black children are growing up in a world which is radically different from that of their forefathers. It is a world of astonishing technological advancement, industrialisation and urbanisation, scientific (pure natural sciences) and technological development (poverty/prosperity), population explosion, contact inflation, mystification, estrangement and loneliness, inadequate socialisation, cognitive (consciousness) manipulation, mass communication, social liability, norm crisis, differences in developmental tempo between educator and educand, neuroticisation, polivalent pluralism, planning, organisation and specialisation, displacement of primary groups by large and complicated organisations, rapid change, unpredictability, media/mass, media/advert, TV/Radio and politicisation and gambling psychosis (Pretorius 1979:100-124). All this constitutes a generation gap which at least gives rise to two things, viz. a discrepancy or divergence of viewpoint between adults and teenagers and, partly as a result of this, a degree of conflict between the generations (Coleman and Hendry 1990:85).

Teachers must also bear the blame for poor discipline in schools. Mohanoe (1983:317) is being supported by the writer when he says that some teachers in Black schools go to school drunk. In this way they commit

irresponsible acts which affect the disciplinary machinery of the school. Such teachers do little by way of teaching, or they simply stay in the staff-room when they are supposed to be in class (Sibisi 1989). It should be remembered that teachers fulfil many different functions for the developing child, and one of these functions relates to the provision of what is known as role models. Here teachers represent examples of the ways in which such things as self-discipline and self-control may be interpreted, providing prototypes against which the young person will evaluate his behaviour. Coleman and Hendry (1990:90) assert that children throughout their early lives depend on their educators i.e. parents and teachers for primary knowledge of such role behaviour, but obviously these models become crucial during adolescence, since it is at this time that the young person begins to make his or her own role choices. As a result children are apt to copy all what their teachers or parents do (Sonnekus 1973; Van Niekerk 1986).

Griessel (1986:30-31) says that the defiance and lack of discipline may be interpreted as a revolt against the lack of authority of a society where the individual is no longer meaningfully involved, or the cause may be in the objectifying and instrumentalising of human relations within an oppressive technocratic dispensation. This implies that youthful revolt against authority is a distress call, a pathetic plea for the intervention, understanding, love and acceptance of a fellow human being. Torn from the support of fellow humans the Black child in particular is left to his own devices, and seeks vindication for his guileless day to day existence in the dogmatism of contemporary nihilism.

Finally, these social changes have a definite bearing on the rearing of the Black child as well as on his perception of corporal punishment and attitude towards his educational discipline. Furthermore this according to Mohanoe (1983:342) leads to: "... education without a clear direction or purpose, with both parents and adolescents wallowing in a mire of uncertainty, with the adolescent feeling superior to his parents because of his better education and therefore better familiarity with Western norms." The writer agrees with Mohanoe (1983:342) in this regard because this has culminated in all sorts of socio-pathological problems, which of course include negativism towards discipline and in particular, the misused application of corporal punishment in Black schools.

1.3 STATEMENT OF THE PROBLEM

The problem that will be investigated in this study concerns problems in DEC schools in Kwa-Zulu pertaining to the application of corporal punishment as viewed from a psychopedagogical perspective. In essence this study investigates the following:

- * uncertainty by teachers, parents and pupils about the existence of rules and regulations concerning corporal punishment;
- * uncertainty about the application of rules and regulations concerning corporal punishment;
- * changes taking place in the South African society which have affected perceptions towards discipline and corporal punishment; and

* the life-world of the Black adolescent as it reveals itself in his relationship to himself, to others, to things/ideas and to God.

1.4 ELUCIDATION OF CONCEPTS

1.4.1 Corporal punishment

Van den Aardweg and Van den Aardweg (1988:52-53) define corporal punishment as a punishment which is inflicted on the body in order to cause physical pain usually for the purpose of modifying behaviour. The instrument used is usually the cane. It is administered to the child's buttocks. Corporal punishment therefore means punishment inflicted on the body or punishment of a physical nature such as caning, flogging, or beating (MacDonald 1979:291; Kirkpatrick 1989:291; Hanks, Long and Urdang 1980:336).

1.4.2 Discipline

Van Rensburg and Landman (1986:302) give the following definition of "discipline": disco - to learn; disciplina - instruction, learning, knowledge communicated to disciples or pupils; discipulus - pupil, disciple. Pedagogically discipline implies the child's voluntary acceptance of the influence and learning of the normed adult educator and the child's personal appropriation of the knowledge, dispositions and ideals of the educator. In a narrower sense it denotes order, government and the keeping of order so that the activity or work not only can continue smoothly but can also show progress in order to reach the desired aim."

There are two words for this concept in Afrikaans and Nederlands, namely "tug" and "dissipline". The word "tug", which is derived from the Dutch word "tiegen - trekken", implies, firstly, restraining the child, and secondly, guiding him positively on his way to adulthood. The word "dissipline" is derived from Latin: disco (infinitive: discere) = to learn; disciplina = instruction, learning, knowledge imparted to disciples or pupils; discipulus = pupil, follower or disciple. This implies that discipline and disciple are thus related words. A disciple is one who sits at the feet of his teacher, learns from him and then appropriates what the master has taught him (Gunter 1988:145).

Discipline is the system by which order is maintained in the home, school and in the community (Van den Aardweg and Van den Aardweg 1988:62). Children learn how to behave at home and in school and in the community. This implies that every school must maintain good discipline if it is to function properly (Department s.a.:23). In a wider sense discipline means not only external discipline, but also a personal or inner discipline prompted by the spiritual acceptance of a disciplined life by pupils (Van Rensburg and Landman 1986:302).

1.4.3 Authority

Van Rensburg and Landman (1986:271) gives the following explanation of authority. "Afr.: pedagogiese gesag, vryheid, gesagsverhouding, autorite / auctoritas - power; augere - to help. Freedom and authority cannot be seen as separate concepts. When either one is accorded absolute value the result is either tyranny

and coercion or a denial of all authority inevitably degenerating into lawlessness and licentiousness. Human freedom must be a responsible freedom (Van Rensburg and Landman 1986). According to Van den Aardweg and Van den Aardweg (1988:26) authority means power one has to enforce, obedience, to command and to make the ultimate decision. Educators, parents and teachers are in positions of authority over the child/adolescent. Educators know more about life and its demands. They are therefore placed in positions of authority which the educand usually accepts willingly.

Man is entitled to the same amount of freedom for which he is willing to accept responsibility and authority. Freedom is voluntary acquiescence to acknowledge authority. The source of authority should be associated with moral forces such as rule of conduct, enduring spiritual values, respect of humanity, traditions, society, norms and laws.

1.4.4 Educand

The educand is the child or adolescent who needs to be educated (Van den Aardweg and Van den Aardweg 1988:71). The child must be seen as somebody who is capable of being educated. The educand is a child or youth, hence a non-adult becoming an adult (Van Rensburg and Landman 1986:306). Implied in his mode of not-yet are the future prospects of may-yet and should-yet. The child is dependent on the educative support of a fellow human being without whose aid its potential humanisation cannot be realised.

1.4.5 Disobedience

Disobedience means refusal to obey; wilful neglect or violation of duty, non-compliances (MacDonald 1979:373; Kirkpatrick 1999:376; Hanks, Long and Urdang 1980:425).

Disobedience is contrary to obedience. It pertains to the inadmissible because a disobedient child resists obedience of norms exemplified by the educator (Van Rensburg and Landman 1986:303).

1.5 AIMS OF THIS STUDY

The aims of this investigation can be formulated as follows:

- . to provide an analysis of the problems surrounding corporal punishment in the Department of Education and Culture (DEC) in Kwa-Zulu schools;
- . to give a description of the life-world of the Black adolescent in which he finds himself as influenced by enculteration and the adoption of new parental styles regarding authority; and
- . in the light of the findings obtained from the literature study determine certain guidelines according to which accountable administration of corporal punishment can be instituted.

This investigation has the following value:

- . It provides a picture of some of the problems surrounding corporal punishment. This information

can be used by various departments of education for the purposes of planning.

- . The most lasting value of this investigation is that it delves into the life-world of the Black adolescent and as a result, measures can be formulated to assist both the Black adolescent and Black parent regarding the changing circumstances of authority.

1.6 METHOD OF RESEARCH

Research with regard to this study will be conducted by means of a literature study of available relevant research literature. In supplement to the literature study interviews will be conducted with certain authoritative persons such as principals, teachers and parents regarding corporal punishment.

1.7 FURTHER COURSE OF THIS STUDY

Chapter 2 of this study gives a distinction between pedagogics and psychopedagogics.

Chapter 3 deals with the lifeworld of the Black adolescent.

Chapter 4 focuses on culture and discipline in the Black family.

Chapter 5 looks at corporal punishment in the Department of Education and Culture (DEC) in Kwa-Zulu schools.

Chapter 6 elucidates accountable administration of corporal punishment.

Chapter 7 entails a short summary for each and every chapter and recommendations.

CHAPTER 2

PEDAGOGICS AND PSYCHOPEDAGOGICS

2.1 INTRODUCTION

The phenomenon of corporal punishment can clearly be understood from a psychopedagogic perspective provided an exposition of the term "psychopedagogic perspective" is given. It is therefore important to give attention to pedagogics and psychopedagogics before focusing on corporal punishment.

Pedagogics has been well established as a science through the work of a number of phenomenologically oriented educationists: Langeveld (1965), Perquin (1967), Vliegenhart (1963), Oberholzer (1968) Landman (1961), Van der Stoep (1972), Sonnekus (1973).

It is often difficult to understand the concept "Pedagogics as a scientific discipline." We study disciplines like Fundamental Pedagogics, Didactical Pedagogics, Psychopedagogics, Sociopedagogics, Metapedagogics, etc. Nowhere do we find pure Pedagogics, that is to say, Pedagogics which is not qualified by an adjective. The question which arises is: Is pedagogics a science or a conglomeration of sciences?" We usually talk of autonomous part-disciplines or part-perspectives of Pedagogics. A part-perspective qualifies as an autonomous part discipline of Pedagogics if it shows an own categorial structure.

Sonnekus (1979), Landman (1973) and Van der Stoep (1972a) have shown how the categories and essences of Psychopedagogics, Fundamental Pedagogics and Didactical

Pedagogics are interrelated and how they are concurrently actualised in the classroom situation. The question which invariably arises is: "What constitutes the unity of pedagogics as a science?" The point of departure of all pedagogic part-disciplines is the pedagogic situation. This means that the pedagogic situation and only the pedagogic situation is the aspect which unifies the part-perspectives into Pedagogics as a science. It also implies that the idea of autonomous pedagogic part perspectives can be questioned (Nel & Urbani 1990:2).

2.2 PEDAGOGICS

Van Rensburg & Landman (1986:307) define pedagogics as an intervention by an adult in the life of a non-adult to lead him towards adulthood. Nel & Urbani (1990:1) define pedagogics as an activity whereby a human adult guides a human child towards adulthood.

From Nel & Urbani's (1990:1) definition it becomes clear that there are two people involved in the pedagogic situation, viz. the adult and the child. The pedagogic situation according to Van Rensburg & Landman (1986:401) refers to the reconstituted education situation in the pedagogician's mind (consciousness) which is constituted between the pedagogue and educand. It implies therefore that Nel & Urbani (1990) together with Van Rensburg & Landman (1986) agree that the pedagogic situation comprises the educand (child) and the adult (teacher or parent). It is clear therefore that the child as the educand and the adult as the educator are in a unique situation with each other which is the pedagogic situation. Before discussing the pedagogic situation it is necessary to briefly

concentrate on the psychic life of a child-in-education.

2.3 PSYCHOPEDAGOGICS

Psychopedagogics is a part-discipline or perspective of the science of pedagogics which has as its field of study the psychic life of the child in education. It investigates the self-actualization or self-realisation of the child's psychic life. This is done in terms of his becoming an adult, as well as learning, which the child realises through experience, volition, knowing and behaviour while being guided by the educator in the educative situation (Landman et al. 1989:27; Van Rensburg & Landman 1986:427). This means that the object of study of psychopedagogics is constituted by the psychic life of a child in education. The original experience of a child forms the point of departure of Didactical pedagogics as a science. Didactical pedagogics and psychopedagogics are therefore intertwined and interrelated in the sense that they both have experiencing as the point of departure because experiencing is also a fundamental psychopedagogic category. They are further both concerned with the planning of experience (teaching) so that the child can learn effectively.

2.4 THE PEDAGOGIC RELATIONSHIP

The pedagogic situation constitutes the point of departure of psychopedagogics. A psychopedagogic perspective must, therefore, develop from the pedagogic situation. This means that categories such as experiencing, cognition, feeling, perceiving, thinking, etc. only acquire psychopedagogic status within the

pedagogic situation. Nel & Urbani (1990:10) argue that outside the pedagogic situation they remain anthropological categories and within the pedagogic situation they become psychopedagogic categories.

In the pedagogic situation develops a pedagogic relationship which is defined as the relationship between the educator and one or more educands with the aim of educating the child (Landman, et al. 1989:15). This implies that the pedagogic situation develops within the relationship. The quality of the relationship has a direct influence on the success or otherwise of the education act. Nel & Urbani (1990:11) and Van Niekerk (1987:9) agree that the quality of the relationship is also influenced by the success or failure of the education act.

2.4.1 Pedagogic understanding

Pedagogic understanding is a condition for creating and maintaining the education relationship. The child turns to somebody who can lead him to certainty and knowledge and someone who knows and understands him and somebody whom he knows. The educator has to learn to know the child very well and to acquaint himself progressively and more thoroughly with this child, more especially regarding whether and to what extent he is educable and who he actually is. Cemane (1984:42) asserts that as a bearer of knowledge, the teacher is appropriately placed to assist and guide the child to adulthood. This implies that the child is not born with knowledge that is ready made. The child must know what is proper and must know the demands of propriety. Knowing how to be a child and knowing the demands of propriety constitute the pedagogic relationship of

understanding (knowing). The relationship of understanding comprises more than just a mere understanding of each other i.e. by educator and educand, but it also means coming to grips with reality. Support by an educator is of great necessity in order that the child may be helped to acquire knowledge for which he is capable. If the educator intervenes in the child's education with the knowledge of his needs and yearnings in his particular existential situation, this intervention must be well thought out and well planned so that the child's call may be answered (Cemane 1984:42).

By way of being trustful with the child, it therefore becomes possible for the educator to understand the child's uniqueness. This implies that understanding intervention in education enables the educator to understand that each individual child in becoming adult is different from another (Landman et al. 1989:17). It means therefore that the teacher understands because he possesses the knowledge of the child and how he interprets, designs and unfolds his positive potentialities.

In the pedagogic situation the participants differ from each other either in respect of stages of development or in their spiritual development en route to the ideal maturity (Cemane 1984:43). The educator differs from the child in that he has travelled furthest along the road. This implies that the educator possesses a greater authority as far as the norms of right-living and on specific pedagogical structures that enable him to design systematic situations in which the child shall be given the opportunity to proceed towards adulthood.

Pedagogic relationships therefore should be grounded on the relation of understanding between the educator and the child. With this being borne in mind the teacher is in a better position to know precisely when physical punishment as a form of discipline can be used. The child should be made to understand exactly the wrong he has committed. To understand presupposes that one must have knowledge of that which one wants to understand. This is in fact a process that takes place phenomenologically by way of being able to think constructively and being able to offer a genuine solution in a problematic situation. In the pedagogic situation the teacher possesses knowledge and the educand depends entirely on the adult for assistance and guidance to maturity (Landman, et al. 1989:16-17).

(1) Essential nature of man

As an educator who wishes to fulfil his task accordingly i.e. that of leading the not-yet-adult to adulthood, he should possess thorough knowledge and understanding of the child entrusted to him. This ought to be done in view of the fact that it becomes impossible for the child to achieve full status of adulthood without the guidance of the adult. This does not require any expertise in education or philosophy but solely a matter of common sense as the basis (Nel & Urbani 1990:12).

(2) Cultural society

It should be clear that it does not matter who educates who, what he educates, or where he comes from, but the crux of the matter is the absolute understanding and knowledge of the cultural society in which one finds

himself. If there is this availability of knowledge he will be able to lead a child into a cultural society. In this way the child will be led to discover facts, principles, norms, values, customs, etc. which differ from culture to culture and from different social groups within the same culture (Luthuli 1982:45). Our parents did not know or understand the modern societies but they

had a common sense (intuitive) understanding of the essential characteristics of man.

(3) Functioning of a school

It is of great importance that parents have a knowledge of and understanding of how a school operates. Gunter (1988:122) maintains that compared with the home as the primary educational institution, the school is a secondary educational institution which occupies the position immediately after the parents. If one looks back in Black education which never operated on formal basis but informally, it becomes clear that most Black parents are still not well-gearred to understand how a school functions. It is sometimes the reason why it becomes a problem for a Black parent to employ the necessary disciplinary measures because they did not receive formal education and their children are quite aware of that. As a result the Black parents think that a school is something that functions independently without seeking any form of help or guidance from them. This is not true because the most important educational foundation commences from home.

From the home environment it extends to the school situation. The school should then allow itself to lead

the child into the new world of ideas and into the modern society, this of course being implemented in view of the fact that it does not separate their children from their families (Nel & Urbani 1990:15).

2.4.2 Pedagogic trust

The relation of trust stems from the regard for childlike dignity and acceptance. In order for a person to be endowed with trust and faith there should exist understanding of himself. Unless this faith prevails in the educator the educational relationship will fail to take its rightful and proper action. Landman, et al. (1989:17) believes that without such a safe space the child lacks the courage and confidence to explore the world and to transform it gradually into a familiar and sheltered world. This implies the fact that trust is a fundamental characteristic of the child's way of being in the world. The educator should inter alia have faith that the child is educable within the society which the school serves.

According to Nel & Urbani (1990:13-15) a child would like to see that what he is being taught has meaningful results to accomplish his goal and constitute his "world". If on the other hand corporal punishment is to be used the child on the basis of understanding the teacher's trust and faith would have no option but simply accepting the punishment. If pedagogic trust and loving are not well understood by the child any assistance from the educator won't be positively accepted. The educator should be prepared to take risks in opening himself up for trust by the child. If he does not provide the child with the opportunity to act and bear responsibility in accordance with his

potentialities he is just as irresponsible as the educator who takes indiscriminate risks (Du Plooy, Griessel and Oberholzer 1982:92).

Landman et al. (1989:16) emphasise the fact that the child is en route to adulthood. He is always in a process of exploring the world. Cemane (1984:40) conceives of trust as being a way which makes the one who lives it to have a good grip of his world and life. Trust between the educator and the educand make the two parties to have confidence in each other which may result in one influencing the other. It also means that within the safe space of the pedagogic situation, the teacher and the child are in a special relationship of trust. Without this safe space the child will not have the courage and confidence to explore the world and to transform it gradually into a familiar and sheltered world. The relationship of trust is therefore a fundamental characteristic of the child's way of being in the world and it becomes clear that it is the child's need for support that evolves it.

The child cannot become what he ought to become without being given the necessary help, instruction, control and guidance. The educator should involve himself intentionally and with a goal in mind with the activities of the learner. The educator should possess an inner urge to guide the child towards adulthood. By so doing the child experiences a sense of belonging that he ought to be with the teacher, since the teacher aims at intensifying the bond of trust between them. This bond of trust between teacher and child will be strengthened only when it becomes clear that the teacher wants to care for him, that he has empathy, and that the teacher respects his being a person.

Pedagogic trust shows numerous dimensions. The educator must have faith that the child is educable within the society which the school serves. Of equal importance is his trust in the social order within which he educates. If his faith in any of the two wavers is not well-balanced the pedagogic situation will become weak. More important, however, is the child's faith in the educator and this depends on the educator's trustworthiness. A child has expectation of "his world" although still very much founded in the present situation, are also to a large extent future directed. A well educated small child has a diffused, still naive, but complete faith in his educator. His being orientated is equally undifferentiated and also unrefined. Nel & Urbani (1990:76) assert that as a child grows older and his psychic life develops within the pedagogic situation, his orientatedness becomes more differentiated and refined.

2.4.3 Pedagogic authority

According to Landman et al. (1989:17) pedagogic authority is fundamental to the appearance of the education relationship. This means that the child and the teacher should have a bond of relationship. The child will accept the teacher's authority and the latter will assist the child in his craving for support. The existence of the relationship of authority makes it possible to work cooperatively because the educator has something to say to the child and the child listens to what the educator has to say. The child too, has something to say and the educator should take heed of this. In the relationship of authority it becomes clear that the adult gives evidence of the fact that he not only has authority but

also accepts the authority of norms which have a distinct bearing on his life and actions. The adult therefore should be a living example of norm exemplification and norm acceptance to the child.

Cemane (1984:43-44) strongly believes that the teacher carries into the classroom authority from various sources, viz.: "As a representative of the school in the classroom he has vested in him the authority of the school. He is the custodian of the school policy and must see to it that whatever in-class activities are in progress are in accordance with norms operating in school. The teacher being adult also gives him authority over the educands on the basis of prerogative which primogeniture confers. He has knowledge and experience that the child lacks. He is thus best able to bridge the chasm between the child's world and the world of responsible adulthood. This is natural authority. The teacher as a representative of the child's society has legitimate authority over the child. He has to pass on to his pupils the values and norms, the beliefs and patterns of behaviour of Blacks." This shall therefore enable the child to understand the norms, values and attitudes the educator wishes to bring to his awareness and shall also be able to apply these to his own particular life-world (Cilliers 1975:51; Van Niekerk 1987:7-9).

In their teacher, pupils tend to have trust and confidence which according to Cemane (1984:44) constitutes another source of authority. This means that the teacher's intensive, authoritative guidance and the child's compliance with authority become possible. Landman et al. (1989:17-18) stress the fact that "if the child has faith in the authority-

acknowledging teacher, in other words in the validity of what he explicates (prompts) and exemplifies in his lifestyle, the child will be obedient to his authority."

According to Nel & Urbani (1990:15-17) there are many forms of authority but the writer is mainly concerned with the one which is pedagogic in nature. The basic theme of authority is love which teachers should view as triangular in nature, namely:

(1) Love for children

First is the educator's love for the child. An educator who does not love children, or who stands neutral or feels animosity toward a specific child or children can never be entrusted with pedagogic authority. Landman, et al. (1989:17) believe that when there is a relationship of authority the educator has something to say to the educand and the child listens to what the educator has to say.

(2) Love for the subject which he teaches

Second is love for the subject which the teacher teaches. This means that he must have enough knowledge of his subject to teach children and not to confuse them (Nel & Urbani 1990:16). It is also maintained that the parent when intervening in the life of his child, basically teaches that child. It is of little value if a child's actions or attitudes are condemned without teaching him what is correct. It becomes imperative that the parent should have knowledge of those aspects in respect of which he intervenes in the life of his child. If he does not have the knowledge

he must either get knowledge or call in the help of a specialist in the relevant field. Without this knowledge he cannot accept pedagogic authority. (Van Niekerk 1987:21).

(3) Love for his culture

The third is love for the culture in which he educates his child. In today's fast changing modern societies this can pose a problem to the educator. An educator (parent or teacher) is not invested with pedagogic authority merely on account of his status as parent or teacher. He is vested with pedagogic authority merely on account of the fact that he represents pedagogically acceptable principles, norms and values (Du Plooy & Kilian 1984:124-129).

Aspects of culture which may have been regarded as sacred twenty years ago, may today have disappeared, i.e. culture is stable, yet changing. (Ezewu 1986:69). A too fervent love for a specific culture may easily degenerate into a chauvinism, which because of its selfish character may hamper or misdirect education. Cultures become more fluid. More and more so-called fundamental aspects of life and world views upon which different cultures rest, become purified and accepted over an ever-widening spectrum of cultures. Differences in life styles disappear.

He is in fact invested with such authority simply because he represents pedagogically acceptable principles, norms and values. It implies that these are the principles which will at all times act as guidelines.

2.4.4 The pedagogic sequence structures

In the education situation where an adult and a child are together they are in a certain relationship to each other. In this situation the educative occurrence takes a particular course. In the classical pedagogic situation the following development stages can be discerned (Nel & Urbani 1990:17-19; Landman et al. 1989:18-19; Janse van Rensburg 1991:41-42).

(1) Association

The educator and the educand are physically together. Langeveld (1965) does not regard the association as part of the pedagogic situation. He argues that association constitutes a pre-formed field for the onset of the pedagogic situation.

(2) Communication

This is when the educator and the educand start to communicate with each other. During communication the topic which will form the contents of the education act is identified.

(3) Encounter

Communication intensifies into encounter. In the encounter the topic which was identified during communication is related to the life-world of the child. The educator enters the life-world of the child. This implies that the identified topic serves as a vehicle which enables the educator to explore the life-world of the child. The educator should on the other hand open his own life-world to the child i.e. he

must allow the child to use the identified topic as a vehicle to explore his life-world.

The educator is more able to control such aspects of his life-world he wants to disclose to the educand. The main objective is initially to enable the child to gain confidence in the educator. Secondly, the life-world of the educator can also serve as a kind of mirror which will enable the educand to better understand his own situation.

Opportunities to actualise the encounter in the classroom situation rarely arise, the problem being that the children have to learn new material. The teacher's problem is to find out what the children already know before he starts to teach them. If one or more children fail to learn then it may be necessary for the teacher to establish an encounter with individual children in order to find why each one failed to learn.

(4) The engagement

Once the educator has arrived at a true understanding of the child's situation he may decide that it is necessary to interfere (to get engaged) in the child's life. A teacher ought to teach. It is only in instances where children fail to learn that he may find it necessary to interfere in the personal lives of children.

2.5 THE PSYCHIC LIFE OF A CHILD-IN-EDUCATION

Psychopedagogics categories and essences are so intertwined with Fundamental - and Didactical Pedagogic

categories and essences that we can never separate them.

The psychic life of a human being shows a categorial structure. The categories and essences of the psychic life of a human are anthropological categories. It is only when they are placed within the context of the pedagogic situation that they acquire psychopedagogic status. Nel & Urbani (1990:21-22) state that the psychic life of a child-in-education comprises three aspects, namely: feeling, cognition and action (orientation).

2.5.1 Feelings

To feel, means to be involved in something (Heller 1979:7). Feeling is the inherent constructive factor in acting, thinking, perceiving, etc. and may be regarded as fundamental characteristic of the intentionality.

According to Nel (Sonnekus & Garbers 1965:340-344) feeling is a mode of cognition in the sense that an affective disposition (concern) is a mood or frame of mind on account of which a person is informed of his position with-in reality. Feeling informs us of the importance the object, event of person has for each of us as individuals. Cognition through feeling is thus subjective and idiosyncratic in nature.

(1) Characteristics of feelings

There are two main characteristics of feelings according to Nel & Urbani (1990:23-25). These are active feelings and reactive feelings.

(a) Active feelings (Being actively involved)

Active feelings manifest themselves only if a person is actively involved. That is to say a person participates directly in an activity. These feelings will only be positive and direct if the situation tends to be interesting.

(b) Reactive feelings (Being reactively involved)

Reactive feelings can be referred to as involvement on the secondary level. These feelings can also be direct or indirect, positive or negative. In reactive feeling a person is not actively involved in the situation but hears and reads about it.

(c) The reactive place of feeling within consciousness

Feelings usually remain in the background of consciousness while the object of involvement occupies the centre of consciousness (Heller 1979:13). The more the pupil gets involved with an object, the more his feelings (involvement) move to the ground.

(d) Feeling and repetition

Repetition is a method which is also known as a drill method. Most teachers employ this method with young children at Primary school level. Psychologists have however discouraged this method because it brings about boredom i.e. negative feelings or disinvolvement.

(e) Feeling and will

The child as he becomes is directed towards a certain goal. He is being oriented towards the future i.e. man is essentially a "longing" being. This "longing" is nothing but involvement in the extension of the ego in general (Heller 1979:27). This implies that man is striving to be ahead of himself within a world of realities which constitutes what is called concern. Concern is the origin of the affects (Nel, Sonnekus & Garbers 1965:358-363). According to Heller (1979:21-24) this feeling is directed at the extension of the ego - of being someone better than one - is desire. Will is part of desire which involves achieving a goal and this achievement depends on one's efforts. Will can only be actualised through working hard in order to attain a goal.

(f) Feeling and motivation

Heller (1979:46) describes motive: "... the concept motive is the Joker in psychology - it can replace a different card by all concerned." Motivation is not a feeling per se but it is reflected in feeling. Many teachers take motivation as an excuse in learning especially when the children have failed to learn successfully. Man is an active being and he wants to become someone himself (Luthuli 1985:20). One cannot ask what motivates man to act, but what motivated a man to act in a certain way.

(g) The place of feeling in cognition

An affective disposition (concern) is a mood or frame of mind on account of which a person is informed of his

position within reality (Nel, Sonnekus & Garbers 1965: 340-344). This disposition is a prerequisite for further exploration (Heller: 1979:51).

(2) The classification of feelings

According to Heller (1979) feelings can be classified as follows:

(a) Drive feelings

Drive feelings are pure sensations which can hardly ever appear in their original form.

(b) Affects : Evaluative or accompanying feelings

The word affect comes from the Latin word "facio" (to make, prepare, build) Marchant & Charles 1935: 2-15). Also from "affecto" (to aim after, to strive after, to entertain hopes). Affect will therefore refer to a disposition and to a psychic spiritual force to act which ipso facto constitute the basis for orientating. The affects have their origin in concern in people. Concern has according to Nel & Urbani (1990:27) four elements:

- ° wanting to be better than one is;
- ° knowledge of the own possibilities and limitations;
- ° demands made upon the individual by his surrounding world (mostly the social dimension thereof e.g. values, standards and norms; and
- ° opportunities for action and knowledge of taboos limiting the range of possible

Affects therefore inform a person of his relationships with objects, events, people and ideas which form part of his surrounding world. To understand the effect we must also understand both values and evaluative feelings.

(i) Values

Van den Aardweg and Van den Aardweg (1988:238) define value as that to which a society attaches worth, value or significance. According to Van Rensburg and Landman (1986:469) value is the specific significance that something has for man. This implies that values can be goals and objectives. They are not only shared but are also regarded as collective welfare to which is often attached a high degree of emotional belief in their significance.

Dreyer (1980:104-119) points out that a pupil or student usually carries the beliefs and value system of the parents into the school or any new environment outside the home. Each person's value system reflects his beliefs and those beliefs need not rest on proven facts (Oberholzer 1968:190). This implies that beliefs and value experiences which result from man's adherence thereto are of the utmost significance to the individual person.

In a learning environment outside the home, the child is often confronted with reality where cultural beliefs are replaced with brute facts. In this regard it is important to note that cognition, feeling, emotion, orientation and motivation are easily separated by abstraction, but not a single one of these can function independently.

(ii) The affects (Evaluative or accompanying feelings)

Nel, Sonnekus & Garbers (1935:344-346) give the following classification of the evaluative or accompanying feelings (affects):

(1) Physical or sensory feelings

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

(2) Social feelings

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

(3) Intellectual feelings

According to Heller (1979:115) there is no knowledge without feeling. There is no action without feeling. There is no perception without feeling but all our feelings as "feelings" either include the factor of cognition, goals and situations and only become relevant as feeling through interaction with these intellectual feelings are therefore feelings experiences when something is comprehended.

(4) Aesthetic feelings

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

(5) Ethical or moral feelings

These feelings are aroused when something is experienced as good or bad and includes feeling of guilt, remorse and obligation. Nel (1988:38) maintains that even these feelings can be culturally determined.

(6) Religious feelings

These are the most profound feelings affecting the core of human existence (Van Wyk 1979:12--121). These accompany the relationship of man with his Maker and the sublime, with all connectedness, with the meaning of meaninglessness of existence. These feelings include admiration, awe, humility, respect, trust, desolation, dependence, smallness, security and responsibility.

(c) Emotions

Van den Aardweg and Van den Aardweg (1988:77) define emotion as an aspect of the affective life which adds colour and variety to life but has to be controlled. Emotions may be strong, weak or even absent. They are usually short-lived and can be transferred and can easily affect other people. Examples of emotions are:

joy, fear, sorrow and anger. They are easily aroused and may assume a violent nature. Van den Aardweg and Van den Aardweg (1988) further argue that emotions can impede our reasoning, logical thinking and power of judgement. They usually occupy our full attention and dominate our behaviour. They can also be recalled.

(d) Moods

Van den Aardweg and Van den Aardweg (1988:148) state that a mood is an aspect of the affective life which alternates between cheerfulness and despondency. It is protracted in nature and influences the experience of emotion and feeling by which it is also engendered. According to Van den Aardweg and Van den Aardweg (1988) moods can be classified into three categories:

- ° Moods with a positive, affective tone or a subjective experience of euphoria or well-being. Examples include inter alia cheer, joy, happiness and success;
- ° Moods with a negative, affective tone include a general feeling of dysphonia i.e. dissatisfaction or depression. These moods include despondency, sadness, unhappiness, etc; and
- ° Between these two there is a feeling of neutrality and indifference characterised by little feeling.

(e) Life feeling (Afrikaans= Gemoed, German= Lebensgefühl).

This term refers to basic life feeling which is more

permanent in nature than moods. This "basic life feeling" forms part and parcel of a person's character and to a certain extent are genetically determined by the nature of a child experiences especially from birth to 16 years of age. Both the teacher and the child have these basic life feelings which constitute their basic personality traits.

(3) Education and the development of feelings

(a) General orientation

Every person is born with feelings, thought and action. When the newly born baby cries that is an expression of feeling. "The fundamental principle in assisting a child in developing his feelings is to direct his interest at things, people and events around him (Nel & Urbani 1990:19). Feeling (involvement) is subjected to three states or structural forms, namely stability, lability and impulsivity. The small child experiences mostly on the sensory level. As he grows his feelings become more differentiated but are still labile because of sudden changes. Feelings gradually become refined and more stable and need to be developed. There is nothing else that can develop them other than the act of education. This does not at all happen automatically. Of course education differs from this cultural group to another; therefore it means that feelings develop differently among different cultural groups. The Republic of South Africa is a good example of the above situation because it is a multi-cultural society where each cultural group has its own form of education and the way in which corporal punishment is applied. Cognition plays a very important role as far as differentiation and refinement are concerned. An educated person does not only get involved in reality

or feeling but has a thorough understanding of his involvement i.e. of his feelings.

If children are not pedagogically oriented in feelings, those children will not be able to develop along the lines of the acceptable norms of that particular group. The child is not naturally good. He is also a phenomenon that aspires for good, the beautiful and the true which is naturally present in him. As the child is still highly dependent on the adult it is the responsibility of the adult person to discipline that particular child even through compulsion or coercion.

The writer wishes to discuss the development of feelings, paying more attention to the following concepts: differentiation and refinement.

(i) Differentiation

To differentiate means: "To produce, or lead to, a difference in or between; to mark or distinguish by a difference; to set aside for a definite or specific purpose" (Thatcher 1971:241). Differentiation involves both feeling and cognition. Differentiation can only be possible with knowing, naming and understanding its meaning within various situations. The child is born with both tendencies of good and evil. Those for good are supposed to be nurtured, encouraged, developed and consolidated. Those for evil should be controlled, curbed, regulated and canalised (Gunter 1988:149). This is going to culminate in the child being able to differentiate that which is good and bad. It should be made clear that right from birth the child is potentially a moral being with potentialities for both good and evil. Corporal punishment or any form of

punishment should take its rightful course if the child after having been shown the right thing and deliberately returns to it. Teaching and discipline are aspects which constitute essential parts of education.

(ii) Refinement

Refinement means to purify (Thatcher 1971:703). This resembles differentiation but it involves more. It should be noted that differentiation is an activity on the horizontal level, while refinement is directed at the vertical level. The child should be assisted in developing his own feelings. Development of feelings manifests itself in differentiation and refinement. Differentiation and refinement of feelings depend on cognition whereas cognition is supported by feeling.

2.5.2 Cognition

This term according to Van den Aardweg and Van den Aardweg (1988:38-39) refers to knowing in its broadest sense. They further assert that it characterises the reorganisation of objects and attributing meaning to them. It also distinguishes between the self and others. It also includes specific aspects like perception, concept formation, reasoning, thinking, fantasy, and imagination.

Nel & Urbani (1990:40) divide cognitive dimension into categories which are referred to as intentionalities, viz.: perceiving, memorising, imagining and thinking. There is, however, a precognitive dimension or foundation on which all intentionalities rest, namely sensing. Sensing as a foundation must be stable so

that the child can learn more effectively. It thus becomes very important to have a closer look at sensing.

(1) Sensing - Perceiving

(a) Sensing

According to Van Aardweg and Van Aardweg (1988:208) sensing refers to the registration of information in the brain received from the sense organs such as the skin, eyes, tongue and nose. They further point out that the most important source of sensory information is vision followed by hearing. Touch, taste and smell are other sources.

The concept of sensing should not be confused with sensations. Sensing is an immediate communication between the subject and his world. Our senses are the media of communication with the world which surrounds us.

Sensing plays a very important role in the teaching situation. Here children are supposed to be listening, they hear the teacher utter words, they see his eyes, his face, his moving lips and observe his gestures and posture. Sensing is viewed as the beginning or onset of all learning (Sonnekus::1985:102-105).

(b) Perceiving

Perceiving is closely inter-related with sensing, moving, memorising and thinking. Van den Aardweg and Van den Aardweg (1988:167) state that perceiving is the act of receiving information through the senses i.e.

sight, sound, touch, smell or the result of a reception like a visual image.

Dreyer & Duminy (1988:104-107) point out that "Perceiving means the cognitive activity of interpreting and giving meaning to sense impressions i.e. sensations of a particular object or thing." Initially the child becomes aware of the object and then focuses his attention on that object or thing. By so doing he enters the field of cognitive knowing. The child then interprets (gives meaning) to that he is aware of and on which his mind has been focused. The child is intentionally directed at his world in order to have an understanding of the objects and things he finds. He must know, grasp and understand and be able to interpret his environment. This implies that perceiving concerns itself with knowing, knowledge, facts, thinking, interpretation and meaning.

The object of study of psychopedagogics is a mode of experiencing i.e. the perceiving child. Perceiving is the first immediate communication with the world and it therefore constitutes the basis upon which the more complicated experiences are built.

(2) Motoric or human movement

It should be made clear that human movement is not a psychopedagogic category. Movement is, however, of such importance for the unfolding of the psychic life of a child that psychopedagogics must give more attention to. A moving child is taken as a healthy one. On the other hand the one that does not play or move around has problems and therefore needs the attention of the educator. In order to explore the

world the child needs to be in motion. While movement is very significant for exploring the same applies also to learning.

(3) Memory

Van den Aardweg and Van den Aardweg (1988:145-146) define memory as that aspect of our cognitive structure which stores what is learnt and holds it available for recall. This means that memory is the human ability to retain, to recall and to recognise past mental acts, facts and states of consciousness. It is the ability to preserve i.e. to retain experiences and to reproduce them later together with the recognition or awareness that they are past experiences. To remember is a vital aspect of all learning and is a typical human way of coping with our environment (Dreyer & Duminy 1988:13)

The idea that knowledge is organised in schemas or action structures is extremely important within the learning situation. Memory is a mode of actualising of the psychic life. Memory is not only reproductive but also productive in nature (Nel & Urbani 1990:76).

Exploration and emancipation do not disappear when a child remembers. A child remembers within a specific situation with a view to understand the meaning of the specific situation for his emancipation. While remembering, the child also constitutes his inner life-world.

Memory on the gnostic level is the most common form of memory actualization. It is on the gnostic level that the close connectedness between memory and the affectivity is best observed. Personal interest,

wishes, beliefs, etc. have a profound influence on what we perceive and consequently on what we remember. Memory on the cognitive level mainly involves the conservation of schemas.

Memory is of such importance that it is often confused with learning. Learning involves memory but the two are not identical. The ability to retain and recall information forms an integral part of studying.

Nel & Urbani (1990:83-85) give the following relations between memory and the other modes of experiencing:

- **Perceiving and sensing**

A person perceives selectively. Memory is one important factor which determines what a person perceives. At the same time recognition of objects, persons and previous experiences indicate that memory also functions on the precognitive level which indicates a connectedness between memory and sensing.

- **Imagining**

Images are not always true imitations of reality. Imaging relies on memory in that during the learning situation memory is employed to establish the familiar aspects of that which is to be learnt. Images can be created in efforts to establish sensible links between aspects which ostensibly need to be linked in order to reflect a sensible unit.

From the above exposition it becomes clear that it is impossible to study memory in isolation from sensing, perceiving, imagining, thinking, etc.

(4) Thinking

Thinking is seen as an act of solving problems. All psychologists agree on this point, however there is no general consensus on how a person goes about solving a problem (Vrey 1990:24). Different schools of thought have given different views on this matter. Wertheimer (1959:235) represents the views of Gestalt Psychology and is completely acceptable to psychopedagogics.

Thinking consists of envisaging, realising structural features and structural requirements; proceeding in accordance with, and determined by these requirements; thereby changing the situation in the direction of structural improvements which follows (Nel & Urbani 1990:85):

- ° that gaps, trouble regions, disturbances superficialities, etc. be viewed and dealt with structurally;
- ° that inner structural relations - fitting or not fitting - be sought among such disturbances and the given situation as a whole and among its various parts;
- ° that there be operations of structural grouping and segregation, of centering, etc.;
- ° that operations be viewed and treated in their structural place, role, dynamic meaning, including realisation of the changes this involves; and
- ° realising structural transposability, structural hierarchy, and separating structurally peripheral from fundamental features - a special case of grouping and, looking for structural rather than piece-meal truth.

(a) Thinking in progress

(i) Becoming aware of the problem

There are two essential characteristics which best serve to clarify the becoming aware of a problem (Nel & Urbani 1990:88):

- ° wonder is a subjective experience of the difference between what one understands and what one observes in reality; and
- ° it has two dimensions, viz.; a gnostic and a pathic. Gnostic implies the knowledge that one does not know enough about a thing - that there is something strange to it. This means some pre-knowledge of the subject or related subjects. On the other hand the pathic refers to the feeling that one is able to conquer the unknown.

It should be borne in mind that in real life situations, thinking originates in wonder.

(ii) Personal orientation with regard to the problem

The pupil determines his own position with regard to the problem situation during this stage. There are different aspects that are involved here (Nel & Urbani 1990:90-91).

(a) The emancipatory feelings

Does the pupil consider it worthwhile to spend time and energy on solving the problem? Will solving the problem have any meaning for his emancipation? Any problem is regarded as a challenge. From a

psychopedagogic point of view the demand is that a child must be actively involved otherwise he will not even start thinking about a problem.

(b) "Facts" of the situation

A pupil with the necessary background knowledge will be able to relate the problem-setting proposition or situation to his own cognitive structure and thus understand the nature of the problem confronting him. Once a pupil understands the nature of a problem he will also understand when the problem will be solved. This means that he has a clear idea of how the problem-setting situation must be before he can consider the problem as solved. His problem is then to change the situation or problem-setting proposition to achieve his goal - the solution to the problem.

(5) Imagining

Imagining and imaging are two different concepts which ought to be well understood. This means that it becomes necessary to distinguish between imagining and imaging in order to understand the meaning of imagining as a mode of experiencing within the learning situation. By imaging we mean the mental act calling forth and holding on to an image of a person, a thing, an event, etc. Imagining refers to a sequence or a composition consisting of images, ideas, memories, etc. which eventually form a composite whole i.e. a story or painting. Van den Aardweg and Van den Aardweg (1988:114) define imagining as the forming of a mental picture of what is not

actually present or is not perceived by the senses.

This implies that imagining is closely allied to fantasy.

It has to be borne in mind that imagining is more than a sequence of images e.g. a story or more than an organisation of images e.g. a painting. Consequently then, imagining is more than imaging. According to Sonnekus (1974) imagining is an intentional act of constituting a world, but a world of unreality or a world as "reality in distance".

Imagining is the act of constituting an imaginative world whereas imaging is the act of calling forth and holding onto an image. The image therefore is a unique phenomenon with its own unique characteristics. In constituting an imaginary world one employs perceiving, imaging, thinking and remembering. Some of the characteristics of the image are, however, also applicable to the imaginary world. Imagining plays a different role within the learning situation than imaging.

2.5.3 ACTION (ORIENTATION)

It should be borne in mind that the original meaning of "orient" is, namely, the East whereby one can by means of the sun which rises in the east determine one's position. It implies that to orient or orientate means to examine with care (carefully) or to become fully acquainted with a matter. Orientation means to determine one's position within the whole of reality (Van Rensburg & Landman 1986:392). Van den Aardweg and Van den Aardweg (1988:158) define orientation as a modifying process to enable one to cope with or suit new conditions or situations. They further point out

that a child is born into a unique environment to which he has to orientate himself. A child is not born already equipped for a specific environment like an animal. The child is, however, equipped with the intellectual ability to orientate to most environments. Every man ought to orientate himself with regard to principles, beliefs, values, norms and objective knowledge which are major beacons for orientating. Orientating comprises two discernable but inseparable dimensions, namely, a determination or evaluation of one's abilities and still actualisable potential, in relation to the opportunities discovered in one's immediate environment.

Joubert (1978?) maintains that a child must gain a thorough knowledge of his actualisable potentialities. Joubert (1978?) propounded six essential characteristics of orientation. These are:

(1) Exploring

According to Joubert (1978?) exploring implies a study of those aspects of reality which are relatively unknown to the child. He explores those aspects of reality which reflect both known and unknown characteristics. As a child grows older his emancipation becomes socially influenced. Objectives of emancipation become more refined and the will to overcome his helplessness becomes a will to succeed. Exploring becomes more formal and organised and less subjective to wonder and anticipate.

(2) Discovering

This refers to the actual discovering of essential

characteristics of reality. Not all exploring culminates in the discovery of essential characteristics.

(3) Evaluating

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

(4) Understanding

Understanding is the interrelationship between the different essential characteristics of reality and also between the essential characteristics and his own abilities and actualisable potentialities.

(5) Acceptance

Van den Aardweg and Van den Aardweg (1988:7) define acceptance as the favourable, willing reception of a person as he is. It is an essential quality of both the educator and the educand. Van den Aardweg and Van den Aardweg (1988) point out that while the educator shows acceptance of him (child) as he is and not as he should be, on the other hand the educand shows acceptance of the educator as a helper leading him to adulthood. This implies that the child accepts the essential opportunities which the essential

characteristics of reality offer for actualising his own potentialities.

(6) Actualising

This refers to the state reached when a person has achieved the goal he has set, e.g. actualization is achieved when certain learning material has been consolidated in the cognitive structure and is thus realistically represented. It describes the fulfilment of goals (Van den Aardweg and Van den Aardweg 1988:9). This means that once a pupil understands the essential characteristics of a situation he must act to actualise his potentialities in accordance with the opportunities which he has discovered.

(7) Criteria for the evaluation of the quality of orientation

(a) Differentiation has been used to describe the unfolding of the affectivity. The affectivity of the child is global and diffuse. As the child grows older and gets educated his affectivity gradually becomes differentiated into identifiable feelings which we classify as sensory-physical, social, intellectual, aesthetic, ethic or moral and religious (Nel & Urbani 1990:102-103). This means that the feelings form the foundations for the entire intentionality of the child.

(b) Refinement

Differentiation implies the identification of a class while refine means to understand the finer constituents of a situation and the interrelations between the different constituents. It refers to the understanding of the essential characteristics of the class. It can also be seen as a separation of subject from object. As long as a subject remains involved in a situation we

can at the utmost talk of differentiation and refinement (Nel & Urbani 1990:103-104).

(c) Objectivity

Objectivity shows no bias, no prejudice and is a true reflection of what is being assessed or measured (Van den Aardweg and Van den Aardweg 1988:156-157). This implies that to objectify means to be able to see and evaluate an object, event, person, etc., irrespective of whether one is subjectively involved or not. One sees a thing as it appears to everyone, stripped of the personal meaning it may have for the individual person. This does not mean that one is not involved. If say, one is not involved the object does not form a constituent part of one's situation. One's involvement is characterised by differentiation, refinement and objectification.

2.6 SYNTHESIS

The psychic life of a child-in-education shows a structure which is categorial in nature. It has become clear that the categories and essences of the psychic life of a human are anthropological categories. It is only when they are placed within the context of the pedagogic situation that they acquire psychopedagogic status.

More time was spent on the discussion of the pedagogic relationship than may seem necessary from a psychopedagogical point of view. This was done so because the psychic life of a child actualises within the pedagogic relationship and envelops the entire education of the child. The moment the relationship

weakens or becomes misdirected, that is to say, the direction of an autocratic form of relationship, then the pedagogic situation disintegrates. Conversely however, it is true that the qualitative development of the pedagogic relationship depends solely on the education act. It ought to be emphasised therefore that the quality of the pedagogic relationship has a determining factor or influence upon the quality of the development of the psychic life of a child.

When looking at the focus point of this investigation, the importance of relationship of trust becomes clear. When punishment is equal to pedagogic encounter, the child trusts the adult that punishes him and this action then becomes education but only if there is a relationship of trust between the educator (punisher) and educand (punished).

On the other hand there should be a relationship of understanding, that is, the educator understands the pupil as a unique human being on his way to adulthood. He (the teacher) also understands the problems of the developing child, and also that the child can do wrong because he is a child. The child must also understand the teacher and his intentions. When the child is punished within such a trusting and understanding sphere, corporal punishment can be justified as being educative.

When the child trusts the adult and understands his intentions with him and also his own shortcomings, a relationship of authority can be established that is because of his relationship of authority that the teacher has the "right" or "power" to physically punish the child so long as the punishment is reasonable and

does not harm or injure the child (Rich 1982:14). The relationship of authority is fundamental to the appearance of education relationship. The child accepts the teacher's authority and the latter assists the child in his craving for support.

The dialogue that exists between the child and adult unfolds propitiously to the extent that the educational relationship itself succeeds on account of mutual trust, understanding and obedience to authority. This implies that for education to be successful, there must be, inter alia, understanding between the educator and the educand, coupled with respect, trust and above all, love. Without active involvement from both the adult and the child not all education will succeed. From a psychopedagogic perspective the child finds himself therefore in an "education relationship" which is dysfunctional. Dysfunctional education means that the child's psychic life is under-actualised. Van Niekerk (1987:20-30) maintains that under-actualization of the psychic life of the child will in the final analysis result in:

- inadequate exploration;
- inadequate emancipation;
- inadequate distantiation;
- inadequate differentiation;
- inadequate objectification; and
- inadequate learning.

It should therefore be concluded that every child's educational situation comprises the entire panorama of possible educative contents, but that each element of the content becomes manifest to the child only if and when he intentionally incorporates it into his world of

meaning as it is constituted from moment to moment Van Niekerk (1987:3). From this point of view, let us try to explore briefly the life-world of the Black adolescent.

CHAPTER 3

THE LIFE-WORLD OF THE BLACK ADOLESCENT

3.1 INTRODUCTION

Adolescence is essentially a time of life filled with personal discovery and identity formation. As a cultural innovation it is also a time of transition when the youth moves from a secure but dependent life in the parental home to an independent life full of choices and decisions and the consequences thereof. When an adolescent develops self-confidence, initiative, spontaneously masters the exploration of different occupations through the joy of learning and the pleasure of creating, develops a clear identification of sex and sex role, leadership responsibilities and the formation of an ideology, a firm identity emerges. Finding an acceptable identity is much more difficult for our Black South African adolescents because of the rapid political, social and economic changes that are taking place. Peer example and influence have become all important in the black adolescents search for meaning (Urbani 1982).

In this chapter attention will be given to changes in the South African society and the effect these changes have had on the life-world of the Black adolescent.

3.2 CHANGES IN SOCIETY

Certain changes have affected the life-world of adults as well as children in South Africa. These changes have affected the relationship with themselves, with others, with ideas and with God. As a result these

changed relationships have also affected the pedagogic relationship profoundly. Attitudes towards corporal punishment have inevitably been affected.

3.2.1 Political changes and violence

The development of the child as a person requires his active answer to the appeal inherent in the educational world and also active guidance by an adult. Van Niekerk (1987:8) declares that: "As education is in essence a task and a responsibility, it can unfortunately never be guaranteed to run a smooth course. The participation of the adult, the child, or both in the educational situation, might well be insufficient in various respects."

The dynamics of upbringing may be essentially characterised by its striking similarity to a conversation or a dialogue. Ter Horst (1973:54) remarks about this dialogue that it occasionally strikes one as being a quarrel, featuring indignation and the raising of voices. As long as both the child and the adult pose questions, offer their opinions, call each other to account, make accusations and ask for help, it still remains a dialogue. The educational act sometimes flounders badly, resulting in a perplexing situation in which one is at a complete loss to find a way out of the dilemma (Ter Horst 1973:12). In this case it is the Black adolescent who is involved and then experiences the educational situation as an impasse and even as meaningless or menacing. This means that something has in such a case gone awry in the communication between the Black parent and his child. As a result rejection of authority becomes the order of the day.

Like all other countries, South Africa, is going through various stages of change - something which must be regarded as a *fait accompli* and part of human nature (McKendrik and Hoffman 1990:341). In all societies, however, there is some or other form of resistance to change, with its concomitant restructuring of man's "umwelt" into something that is unknown. Van Vuuren et al. (1988:7) state that: "As soon as a political element is introduced it is almost inevitable that pressure groups, interest groups and quasi - interest groups will make their appearance, seeking to force their ideologies and opinion upon developments." The histories of various societies and countries testify to the fact that, when change takes place at a fairly rapid rate, the communities concerned are often characterised by social insecurity, instability, violence and/or conflict. As a result, the RSA is no exception to the rule, since it finds itself in an accelerated process of change at this stage of its development, possibly because of its slow progress prior to the eighties.

Violence is the exertion of physical force at unwarranted times and places for its own sake, where an impulsive individual seeks to reduce inner tension as quickly as possible (Theron 1990:10; Van den Aardweg and Van den Aardweg 1988:240). They also state that the resultant violence is rather tension reduction than goal attainment and violence can also be seen as the infliction of physical pain or injury on persons or property and includes crimes such as homicides, rapes, robberies, assaults, vandalism and riots. Violence and injuries destroys and is in fact accompanied by anger, bitterness, hate and hostility.

According to Van den Aardweg and Van den Aardweg (1988:240-241) the following are possible causes of violence. There is a network of causal relationships of school violence, namely:

- . The authorities and the community

- . social conditions that depress the poor, oppress the minorities and regulate the youth;
- . isolation, powerlessness and dissatisfaction with those in authority;
- . exclusion of individuals from the nation's economic and social life; and
- . lower class life is often violent, hostile, aggressive, anxious and unstable.

- . The home:

- . lack of supervision and discipline;
- . indifferent and even hostile and scattered parents;
- . corporal punishment;
- . little leisure and no church connection;
- . absence of father-figure;
- . the abuse and neglect of children;

- . children's needs that are not met in the home; and
 - . the presence of violence in the home.
- . **The school:**
 - . inconsistent and poor discipline;
 - . meaningless curriculum;
 - . ill equipped teachers and authoritarian control;
 - . ineffective school governance; and little interest in the individual pupil/student;
- . **Pupils:**
 - . their genetic make-up may precipitate violent behaviour;
 - . are unwilling to submit to authority and to co-operate; and
 - . come from a single parent home;
- . **Peers:**
 - . can be the breeding ground for violence
 - . violence is seen as a masculinity symbol; and
 - . the adolescent joins with similar anti-social groups for protection and support.

The aftermath of the June 16, 1976 Soweto pupils' uprisings saw "a new breed of pupils emboldened by their influence on events and determined to impose their terms on education authorities, teachers and the community at large" (Molefe 1991:10). Van Vuuren et al. (1988:181) contend that: "In 1976 pupils protested against the use of Afrikaans as a medium of instruction in black schools and against the inferiority of 'Bantu' education". This changed to a call for free and compulsory education in 1980. Van Vuuren et al. (1988) further argue that by the mid-1980s Black education had become politicised to the point where the slogan adopted by protesters was "liberation now, education later", with attempts also being made to implement a "people's education programme".

Black pupils more often than not expressed their dissent via class boycotts although occasionally school property was damaged and teachers assaulted. When the criticism of current Black education is examined, it becomes obvious that the underlying rationale is frequently more overtly political than educational. According to Theron (1990:19), Marais (ed.) (1988:150), MacLeod (1990:37) and McKendrick and Hoffmann (1990:71) the following were some of the unmet demands which led to violence in 1976 in Black schools:

- . compulsory Black education;
- . free education for all;
- . a fair division funds available for education;
- . equal teacher-pupil ratio;
- . the uniform provision of learning facilities, like libraries and laboratories;
- . text books that are objective, uniformly rescribed and provided for all groups;

- . parity of salaries;
- . enough training colleges for all teachers;
- . education should fall under one ministry; and
- . educational opportunities accessible to all.

One should, however, add that up to and during the late seventies very little was done with regard to these demands and this must surely be seen as contributing enormously to the riots in Black schools since 1976. Since then many of these demands have been accommodated, but in the interim the demands have changed. Marais (ed.) (1988:151) contends that: "Where the initial demand was for equal education, it has changed to a demand for desegregated education in the seventies and has now become a demand for alternative education - with inescapable political implications."

MacLeod (1991:14) is of the opinion that most Black schools in South Africa have been disrupted because of the involvement of the youth in politics. In June 1985, at a meeting in Kobwe, Zambia, the ANC issued a document containing its policy guidelines which said, inter alia: "The youth is an important section of the fighting forces in our struggle" (Bureau 1988:3). These riots spread to other Provinces such as Natal and Cape (Theron 1990:1).

Molefe (1990:10) further argues that pupils were initially hailed by their communities as daring young lions who had the courage to confront the might of the Government. But later it became evident that the pupils had entered the arena of politics at the expense of their education as they incited a whirlwind of boycotts and protest actions. All this proved beyond

any reasonable doubt that violence should be abhorred because it has a deleterious effect on the morale of children and destroys the proper learning environment. Kambule (1990:13) stated that discipline in Black schools collapsed completely in 1984 after the widespread uprisings that swept the country.

Black parents are presently totally frustrated at their inability to get their children to return to school. Spending its days in the streets, the "lost generation" alarms the majority of Black community leaders as much as it does White Government officials. MacLeod (1991:38) says: "Perhaps both the urban youth eschew political activism, preferring to loaf, play soccer, drink beer and shoot dice."

According to Molefe (1991:10) the blame for the crisis in Black schools can be apportioned to "apartheid education", which has bred frustration and anxiety among pupils and parents. Teachers have also come in for criticism. Van Vuuren et al. (1988:181) state that black education has long been one of the arenas where anti-apartheid resistance has been at its strongest. According¹ to Van Vuuren et al. (1988:181) the boycotts were in 1984 usually linked to the following demands:

- . the introduction of democratically elected student representative councils;
- . the termination of excessive corporal punishment;
- . the cessation of sexual harassment of schoolgirls by teachers;

- . the free and timely supply of stationery and textbooks to pupils; and
- . the appointment of suitably qualified teachers to Black schools.

These views are supported by Luthuli (1981:113) where he says that the problem in Black schools is manifold and schools which are completely equipped, let alone sufficiently staffed, are non-existent.

Kambule (1991:8) contends that certain principals and teachers have "abdicated" their responsibilities because of intimidation by school-children. Molefe (1991:11) states that the high failure rate has made the majority of Black children lose their sense of purpose and they begin to doubt if they will ever "make it in life". As a result teachers have been seen by pupils as "part of the system" that stands in their way to progress. A DET spokesman says that the political element is also to blame for the crisis because pupils are pampered as "heroes" by certain political groups. Even where they do wrong, this is met with silence (Marais (ed.) (1988:151).

3.2.2 Industrialisation and urbanisation

Theorists on urbanisation and industrialisation have focused on the changes in society as people moved away from the traditional pre-industrial pattern. The development of industries meant that the majority of Black people moved to the cities to work. As a result there was a boom of big cities that were characterised by noise and smog, by impersonal relationships and a

deadly daily routine balanced by the "rat race of competition."

The economic changes that have taken place in South Africa since the end of the last century, had far reaching socio-political implications. As the majority of the English-speaking community had been urbanised from the outset it was especially the Afrikaners and the Blacks who were affected (Marais (ed.) 1988:52). This was brought by the fact that their rural background did not prepare them for the social and economic problems of the cities. Marais (ed.) (1988:52) further states that due to the fact that the presence of Blacks was considered temporary, no real attention was given to their poverty and the disruption caused by the migrant labour system. Since the 1980s the permanent presence of the Black urban population has been accepted. This has been demonstrated by the relaxing of influx control measures in 1986.

Spies (Van Vuuren et al. 1988:456) gives the following statistics for South African urbanisation:

- . Whites and Asians are approximately 89 percent urbanised;
- . Coloureds 79 percent urbanised; and
- . Blacks 44 percent urbanised.

All the phenomena brought about by densely populated cities also brought forth a new kind of a Black man with a new lifestyle and new values emerged. Camane (1984:63) maintains that strength of the process of urbanisation compelled the society to give way to urban

institutions, urban values and urban demands. Urbanisation therefore resulted in a number of socio-pedagogical problems both to adults and adolescents. The lack of privacy prevailed because in one four-roomed house 10 or more occupants were found. Because Blacks were not used to this type of living, squatter camps developed. These squatters cause, inter alia, the following problems:

- . a lack of disciplinary action;
- . a development of an inferiority complex, isolation and ignorance of the essence of marriage because children are exposed to various role models which bring about confusion, anxiety and uncertainty;
- . drug abuse and delinquency; and
- . lack of communication between Black parents and their children prevailed.

The process of manufacturing developed into mass-production systems whereby human activity was replaced by technology. Interpersonal communication became minimal and this also led to a breakdown in communication. Lack of communication became prevalent in universities, schools and other training institutions thus spreading to the entire community. The communication breakdown that existed in the industrialised community also affected the education of the Black child. The world of labour and the entire system of living conditions quickly changed.

The Black family used to be the corner stone of the Black society which according to Gabela (1983:67) was characterised by the following:

- . a society in which strong interpersonal contact was obtained;
- . a society in which adequate pedagogical communication between Black parents and their children prevailed; and
- . a primary group of people who used to live together harmoniously.

The present-day urbanised family has been transformed into the following (McKendrick and Hoffman 1990:142; Nxumalo 1984:10-14):

- . people who just have a transitory contact; and
- . a society in which only one sector of life in plural is led so that interpersonal contact prevails.

City life entails positive and negative factors for both the child and his education. Positive: various career possibilities. Negative: space and privacy have disappeared, loneliness, lack of contact, neurotification, lack of neighbourliness and godlessness in the world.

3.2.3 Norm crisis

Norms are the standardised ways of acting, or the

expectations governing limits of variation in behaviour (Van den Aardweg and Van den Aardweg 1988:156). Norms are culturally determined but are also universal, e.g. respect for human life. Van den Aardweg and Van den Aardweg (1988) conclude that violations of norms can be seen in committing of murder, bigamy, rape, theft and burglary. As a result norms tend to be transmitted from one generation to another through groups and the individual incorporates beliefs and ideas about such norms into his meaningful understanding of relationships.

The most characteristic aspect of education is the concern of adults for their children with the object of ensuring the child's proper upbringing. As a purposeful situation the education situation is a normative one. This implies that the educative occurrence is founded on values and norms, and controlled and directed by them. The child ought therefore to be supported in its mastering of the adult life world, which is a normated reality. Van Rensburg and Landman (1986:385) believe that: "...the life of the child is controlled and directed by a given order of value preference as a life of voluntary obedience to certain norms of what is true and false, good and bad, right and wrong, proper and improper, etc." In the beginning, the child accepts norms without doubting their validity, because they set the boundaries within which it experiences safety. The child then knows what to do and also knows the possible consequences. Van Rensburg and Landman (1986:385) and Van den Aardweg and Van den Aardweg (1988:156) postulate that norms do not remain prescriptions outside the child which he must slavishly obey. The full aim of education is for the child to be so accompanied that on the grounds of a

personal decision of conscience he accepts values as values for himself. An adult is a morally independent being who himself must strive for what is commendable and reject what is reprehensible. This means that educating is conscience formation. The adult's exemplary living up to norms and definite prescribing of norms to the child are both necessary to arouse the child's awareness. On the other hand, the educator should himself observe the norms and conduct his life accordingly.

In a period where norms and values (inter alia via mass communication and by co-existing) have become relative, minimised and actualised, the modern person no longer knows exactly what is right or what is wrong i.e. he finds himself in a norm crisis. For instance, in the urban area where interpersonal communication has become more and more substituted by mass media has become dangerous because it may transmit values that are unacceptable to one's culture (Luthuli 1982:58).

Westernisation, Christianisation and industrialisation have brought about many changes in the traditional customs, ways and mannerisms of the Blacks. It should, however, be borne in mind that in any society adolescents are among those most affected by social change. Dreyer (1980:27) states that: "...these changes meant a loss of group solidarity, a loss of 'geborgenheid', and amongst other things brought about confusion, uncertainty and a new value system to internalise." Out of this confusion now emerges a new adolescent group among whom it is realised that the traditional tribal ways can no longer direct life. In other words, Westernisation has brought about a new emphasis, in which the premium has shifted from

complete conformity to a critical detachment and the assertion of individuality (Dreyer 1980:27).

Traditional norms and values are neglected and there is uncertainty in respect of new ones which imply a life of uncertainty and therefore also educational uncertainty. How can an educator direct an educand as far as norms and values are concerned, or teach them with precision and certainty if he is also uncertain about such norms and values? As a result the adolescent finds himself in such a critical situation of norm crisis. Mohanoe (1983:8) formulates as follows: "Unfortunately for today's Black adolescent, his problems of socio-cultural adjustment are worsened by the ever-changing values, disintegrating moral codes and hazily-defined goals of his society - thanks to the impact of acculturative forces and accelerated change."

3.2.4 Population-Explosion

In their report Mostert et al. (1985:47) made projections for the Black population group which includes the TBVC countries to demonstrate the influence of internal migration on demographic trends, economic development and the resulting population growth. They concluded that if the Black population including the TBVC countries can change from the current largely traditional rural lifestyle with extensive migrant labour to the developed sector of the Republic of South Africa and a socio-political system in the Black states (including the TBVC countries) that is largely based on traditional structures to an urban and modern lifestyle which is principally based on industry, the high levels of mortality and fertility should decline. This, of course, has happened in some

of the more developed countries of the developing world. Such a scenario depends upon all sections of the population being exposed to a vigorous family planning programme. The national family planning programme is operating only in the so-called White areas of the country, while the population development programme is beginning to take effect in the Black states (Marais 1988:72). Modern contraception is available on request in most of the Black states from the health services but none of the states has an anti-natal population policy just like the rest of the country.

There are differences in levels of development and the lack of family planning programmes in the ten Black states. These states have fertility levels which are vastly different from those so-called White areas. Two thirds of women in their reproductive years live in the Black states. Here they are not directly in contact with the modernising influences of the developed sector of the country. This therefore implies that unless social transformation takes place, fertility levels in the black states will remain high. As a result, the population growth of Blacks in the country as a whole will also remain high in spite of declining fertility among Blacks in the white area (Mostert and van Tonder 1986:60).

Learner number in colleges and schools have increased annually during the past five years. They have increased by an overall annual average of 4,3%. A closer analysis of this percentage indicates the following growth rates for the education departments for the various population groups (Education 1991:7):

. Whites	:	0.55%
. Indians	:	1.80%
. Coloureds	:	1.25%
. Blacks (Self-governing territories):		6.60%
. Blacks (Education and Training)	:	4.90%

With these figures for 1990 it means that about 325 500 additional Black pupils entered the education system in that year. Such a growth requires 325 additional schools each for 1 000 pupils. At a cost of approximately R2 million for such a school this implies that about R650 million was required to provide school buildings only for these pupils in 1990. If the economy does not grow such growth rates can only lead to a build-up of even greater backlogs than those which already exist.

These additional learners mean additional teachers, textbooks and other supplies and services. Let us assume that an average teacher : pupil ratio of 30:1, approximately 10 000 additional teachers, presumably mostly Black, would have been required in 1990 to ensure that education standards were maintained.

It is clear that this sustained annual growth in pupil numbers is making near impossible demands on the education system as regards achieving and maintaining high quality education and preventing further backlogs from arising (Education 1991:8).

In the light of the above exposition it is also clear that Black education is going to face greater problems in future as far as the pedagogic situation is concerned. While family planning among the White South Africans is strictly adhered to, Blacks on the other

hand are not that much concerned or less serious about the whole issue of such a scenario. Many White teachers including principals are losing their jobs because there is a limited number of children they have to teach in the White community. Moreover, more and more White schools are closing down. Black teachers find themselves having to teach many children at a time which brings about pedagogic problems in the school situation. This also implies that the teacher is faced with the duty of teaching too many pupils that he can hardly control properly for effective education and as a result a multiplicity of pedagogic problems arise. This therefore boils down to one thing namely that Black parents ought to exercise stringent precautions as regards the number of children that they would like to have. They should plan the exact number of children that they could afford to provide with the correct and best education, able to control, etc. in order to curb pedagogic problems which seem to be the order of the day among the Black youth of this country.

3.2.5 Scientific and technological development

The technological advent has brought about the possibilities of an individual being able to actualise himself, but also created more social and pedagogical problems. Science and technology have had a strong influence on the image that group-living has displayed traditionally, and this will also be the case in the future.

Technology decreased socialisation amongst different peoples and their cultures, and inter alia caused a person to become isolated. As a result, poor relationships among fellow human beings prevailed and

for the majority of people it created an extremely complicated world. Pretorius (1979:103) formulates as follows: "Infantilisering, massafikasie, vervlakking, sensasie-sug, materialisme, verseksualisering, berowing van geestelike vryheid en privaathed, manipulasie van die massa, ensovoorts is bedreiginge wat inherent is aan die tegniese wêreld. Tegniese ontwikkeling het mense verbind in 'n ongelooflike versnelling, intensivering en verveelvoudiging van kontakte."

Considering the above it is now necessary to give attention to how these and other changes in society have affected the life-world of the Black adolescent.

3.3 THE LIFE-WORLD OF THE BLACK ADOLESCENT

It is self-evident that people experience things. Experiencing and being conscious are for all practical purposes the same thing. The important point is that all consciousness, all psychic life can be traced back to two basic forms, namely: feelings and thoughts (Urbani 1987:7). When one focuses one's attention on the life-world of the Black adolescent one is mainly concerned with the state of the child's affective world of experience, his cognitive world of experience and how he assigns meaning to this experience. We are concerned here with the relation between his affective and cognitive experiences or the stability, order and control in his cognitive and affective experiences.

Man is a being that is related to other beings and one can only understand his experience by studying him in his relationship with himself, others, things or objects around him and God. It is therefore very important to bear in mind that all of man's experiences

and therefore also those of the Black adolescent take place within relationships (Vrey 1990:20-25).

3.3.1 Relationship with himself

Because the physical self (body image) is extremely important during adolescence the meaning of corporeality in human existence may be formulated as follows (Urbani 1982:9):

- . human existence in the world takes place through the body (Strydom 1976:35-38);
- . the body is at the same time man's means of admission to the world (also to other people and things);
- . the body is the mediator between man and the world;
- . through our bodies we actively establish our own world (Joubert 1967:66);
- . human existence is inconceivable without body; and
- . when the body is malfunctioning, the person involved cannot dissociate himself from it, because it is his body (Hofmeyr 1970:72).

It is worth mentioning that body-image plays a very important role in that it is the idea or concept one has of one's body (Van den Aardweg and Van den Aardweg (1988:133). Body-image concerns the individual's subjective experiences with his body and the way he attributes significance to these experiences. If the

child finds social acceptance difficult, he tends to resort to anti-social acts such as theft, vandalism and violence. He goes about stoning cars, burning down schools, harassing school girls, etc. Van den Aardweg and Van den Aardweg (1988:97) argue that such a group of pupils mainly come from broken homes, have poor school records (failures) and as a result enjoy violence because they perceive their future to be bleak. That is why it becomes easier for such a child to do what his peers tell him to do because he longs for social acceptance. This is how he becomes influenced by the so-called gangsterism which is inter alia characterised by the following (Mbaqa 1991:28):

- . gangs normally comprise of youths who are part of the so-called "lost generation";
- . ring-leaders are youths who have had very short schooling careers, who have had stints in jail and are not necessarily part of the so-called "lost generation";
- . they normally harass and rape women, particularly of school going age and they often start with those wellknown to them; and
- . they often pose as political activists and comrades.

According to Vrey (1990:167) the child enters secondary school with a real sense of identity and a definite self-concept which is either positive or negative. The self-concepts mean a configuration of convictions concerning oneself and attitudes toward oneself that is dynamic and of which one normally is aware or may

become aware (Vrey 1990:47). Self concept consists of the total evaluation of all the components of his self-identity. Self-identity implies his conception of his body, of himself as a scholar including achievements and skills both within and outside the classroom, of himself as a child of his parents and a member of his peer group.

Many of our Black pupils do not study seriously throughout the year. These are the pupils who find it difficult to sit for an examination at the end of the year. They have not prepared themselves for the rest of the year and consequently they resort to buying stolen papers because they are not at all ready for the examination (Sibisi 1989:62).

Every pupil should successfully complete a standard per school year. An examination is there to determine the achievement of the pupil. The child is supposed to be promoted to the next class if and only if he has passed the final examination. It is an indisputable fact that if a pupil fails he has to repeat that particular class. It is highly surprising therefore that many Black pupils who fail at the end of the academic year compel teachers to pass them all. The "pass one, pass all" policy does not work at all.

Many of our Black parents feel that their children should be promoted to the next class. They then approach the principal concerned. Some principals do consider such pleas. The child is then promoted to the next class where he usually finds it difficult to cope with the demands of such a class. He therefore encounters problems in the external examinations more especially the matriculants. It is worth mentioning

that many Black pupils are only interested in certificates; they do not care about how much they know (Sibisi 1989:58).

Parents can contribute enormously to the positive self-concept of the child. The attitude the parents have about the education of the child would ensure success or failure (Turner 1977:264). Pupils coming from families that are supportive usually perform well in school. Unlike those parents who are negligent and will try to assist the child in the eleventh hour, in this way such a parent even goes to the extent of buying his child the stolen papers (Sibisi 1989:73).

There is a problem of indifference by Black parents towards the education of their children. This is more common among the lower ranks of the socio-economic strata. Even if the child excels in school achievements they display indifference and they would otherwise be happier if the child were to seek a job, so as to augment the meagre income of the family. Such a child develops a negative self-concept and seeks satisfaction by diverting his intellectual energy in wrong directions. Apart from the fact that some students are coerced into joining "toyi-toyi", many do it on their own accord and thus terrorise the few fellow students who "get out of hand".

The self-concept of the Black adolescent has been greatly influenced by his physical environment. He grows up in the sub-culture of the "comrades" and the youth have been instructed to use violence and intimidation (Bureau 1988:7):

- . street committees have been formed to enforce their law;
- . people's courts have been set up to punish those who defy their "law";
- . consumer boycotts are decided upon in arbitrary fashion; and
- . boycotts of schools are enforced with sjamboks, and the same enforcers act as intimidators for, bus and rent boycotts and work stayaways. Their ultimate weapon of terror is the "necklace".

The "necklace" death is excruciating and a fearsome warning to others. This is the sub-culture of many of our Black adolescents.

An adolescent whose achievement in most school subjects is high by his own standard, will have a positive academic self-concept which will assist his general self-concept. Self-concept is inversely proportional to anxiety (Vrey 1990:169). This implies that the weaker the self-concept, the greater the anxiety. Vrey (1990) further argues that the greater a person's self-acceptance, the fewer the frightening situations he anticipates or encounters since he has fewer doubts about his ability or acceptance. This means that pupils who cheat would practise this in the vocational world and they might lose their well-paid jobs. The poorer the self-concept, the less effective will be the strategy he uses to cope with anxiety or tension.

3.3.2 Relationship with others

Urbani (1987:11) states that human existence involves co-existence with others, which implies that man is continuously in dialogue with his fellow man. Man learns to know and evaluates himself in the midst of and/or together with others (Vrey 1990:170; Hofmeyr 1970:83).

For an adolescent the presence and existence of other people has a very special meaning when it comes to establishing his own world of meaning in that other people encourage or restrict his activities, show him things or keep things from him and give meaning to a situation (Vrey 1990:33-34; Engelbrecht and Spies 1975:26). This is also applicable to the Black adolescent who is still immature, who still asks for the presence of others, for help and support from others who are able to provide it and for association with other people.

In this regard it is important to give attention to the relationship of the Black adolescent with his parents:

(1) Relationship with parents

It should be borne in mind that the adolescent's relationship with his parents is a continuation of their early relations. The parents have authority and provide the secure basis from which the child initiates other relationships (Vrey 1990:173). The child therefore still depends on his parents and is strongly influenced by them. His increasing involvement with the world outside his home includes new perspectives concerning his parents. In this way, his parents are

seen as people who are comparable to other adults. The adolescents leave the parents home and takes up a new personal vantage point outside the family from which he sees both the world and the home in a new light. These assumptions of new vantage points constitute his adolescents fight for emancipation. Leaving home, in other words, implies the possibility that the door may shut behind him and not easily open again. This is noticeable in the anxiety and conflict experienced by many of Black adolescents, most particularly those whose relationships with their parents were, not wholesome. When the youth attains maturity, their temporary experimental vantage points have solidified to a single permanent base from which he will constitute an adult life-world.

In traditional Black society the adolescent was subjected to an education in conservation and conformity, in acceptance of and loyalty to the traditional way of life. The atmosphere and general practice in his home was worked by complete submission to parental authority. This means that the child had to conform to the values, wishes and norms of his superiors. Arguing and reasoning about "adult" matters were not allowed since unquestioning, unanswering, obedience, etc. was expected (Dreyer 1980:66).

Dreyer (1980) ventures to say that during the transitional period Black adolescents become aware of the sharp contrast between their 'uneducated' and 'heathen' parents and the models set by teachers and other learned people in the new society. The homogeneous framework which the Black adolescent was used to in traditional society, and where his models of behaviour were all around him, crumpled and was limited

to teachers and the school. As a result the Black adolescent no longer went so far as to reject parental example, standards and control (Dreyer 1980:66; Sibisi 1989:40).

It means then that the problem of cultural dysfunction arises mainly where the norms that the Black adolescent learns at home, school or in the larger society are contradictory (Mohanoé 1983:329). As a result the conflictual problem reaches high intensity where there are internal contradictions and inconsistencies in the home itself; that is to say when under certain conditions the norms of Western culture are observed and under other Black ones take over.

What has been observed to aggravate matters, is the fact that even if an attempt is being made to apply Western norms the problem of insufficient parental education and consequent unfamiliarity with these norms and values arises. The Black adolescent by virtue of his greater education is generally more acquainted with Western norms and as a result is better able to interpret and apply them as compared to his parents and this leads to an untenable contra-pedagogical situation (Mohanoé 1983:329-330). This implies that a black adolescent finds himself being led by an adult who is himself uncertain of the path leading to his cultural destination. Mohanoé (1983:330) further points out that because the Black adolescent is desperate to reach his destination of adulthood, he then enlists the support of his peers so that together they can try to chart for themselves a course that leads to adulthood. They try to interpret, with the limited experience at their disposal, the norms that should help to guide them to attain adulthood that they aspire for. Because

of limited experience they tend to look for short cuts which in most cases lead them to hardships.

From the above discussion it becomes clear that the Black parents suffer a "cultural lag" i.e. generation gap by knowing less than their children. What happens is that Black parents are considered ignorant and the Black adolescent finds it difficult to bow to the authority of "ignorant" people. As a result parents react by being either permissive or authoritarian and adolescents take advantage during permissive periods and sulk during authoritarian periods (Van den Aardweg and Van den Aardweg 1988:97). It is true that Black adolescents in present-day society grow up in homes where parents have decided to allow their sons and daughters to argue and to reason with them about various matters (Dreyer 1980:66; Sibisi 1989:71). This is, of course, in sharp contrast to traditional practice. This means that the Black parents have been compelled to bend, perhaps forward, to the dictates of their children. However, this does not mean that there are no longer parents who still adhere to an authoritarian form of discipline, no matter how distorted it may be.

(a) Importance of these relationships

It should be borne in mind that the importance of an adolescent's relationships with his parents rests entirely on the presence or absence of love as its dominant feature (Vrey 1990:174).

This implies that mutual love is not an isolated phenomenon but something that eases the relationship.

It also gives rise to a number of other positive emotions and clamps down many negative ones.

Vrey (1990:177) further describes effective adolescent/parent relationships as the most potent factor in the adolescent's growth to independence. In the present critical times the sympathetic, understanding educator's faith, of which his life is a living example, is particularly significant for young people. An educator's life evincing trust and faith, is of more value to the young person finding himself in an existential period of his life in which he is looking for life's meaning, than admonitions, rules, laws and regulations (Fourie, Griessel and Verster 1990:45). When the educator is willing not only to criticise, but to take every possible opportunity of acknowledging and appreciating the smallest achievement of the child, he helps the latter to have confidence in his fellow human beings and at the same time to improve his own self-confidence. For this reason the child will confide in the educator whom he can trust. He will also entrust his most intimate secrets to such an educator and he will be willing to place his whole future in this abductor's hands. The intellectually and morally enhanced dignity and integrity of his educator make it possible for the child to trust him. The child will then be prepared to venture forth, and to discuss his ignorance, anxiety, uncertainty and expectations. Therefore, trust is the formation of existential communication both at home and school. In this way the child will tend to accept corporal punishment because he can see that he is being helped. The child wants to be listened to and to be addressed by someone to whom he is bound by a special bond of trust. This implies that parents should have pedagogic authority and

ideally, provide a secure basis from which the child initiates other relationships. For this to happen, mutual love, trust and understanding is essential. Unfortunately this is often not the case.

The effect of a stable love base is far-reaching. The adolescent who can rely on parental love feels freer to learn, explore, emancipate, distantiate, differentiate and objectify (Vrey 1990; Van Niekerk 1987). Because he does not feel total rejection by his parents, he feels free to make the inevitable mistakes, fight for his rights or differ from his parents.

Adolescents want their parents to care, to understand that they want to do some things without their parents. Corporal punishment that is coupled with love is what they aspire for and love is more important than money and things. In other words, they resent the authoritarian approach, more especially the present-day Black adolescent. The reason for rules and application of physical punishment should be explained and mutually agreed upon and parents should do what they say and should spend time with their adolescents if parent-adolescent relationships are to remain healthy. Studies indicate that both parents are important to establish some relationships with their children. If, for example, the father neglects his task as a conveyor of support, worth and acceptance his son could find adolescence a time of difficulty. If the mother does not fulfil her task the daughter's identification and acceptance of her female role may be inadequate. The interpersonal relationships within the family serve as the field from which the adolescent emancipates (Van Niekerk 1987:22-23; Van den Aardweg and Van den Aardweg 1988:160).

It is clear therefore from previous discussions that the traditional role of the Black parent in the Black community has in many ways become counter-productive, due to the fact that the values and norms upheld by the family are diametrically opposed by the Black adolescent (Van Niekerk 1987:16). As a result these parents cannot fulfil the basic educational needs of their adolescents and it becomes the task of the formal schooling system to help bring about the necessary change.

(6) Errors in the parent-child-relationship

Van Niekerk (1987:14-20) ascribes the dysfunction of the pedagogical situation to specific errors in relation to the child. These include: lack of security, obscured future perspective, affective or emotional neglect, rejection of the child, over-protectiveness, unfavourable comparisons and the inadequate exercise of authority.

(i) Lack of security

When a person fails to meaningfully integrate that which is offered to him by life, yet on the other hand cannot make peace with it either, that matter becomes an indeterminable burden which allows no escape (Lubbers 1971:55). This burden makes itself felt in generalised sense of unease and unhappiness. The black adolescent finds himself in the areas which lack security because of violence in black residential areas.

Lubbers (1971:139) further declares that problems that are educational in nature affect a child adversely with

regard to his meaningful experiences, his knowledge, volition and behaviour. Such a child regards his educational situation as unsafe and there is no guarantee of security by his educators. It has become a common phenomenon in Black schools to hear about a child who was gunned down by another one or a teacher who was stabbed to death by adolescents. Sometimes anonymous "young political activists" invade the school premises and ask the principal to close the school because they need the pupils for a "toyi-toyi". Both teachers and their pupils are in this way having their lives at stake. As a result one finds that normal teaching time is not used profitably and the culture of learning is totally disturbed. Many of our Black schools have no doors, chalkboard, windows, etc. as a result of violence in the Black community.

(ii) Obscured future perspective

The present way in which a child develops as well as the design of his future in the present is influenced by his historicity. According to Van Niekerk (1987:15) historicity refers to the past history of his progress towards adulthood. The educator for the time being represents the past, present and future of the child (Ter Horst 1973:97). Ter Horst (1973:97) concludes by saying: "If the future is obscured in the child's view there is little to look forward to or to expect and there are no plans or tasks however small, waiting to be fulfilled". MacLeod (1991:36) remarks as follows: "... millions of black youths are unequipped for the future." He states that many of our Black adolescents under the age of 14 have no notion of how to live in a peaceful world. Black parents are frustrated at their inability to get their children to return to school

which culminates in the total collapse of discipline and erosion of the culture of learning. Attempts by parents to apply corporal punishment are rejected and have in certain cases led to attacks from their adolescents' friends.

(iii) Affective or emotional neglect

The unfavourable course that education may run always implies that educational relationships are likewise being inadequately realised. As a result a child may experience little or no sense in these relationships. This is due to the fact that he is "unwilling" to risk total involvement with any educator (Van Niekerk 1976:120). There should always be a stable relationship between educators and children: "A lack of mutual trust, understanding and sympathetic authoritative guidance always implies that the child must suffer neglect in respect of not only his affective, but also his intellectual and moral development" (Van Niekerk 1987:15).

When the educational course does not culminate in an encounter, the child becomes reluctant to trust the adult and to be trusted by him and he refuses to behave according to adult authority (Fourie, Griessel and Verster 1990:44-46).

In other words the child is not receptive to education because he feels misunderstood and he refuses to listen to an exposition or explanation of norms. He therefore refuses to accept the educator because he does not in his new experience true acceptance.

When the educator fails to grant the child the opportunity to experience trust and faith, he actually becomes a threat to the child. The child remains more immature than could be expected (Fourie, Griessel and Verster 1990:45). There is a conflict in trust because an insecure child cannot discover the true meaning of human dignity and value. This implies that he cannot discover "freedom" and because these are unfamiliar to him, his ventures into the regions of reality offered by his educational situation are sadly inadequate (Lubbers 1971:57). A child who lacks trust and confidence is liable or even impulsive in his emotional life. He habitually reverts to the pathic level and is unable to progress to a gnostic-cognitive level in actualising his psychic life (Van Niekerk 1976:122). Because of the misuse of so many of our Black children by extremist politicians the continuing violence and subsequent destruction of the culture of learning, many of our children have indeed suffered emotional neglect.

(iv) Rejection of the child

Generally a child can do very little to ensure that he will be lovingly accepted from the outset. He might easily be rejected despite all the potential that he may have. Because he is a person in need of assistance he turns to the educator in love and faith from the very beginning. When an educator does not spontaneously accept the child, but in fact rejects him, the latter immediately feels that he is not being accepted and is thought of as unwelcome. As a result he experiences insecurity and anxiety. He refuses to identify with the educator and consequently loses out on the formative or moulding value of identification.

It is a well documented fact that the Black child has always enjoyed the love and support of his parents and the extended family. From a Zulu perspective the love for and value of a child is steeped in tradition. The rapid and more often than not violent changes in society in the South African society have led to bewilderment on the part of both children and their parents. Rejection by parents and children of each other has without any doubt led to a serious breakdown in the pedagogic relationship. Attempts to discipline their children have led to a further feeling of rejection by many of our Black children.

(v) Over-protectiveness

Van den Aardweg and Van den Aardweg (1988:184) state that protective parents can either be over-protective or under-protective and whoever neglects an opportunity to aid a child is guilty of omission that whoever is over-protective and denies a child self-reliance is mindless of his educative obligations.

An over-protected child does not have sufficient opportunity to do things himself, and to battle when necessary, in order to discover what it means to also cope with feelings of reluctance and to exert himself. A person who does everything for the child, is depriving him of the opportunity to fulfil his human potentialities (Van Niekerk 1987:18). As a result the over-protected child is not sufficiently exposed to activities that are a threat to his security for instance: playing with other children and venturing beyond the safety of the family circle.

Having been caught up in the wave of violence and uncertainty many of our Black parents have unfortunately had to resort to over-protectiveness. Often when violence has spilled over into their area parents have kept their children out of school in order to protect them. The children then face the dilemma of either obeying their parents or giving in to group pressure from their peers, such as threats of violence from the so-called "comrades".

(vi) Unfavourable comparisons

Many educators seem to forget that a child's human dignity or value does not lie in his achievements alone. This is noticeable when parents and teachers expect a child to reach great heights in a field where he does not really have the ability. They are constantly emphasising his "failures" and forgetting his potential for success.

When anything other than the child's proper development is the ultimate ideal, these expectations are inauspicious and detrimental (Ter Horst 1973:29). "Every time when a child's efforts to prove or assert himself are negatively compared with those of another child by the educator, emphasis is actually laid on the fact that he is less than the other" (Van Niekerk 1987:18). His own successful endeavours would instead be noticed and appreciated, in order that he may feel that he is a worthy person in his own right.

Black parents have become increasingly conscious of the value of a good education. The writer well remembers the tremendous sacrifices his own parents made in order for him to become educated. He also remembers not only

their pride in his achievements but also how competitive they wanted him to be and unfavourable comparisons that led to many frustrations.

(vii) The inadequate exercise of authority

Problems arise in the child's educational situation when authority is constantly wielded in an unsympathetic, inconsistent, loveless or dictatorial manner, but also when no authority is exercised at all. Lubbers (1971:55) declares that when a child, is confronted with too many commands and/or demands, when too much is expected of him he regards most of these restrictions to be devoid of meaning, the great number of impressions alone could give rise to uncertainty within him.

Often deserted by their husbands many of our Black mothers have been forced to face the daunting challenge of single parenthood. The support system of the extended family has also been severely affected by the rapid changes. The exercise of authority including discipline and corporal punishment has indeed become a task for which the Black mother in the present circumstances is ill-equipped. Traditionally discipline was left to the father. Mothers in these circumstances are now confronted with two options: they can now attempt to learn and accept the new role as disciplinarians and expect to be rejected by their children for changing the previous status quo or they can abdicate their role in this regard and even deny the need for the exercise of authority of their children. In the writer's experience this abdication by such mothers has placed a severe burden on the

teachers who are then expected by to discipline their children for them.

(viii) Disregarding the child as a unique person

One should constantly bear in mind what the real meanings are those which the child may ascribe to the adult's actions. When serious impediments to effective education arise, the child is actually compelled to attach a "distorted" meaning both to himself and to the educational contents. Affective liability for example accompanies any unfavourable lived-experience, in that the child comes to regard himself, his parents, teachers, the school, his friends and even his lessons with anxiety.

It should also be borne in mind that the child, especially before the onset of puberty, is from his point of view literally the pivot or central point of all that happens to him or has any relation to him. It is therefore, exceedingly difficult for him to form a truly objective judgement from a distance because all the meanings that he ascribes to events spring from this central position.

Considering the above it is difficult for the writer to fully express his anger and frustration at certain irresponsible ideologies that have led to a destruction of a culture of learning in our Black schools, blatantly disregarding the value and uniqueness of our children. They used our children and even abused our children in what they referred to as the struggle for freedom and revolution. It is the writer's opinion that politics always ought to remain the domain of adults and not of children.

(2) Relations with peers 7

Peers are a very important part of the life world of adolescents. Considering the great deal of time spent with them. The term "peers" usually refers to adolescents who are about the same age although adolescents often interact with children or other adolescents who are three or four years older or younger. Peers have also been described as adolescents who interact at about the same behavioral level.

Vrey (1990:169) regards peer relations as vital for the adolescents' self-actualization. Extremely poor peer relations in childhood are linked to the later development of neurotic and psychotic behaviour and a greater tendency to drop out of society.

Peer relationships help the adolescent to establish the social skills and feelings of personal competence that are necessary for adult functioning as he learns how to interact with others. They provide emotional support and a sense of security while the adolescent experiments with new roles. In this manner the peer group serves as a kind of buffer, providing a middle ground between the childish, dependant relationship with parents and adult independence. In addition they provide the adolescent with an interim identity as "one of the group". Perhaps one of the most important functions of the peer group is to provide a source of information and comparison about the world outside the family.

(a) Friendship between adolescents

Close friendship is the most important relationship an adolescent can form with a peer (Van den Aardweg and Van den Aardweg 1988:166). Vrey (1990:170) says: "Such a friendship averts the torments of loneliness that can be experienced even in a group." He further points out that unless there is an emotional bond of intimacy, concern and friendliness requiring knowledge of the other person, the adolescents' loneliness is not relieved. Adolescents need friends with whom they feel free to share their most intimate secrets, their most private thoughts and emotions.

Unfortunately many adolescents do not have a best friend, or even a circle of friends, in whom they can confide. They may lack the skills necessary to get and retain friends, for example, the ability to consistently demonstrate active listening and open communication styles.

According to Nyembe (1988:25) Black members of delinquent gangs usually come from poor and lower social classes. The inadequate family relationships arouse in Black adolescents a feeling of insecurity and the feeling that they are unwanted. The Black adolescent experiences anti-social activity e.g. delinquency, drinking, drug-abuse, etc. or behaviour which occurs in a group setting. As a result Black adolescents have become less responsible, however, a number of factors that hamper the establishment of sound pedagogic relationships based on understanding, trust and authority:

- * the problem of discontinuous home and school norms and values which strain the relationship and causes conflict;
- * unrealistic expectations of teachers and parents concerning the adolescents' ability to achieve;
- * the shortage of male teachers with its negative implications for the male adolescents' development towards balanced manhood;
- * unrealistic remuneration which results in experienced teachers, who have a good understanding of adolescent needs, leaving the profession (Sibisi 1989:23);
- * the teacher having to cope with large classes which hinder the development of personal relationships and causes the adolescent to conclude that he is not appreciated as a person regarded as an intellectual machine (Van den Aardweg and Van den Aardweg 1988:63-64); and
- * teachers who are not worthy identification figures who exemplify all that is worth striving for in adulthood.

Eleven years ago Dreyer (1980:74) said that the Black adolescents appeared to accept corporal punishment as a normal factor in their education. This was possibly due to the conventional attitude towards corporal punishment. He concludes by saying that the majority

of Black parents require a contravention of social or parental norms. This has in fact created serious problems for the Black adolescent in his relations with his parents, teachers and society at large. Spending its days in the streets, the "lost generation" alarms many Black community leaders as well as White government officials.

(3) The adolescent's relations with teachers

Teachers, as equal partners in the educative occurrence, can exert a tremendous positive influence on adolescents in their development toward accountable adulthood. Many adolescents can attest to this fact. They are, less friendly, more impulsive and more antagonistic toward authority. In this way Black adolescents have begun to oppose their educators (parents and teachers) whom they perceive to be unjust and unfair (Nyembe 1988:26). They feel accepted in the group, are recognised and feel free from the larger unfriendly and hostile society.

According to MacLeod (1991:37) Black adolescents seem to roam the townships like so many deputy sheriffs, laying down the law of the street and enforcing it with harsh punishment. These include acts that violate laws and ordinances of the legal code. Delinquent acts such as assault, theft, loafing, fighting, stoning of cars, road-barricades, killing by "necklacing", burning down houses, etc. Crimes are therefore committed by members of the adolescent street corner group in an attempt to achieve status valued by the group.

(b) Social acceptance

The need to belong, to be accepted by the peer group and not be seen as different, may seem at times totally to dominate the adolescent's thoughts and actions. Every adolescent wants to be popular. In every peer group there are adolescents who are generally popular and others who are generally rejected with various intermediate gradations (Van den Aardweg and Van den Aardweg 1988:167).

The finding of Vrey (1990) indicates that popular adolescents are cheerful, friendly, active and natural. They participate readily in all sorts of activities and easily take the initiative. Poorly accepted adolescents, however, are often moody, sad, anxious and insecure.

Nyembe (1988:26) states that such Black adolescents have begun to oppose parents and become rebellious towards the society which they perceive to be unjust and unfair. They feel accepted in the group, are recognised and feel free from the larger unfriendly and "hostile society".

(c) Conformity

According to Van den Aardweg and Van den Aardweg (1988:50) conformity refers to "the acceptance, compliance, acquiescence or agreement to some standard or form of behaviour, or the change in an individual's beliefs or behaviour as a result of group pressure, so as to be like the group".

Adolescents in all cultural groups show great similarity in dress, speech, habits, idiom, etc. This can be described as conformity. An adolescent has to conform in order to be accepted as a group member. Since the adolescent is anxious to be accepted, he conforms willingly. The present Black adolescent in particular has taken part in activities he himself does not approve, and conforms even if it went to the school to encourage the teachers to inflict corporal punishment on their children if they misbehaved.

Having become extremely politicised and more often than not observing and even participating in violence our black children have changed their attitudes towards teachers. As far as the children are concerned there are two types of teachers: teachers who are acceptable to them because they encourage them in their "political endeavours", and those who are unacceptable and perceived by the children as sellouts. Those "rejected teachers" have often been referred to as part of the "oppressive apartheid regime". The challenge to these teachers to rebuild culture of learning has become almost impossible. The re-establishment of the pedagogic relationship between the teacher and the child is possibly the greatest challenge now being confronted by our Black teachers.

3.3.3 Relationship with things and ideas

In constituting his life-world, the Black adolescent is increasingly concerned with ideas as he becomes aware of their significance for him and their implications for his own identity. This is brought about by an increase in his intellectual ability. According to Vrey (1990:178) abstract thought enables the adolescent

to conceptualise concepts of identity and destiny. This leads to a self-image and an ideal self-image which are compared. He also grasps the actual situation in his home, school, his country and the world. This discrepancy between what is and what should be, often leads to depression and discontent.

The Black adolescents increased cognitive powers have often led him to commit himself to visions of a utopia after the "revolution". MacLeod (1991:36-38) remarks as follows: "Such a future would be a profound shock to the "lost generation". The comrades seem to take it for granted that they have earned the right to the easy life-style enjoyed by Whites. They assume that once the ANC controls the government, the benefits will start flowing to blacks." "Revolutionary teachings in Black communities have broken down parental discipline and the traditional responsibility to family and society. The youth have been indoctrinated into believing that they must assume the leadership in addressing the (utopian) future" (Bureau 1988:6-7). This idealism has led the Black adolescent to be impatient with adults who seem unwilling or unable to correct social wrongs.

At the time of writing this dissertation the writer feels encouraged by the fact that all the political groupings in the RSA have appealed to our Black youth to concentrate on their education. "Education for liberation" may indeed be regarded as a return to sanity in our troubled country. Unfortunately the main political groupings have not yet agreed on the lifting of sanctions and our country is in a very severe recession. In order to wipe out the backlog concerning equal educational opportunities for all of South

Africa's children enormous funds and investment from other countries are required (Education 1991).

3.3.4 Relationship with God

According to the Christian religion man is a being of value. He has been created in the image and likeness of God and is therefore more than mere blood and bones. He has been called by God and must account to God for his actions (Urbani 1987:13).

Man can never sever himself from God. According to Bouma, Calvin points out that: "... we shall never get to know a person if we approach him as a unit turned in upon itself. We are concerned with the whole person. We can see the total person only if we look at him in his relationship to God, ... without God man is unthinkable as it would be impossible to explain his actions" (Van der Linden 1962:170).

Vrey (1990:182) regards the adolescent's religious background and his education in regard to the origin, nature and destiny of humanity as vitally important: "A personal religion means a faith and hope to which an adolescent can cling during the uncertainties and vicissitudes of his development."

Religious life in Black society was characterised by a strong belief in ancestors. From his earliest childhood days the Black adolescent was brought up to believe in the powers of the forefathers. These beliefs he had to respect and accept without question or argument. Condemned was he who ventured to sin against the forefathers. The Writer agrees with Dreyer (1980:87) that the Black adolescent learned and accepted that the

whole society looked back to the ancestors for its very existence. Dreyer (1980) also says that adolescents in the transitional Black society experienced a gradual neglect of the traditional ritual ceremonies as well as a gradual disregard of the belief in ancestral power. In present-day Black society one finds that the Black people's religious beliefs range from the traditional view of the importance of the ancestral spirits to a more Westernised outlook which rejects the notion of the influence of ancestors upon daily life.

Black adolescents experience doubts about the existence of God, Biblical statements, the certainty of salvation, etc. This doubt can be interpreted as a groping towards a personal faith. It is imperative that the educator supports the Black adolescent's religious development by providing him with authentic knowledge and the practical demonstration of religious norms. Adolescents should attend Sunday school in their early years and go to Church regularly. Adolescents are immensely frustrated when they observe discrepancies between what adults confess and what they practice. This may even cause them to break with religion. Because of his critical attitude, the adolescent demands, of himself and of others an integration of professed religion with everyday life.

Many of our Black adolescents find it difficult to reconcile religion with science, especially natural science. The necessary educational support will help these adolescents to realise that the supposed discrepancy is a myth. Many of our Black children and their parents have been influenced by numerous ministers of religion who have been more concerned about advancing their own political positions than

about preaching the gospel of Jesus Christ. Many strange, unbiblical and confusing "messages" have been "preached" under 'liberation theology'. Unfortunately many of our Black people have been gullible and this has led to an intensification of the norm crisis.

3.4 SYNTHESIS

The child is dependent on the educative support of his educators (parents, teachers, etc.) without whose aid his potential humanisation cannot be realised. Many of our Black children and their educators are no longer united in a pedagogic relationship. Due to politicisation, violence, urbanisation and the norm crisis the mutual striving towards the Black child's adulthood has been severely affected. This breakdown of the pedagogic relationship has affected our children's relationship with themselves, others, things and God. The communication between us and our children has been disturbed and the lack of a "culture of learning" has led to what could be described as a state of educational purposelessness. In the following chapter attention will be given to culture and discipline in the Black family.

CHAPTER 4

CULTURE AND DISCIPLINE IN THE BLACK FAMILY

4.1 INTRODUCTION

Wagner and Stevenson (1982:56) define culture as the complete whole a society possesses which includes knowledge, beliefs, arts, morals, law, custom and any other capabilities and habits acquired by man as a member of society. From this definition it becomes clear that culture encompasses the totality of knowledge of a society. In this perspective, this definition can be applied holistically to any given society. It means that culture is an umbrella concept that embraces all the accepted traditional customs, moral attributes and behaviours practised by a particular cultural group (Van den Aardweg and Van den Aardweg 1988:56). Culture helps people to communicate the meaning of things and regulates social life. Luthuli (1982:45) maintains that through education the culture of a particular group can be transmitted, that is, it can be passed on or shared with its not-yet-adults. The child learns his culture in the family which forms the primary educative unit (Van Zyl 1976:17; Morrish 1985:161). It is passed on from one generation to another. It is learned because it is not innate but is acquired and participated in by persons in association with others. There is therefore always a fair or just consensus concerning what is proper and improper behaviour and what meanings are attached to objects, situations or events.

In the course of learning his culture the child also learns about discipline. Discipline is necessary to

maintain a certain standard of social conformity so that the community can function in an orderly, fearless manner. Through discipline the child realises the necessity for order in the world around him and that to maintain a certain order some behaviours are abhorred while other behaviours are praised. Discipline is a means of teaching the child self-control and self-direction, thus sharpening his conscience regarding right and wrong (Van den Aardweg and Van den Aardweg 1988:62). In order to internalise self-discipline, it should be learned from the earliest years.

From the above explanation it becomes clear that the parent has a great responsibility as far as his child is concerned. It shows a pedagogical relation as a special type of relation, as a relation of closeness between the educator and the educand in which both are accountably responsible for the progress of the latter to mature adulthood (Cemane 1984:56-57). From a Christian reformative point of view the family is the only God-given institution which originated from creation: a primary irreplaceable educational situation (Barnard 1976:3). This implies that the parent sees his child as a gift from God, a wonderful distinction and privilege on the one hand but on the other a great responsibility. Urbani (1987:42) stresses the fact that the word parenthood is synonymous with the acceptance of responsibility for the procreation and rearing of one's child. Parenthood is seen as loving obedience to God and the voluntary acceptance of responsibility towards a being whom God has brought into the life of man (Van Wyk 1974:15). Parenthood is a task of love in thankfulness for a kind deed of God - it is the fulfilment of a task and an answering to a call from eternity (Preller 1978:682).

This means that as parents of the Covenant they are under the explicit authority of the baptismal vow (Theron and Bothma 1990:160): "Do you promise and intend to instruct this child, of whom you are the father and mother (or guardian) in this doctrine, and counsel him to be instructed therein, to the utmost of your ability?" In terms of the baptismal vow the parent is responsible for his child and on the strength of this, involved in everything that concerns his child.

4.2 TRADITIONAL CULTURAL BACKGROUND

Black culture used to be basically communalistic in nature. This was evident in behavioral patterns, the kinship terminology, the arrangement of villages, distribution of food, the marriage ceremonies, the political system and religion. Blacks performed all activities together such as the tilling and reaping of fields. There is a proverb in Zulu: "Umuntu umuntu ngabantu" (i.e. a person is a person because of people). This in fact explains the emphasis on communal life which permeates every aspect of African culture - the extended family, kinship system, communal lands and in particular the tribal system.

Blacks were a social and community-oriented people which engendered a feeling of solidarity with the result that most of the duties in the community were performed by the community as a whole (Dreyer 1980:16; Cemane 1984:95; Luthuli 1982:44). Sibisi (1989:41) says that there was little or no encouragement of individuality as this would be in conflict with cultural stability and group solidarity. Communalism was a common feature of African culture and communal

practices: "ilima" (communal labour), "inqina", (communal hunting) "ukwenana", (Giving of an item to someone else with a view that the same item will be returned when the receiver is in a position to do so, e.g. a woman could ask for salt from a neighbour; suppose the neighbour gives her a cupful of salt. She is also expecting a cup of salt to be returned.) etc. From an early age the child was encouraged to observe the sense of "belonging" to the group. It was therefore not at all easy to deviate from what the community performed as a group, because any child who disagreed with the social group was disciplined accordingly. In most cases this was discipline by means of corporal punishment. The writer strongly disagrees with Mohanoe (1983:315) when he says: "The assumption espoused in some circles that the Black adolescent pupil, because of his cultural background, understands only hard punitive measures in order to learn, is without foundations or justification, even in Black traditional culture." By nature many Blacks were raised by the infliction of physical punishment as a disciplinary measure. Boys in particular were "hardened" and encouraged to fight the hero (ukuqhathwa) in the veld when they were looking after cattle. There were few problems of choice or rebellion because the individual generally conformed without question. Children were not encouraged to ask penetrating questions and this made the adults' word law; as a result conformity became the order of the day and subsequently a way of life. The child found himself within a homogeneous framework, the aim of which was to produce the ideal community member.

4.3 COMPOSITION OF THE BLACK FAMILY

4.3.1 Extended family

Ezewu (1986:40) says that the extended family includes the parents of the couple and their children, brothers and sisters of the parents, brothers and sisters of the couple and the grand - and great grandchildren of the couple. This is basically the traditional family pattern in Africa. Van den Aardweg and Van den Aardweg (1988:89) define the extended family as the family that consists of more members than just mother, father and siblings.

These extended families usually work together for the good of the whole family. Working members contribute economically to the home while the usually older, but non-working members - care for the household and the younger children.

The child in an extended family system is generally referred to as "our child" and not the child of the father and mother. It is always the responsibility of all the adults in the extended family system to accept and care for any child of the family as soon as the need arises. A parent who is unable to care adequately for his children is helped by other members of the family. Children who may have lost their parents while very young were "taken over" by members of the extended family and sent to school along with their own children. One could see that because of the extended family system, children who would have died for want of care, emotional security, survive and enjoy the good things of life and attend schools, thus increasing not only the school population but also the number of

trained workers in the country (Ezewu 1986:51; Morrish 1985:101).

Some parents just decide to send one of their children to a member of the extended family, usually someone in a better position who works in a township. Children will communicate naturally with their parents if they are not discouraged or frightened from doing so as was the case in the Black traditional society.

It sometimes happens that children from the extended family system are imposed on other members. If, for instance, a couple found it difficult to support their own children such imposition can cause a great deal of hardship for them and even their children, the consequences of which may be transferred to the school (Sibisi 1989:67).

The writer feels that the extended family system however, makes, a positive contribution to school education in the following ways:

- ° It helps to maintain children who would not otherwise have found support in society, i.e. enabling them to develop physically, socially and mentally.
- ° Children who would not have gone to school for reasons of financial constraints, emotional security, do so with the help of the extended family members.
- ° Those who would have been a disruptive element in society are prevented from being so due to support that emanates from family members.

This means that the extended family with many different educators still plays a very important role in Black communities when compared with the nuclear family. In the purely nuclear family system there is little or no interference from any other person outside the nuclear family. This prevents or reduces external influences in the home. The writer feels that nowadays the extended family is an advantage in the sense that children always have someone older to maintain order and discipline i.e. the grandmother. Today, in many cultures, the extended family is gradually becoming, a thing of the past and is being replaced by the nuclear family. This is largely due to social and economic pressures on families and movement to the urban areas.

4.3.2 Nuclear family

The nuclear family basically comprises the father, the mother and the children. The nuclear family is also known as the monogamous family. This implies that it is a type of family pattern which consists of one husband and one wife at a time, and their children. Our own society is composed of a vast number of these small social "cells" or nuclear families, which are gradually becoming smaller in size with the increase in the knowledge and practice of contraception. Morrish (1985:163) makes the following distinction between two sorts of nuclear families which are not essentially different in their composition, but which involve rather a different point of view. Firstly, every normal adult belongs to a family of orientation in which a person is born and reared, and which will include his father, mother, brothers and sisters. Secondly, he also belongs to a family of procreation which he establishes by his marriage and which includes

his wife and children. This family pattern is common in Western countries of the world and to some extent, in some other areas having contact in one way or another with the Western world.

Van den Aardweg and Van den Aardweg (1988:156) state the nuclear families over ten in number are rarely heard of today and many families only have two or less children. This is of course, due to a move into towns or cities, smaller homes, birth control facilities and the high cost of living. This means that the formation of the family has undergone considerable modification and changes through time, although its structure remained more or less unaltered. Economically for instance, there were times when the family was a unit of both production and consumption because the family members contributed to the common pool of the family unit. The family has now become more of a unit of consumption because as soon as children reach an age at which they are able to work, they become what can be called "external producers" (Ezewu 1986:41). This implies that they do not cooperate any longer with their parents to maintain a common livelihood by working at home.

4.4 PARENTAL STYLES IN MODERN SOCIETY

In Chapter three it became clear that changes in society such as politicisation, urbanisation, population explosion, the norm crisis have led to a new challenge for all South African citizens. Acculturation whereby a continuous flow of traits, behaviours and ways of life pass between peoples of different cultures have resulted in "new educational styles" by Black people. While the Black traditional

family was mainly authoritative, it has now adopted either the permissive style of parenting or the democratic one (Jarvis 1983:69). Educational styles change at varying paces which means that there is always new knowledge, values, beliefs and skills for the learner to acquire (Khanyile 1990:8). As soon as the culture of a particular cultural group changes, the manner in which they educate and discipline their not-yet-adults will have to be reassessed and rephrased. In this regard it is of paramount importance to explore the discipline of the black family and control against the background of a family system in terms of which roles, interactions, objectives and values are defined. The following may be identified as the major characteristics of the educational style of parenting (Vos 1991:124-157; Rice 1981:372):

4.4.1 Authoritarian (autocratic) parental educational style

Van den Aardweg and Van den Aardweg (1988:26) say that authoritarian (autocratic) is where the one in control decides on all activities and procedures. Such a person is slow to give praise and criticism and demonstrates an aloofness. Parents and teachers tend to control, shape, and evaluate the child's behaviour and attitudes in accordance with absolute standards. They (children) value work, tradition, obedience and respect for authority. Those children who are subjected to such authority show little independence and social responsibility as they are apt to be dependent because norms and values have not been intrinsically established. This implies that they have little experience in choice and decision making.

At any rate parents are in a position of authority over their children because they know more about life and its demands than the child. Parental authority is autocratic when they (parent) decides on all the activities and procedures.

The authoritarian style of parenting includes the following characteristics (Rice 1981:372-373; Van den Aardweg and Van den Aardweg 1988:26-27):

- parents attempt to shape, control, and evaluate the behaviour and attitudes of their children in accordance with an absolute set of standards;
- they emphasise obedience, respect for authority, work, tradition and preservation of order;
- verbal give-and-take between parent and child is discouraged;
- parents are in charge, make all the decisions and issue all the orders;
- high in demand on the part of the parents and low in parental responsiveness to child;
- there is no questioning of the parents' authority and nothing is said or done to make the parent doubt the wisdom of his own judgement;
- punishment is severe in the enforcement of rules and standards;
- parents are aloof and slow to praise and demonstrate; and

- ° parents assume that any misbehaviour is intentional and so harsh corporal punishment is usually meted out.

4.4.2 Permissive (Laissez-faire) parental educational style

This style of authority gives an individual freedom, or carte blanche to behave as he pleases (Van den Aardweg and Van den Aardweg 1988:27; Rice 1981:372). The educator takes a passive role and gives complete freedom for group and individual decisions relating to group procedure and participation. The leader is available if required but takes little initiative.

The following characteristics of the permissive style of parenting may be identified (Rice 1981:373; Van den Aardweg and Van den Aardweg 1988:27):

- ° parents are tolerant and accepting toward the child's impulses, desires, drives, actions and immature behaviour;
- ° parents use as little punishment as possible;
- ° parents tend to make few demands for mature behaviour and allow considerable self-evaluation by the child;
- ° parents take a passive role and give complete freedom for decisions by the child;
- ° parents make it known that they are available but take little initiative;

- ° few demands regarding responsibility are made by permissive parents and the child is left to regulate his own activities;
- ° parents may attempt to change the child's behaviour through reasoning but do not use their authority when in conflict and tend to give in to the child's demands; and
- ° such parents exercise little or no discipline and control in the belief that the child will learn from the consequences of his acts.

4.4.3 Democratic (Authoritative) parental educational style

Parents are older and more experienced than their children, and in many (but by no means all!) respects, know better than the child. But in the democratic style the greater parental power which underlies their authority is balanced by a greater parental responsibility. The parent has a responsibility to use his authority wisely, humanely and in the best interests of the child. The democratically-minded parent sees it as his task to guide his child to make the right decisions. These parents set broad limits, give advice, encourage the child in what they believe to be the right direction, but as far as possible give the child freedom of choice (Margow and Oxtoby 1987:20). A major benefit of the democratic style is that it encourages open communication between parent and child. When the child knows that his parents regard his ideas as worthwhile he will want to share his ideas with them. Children will naturally communicate with their parents if they are not

discouraged or frightened from doing so, as was the case in the black traditional society. This implies that in the democratic style of parenting policies are made a matter of group discussion, with encouragement and assistance from the parent or teacher educator.

The following may be identified as the characteristics of the democratic style of parenting (Van den Aardweg and Van den Aardweg 1988:27; Rice 1981:373-374):

- parents have clear setting of rules and standards which are, however compatible with changing circumstances if necessary;
- parents have an expectation of mature behaviour from the child;
- firm enforcement of rules and standards by parents, using commands and sanctions when necessary;
- encouragement of the child's independence and individuality;
- open communication exists between parents and children with encouragement of verbal give and take;
- recognition of the rights of both parents and children are recognised;
- parents exhibit personal warmth, concern for and interest in their children;

- ° such parents explain the reasons for discipline and discipline tends to be consistent and is used only when necessary;
- ° parents explain why certain behaviour is expected and why certain rules are made, believing that the child has the right to know what is expected of him and why;
- ° parents are willing to listen to the child's explanation of the circumstances which precipitate misbehaviour and punishment is closely related to the act; and
- ° corporal punishment is used discriminately by democratic parents so that the child realises the seriousness of his misdemeanour.

4.5 DISCIPLINE IN THE BLACK TRADITIONAL FAMILY

4.5.1 The father as a disciplinary figure

The patriarchal family was traditionally Black. The father was a dominant figure. It was a strong unit in which all decisions were brought to the father and made by him. One great law that ruled in the "parental kraal" was the law of complete submission to parental authority (Bryant 1949:184; Dlamini 1984:50). Unquestioning, unanswering obedience to the "Supreme power" was demanded without distinction of all alike; of mothers, sons and every child (Bryant 1949:185). Sibisi (1989:2) states that: "Every failure to obey was immediately followed by drastic reprisals; persistent insubordination led infallibly to the disgrace of expulsion; while open revolt might easily

have terminated in the death of the transgressor." The parents and the whole community at large, of which the child was a member, made this emphasis of submission very clear.

The authority of the father reigned supreme. The father was both a disciplinarian and authoritarian. Generally, happiness prevailed all the family members when the father was away. The black child was brought up in that atmosphere of authority and discipline. Ngcobo (1986:71) supports this idea by saying that: "Authority constitutes an essential element in life, in education, from the cradle to the grave." Respect for authority is something that the child learnt at a very early age.

Long before the arrival of Whites in South Africa the father alone held the power and control over his children's marriages (Bryant 1949:574; Makhabela 1986:24). As a result both daughters and sons were quite aware of paternal powers and familial duties, and submitted to authority unconditionally.

In chapter three certain social changes were discussed which brought about radical changes in the black traditional way of life. The emphasis is now laid upon the father as a provider and no longer on the community as a whole (Dreyer 1980:23). As a result the demands of modern society tended to draw fathers away from their homes to places where they could seek and find worthwhile employment. Consequently the father was away for varying lengths of time. This result in the not-yet-adults being without a strong authoritative figure. Long absences caused many fathers to accept less and less disciplinary responsibility for their

families thereby also losing control and discipline over their children (Makhabela 1986:25; Rice 1981:34). As a result, especially adolescents began to flout the authority of their mothers, and the elderly, who remained the main source of discipline in the rural areas (Dreyer 1980:23). These Black adolescents experienced a lack of discipline because they knew that the authority figure was not available. A marked increase of unruly, delinquent behaviour in children and adolescents resulted. It became very difficult for mothers who were entrusted with the discipline to undertake such responsibility which they were not prepared for by tradition.

It is, however, important to bear in mind that the father-figure plays a very important role at home. Boys in most cases tend to model themselves on their fathers and view him as the more powerful and capable parent who rewards and punishes. The father is usually seen as the disciplinarian in the family and in many instances where the father is absent, disciplinary problems arise. In this context Van den Aardweg and Van den Aardweg (1988:91) formulate as follows:

- ° the father-child attachment is extensive and qualitatively different from the mother-child relationship;
- ° fathers contribute to the psychological development of their offspring positively or negatively and where there is a devaluation of the father's role young persons suffer paternal deprivation; and

- ° parental deprivation is also found where the mother takes the dominant role as in single parent families resulting in divorce, adolescent pregnancies, and assaults on the nuclear family.

It should also be borne in mind that even in the families where the father is present, there is still no adequate contact between him and his children because of long distances that a large number of black workers have to travel daily from and to their homes. They leave their homes before dawn and only return after dark simply to sleep and start the journey again on the following morning. This, on the one hand, offers the black father very limited time available for the exercise of discipline of his children, though on the other hand urban children are still better off than rural children who stay without any father-figure for longer periods of time (Makhabela 1986:15).

Children brought up without a father are more likely to encounter difficulties than those families which are intact. In most cases the remaining parent must try to cope with a great multiplicity of stresses such as financial, occupational and emotional problems. The strain felt by him/her but more often than not by the mother is very likely to have repercussions for the child in question. A boy whose father is away from home most of the time has no model to imitate, and the developmental tasks of acquiring behaviour appropriate to his sex may become most difficult (Fontana 1981:13).

4.5.2 The mother as a disciplinary figure

Many of the functions of the home are being taken over by social agencies, for example as a large percentage

of Black mothers are gainfully employed. Sociologists in particular have sometimes claimed that the family is no longer the inclusive focus of the interests of its members. As a result, the family's common interests are increasingly being restricted to limited functions, and the breakdown or disappearance of the family as a social unit is pessimistically seen as inevitable (Shertzer and Stone 1976:172).

When fathers left homes to seek employment in the urban areas, mothers were then entrusted with authority for which they were not prepared. Traditionally the woman was not an authority figure and was also regarded as inferior to men since women found themselves taking over tasks for which they were not prepared, adolescents tended to flout their authority (Makhabela 1986:17). In this way, it became difficult for women to maintain the same discipline as their husbands. Dreyer (1980:17) states that harsh discipline was enforced on the son and it was more often than not accompanied by ample corporal punishment, which caused the child to be reserved in his father's presence and also to be very cautious about what he said and did. It was something that the mother could hardly do. This authoritarian attitude of the father caused hostility on the part of the sons and to a lesser extent the daughters. It is meaningful to note that the father-daughter and mother-son relationships were traditionally marked by a tenderness altogether absent in the father-son and mother-daughter relationships. Relationship with the mother was rather more intimate and cordial. If the child found himself in trouble, he used to approach the mother who would pass the message on to the father.

The idea of the mother being entrusted with authority and discipline for which she was not prepared, resulted in a general feeling of despair and confusion amongst children and their parents. Makhabela (1986:18) believes that the young people in urban areas were affected even more drastically because of the ever increasing number of working mothers, which is contrary to what pertains in rural areas where one still observes mothers who still adhere to the traditional life-style. New life-styles resulted in many adolescents who found themselves growing up in a family where a western way of life prevailed, which neither the parent nor the adolescents could understand and interpret. It thus caused many problems between the adolescent and his parents (Mohanoe 1983:147).

4.5.3 Responsibilities of elder siblings

Brothers and sisters have a tendency to influence one another's learning and becoming in different ways. Du Preez and Duminy (1980:8) point out that the eldest child in the family acquires behavioral patterns typical of a first-born - he becomes a first peer in the lives of his younger brothers and sisters and also the first "disciplinarian". Siblings thus play an important role in the initial socialisation of the younger children, and the interaction between them in the family will finally be carried over into the school situation and the outside world. Van den Aardweg and Van den Aardweg (1988:212) also maintain that elder siblings tend to serve as role models for younger siblings and they also act as surrogate parents and disciplinary figures, taking on parental responsibilities and contributing to the child's emotional security, sense of belonging and acceptance.

If the relationships with younger siblings are hostile, anxious and resentful, then insecurity and hostility may result.

In Black traditional society the youngsters considered their elder brothers and sisters as "educators". Cemane (1984:15) argues that the traditional methods used were informal; the young person learnt by participating in activities alongside their elders. Even in informal evaluation, discipline was a basic requirement for effective learning by the child. Both children and adolescents were engaged in participatory education through ceremonies, rituals, imitation, recitation - and demonstration. In this way children were given an opportunity to learn how to live as members of their community.

Boys used to look after cattle. When herding cattle boys were under "ingqweli" (hero) and girls under "iqhikiza" (mature young lady). Here the child was led into habits of respectfulness, obedience, generosity and decency, acquisition of general knowledge, a sense of duty responsibility, trust, self-reliance, self-control and ability to defend oneself (Sibisi 1989:42).

Boys imitated their fathers both in actions and in speech because the father was the embodiment of manliness and strength. Boys were hardened into men so that they could face difficulties with fortitude (Vilakazi 1962:26). The hard life that was enforced on boys was often accompanied with corporal punishment which caused the child to be reserved in his father's presence and to be careful of what he did at all times. As a result boys had a great respect for authority.

Boys spent most of their time from birth to puberty in the parental home;

Girls helped their mothers with home chores and also worked in the fields. From an early age, both girls and boys from an early age were taught to respect authority. Girls also played a very important part in that they were regarded as "economic assets" because of the "ilobolo" that was paid for them when they got married. They imitated their mothers and thus became diligent, faithful and submissive to authority. Girls were supervised by their mothers until they got married.

The writer is of the opinion, however, that the picture with regard to discipline is somewhat different in Westernised Black society. It has become difficult for elder brothers and sisters to physically punish the younger children. Schoeman (1985:76) points out that respect for elders or those who were in authority used to be of paramount importance to every family member. The junior girls looked up to their elder sisters for their upbringing and discipline. The latter would not hesitate to discipline the former if she had done something wrong, even to the extent of physically punishing her. The younger girls trusted them and had confidence in them. The family therefore played a major role in that it was the primary institution for the child's education and discipline. Teleki (1989:25) emphasises this point by saying that children belonged to the "nation" and it was therefore the responsibility of every family member of society to take the initiative in the upbringing of the child; consequently every member of the society or family was allowed to

discipline the child towards attaining the correct and acceptable way of living.

4.6 SYNTHESIS

Black people's contact with the White man brought about a "new" form of upbringing for a "new world" whose value systems were often diametrically opposed to those of traditional Black society. So strong was the belief in the idea that "imfundo" (school education) was the sole means of passing the new values and skills to the younger ones, that Black parents at a later stage preferred White teachers to Black teachers "because blacks did not know the secrets of the white man or the essentials of western civilisation" (Vilakazi 1962:123). As a result, the relatively "free life" of the Black child was then dominated from childhood to adolescence by "imfundo". This was one of the things that considerably altered the life-world of the black adolescent (Dreyer 1980:23).

Black society in transition came about with different varieties of cultural transformation from a largely traditional way of life to a largely westernised way of life. Young people were affected even more drastically. The traditional group as a meaningful entity disappeared; the family and household took on an apparently Western form in which Western clothes, utensils, etc. became common but lacked a firm social organisation to guide the members in their confusion, more especially Black adolescents. The loss of solidarity, of certainty and "geborgenheid"; the relative independence of the family, the neglect of kinship and tribal group, education and economic power led to a new characteristic among the Blacks, namely

that of individualism. The Black adolescent who in the past knew nothing else but general conformation without question, came to cherish the typically Western characteristic of individualism.

Van Schalkwyk (1986:281) believes that black people in abandoning their own culture, now find themselves between the traditional and Western cultures. This generates a lot of confusion among them who now appear to live and act according to more than one set of values. Their way of discipline does not tally with that employed by western cultures. Dreyer (1980:25) concludes as follows: "Thus contradictions, uncertainty and a struggle for identification, understanding and acceptance of personal duty became characteristic of the rising generation in the transitional society. As a result, elder brothers and sisters and all agents of informal and formal education find themselves incompetent and completely uncertain about the demands of the modern scientific and technological world (Dreyer 1976:151).

In today's modern society the democratic parental educational style appears to be the most responsible one. The parent has to keep pace with the rapidly changing society and has to adapt his educational style accordingly. If this does not happen the educational outcome is a poorly adjusted adult who might be rejected by society. In a family where parents act democratically and maintain a balanced educational style the child will grow to adulthood in a similar way. Characteristic of the democratic family is the interaction and discussion of ideas, opinions and problems of parents and their children. It is through a democratic approach which involves taking the child's

ideas and wishes into account, as far as possible, in all family decisions, and encouraging children to make their own decisions, which can influence the course of a Black child's life, and ensure that the standards and values which are important to parents are in large measure accepted (Margow and Oxtoby 1987:22).

Although the authority of the parent is recognised, a relationship of camaraderie nevertheless exists between parent and child. Democratic parents conduct discipline in such a way that an atmosphere of affection and security is created. They apply corporal punishment as an exception as only then by applying corporal punishment as a last resort the child realises the seriousness of his misbehaviour. In the democratic family the child is expected to develop independence and yet to conform to adult standards. Children treated in this way have been found to meet independent behavioral expectations and are socially responsible (Pretorius 1979:55). In the light of the above it now becomes necessary to give attention to corporal punishment as prescribed and applied in Kwa-Zulu schools.

CHAPTER 5

CORPORAL PUNISHMENT IN THE DEPARTMENT OF EDUCATION AND CULTURE (DEC) IN KWA-ZULU SCHOOLS

5.1 INTRODUCTION

In this chapter attention will be given to rules and regulations in Kwa-Zulu schools, the application of corporal punishment in Kwa-Zulu schools and the negative effects of corporal punishment.

In the Kwa-Zulu (DEC) system of education, corporal punishment is still permissible in accordance with departmental regulations. In those cases where corporal punishment is pedagogically accountable and applied the question arises as to what the value of such punishment is, that is, whether the aim of each punishment is being achieved (Bester 1978:68).

The value of corporal punishment is largely determined by the attitude of the recipient. The hypothesis is that if a pupil's attitude towards physical punishment is positive that is to say, if he believes that it has value, he will definitely act positively towards it. The approach and atmosphere in which such physical punishment is meted out should be pedagogically accountable. On the other hand, when a child is negatively disposed towards corporal punishment there is actually a possibility that such punishment will intensify his negative attitude and could lead to dysfunctional education (Van Niekerk 1987:8).

The writer feels that lack of understanding and possible misapplication of corporal punishment in Kwa-Zulu schools has culminated in negative attitudes in many children.

5.2 RULES AND REGULATIONS IN KWA-ZULU SCHOOLS

For the sake of clarity it is necessary to give the following extract of rules and regulations that govern the administration of corporal punishment in the department of Education and Culture in Kwa-Zulu schools (Umnyango 1988:1-24):

- (1) "Subject to the provisions of the Act and the regulations thereunder, the responsibility for the maintenance of discipline of the staff and pupils of a school shall vest in the principal.

- (2) If a pupil at a school behaves in a manner which is or may be prejudicial to his training, the good name of the school, the maintenance of order and discipline at the school or the proper performance of the activities of the school, disciplinary measures may be applied to him, including:
 - (a) the imposition of work as a punishment by the principal or a teacher authorised by the principal for that purpose;

 - (b) withholding of privileges by the principal or a teacher authorised by the principal for that purpose;

 - (c) the administering of corporal punishment in terms of sub-regulation (4);

- (3) Disciplinary measures shall be applied in a reasonable and judicious manner, shall be appropriate to the offence committed and shall serve mainly as a measure in the interests of the

pupil and for the maintenance of discipline and the good name of the school.

- (4) Corporal punishment may be administered only in cases of gross neglect of duty, insubordination, truancy, wilful damage to property, theft, dishonesty, flagrant lying, assault, bullying, indecency or other serious misconduct and shall be inflicted only by the principal, a deputy or vice-principal or by an assistant teacher in the presence of the principal.
- (5) In no case shall corporal punishment be administered to any girl.
- (6) Corporal punishment shall not be cruelly administered, and not in the presence of other pupils, save in the case of joint offenders, who are awaiting or have received corporal punishment in respect of the same offence.
- (7) Corporal punishment shall be administered only on the buttocks with a cane not exceeding 75cm in length and 1,2 cm in diameter, or a leather strap of not less than 2,5cm in width, and with due regard to the age and physical condition of the pupil and in no circumstances in such a manner as to cause permanent bodily injury.
- (8) Corporal punishment shall under no circumstances be administered to a pupil suffering from some physical defect, without the consent of a medical officer.
- (9) The number of strokes that may be administered during one day shall not exceed four.

- (10) An entry of each punishment shall forthwith be made by the principal, in a book to be kept for the purpose, which shall at any time be open for inspection by an inspector of education acting in terms of section 28 of the Act.
- (11) The Secretary shall issue rules for the guidance of principals in carrying out the provisions of this regulation.

Suspension and expulsion

- (1) If a pupil conducts himself in such a way that in the opinion of the principal the continued attendance of such pupil would be detrimental to the welfare of the school as a whole or of the pupils, the principal shall:
- (a) if in his opinion it is a case of grave misconduct, immediately suspend such pupil from attending his school and submit a full report to the Secretary, or
- (b) if in his opinion such conduct does not amount to grave misconduct, inform the pupil's parents or legal guardian by notice in writing of the facts and shall state that on a recurrence of such or similar conduct the pupil may be liable to be expelled from school.
- (2) On a recurrence of such or similar conduct in respect of which the principal has issued the written notice and the warning as provided for in sub-section (1) (b) the principal shall confront the pupil about his conduct and afford him the

opportunity to present his version of the case in writing, or verbally, in the presence of the teacher or other witness and after consideration of the pupil's side of the case, the principal may suspend him from school.

- (3) Notwithstanding the provisions of sub-regulations (1) and (2), after consultation suspend a pupil from the school if he commits an offence which in the opinion of the principal seriously prejudices or is potentially prejudicial to the maintenance of order and discipline at the school.
- (4) Upon receipt of the principal's report as provided for in sub-regulation (1) (a), the Secretary may, after further enquiry if he deems it expedient, order the expulsion of such pupil from such school and he may also prohibit him from attending any school which is subject to the control, administration and supervision of the Department in terms of the Act.
- (5) Upon the suspension of any pupil in terms of the provisions of this regulation:

(a) such pupil:

(i) shall forthwith vacate the school premises and, unless the principal has directed otherwise, any school hostel made available for the purpose of his accommodation; and

(ii) shall not, save for the purposes of an enquiry as hereinafter provided, be on the premises of such school, including any playground;

(b) the principal shall forthwith:

(i) notify the parents or legal guardian of such pupil in writing of the suspension and of the reasons therefore; and

(ii) submit a full report to the governing body.

(6) Notwithstanding the provisions of sub-regulation (1), (2), (3), (4) and (5), the principal may summarily expel any pupil from the school if such pupil:

(a) intentionally violates any regulation made in terms of the Act.

(b) in or outside the buildings or on or off the premises of the school, conducts himself in a manner which, in the opinion of the principal or an inspector, is or could be seriously detrimental to the maintenance of order or discipline at the school;

(c) intentionally damages, destroys, uses or appropriates property of the school or any other person or body;

(d) unlawfully refuses to obey a legitimate instruction given by the principal or a teacher authorised for that purpose by the principal;

(f) intentionally gives false information to the principal or to any teacher;

- (g) is convicted by a court of law of a criminal offence which, in the opinion of the principal or an inspector is sufficiently serious to warrant disciplinary action;
 - (h) incites, intimidates or instigates a fellow student to violate any regulation or instruction made in terms of the Act;
 - (i) takes part in or instigates a boycott of classes or school functions, or takes part in or instigates protest marches, sit-ins or riotous action;
 - (j) arranges or participates in any meetings or gatherings without the authority of the principal;
 - (k) prevents or attempts to prevent any teacher or member of staff from carrying out his normal duties;
 - (l) conducts himself in a disgraceful, improper or unbecoming manner;
 - (m) possesses or uses a habit-forming drug without a prescription from a registered medical practitioner.
- (8) A parent or legal guardian of a pupil expelled from a school situated on a farm, mine, factory or hospital premises may appeal to the controlling body, whose decision shall be final.
- (9) An appeal against a pupil's expulsion from a Government-aided, community or private school, may

be made to the Minister whose decision shall be final".

5.3 CORPORAL PUNISHMENT IN KWA-ZULU SCHOOLS

5.3.1 Availability of the rules and regulations

The concept "available" means "obtainable or accessible; capable of being made use of; at hands" (Hanks, Long and Urdang 1980:99). This means that every teacher should be able to obtain these regulations whenever the need arises. In other words, regulations must always be accessible so that corporal punishment may be meted out strictly in accordance with these rules.

When the writer decided on the theme of this study it became essential for him to get hold of the official gazette for corporal punishment in Kwa-Zulu schools. It was an incredible experience for him when he went to so many schools (19 schools) and they did not have a copy of these rules and regulations. After having visited these schools and having not found one, the writer was led to believe that possibly such rules and regulations were unknown to both principals and their teachers. Ngobese (1991) clearly stated that these regulations are not available and as a result teachers rely on the principal's guidance. It is essential that every teacher should know these regulations (Department s.a.23). Even some circuit inspectors that the writer approached were unable to furnish him with these regulations ... All that he was shown was what appears in the guide for principals of schools which reads as follows "Regulation 7 of Government Notice No. R2258 of 4 November 1977; Regulations regarding the admission of pupils to, the control and treatment of pupils at, and the suspension and expulsion of pupils from

Government Schools, must be strictly adhered to (See Annexure A)". When the writer had read and understood the above he then asked if he could get hold of annexure A as per reference. A certain inspector answered that at that moment he did not have one available at all. This further led the writer to believe that regulations governing physical punishment were possibly also not known to both teachers and inspectors. After almost giving up hope of getting hold of a copy one was eventually obtained from a certain Kwa-Zulu college of education.

5.3.2 Teachers' uncertainty

According to Burchfield (1980:79) "uncertain" means: "1. In an uncertain or variable manner, at random, by chance or accident. 2. Without definite result, course, or aim. 3. Without clear or definite knowledge or statement; doubtfully, undecidedly."

Considering the difficulties the writer experienced in obtaining a copy of the relevant rules and regulations pertaining to corporal punishment in Kwa-Zulu schools, it becomes clear that many teachers have no clear or definite knowledge of the existing regulations that ought to be taken into account when corporal punishment is being meted out. Even when they are aware of the regulations teachers more often than not disregard them (Van Zyl and Duminy 1976:57). This means that pupils tend to be punished without due regard for the regulations.

Sithole (1990) argued that many Black teachers carry a stick when they go to class. She believes that this is to declare war on the child. Generally, punishment is used only in response to repeated misbehaviour. It is a "treatment" of last resort for students who persist

in the same kinds of misbehaviour despite continued expressions of concern and explanations of the reasons for rules (Gunter 1988:163; Landman et al 1989:15; Van Zyl and Duminy 1976:56). Umnyango (1988:11) stipulates that corporal punishment may be administered only in cases of gross neglect of duty, insubordination, truancy, wilful damage to property, theft, dishonesty, flagrant lying, assault, bullying, indecency or other serious misconduct. Mouly (1982:43) also supports this statement by saying that punishment may be used where there has been gross misbehaviour such as unabated disrespect for classroom or school regulations, defiance, bullying, physical attack and vandalism. While there are occasions when corporal punishment may be used, it should be used sparingly, since its adverse effects outweigh the objective for which it is used.

Many teachers do not differentiate between boys and girls when meting out corporal punishment. The regulations state that corporal punishment shall not be administered to any girl. One finds that both girls and boys receive corporal punishment alike, and this often exceeds the maximum number of four strokes that are to be administered during one day (Morgan 1990:96). All schools keep a punishment book as such regulations require. The administration of physical punishment should be witnessed. Any punishment inflicted should be entered in a punishment book or register as such regulations require recording the following (Department s.a.:50):

- . name of the pupil;
- . nature of the offence;
- . punishment imposed;

- . number of strokes inflicted and the instrument used for the purpose, in the case of corporal punishment;
- . date on which punishment is inflicted or imposed;
- . name of the person who inflicted or imposed such punishment; and
- . name of the person, if applicable, under whose supervision the punishment was inflicted or imposed.

Corporal punishment in Black schools is mostly administered in the primary school which results in a high number of drop-outs (Ngobese 1991; Dumisa 1991; Sithole 1991). If the teacher is uncertain about the rules he cannot instil trust in his pupils when meting out corporal punishment. He is not consistent in applying corporal punishment because of a lack of knowledge of the regulations. This leads to mistrust and misunderstanding of the disciplinary value of corporal punishment.

5.3.3 Controversy regarding the use of corporal punishment

According to MacDonald (1979:283) "controversy" implies "a debate, contention, dispute, a war of opinions, in books, pamphlets, etc."

Ngobese (1991) argues that the controversy of corporal punishment stems from the fact that rules and regulations that govern corporal punishment were made by people outside the Black cultural group whose norms, values, beliefs and philosophy of life are different from Black culture. He further states that as Black

teachers do not know the regulations on corporal punishment, the tendency is to adopt the style that is being used at home and make use of it in the educational situation. Corporal punishment as meted out in the Black family is very different from those rules and regulations by the education department. Ngobese (1991) points out that such controversy is being caused by the fact that Blacks were not part and parcel of these rules and regulations when they were formulated. He contends that the manner in which corporal punishment is applied in White culture differs from the style it is imposed in the Black culture. The philosophy of life of the people concerned should always be taken into account when such rules are being formulated because they eventually affect the relationship between the Black child and teacher. This means that the people whose children will be governed by such rules and regulations should be incorporated when these rules and regulations are designed. This could in a way alleviate the dispute that exists between the teachers and the young people.

Because the rules and regulations governing corporal punishment were made by people outside the Black culture implementation will not have the desired results. Children experience difficulty in the understanding of alien disciplinary corporal punishment. This leads to the breakdown in the relationship of trust, understanding and authority between the child and educator.

5.3.4 Misuse of corporal punishment

According to Hanks, Long and Urdang (1980:944) "misuse" means "1. erroneous, improper, or unorthodox use. 2. cruel or inhumane treatment. 3. to use wrongly. 4. to treat badly or harshly."

According to the relevant regulations, corporal punishment shall be administered only on the buttocks but this is often not the case. Van den Aardweg and Van den Aardweg (1988:52) stress that caning is administered to the student's buttocks while he is in a "touch your toes" position. The site for inflicting pain ranges from the ears, the face, the side and back of the head to the chest, legs, the backs of knees, calves, thighs, the back hands, knuckles and feet (McKendrick and Hoffman 1990:350).

Umnyango (1988:5) states that physical punishment shall be administered with a cane not exceeding 75 cm in length and 1,2 cm in diameter, or a leather strap of not less than 2,5 cm in width. The instruments used include riding crops, balled fists, fan belts, ordinary dusters, window openers, leather thongs, aerials, hosepipes, strips of tyres and waterpipes (McKendrick and Hoffman 1990:350). Van den Aardweg and Van den Aardweg (1988:52) support Umnyango (1988) by saying that the instrument used is the cane.

Umnyango (1988:5) further stipulates that corporal punishment should not be cruelly administered. Dumisa (1991) says that use for pencils in the area of pain infliction has been discovered. The pupil is instructed to place the palms of his or her hands together with fingers outspread. The pencils are then placed between the joints of the fingers and the ends together. Rice (1986) contents that pinching and hair pulling occur frequently. Ears are pulled and they are also boxed. Children are being kicked, slapped and punched and have also been flung against the wall. They have also been instructed to do exhausting physical exercises such as frog jumping, crouching on the heels with the arms stretched front and holding stones above the head.

Docking (1982:10) points out that pain is evil when it is inflicted for no good reason. Punishment confirms the existence of a moral order. It is thus related more to discipline than to control. Discipline is a compulsion to which it is correct to submit (Mlondo 1990:94). This is where both the teacher and the pupil submit to regulations because they are valuable. It is evident that the regulations are broken by principals and teachers on numerous occasions and in numerous ways. According to McKendrick and Hoffman (1990:347) regulations are broken with respect to the following:

- . the location where punishment is administered;
- . the majority of beatings occurred in the classroom on the body where pain is inflicted;
- . the hands and parts of the body other than the bottom are favoured;
- . the regulation exists almost in theory;
- . the severity and manner in which the assault took place;
- . damage ranges from broken skins and jaws to concussion and even death of a fellow scholar; and
- . numerous unjustifiable reasons for administering corporal punishment.

Mlondo (1990:92) points out that physical punishment if conducted unlawfully leads to offences like assault and battery. If the physical harm becomes serious the charge is assault occasioning bodily harm or assault leading to grievous bodily harm. Once death results the charge is manslaughter or murder (Newell 1972:81).

The child relates corporal punishment to authority and discipline when it is meted out in proper way. When corporal punishment is misused the relationship of pedagogic authority ceases to exist. Furthermore, the child loses confidence in authority in general.

5.3.5 Offences for corporal punishment.

The regulation (Department s.a.:50) clearly states that corporal punishment may be administered only in cases of gross neglect, truancy, insubordination, wilful damage to property, flagrant lying, theft, dishonesty, assault, bullying, indecency or similar offence. In many instances children are physically punished even for minor misdemeanours.

Children have been physically punished "legally" and otherwise for any number of offence. The variety is so great that offence can be sorted into the following categories (McKendrick and Hoffman 1990:348-349)"

- . Scholastic category
- . Sport related offence
- . Music related offence
- . Personal appearance related misdemeanours
- . Behaviour related misdemeanours
- . Miscellaneous

(1) Scholastic category

- . failure to perform in any number of subjects;
- . not reaching the standard set for the pupil;
- . not writing down homework;
- . not doing homework;
- . mistakes in composition;

- . not attending afternoon study;
- . leaving books at home;
- . not doing memoranda of old examination papers;
- . not submitting the correct book;
- . not writing tests; and
- . being late for class or school;

(2) Sport related "offence"

- . boys caned for being offside in a soccer match;
- . for losing a rugby match;
- . for not attending a rugby practice;
- . for not batting properly in a cricket match;
- . to build up team spirit;
- . for not clapping during a match; and
- . for talking during the start of a swimming event.

(3) Music related "offence"

- . Children caned for playing with the fluff of the carpet during a music lesson;
- . girls trashed for not singing during assembly;
- . being late for choir practice;
- . not being able to sing in tune;
- . missing a cue in a play; and
- . "going off" during the rehearsal of music.

(4) Personal appearance related "misdemeanours"

- . a boy with long hair;
- . caned for hair that is too long, permed or uncombed;
- . wearing trousers not made of flannel fabric or unpolished shoes;
- . not wearing correct uniform;
- . leaving the shirt hanging out of the pants; and
- . girls who wear nail-polish.

(5) Behaviour related "misdemeanours"

- . swearing, not replying to the teacher;
- . snickering;
- . fighting in the playground;
- . being cheeky;
- . flicking papers over the shoulder;
- . rocking the chair on which the pupil sits;
- . making a noise outside or inside the classroom;
- . smoking; and
- . running in the corridor.

(6) Miscellaneous

- . caned for being a member of a class in which someone or something had evoked displeasure of the teacher.

When a child is punished for an offence which is not deliberate, for example missing a cue in a music play, he loses confidence in himself, the teacher, the subject and school in general. Absence of confidence results in the absence of the relationship of trust and understanding.

5.4 Negative effects of corporal punishment

The negative effects of corporal punishment are numerous and vast in scope. The following are some of the frequently documented effects of corporal punishment (Holdstock 1985:5-8; McKendrick and Hoffman 1990:353-361):

- . Educational impairment
- . Psychological damage
- . Psychosomatic effects
- . Sexual deviations

- . Moral atrophy
- . Psychophysiological conditioning
- . Interpersonal harm
- . Physical injury
- . Violence breeds violence

5.4.1 Educational impairment

Rigid discipline, punishment and teachers who are negative models tend to produce depressed achievement scores, regardless of student potential at entry. Fear of school, fear of teachers and aversion to educationally related matters generate educational impairment (Holdstock 1985:5).

According to Hentoff (1973) punishment causes a deterioration in the learning "process" and it leads to the inhibition of learning other than the acquisition of skills. Punishment creates fear (Behr et al. 1988:76). This can also prevent a child from engaging spontaneously in activities. On account of fear a child may withdraw from a challenging predicament. This may become a behavioral pattern in that he is dominated by incompetence and insecurity (Travers 1972:24). If this behaviour continues unchanged, it is likely to continue in adulthood in the form of anxiety, neurosis and phobia (Behr et al. 1988:76). Seeing that aversion is directed towards everything concerning the school, the child withdraws whenever possible from the punishing situation. Truancy, tardiness, dropping out of school and poor child-teacher relationships are the result (Bongiovanni and Hyman 1978; Boren and Coleman 1970; Meacham and Wiesen 1969; Skinner 1986).

5.4.2 Psychological damage

According to (McKendrick 1990:356-377) a number of

studies have indicated scores of psychologically damaging effects of corporal punishment. Physical punishment enhances aggression and violence. Perhaps there is no aggression and violence. Perhaps there is no greater agreement among clinical observations and research literature anywhere than that relating to the finding that: aggression breeds aggression and that violence is a learned response. Other psychological effects include generalised anxiety, fear of school, dislike of teachers and authority figures, inhibited shy behaviour, accident proneness, masochism, guilt, depression, suicidal tendencies and even suicide.

5.4.3 Psychosomatic effects

According to Kirkpatrick (1989:1071) "psychosomatic" implies "a physical disorder caused by or influenced by the patient's emotional condition."

Skin problems, sleeplessness, nightmares, headaches, muscle tension, stomach upsets and listlessness have all been reported in response to corporal punishment (Holdstock 1985:6). These are the effects of anxiety and tension caused by corporal punishment. It is by way of the body that a child relates to the world and to other people. A child with a blemished skin is painfully hesitant about forming social relationships (Vrey 1990:168). Even relations with one's own body can be humiliating or unpleasant due to the scars caused by physical punishment.

5.4.4 Sexual deviations

Corporal punishment directed to the buttocks is a significant factor in the emergence of sexually deviant behaviour: "Trauma in childhood, including corporal punishment may be associated with an interpretation of

normal sexual development and lead to numerous other forms of disorder" (Alexander and Ross 1961:104). Corporal punishment in childhood can lead to sexual deviation (Livingstone 1975). The child finds difficulty in engaging in normal heterosexual relationships because of lack of trust and understanding due to corporal punishment.

Personal conversations with children indicate that instructions must rest on two bases: a relationship of unconditional acceptance between educator and child and secondly, authentic instruction without moralising. It is the educator who must provide the right climate of positive relationship, affective atmosphere and self-disclosure in which authentic information can be imparted and in which the child feels free to discuss intimate problems without embarrassment to either party (Vrey 1990:173). Vrey (1990) concludes that sexual relationships between children are a fact. Their nature and quality can promote either self-realisation or self-destruction and therefore responsible pedagogical help and support are a matter of urgency.

5.4.5 Moral Atrophy

The violation of body space and invasion of children's privacy which take place during physical punishment, send the message to them that adults have special authority over their bodies as well as the right to inflict pain. It also disempowers and prepares the ground for them to become victims as in many sexually abused cases (McKendrick and Hoffman 1980:39). Merely, by being a helpless witness to psychological bullying and violent classroom management, children learn to negate their inner experiences. As a result they become passive and psychologically numb, losing much of their empathic ability. Physical punishment produces

personalities that lack a sense of will independent of the commands of authority (Stensrud and Stensrud 1981).

5.4.6 Psychophysiological conditioning

Functions of the automatic nervous system like heart rate, blood pressure, skin resistance, gastric secretions, blood vessel dilation, hormonal secretions are thrown into turmoil during physical hurt and psychological abuse. Since automatic functions condition extremely rapidly, they are then associated with the conditions - teacher, subject matter, school and education in general - which caused their arousal. If such an association has been formed between the autonomic function and the school situation it is virtually impossible to extinguish. Optimal learning occurs when one is relaxed, and being relaxed implies more than just appearing relaxed (Holdstock 1985:7).

5.4.7 Interpersonal harm

Corporal punishment drives out love, trust and intimacy from adult-child relationships in the home and in the school. Children are therefore not prepared to become co-operative, productive and self-motivated adults. The teacher is the first important authority figure outside the family that the child meets. The classroom is the first formal social situation. The other things the school also determines long-term ethical values and behavioral traits. The employment of corporal punishment therefore, perpetuates the ills in our society that we would like to eradicate (Holdstock 1985:17; McKendrick and Hoffman 1990:36).

Interpersonal relationships that are based on power rather than communication has far reaching detrimental effects on establishing and maintaining intimate and

loving relationships. Health workers regard primitive behaviour by adults as a form of delayed revenge taking. Though being corporally punished may not always damage every child thus treated, it does damage every punishing teacher. The "hitting teacher" eventually assumes a habitual response to children in general - one of profound dislike and being surrounded by them, is in a state of constant readiness for aggressive action. As a result the essential skills of a good teacher - patience, trust, understanding, respect the ability to generate enthusiasm for learning in all kinds of children have little opportunity to develop in such circumstances.

5.4.8. Physical injury

According to Holdstock (1985:8) nine children are treated in Soweto clinics daily for injuries suffered as a result of corporal punishment at schools. Besides broken jaws, broken teeth and head injuries have been reported, as have cracked ribs and fractured wrists. Even younger pupils have been reported to have died following severe physical punishment. Physical injuries force children to be absent from school which leads to poor academic performance and early dropouts.

5.4.9 Violence breeds violence

Aggression becomes justified as a teacher-sanctioned method of problem-solving. Teachers who were caned by their parents tend to use physical punishment in the classroom (Bongiavanni and Hyman (1978:67).

Evidence shows that in schools where children are physically punished, such treatment, often represents a first line of approach. As a result the relationship between teachers and children will be undermined by

fear, resentment, hostility and suspicion. It is unlikely that such a pedagogic situation, devoid of trust, can contribute anything to the development of responsible adulthood. Walters and Grusec (1977:148) point out that if parents employ corporal punishment on their children they will become physically aggressive, whereas if they rely on other forms of punishment then children are less likely to become aggressive.

The following are some of the findings against corporal punishment (Van den Aardweg and Van den Aardweg 1988:53; Bester 1978:5-9):

- . the moment the teacher uses the cane he is admitting his failure as a teacher;
- . it is a teacher convenience;
- . punishment is most harmful when used for adult retribution;
- . it permits the continuation of the authoritarian concept;
- . it breaks the child's spirit and tends to weaken the sense of guilt on which hope of improvement depends;
- . it increases the pupil's feelings of anxiety, hostility and inadequacy;
- . education is intrinsic in value and fear should never be a motivating force; and
- . children regard corporal punishment as demeaning and revengeful, a means whereby an adult takes advantage of his physical superiority.

5.5 SYNTHESIS

Although there is a set of rules and regulations governing corporal punishment for DEC schools, these are however not available in all schools. If they are available they are not strictly adhered to. In most cases teachers are uncertain about the implementation of these rules and as a result such rules are abused. The philosophy of life of the Black community tends to influence the way in which corporal punishment is meted out in Black schools. Because of the inconsistency that the teacher creates at school the child finds himself in a state of confusion.

The Kwa-Zulu official gazette enumerates all types of misdemeanours that warrant corporal punishment but teachers basically punish children even for minor infractions. In many instances physical punishment is meted out anyhow. According to the rules and regulations the instrument used should be the cane and caning must be administered to the student's buttocks while he is in a "touch your toes" position. Corporal punishment is accepted for certain offence for boys and not for girls and is part of the school system occurring frequently and regularly. Such punishment is of course, prohibited in our schools in the RSA except when administered by the principal of the school or by his appointee. At all times it should be a last resort. The number of strokes meted out should be recorded in the punishment book and be readily available.

Unfortunately it is not possible to determine the exact frequency of legal corporal punishment in our schools. The regulation clearly states that any punishment inflicted shall be entered in a punishment register (Department s.a.:50). To obtain such data is a virtual

impossibility. While this means that the responsible authorities are neglecting to reveal the extent to which corporal punishment is administered, it could also mean that they are insufficiently concerned to record the compilation of overall figures as important.

The incidence of negative effects can only be alleviated if teachers respect the regulations concerning corporal punishment. To protect both the teacher and the child, it is essential to comply with these regulations.

One cannot deny the fact that the need for corporal punishment is greatest where there are overcrowded classrooms, inadequate and unsafe school buildings, harassment of over-worked, underpaid, unqualified or under-qualified teachers, over-zealous and inexperienced supervisors, lack of community understanding, frustrations of youth in today's rapid social changes which result in confusion and uncertainty in both the educator and the child.

In the long run it would therefore be wise to note that the manner in which corporal punishment is meted out, the child to whom it is applied, the motive and the sound reason for its administration should be objectively and most carefully assessed with the effect on the child to the fore. All this is of paramount significance for responsible and accountable corporal punishment which will be discussed in the following chapter.

CHAPTER 6

ACCOUNTABLE ADMINISTRATION OF CORPORAL PUNISHMENT

6.1 INTRODUCTION

According to Van Rensburg and Landman (1986:258) the concept "accountable" means "to give a rational explanation, to be responsible; capable of being accounted for or explained."

Emphasis must always be laid on positive support in education. Man has a tendency to do wrong and to violate what ought to be. It is therefore necessary to sometimes revert to counteraction in education. Despite the best of intentions, methods and educative media, transgressions still occur. The educator must give attention to the impermissible, more especially when it takes place continuously. Transgressors need sympathetic authoritative guidance and assistance to improve their actions so as to conform to that which ought to be. Van Rensburg and Landman (1986:399) assert that the best method to maintain order is to win the confidence of the transgressor. Sometimes punishment measures such as admonition, isolation, detention, work, deprivation of privileges, temporary or permanent suspension or even corporal punishment are necessary. Many of these primitive measures cannot, however, be freely recommended. When punishment is necessary it implies that something has gone wrong with positive guidance.

Pedagogically accountable punishment encompasses the following four objectives (Van Rensburg and Landman 1986:427):

- . Reform : if punishment is necessary, the educator will have to decide whether it will have a reforming (rehabilitating) influence, and if it is so, what punishment to exercise;

- . reprisal : penance indicating the transgressor's desire to rectify what he did wrong and also compensation in the case of material damage;

- . protection: judiciously it concerns the protection of society against a transgressor - in education this is of less importance except serious cases of punishment such as suspension; and

- . fear : it is doubtful if it is of any permanent value to frighten a child in education punishment of this kind is out of proportion in relation to the actual transgression; punishment in education should be very personal and therefore it cannot be used to frighten the child.

In education the teacher realises that he has to show his disapproval if the child does or wants to do the educative intervention. As a result the educator should have clarity as to the significance of corporal

punishment as a means of intervening educatively (Landman et al. 1989:13).

6.2 THE NECESSITY OF DISCIPLINE IN EDUCATION

Mouly (1982:29) points out that discipline was maintained historically in order to enable learning to take place without interruption. This rationale is still valid today but it can be argued that currently discipline is maintained with the aim of making the total "growth" of the pupil feasible. Behr et al. (1988:79) contends that discipline is perceived as punishment, control or training intended for self-regulation of a child's behaviour. This implies that pupils need further "socialisation" which will enable them to be masters of their own behaviour.

Discipline is the means by which the educand comes to self-discipline (Van Zyl and Duminy 1976:50). It should be borne in mind that in any social group discipline is essential. This means that order must be maintained. The school as a social institution needs control by some or other authority. Discipline is essentially a commitment to a certain way of doing things according to the norms of decency. The writer agrees with Van Zyl and Duminy (1976:50) that it is wrong to interpret discipline and punishment as synonymous because punishment is only one disciplinary measure. It means that all the forms of positive help which the child is given in the course of his upbringing are disciplinary measures. Positive guidance should be a dominating aspect in the rearing of children in the sense that it is the preventive aspect of discipline.

Van den Aardweg and Van den Aardweg (1988:161) state that there is no child that can develop positively without the assistance of the educator. This implies that if the child cannot reach or deviate from that which is right, acceptable and proper, the educator must intervene and assist him personally. The fact that a child is helpless reveals that he is a being who must be educated (Nel and Urbani 1990:7). This means that the essential characteristics of Man must be regarded as potentials which must be actualised with the assistance of an educator. McCabe (1991:135) formulates as follows: "I don't see the harm in a parent giving a child a quick smack on impulse, if the child is pushing the limits. It's far better to express your irritation in a quick, physical way than to bottle it up, when your anger is almost certain to turn into something worse. If you hesitate to take control when necessary, your child will end up feeling very insecure."

Authority is deeply rooted in the educational situation and the relation of authority between educator and educand is an essential characteristic of the phenomenon of education. Education without authority and its exercise over the child, that is, discipline, is impossible (Gunter 1988:148). He motivates this statement as follows:

- . A child enters the world completely ignorant, injudicious, clumsy, unskilled, irresponsible, undisciplined, dependent, and incompetent. He therefore seeks help. He has the urge and wants to overcome this negative aspect of his existence and thus becomes self-reliant and free. He cannot do so on his own. This is the reason why he is a

particularly dependent being in great need of help.

- . No child is naturally good. He testifies that the desire for the good, the beautiful and the true is naturally present in him. The desire to become somebody himself is latent in him. He is also inclined towards evil and that evil ways are congenial to him. He is born with potentialities for good which must be nurtured, encouraged, developed and consolidated. He is also born with potentialities for evil which have to be controlled, curbed, regulated and canalised.

- . The educator's authority is not alien to the child's nature unless it is exercised in a sympathetic, wise and meaningful manner. It is unreasonable to punish a child who did not purposely commit a wrong, also it is useless to punish a child who erred deliberately (Mlondo 1990:171).

Success in teaching depends on the ability of the teacher to maintain order. Punitive measure may be necessary at times to emphasise the disapproval of certain actions (Van Zyl and Duminy 1976:51). In the educational sense, corporal punishment is meant to reform the transgressor (Van Rensburg and Landman 1986:427). Without tact, patience, wisdom and encouragement, corporal punishment will not convince the transgressor of the goodwill of the educator.

6.3 THE SOURCE OF THE EDUCATOR'S AUTHORITY

According to Landman et al. (1989:8) the intimacy of the trusting educative meeting or encounter makes an increasing intensification of educative authority possible. This means that the teacher's intensive, authoritative guidance and the child's compliance with authority become possible. It is precisely upon this necessity for authority that the duty and the right of the educator to exercise authority is founded. It is possible for the teacher to address the child and appeal to him to accept responsibility. As the bearer of authority, the educator occupies a position of honour in the child's education; he has a responsible function to perform and may not leave the child to his own devices, but has the bounden duty and the right to exercise his authority on behalf of the child for the sake of his progress on his way to adulthood that befits a human being (Gunter 1988:152).

The parent is a natural bearer of authority (Rich 1982:14; Gunter 1988:152). He therefore exercises authority over his child and leads him with authority. Parents have the right to use corporal punishment on their children so long as it is reasonable and does not harm or injure the child (Rich 1982:14). Both the adult and the child are to be held responsible for the success of the child's education. Van Niekerk (1987:11) argues that the adult is the one who should mainly be called to account for any dysfunction in the dynamics of upbringing of the child. This means that when the adult does not take care that the conditions for adequate education are met, the child is usually affectively, cognitively and normatively neglected. It is his just right and bounden duty to educate his child

to the best of his ability. In this way the parent rarely has an excuse when a young child before reaching puberty fails to actualise his full potential. On the other hand when puberty occurs, the situation changes because the child begins to assert his own identity.

The teacher derives his authority from the fact that he takes the parent's place in the school because the parent has entrusted him with that part of his child's education which he cannot handle himself. The child must allow himself to be told what the significance of his choices and actions are and what their implications are in terms of the approvability or disapprovability. The child is told about his duty of accepting responsibility.

The teacher has also internal authority e.g. his authority as an expert. He derives it from the fact that as an adult over his pupils he commands far more knowledge, wisdom and experience than they and represents a specific selection of what is good and what ought to be. If the child trusts his teacher, that is, the validity of what he explicates and exemplifies in his life style, he will be obedient to his authority (Landman et al. 1989:8). This means that educative moments clearly reveal themselves as moments showing the child's obedience or disobedience to the authority of the demands of propriety as portrayed by the authority bearing teacher. The teacher will then be able to justify his authority authentically in his educative intervention.

6.4 CRITERIA FOR EFFECTIVE DISCIPLINE

It must be borne in mind that the educational relationship involves the educator and the child. For effective discipline to take place the pedagogic situation must be underlined by the following structural relationships (Viljoen and Pienaar 1984:62-68):

- . The relationship of knowing
- . The relationship of authority
- . The relationship of trust
- . Maintenance of the relation of dialogue
- . A clear and consistent policy together with exemplary living

6.4.1 The relationship of knowing (cognitive relation)

Du Plooy and Kilian (1984:84) point out that it is assumed that an adult knows himself, has gained much knowledge about his fellow-men, reality at large, the reality of education, animals, plants, things and God (god). This means that as an imitator of relationships the educator, as a human being, has constituted various relationships in the course of time. He is a bearer of knowledge. As a result he is equipped to assist the child to become an adult.

In the educative situation the educator does not only initiate a relationship of trust but also of knowing. He must know something about the child's character, his attitude, sex, age, physique, his cultural background, family life, his scholastic and intellectual achievements, his dreams and ideals.

The child who has confidence in his educator must of necessity come to know his leader well in all the education situations in which they are bodily and spiritually together and involved. He and his educator have to co-operate in coming to know each other mutually.

Man must know before he can act. The new-born child is cast adrift in this world; he is uncertain and seeks stability. Man can, however, be rescued from drifting because of his wanting help. The child explores his world in search of stability and security. Viljoen and Pienaar (1984:63) say that exploration is the action which establishes the relationship of knowing. They assert that this relationship has the following aspects:

(1) The relationship of knowledge

The relationship of knowing is a necessary pre-condition for the establishment of an educational relationship. It means that the prerequisite for meaningful, educative and effective discipline should be exercised from, in and through a spirit of pedagogic love (Gunter 1988:154). Pedagogic love can be regarded as a basic form of the pedagogic situation (Van Rensburg and Landman 1986:398). The educator must know the educand and vice-versa, before they can enter into an educational relationship with each other. It means that true authority and genuine love are not mutually exclusive.

Emphasis should be laid on positive support in education. However, because man has a tendency to do wrong and to violate what ought to be, it becomes

necessary to sometimes revert to "counter action" in education. Despite the best of intentions, methods and educative media transgressions nevertheless occur (Van Rensburg and Landman 1986:399). If there is a transgression of order, then corporal punishment should be aimed at improvement. The way in which corporal punishment is meted out must clearly show that the teacher is not taking revenge (Landman et al. 1989:14). Pedagogical love should stem from knowledge, care, respect, trust, authority and responsibility (Van den Aardweg and Van den Aardweg 1988:161). A child must know that a teacher who physically punishes him loves him and considers him important and that he and his affairs matter to him. The relationship of knowing persists throughout the period of education: it is a relationship that involves both settled knowledge and exploration.

(2) The relationship of understanding

Understanding means the way in which the educator and educand have constituted each other in their personal worlds (Viljoen and Pienaar 1984:64). It is a question of the meaning that one attaches to the other and the way in which one is influenced by the other. This implies that the child seeks to base his decisions on norms; he initiates a relationship with a person who has knowledge (understanding) of norms and values (an adult).

Vrey (1990:77) points out that the child needs loving and caring adults who provide security and a feeling that he is valued. An adult is regarded as an adult because he knows the meaningfulness of trust, understanding and authority in human relations and

because he can explain it to the child. As a result the child has confidence in his teacher and accepts corporal punishment as a means of teaching him self-control and self-direction.

The effective pedagogical leader and disciplinarian is the one who is a true friend of his children. The responsible parent is his child's best friend and the responsible teacher is his pupil's best friend (Gunter 1988:159). His friendliness should never degenerate into familiarity. This would result in them losing their esteem and respect for him. A teacher should make his pupils feel that he is their interested and well-intentioned friend. He seeks only the promotion of their true interests and their happiness in all that he does including the exercise of his discipline, even its extreme form of inflicting corporal punishment.

Through his trustful being with the child it is possible for the teacher to understand the child's uniqueness. The understanding encounter in education enables the teacher to understand that each child in becoming adult is different from another. He does not only acknowledge the child's right to be different but also understands each child's unique individuality (Landman et al. 1989:17). Because of the understanding encounter both the teacher and the child understand their responsibility with regard to the demands of propriety (philosophy of life) they adhere to. This understanding makes the acknowledgement of authority of the educands of propriety possible and strengthens the child's trust to move gradually in the direction of the exertion it requires to be a proper adult.

6.4.2 The relationship of authority

Langeveld (1949:65) states that the establishment of authority is one of the major aspects of all education and every educative action. Without authority and sympathetic authoritative guidance, adulthood can never be attained, while acknowledgement of and obedience to authority are of the best qualities of mature adulthood. Gunter (1988:151) corroborates these ideas when stating that: "Education without authority is impossible and inconceivable." This implies that without authority in some form or other there cannot be an educational situation and education cannot take place. The educational acts of the adult as a helping and supporting guidance of the child in many ways imply that the educator has authority.

When a person accepts or rejects the authority of another person, he allows himself to be told what to do, or refuses to be told (Viljoen and Pienaar 1984:64). Education is a matter of leading and being led. Leading is inconceivable without a relationship of authority. In the educational relationship this relationship of authority becomes manifest in a number of forms, namely (Du Plooy and Kilian 1984; Viljoen and Pienaar 1984:65; Landman et al. 1978:51):

- . Allowing (oneself) "to be told"
- . To be addressed
- . Being called upon (accosted)
- . Obedience

(1) Allowing (oneself) "to be told"

The teacher cannot escape his responsibility to say to the child what is proper when they are together in the pedagogic situation. He must direct and accompany the child on his way to adulthood. The child accepts the teacher's authority and the latter assists the child in his craving for support (Landman et al. 1989:17). Because of the relationship of authority the educator has something to say to the child and the child listens to what the educator has to say. The child in turn has something to say and the educator should take heed of this. The teacher exercises his authority only when the child does not conform with the demands of the school as a part of society; when the child behaves indecently and improperly.

The child has faith in the authority-acknowledging teacher when he trusts him and knows him well and when he has sensed that the teacher's way of life is marked by sincerity and conviction. This implies that as soon as the teacher stresses proper behaviour through corporal punishment the child succumbs willingly to his words, to what he commands sympathetically.

(2) To be addressed

When somebody addresses someone else, it implies that the hearer or listener knows why he is being addressed and for what purpose. This is precisely what happens in the authority relationship at school and at home. In the school situation the child is reminded to live up to the standards and demands of life. Teachers express their ideas in this respect outspokenly. If the child does not respond positively, the effective

educator knows that he will encourage the educand to respond well. This can be done by way of repeating his ideas, but now from a different angle and by stressing something else in comparison with his effort.

(3) Being called upon (accosted)

To make an appeal to someone means that he should answer that appeal. This is an appeal that requires a response, a demand that the person under authority should take a stand. Because of his helplessness the child claims aid from the adult and thereby initiates the educational relationships (Viljoen and Pienaar 1984:65). It is the educator who calls upon the child to design his own human possibilities. The child becomes an educand when he submits to his educator's authority and this is done because he is his educator. Du Plooy and Kilian (1984:93) claim that the meaning of being an educator "is not proclaimed by physical or intellectual superiority, but by his presentation of a given order which he esteems, because he holds given values which must be obeyed by himself as well as by others."

(4) Obedience

Anything presupposes obedience. Obedience is the act of listening to someone giving an order. An order means that something is conveyed to someone else while he listens to what is expected of him. That which is expected of him contributes to his well-being (Van Rensburg and Landman 1986:387). Obedience indicates willingness to submit to authority. (Viljoen and Pienaar 1984:65). They continue by stating that obedience is the way in which a person responds to the

appeal made to him and therefore the course of humanising to which he pledges himself.

An educator who knows and trusts an educand expects the latter to obey rules, to comply with commands, to surrender himself to his will actively, i.e. he must have respect for the authority of the educator (Du Plooy and Kilian 1984:93). They conclude that in a relationship of authority true obedience culminates in the following activities: listening to understand what is demanded and sometimes also why; choosing what to do in terms of the demand of propriety, and then acting, i.e. actualizing what has been chosen. What has been chosen will reveal what is pleasing to both parties and what they regard as valuable on the way to adulthood.

6.4.3 The relationship of trust

If one has trust in a person one relies on him. The concept of reliance is a firm reminder that human existence is co-existence (Viljoen and Pienaar 1984:67). Pedagogic love is accompanied by mutual respect and trust between teacher and pupil. A child will only be a true disciple if he respects and trusts his teacher. The trusting, educative encounter is a relation in which it becomes clear to the child that the teacher is approachable. The child experiences that he belongs to the teacher since the teacher aims at intensifying the bond of trust between them. The bond between teacher and child is strengthened when it becomes clear to the child that the teacher wants to care for him and that he wants to demonstrate fellow humaneness, thus the teacher respects his being-a-person (Landman et al. 1989:6-7). In this relation of intimacy the teacher invites the child to stand next to

him so that they can travel the route to proper adulthood. Togetherness is one of the indispensable pedagogical requirements. The child needs support and security. Support gives the child a feeling of belonging (Vrey 1990:78).

The educator is responsible for the realisation of this essential relation of trust. The teacher must inspire the feeling in the educand that he respects him as a person and that he has confidence in him and therefore expects certain things of him. When the child is convinced that the teacher has confidence in him and respects him, he will also trust and respect his teacher. In such a climate of mutual respect and trust there are usually no insolvable problems of discipline needing unjust corporal punishment.

The educand must experience a trust in his educator who will help him to acquire independence in accordance with the demands of propriety. The educator should realise that the presence of the educand forces him to assume responsibility with a view to "unfolding" their association and relationship of trust. Trust is borne out of love (Du Plooy and Kilian 1984:82). The educator should be confident that his charge will be able to achieve something. On the other hand the educand must trust his educator in that the latter will afford him the opportunities to do something.

From the outset the educand must sense an unconditional acceptance of him as a person who needs the guidance of his educator whose presence provides a feeling to the child of being safeguarded, and which is accompanied by peacefulness. The educator who shows to the educand his willingness to associate with him and to care for

him as someone in need, will strengthen the child's trust in an educative-association with him.

6.4.4 Maintenance of the relation of dialogue

The educational situation is essentially a dialogical situation and the relation educator-educand is essentially an interpersonal dialogical relation. Oberholzer (1968:66) also emphasises the fact that the relationship in the education situation is one of dialogue. One person, the helpless child, calls for assistance. The educator answers the call, both of which are pedagogic in nature and are realised on pathic and sympathetic levels. It is therefore essential for the educator, also in the exercise of discipline, to pay attention to maintaining the relation of communication between himself and the child. Conversation is the pre-eminent way by which access can be gained into another person's experiential world (Van Niekerk 1987:60). This implies that the educational situation is a situation of dialogue which is an essential element in the communication between educator and child. In dialogue the helpless child appeals or calls to the educator for assistance and in return the educator responds. Van den Aardweg and Van den Aardweg (1988:61) maintain that dialogue is therefore an "appeal-hear-answer" relationship when the child has the need, courage and confidence to approach the educator, to experience the safety of the educator's proximity and empathy and is able to communicate his need.

Authentic conversation means the creation of a shared world which is exclusively ours and which we gradually and progressively structure together (Van Niekerk

1987:60). The quality of togetherness determines the quality of the conversation (Van den Berg 1956:136-154). Conversation implies being present to the things of the world in the company of another (Van den Berg 1956:146). This means that it is a play of giving and receiving which must never damage the faith we have in our own view of the worlds because it has unfolded in our communication with all the people who have spoken a word to us throughout life. In being together means to be understood because it suggests that we become involved in one world together.

The teacher tries to overcome the distance which lies between the educand and himself in order to establish an intersubjective world belonging to them both together. He who wishes to understand with completeness should emphatically enter into the other's way of experiencing (Nel 1967:3). If this kind of empathy is not present, real understanding is impossible. It means that stepping into the child's world implies being present in it. These worlds of the teacher and the child are therefore transformed into an inter-subjective world: "our world". Van Niekerk (1987:61) assert that the adult does not maintain his distance in getting to know the child, but penetrates into the child's world of personal meaning and shares it emphatically.

There is one infallible way in which one can become acquainted with children who do not readily reveal their innermost thoughts and feelings and that is "to live with them in an 'action' rather than a mere discussion style of relationship (Redl and Wineman 1957:30). One has to be welcome in order to be truly present. This means that the educand must allow the

adult to enter into his world before true presence can be experienced by either party (Nel 1968:77).

In his dialogue with the child the educand experiences his helplessness existentially. This is, in fact, the experience that will be of necessity to force him to "appeal" to the educator to assist him. The dialogue of the educator is of an elevating nature (Van den Aardweg and Van den Aardweg 1988:61); Du Plooy and Kilian 1981:65). This implies that as soon as the child can follow directions after his appeals, he will experience that the educator demands certain ways of acting which are compatible with what is proper i.e. all the "musts" of life. Dialogue is therefore necessary to improve communication and to ensure mutual understanding in education (Van Rensburg and Landman 1986:300).

6.4.5 A clear and consistent policy together with exemplary living

The educator should lead the not-yet-adults into the unknown future. It is essential that the educator should have a clear and consistent policy. This means that what he requires of them should be clear, reasonable and within the limits of their ability at their stage of becoming. They should always know precisely what is expected of them. What he disapproves of and forbids today he may not connive at and overlook the following day. This would confuse his pupils. The concrete example of his personal living that he sets his pupils must be in accordance with what he exhorts them to become, expects and demands of them. It should be pointed out that the teacher's behaviour in all situations determines his influence. Van Zyl

and Duminy (1976:102) stress the fact that his genuineness in the educational situation, and his conduct in the world of adults convince the educands and their parents of his good intentions.

The educator who exemplifies propriety and explains to the child why he should live up to the demands of propriety, is an affective educator. If the child cannot put into practice what he perceives and understands to be wholesome for his present and future life, then there is no likelihood for his becoming an adult (Du Plooy and Kilian 1984:95). If he is able to follow the precepts for living propitiously, then education has been realised.

6.5 CONDITIONS WHICH EDUCATIVE PUNISHMENT MUST SATISFY

It should be borne in mind that corporal punishment in Black schools is one of the most common methods used to control behaviour (Mlondo 1990:75). A major task that parents have is to prepare their offspring for group living i.e. to socialise them. A great deal of this socialisation consists of the suppression or elimination of behaviour. Children should be discouraged from engaging in such antisocial behaviours as lying, cheating, stealing and aggression (Walters and Grusec 1977:1). Punishment is meted out to an offender who has broken a rule or committed an unacceptable action. On the other hand discipline refers to the system of rules, regulations, norms and values necessary for conduct and control and to prevent misbehaviour. In this way discipline and punishment are closely related. Punishment is the imposing of a penalty on a person for a fault, offense or violation in retribution or retaliation. This implies that the

action was intentional because the person knew that the act was wrong and intentionally carried it out (Van den Aardweg and Van den Aardweg 1988:187). Van den Aardweg and Van den Aardweg (1988) further argue that as children grow older having been taught what is right and wrong it is assumed wrongly or rightly that any misdemeanour is intentional. As a result any misdemeanour is often followed by punishment (Wilson and Barbara 1990:131). Gunter (1988:163-167) gives the following conditions which educative punishment must satisfy:

- . Punishment must prevent the repeat of misdemeanours
- . Determination of guilt
- . Reasonable and humane corporal punishment
- . Manner of punishment

6.5.1 Punishment must prevent the repeat of a misdemeanour

Pedagogic punishment is an aid which the educator employs to assist and guide the educand to attain the goal of his education. This means that punishment which serves towards the attainment of the goal of education is responsible and can therefore qualify as pedagogic punishment.

6.5.2 Determination of guilt

It is essential for the child always to know precisely why he is being punished. He must also be made to know why the deed or behaviour for which he is being punished is considered to be a transgression, misdeed or misdemeanour. This means that educative punishment

should provide an opportunity for "rehabilitation". Unconditional pardon should bring the punitive action to an end. There should not be continual "nagging" at pupils for earlier transgressions, because constant nagging arouses opposition. As a result it does not lead to regret and it does not contribute to the rehabilitation of the offender.

6.5.3 Reasonable and humane corporal punishment

It is a fact that nobody takes kindly to being punished unjustly. For this reason it is an unforgivable mistake to punish a child for something he has not done (Engelbrecht and Lubbe 1979:192-193). Children need order and they respect a strict teacher. They deeply reject and resent favouritism. Corporal punishment should always be just.

The nature and seriousness of the Offence should be taken into account when meting out corporal punishment. It must take into consideration the particular nature, sensitivity, temperament and stage of becoming of the child. Van Zyl and Duminy (1976:56) point out that the educator should not create the impression that he is punishing out of revenge and that he enjoys inflicting corporal punishment. The child should feel that the teacher is administering corporal punishment for his own interest and wants to help uplift him by doing so. It means that the punisher should be clear about his objectives. The "offender" should be protected against himself. At the same time the other children should be protected against an offender. The offender should realise why he is being punished. The educator must command respect even when he is meting out corporal punishment. He himself must submit to authority. The

teacher himself should regard punitive regulations and norms of decency. This means that tactful, calm and disciplined conduct on the part of the educator is essential when he addresses the offender personally.

6.5.4 Manner of punishment

Here the educator must display his positive intentions towards the child in that he is after all prepared to forgive and forget afterwards. The child should be led to realise that what happened belongs to the past in which case he condemns only the child's wrong deed or behaviour but not the child himself. In this way children want to feel that they can rely on their teacher. It remains a relationship of confidence. The offenses of children and their punishment should never be made subjects of general discussion. Acceptance remains the first condition for education. If the teacher does not accept his children no punitive measures will force them to respect norms of decency (Gunter 1988:165). When used, corporal punishment should be employed consciously and deliberately, as part of a planned response to repeated misbehaviour. Even though it is a last resort, it should not be applied unthinkingly or revengefully. When teachers use corporal punishment to deal with their own frustrations or anger, one finds that it has no corrective function. As a result it tends to cause resentment, both in the "victim" and in the rest of the class.

It should be borne in mind that children who break the school rules are punished. Punishments must be based on principles that are considered helpful to the child's overall development. The following principles

should be taken into account when meting out punishment (Musaazi 1982:182-183):

- . Punishment should be educative in nature. The primary aim of a punishment must always be to create a self-disciplined person. Such a person respects and observes the school rules and regulations because it is the best thing to do. Punishment should bring to the attention of the child his responsibility to the school community.
- . Punishment should always be in keeping with the offence. For instance, a teacher should not assign a child to digging for every violation or offence, because such a punishment is not in keeping with most violations and only serves to undermine the importance of digging or farming. Children tend to hate digging because they associate it with punishment. It is better for a child who has broken a window to be told to pay for and instal a new window than for him to have to dig, the latter punishment has no relationship with the misdemeanour. Similarly, a child who is caught writing on the classroom wall should be punished by cleaning the wall.
- . Punishment must be administered as soon as possible after the violation. The child must be able to make an association with the time in which the misdemeanour occurred.
- . The teacher should carry out the punishment because he believes it is right and just.

- . Punishment must be carried out by the teacher or principal. For example, the principal may not be able to expel a student from school. The power to expel a student from school lies with either the Ministry of Education or the school committee.

6.6 POSITIVE EFFECTS OF CORPORAL PUNISHMENT

Van den Aardweg and Van den Aardweg (1988:53) put the following forward as findings in favour of corporal punishment:

- * The majority of children are sent to school because of the immature and neglected habit development.
- * Those who misuse freedom should be stopped from doing so.
- * When the child knows caning follows some act, it stops him from following such an action.
- * Corporal punishment should be used so that the child does not repeat the same misdemeanours.
- * It becomes far better to suffer slight physical pain than to experience severe punishment at the hands of an impersonal world at a later stage.
- * Caning can activate the mind and conscience of a child
- * Parents who have children of school age are more in favour of corporal punishment than those with no children.

* Psychological force can be more destructive than physical force, because the child can understand physical force.

* Corporal punishment is quick effective and readily available.

* The Bible approves of corporal punishment:
Proverbs: 13:24; 19:18; 22:15; 23:13; 29:15.

* "If you don't punish your son, you don't love him. If you love him, you will correct him."

Proverbs: 19-18

* "Discipline your children while they are young enough to learn. If you don't, you are helping them to destroy themselves."

Proverbs: 22-15

* "Children just naturally do silly, careless things, but a good spanking will teach them how to behave."

Proverbs: 23-13

* "Don't hesitate to discipline a child. A good spanking won't kill him."

Proverbs: 29:15

* "Correction and discipline are good for children. If a child has his own way, he will make his mother ashamed of him."

6.7 SYNTHESIS

Every school must maintain good discipline if it is to function properly. Historically discipline was maintained to enable learning to occur without interruption. While this rationale is still valid today, it can be argued that currently discipline is maintained to make the total becoming of children possible. Discipline is perceived as punishment, control or training intended for self-regulation of a child's behaviour.

It should be clear by now with what a difficult part of the pedagogic vocation punishment is concerned. This must, however, not be permitted to make us give up the administering of corporal punishment. A genuinely Christian education without the element of corporal punishment is inconceivable because in the maintenance of the moral order, which corporal punishment wants to promote, we are concerned with a God-given order which must be obeyed at all costs in education. But we would also be doing the child a disservice in abandoning corporal punishment. The normal child not only expects punishment after a specific offence but in a certain sense wants it. Provided that it is a fair punishment, it is regarded by the child as a kind deed because it helps to remove his feeling of guilt and thus frees the child from his "murky" past.

What the child should really experience is the education encounter of trust, understanding and authority in order to experience the school situation as an environment which has been established and arranged for him. He also experiences that the distance which virtually existed between him and the

teacher has changed to closeness. Because of the understanding encounter both the teacher and the child understand their responsibility with regard to the demands of propriety they adhere to. This understanding marks the acknowledgement of authority of the demands of propriety possible and strengthens the child's trust to move gradually in the direction of the exertion it requires to be a proper adult. This means that if the child has faith in the authority-acknowledging teacher, in other words in the validity of what he explicates and exemplifies in his lifestyle, the child will be obedient to his authority. This implies that educative moments clearly reveal themselves as moments indicating the child's obedience or disobedience to the authority of the demands of propriety as portrayed by the authority-bearing teacher. Then the teacher will also be able to inflict corporal punishment authentically in his educative intervention.

CHAPTER 7

SUMMARY AND RECOMMENDATIONS

7.1 SUMMARY

7.1.1 Statement of the problem

This study investigated problems surrounding corporal punishment in the Department of Education and Culture (DEC) in Kwa-Zulu schools as viewed from a psychopedagogical perspective. In essence this study investigated the following problems:

- . uncertainty by teachers, parents and pupils about the existence of rules and regulations concerning the use of corporal punishment;
- . uncertainty about the application of rules and regulations concerning corporal punishment;
- . changes that have taken place in the South African society which have affected perceptions towards discipline and corporal punishment; and
- . the life-world of the Black adolescent as it reveals itself in his relationship to himself, to others, to things/ideas and to God.

7.1.2 Pedagogics and Psychopedagogics

The point of departure of all pedagogic part disciplines is the pedagogic situation. This means that the pedagogic situation and only the pedagogic situation is the aspect that unifies the part

perspectives into Pedagogics as a science. The pedagogic relationship is characterised by trust, love, acceptance, authority and understanding. It is a bond that exists between the adult and the child both cognitively and affectively. Its affective essentials are love, care, trust, respect, acceptance and security; whilst the cognitive essentials include for example, understanding which is based on knowledge. From as early as birth, the child appeals for help from the adult as the authority figure. Because the child is subject to and a follower of authority he follows the example set by the adult and willingly accepts corporal punishment as a corrective measure that aids him in attaining adulthood.

The adult also acts as mediator. He mediates between the child and his surrounding reality; he mediates in the child's self-actualising of psychic life, that is he creates mediated becoming experiences (e.g. allows the child to explore and emancipate) as well as mediated learning experiences (e.g. allows the child to fantasize and imagine).

It implies that the child can appeal for this relationship in many ways. The fact that the child is dependent, helpless, inexperienced, unskilled and incompetent is proof of the necessity of this relationship. If the adult does not avail himself and answer to the appeal, rejection is eminent. Rejection can be an escape of dysfunctional education.

In the child's becoming, his change becomes evident. This change comes about when the child relates to his world physically, socially, intellectually, emotionally and spiritually. Change can only come about when

learning takes place, but this can only happen when proper discipline is maintained. Discipline is the system by which order is maintained, in the home, school and in the community. One of the pre-requisites for all children is that they learn how to behave at home and in school and in the community. Whether they like it or not they have to adhere to the family's or school's codes of conduct which should always be spelled out clearly and consistently and fairly upheld. In order to learn and discover new ideas, the child must explore. Exploration takes place only when the child takes initiative to do so. In other words the child must want to discover new ideas (to learn) - unless there are inhibiting "circumstances" that prevent the child from learning. During young childhood, the child explores through his senses (touch, smell, taste, sight and hearing); but as he grows older, he becomes able to attend, perceive, think, compare, analyze and interpret his surrounding (modes of learning), thus becoming more and more independent: emancipating himself from the adult. This results in the child becoming more and more detached from the adult-distantiating himself from the adult. Distantiation only takes place when the child feels confident about himself. Confidence in the child only prevails when he feels secure and safe. Unless safety and security are provided in the child's upbringing, the child can never really distantiate himself from the adult. He then develops an inferiority complex, feels insecure and never really actualises his psychic life. The confidence found with distantiation allows for objective thinking whereby the child refrains from viewing things from a subjective point of view. Objective thinking allows for differentiation, whereby the child can distinguish

between right and wrong, proper and improper. Because of this reasoning he sees that corporal punishment aims at modifying his behaviour.

In conclusion the adult should guide the child appropriately and adequately i.e. provide the educative climate (e.g. trust, authority, understanding, love and acceptance) in which the child can become and learn adequately.

7.1.3 The life-world of the Black adolescent

The concept "world" is a structure which consists of the whole of situations, occurrences and values at which man directs himself: a meaningful and grounding structure of human existence whereby man's acts, thoughts and feelings are involved. Man therefore exists in his world as a matter of choice: he constitutes his own life-world. The child also relates to his surrounding external world: objects and people within which he finds himself. Within this environment, he constitutes his own life-world (a collective structure of "personalised meanings").

In learning, the attribution of meaning is vital. It cannot take place without involvement. The quality of both meaning and involvement is determined by what the adolescent subjectively experiences, and both are components of self-actualization - which, because of the need for educational help, is guided actualization. Because the child wants and is entitled to know where, who and what he can expect out of life, he requires authoritative guidance. This guidance requires mutual involvement. The child needs assistance and guidance. A meaningful life-world is formed when the adolescent,

by assigning meaning, forms relations with objects, ideas, values, the self and God.

While the Black adolescent must adapt himself to the changes which take place in himself and his world-of-personal involvement, he also finds himself in the ever-changing world that surrounds him. This ever-changing world is characterised by, inter alia, politicisation, violence, industrialisation and urbanisation, norm crisis, scientific and technological development, the population explosion, etc. Adolescents tend to violate the law and social norms because of confusion and uncertainty that is brought about by these rapid social changes. They commit crimes such as rape and murder, running away from school or home, disobedience, drinking, drug-taking, sexual misconduct, lying and other anti-social acts. Discipline has virtually collapsed. Children roam the streets from dawn till late in the evening. Black parents are now frustrated at their inability to control their own children. Politics has become the order of the day at the expense of their own future; their own education. The education of the Black adolescent in the RSA today presents a heart-rending and frustrating picture. This is due to a myriad of disheartening unresolved and unrelenting problems which are mainly born of deculturation and a norm crisis. The effect of this deculturation and the norm crisis on the life of the Black adolescent has been traumatic. It has generated insecurity, uncertainty and conflict in the mind of the acutely perceptive not-yet-adult, and led to a warped image of responsibility and adulthood.

7.1.4 Culture and discipline in the Black family

The school serves to transmit culture. On the whole in Black schools it transmits Western cultural values because it is largely Western in conception and orientation. In Black communities the school serves to acculturate the Black adolescent. This is due to the fact that most of what Black children learn at school is alien to their culture. As a result the Black adolescent tends to despise his own culture. The result has been alienation between the Black adolescent and his parents because they seem to share different values and norms. As a result the school-going child shows a mixture of values, norms, ethical standards, morality and discipline. This might also result from the influence of the members of other cultural groups with whom he associates.

In traditional Black society the father figure was that of an authoritarian. He paved the way for the not-yet-adults in no unclear terms. Complete submission to parental authority was expected and carried into effect. Not only were the parents interested in the development and the well-being of the child, but all adults in the community regarded the child as their responsibility. Since all adults exercised authority, the child did not only have his parents as models, but found models of behaviour and conduct all around him. These "models" guided him in accordance with a definite set of social customs, rites and values which were strictly adhered to. Every one had the task to maintain discipline and even mete out corporal punishment which used to be very severe. As a result the authoritarian home atmosphere tolerated no questioning of authority. There were therefore few

disciplinary problems or rebellion because children conformed without question.

Because of the extended family the child had many disciplinarians. Today the idea of the extended family is being replaced by that of a nuclear family, where there is a father, mother and their own children. The discipline in the Black family has been affected drastically because many Black adolescents reject any form of traditional authority.

The above implies that parental educational styles concerning child-rearing in the Black family also have to be reassessed. In practice a successful parenting style is where a responsible parent leads, helps, supports and accompanies the child to self-actualization and ultimate adulthood. In the Black family the authoritarian (autocratic) parental educational style has been by far the most common. It is associated with the patriarchal family in which the father is the dominant figure. It is a strong unit in which all decisions are brought to the father and made by him. All family activities are father-controlled and instant obedience is regarded as a virtue. The writer feels children should be educated to think for themselves and not mechanically.

In today's modern society the democratic parental educational style appears to be the most responsible. The Black parent too, has to keep pace with rapidly changing society and has to adapt his educational style accordingly.

7.1.5 Corporal punishment in the Department of Education and Culture (DEC) in Kwa-Zulu schools

Teachers in Black schools are uncertain about the rules and regulations that govern the use of corporal punishment. As these rules and regulations are not readily available in quite a number of Black schools, teachers tend to apply corporal punishment inappropriately. Physical punishment is misused by such teachers that lack the knowledge of the existing regulations about corporal punishment. They have nowhere to refer because of the unavailability of these regulations. Because they do not know these regulations they then mete out corporal punishment as it is administered in their homes or as they have observed their predecessors who also lacked knowledge of these regulations. The underlying effect of this argument is that these rules and regulations are not based on the Black man's philosophy of life. Someone outside the Black culture formulated these rules and regulations which finally brought about controversy. Even a young teacher from the college of education or university is often not orientated as to how and when corporal punishment should be applied. The large numbers of unqualified teachers are the ones who heavily rely on their predecessors' way of applying corporal punishment. Corporal punishment is often meted out unfairly. Instead of being used as a last resort, it is usually applied at the slightest provocation. Teachers are uncertain as to which offences deserve corporal punishment and which ones do not. As a result children receive physical punishment for very minor offences.

Uncertainty, misuse, controversy and minor misdemeanours for which children are corporally punished, have resulted in the following:

- . Physical injury.
- . Educational impairment.
- . Violence breeds violence.
- . Psychological damage.
- . Psychological damage.
- . Psychosomatic effects.
- . Sexual deviations.
- . Moral atrophy.
- . Psychophysiological conditioning.
- . Interpersonal harm.

In the final analysis it implies that principals must ensure that corporal punishment is administered sparingly, strictly according to agreed regulations, and only by those officially designated to do so. Indiscriminate caning, or any abuse of the rules should not be tolerated.

7.1.6 Accountable administration of corporal punishment

A child is born completely dependent. At first he is inexperienced, ignorant, unskilled and undisciplined and is therefore very much in need of assistance. This also implies that the child has a tendency to do wrong and to violate what ought to be. As a result it is necessary sometimes to revert to "counteraction" in education. In this case pedagogic intervention is a necessity. It is the aim of all pedagogic punishment to assist the child to become an adult. For corporal punishment to be successful, there must be, inter alia,

understanding between the educator and the educand, coupled with respect, trust and above all, love.

To intervene pedagogically in a meaningful fashion, both educator and educand must participate in the educative occurrence. Intervening pedagogically the adult's educative intervention must be executed in the light of fixed life-compulsory norms. If the educator observes that the child is doing something which is contrary to life-compulsory norms, it is the duty of such an educator to intervene, with a view to changing the child's life for the better (pedagogic disapproval). This is because initially the child is educated, that is, taught societal norms and values in order to bring his behaviour in line with that which is acceptable to that particular society. It is on this basis that sometimes punishment measures like admonition, isolation detention work, etc or even corporal punishment are necessary.

Pedagogic authority should not be seen as the enforcement of an arbitrary will on another person, but as a service rendered to not-yet-adults in quest of their goal of adulthood. The child is eager to realise himself as an autonomous being. He therefore seizes upon everything within his reach to actualise his personal being. He relies upon his adult mentor (who once pursued this same quest) to show him the way. By virtue of the child's voluntary surrender to his mentor's guidance the latter's mature authority is not regarded as an imposition. Because the child is struggling to find his way, he is more than willing to accept corporal punishment from his mentor whom he looks up to as representative of a higher command that must be obeyed. Hence it is imperative for the

maintenance of his authority that the educator should give the clearest evidence of his disciplinary mission and his own subservience to the standards presented to his young charges. Corporal punishment is an aid which the educator employs to assist and guide the child in his uphill struggle to attain the goal of his education, which is adulthood. Therefore, only that punishment which serves towards the attainment of the goal of education is acceptable and can qualify as pedagogic punishment.

7.1.7 Aims of this study

The aims of this investigation were formulated as follows:

- . to provide an analysis of the problems surrounding corporal punishment in the Department of Education and Culture (DEC) in Kwa-Zulu schools;
- . to give a description of the life-world of the Black adolescent in which he finds himself because of the influence of enculteration and the adoption of new parental styles regarding authority; and
- . in the light of the findings obtained from the literature study determine certain guidelines according to which accountable administration of corporal punishment can be instituted.

The writer is of the opinion that the aims of this study have been met and it now becomes possible to make certain recommendations.

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7.2 RECOMMENDATIONS

7.2.1 Effective internal management

(1) Rationale

In essence the internal management must comprise the principal, the deputy principal, the heads of departments and assistant teachers. Among these people the most important person is the leader, the principal.

The principal alone, however, cannot run the school. That is why he, the deputy principal and the heads of departments should form an internal management council. Together they should try to bring the vision for a school to reality. The view of excellence which is envisaged should be reflected in statements about the philosophy and goals of the school. The educational needs of children and instructional programmes for the school will be determined in the light of these statements which will also give substance to important management processes wherein policies are formulated, priorities are set, plans are made, resources are allocated and teaching and learning proceeds, with regular, systematic appraisal of the programme. This vision will be articulated in a manner which secures the commitment of all in the school community, with opportunities for leadership widely dispersed in the school. This commitment will be enhanced, as will be the quality of decisions, with appropriate involvement of others in the decision-making process.

(2) Recommendation

The recommendations are:

- . that Internal Management Council (IMC), consisting of the principal, deputy principal and heads of departments must be established in all our Black schools. The functions of the IMC, inter alia, should include the following:
 - . careful planning of the subject curriculum in the school to establish coherent and pervasive policies. Clear aims and objectives need to be stated;
 - . deploy the teachers in the school with regard to classes, on a fair basis;
 - . time-tabled subject meetings should be seen as a basic responsibility with seminar as well as executive functions;
 - . encourage professional growth through reading or attendance at subject orientated meetings;
 - . develop a close, friendly, yet critical attitude towards subject colleagues;
 - . monitor teachers' work to ensure that policy is carried out in the classroom;
 - . follow a professional approach with pre- and post-lesson discussions;

- . establish a programme to monitor the following:
 - planning books;
 - worksheets;
 - examinations/test papers;
 - homework;
 - marking; and
 - record keeping.

- . discuss methods and materials appropriate for teaching talented pupils and for teaching those needing remedial help;

- . see to pupil development functions;

- . engage with parents in the solving of educational problems and in the consideration of possible methods of planning specific shared objectives for the progress of the pupils;

- . engage in effective communication with parents and not be left until things go wrong;

- . ensure that administrative processes are ordered and logical within a subject discipline;

- . act as communicator between staff and management - relaying problems to management and participating in management's decisions about these problems; and

- . should be involved in a leadership role within the co-curricular programme of the school.
- . Its policy, including a policy which must include guidelines regarding corporal punishment be drawn up and implemented; and
- . Departmental guidelines, on corporal punishment to be made available to every staff member.

7.2.2 Parental involvement and assistance

(1) Rationale

There are many social changes that have affected the Black parent-child relationship, discipline and authority, namely: political changes and violence, industrialisation and urbanisation, norm crisis, population explosion, scientific and technological development, etc. All these social changes have culminated in a "new form of educators" which has led to uncertainty and confusion among parents and their children. Parents no longer know how to relate to their own children in a changed society. It should be borne in mind that many Black parents have not gone to school and as a result they do not know what role they should play and how the school operates. Their children have been schooled and thus have a better understanding of Western norms and values. In this case children feel they can dictate terms to their "uneducated" parents. As a result many parents find it difficult to discipline their own children. Above all the Black child has been exposed to disruptive politics

which has misled him tremendously. Consequently he finds himself in a state of confusion.

The school has in such a situation a major role to play. It must intervene by giving the necessary assistance, and should involve parents in school matters. If parents observe that the school executes its duty of educating their children properly, they will be anxious to come to the school in order to find out what role they require to play. In this way communication between the teacher and the parent gets on track, because they both formulate the strategies which they can employ to assist the child. At the same time the parent feels free to communicate his problems regarding his child to the teacher, and the same applies to the teacher because they have both trust and understanding in regard to each other.

(2) Recommendations

(a) The recommendations are:

- . School committees be replaced by management councils whose functions will include inter alia the following:
 - . function as a body corporate;
 - . shall be the official mouthpiece of parents of pupils of the school;
 - . shall bring to the notice of the education department concerned..... matters which in its opinion, concern

the welfare of the school concerned, and shall make recommendations with regard to such matters;

- . shall make recommendations to the Executive Director with regard to the appointment of teachers in a permanent capacity;
- . shall determine the school wear of pupils of the school;
- . shall arrange, organise or operate transport schemes with the concurrence of the education department concerned;
- . shall make recommendations to the principal regarding:
 - . the daily opening and closing times of the school;
 - . the extramural activities of the school;
 - . the school rules and code of conduct for pupils of the school; and
 - . the subjects and curriculum as well as any special educational programmes offered at the school.

- (b) The internal management council in cooperation with the managing council must develop and implement an effective parental involvement and assistance programme.

7.2.3 Further research

(1) Rationale

So far little research has been done regarding corporal punishment in the Department of Education and Culture in Kwa-Zulu schools. Problems concerning physical punishment result, inter alia, from the fact that departmental rules and regulations may not always be accessible to the people concerned. Consequently they act on the basis of tradition and custom. Above all, there is little or no parental involvement in Black schools and no assistance to our Black parents. Since education is an activity which involves the cooperation of teachers, parents, children and the community as a whole, parents in particular ought to be naturally interested and involved in the education of their children. They want to know who is doing the teaching, what is being taught and how well it is taught.

(2) The recommendations are:

- . that an in-depth study concerning corporal punishment in the Department of Education and Culture in Kwa-Zulu schools (DEC) needs to be conducted; and
- . that research regarding possible methods of advancing greater parental involvement in Black schools be conducted.

7.3 FINAL REMARK

It is trusted that this study will be of value particularly to the various Education departments where corporal punishment happens to be used in their schools.

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