

**AN INVESTIGATION INTO THE PEDAGOGICALLY
ACCOUNTABLE IMPLEMENTATION OF AUTHORITY IN
TSONGA SECONDARY SCHOOLS**

by

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FOREWORD

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"ALL HARD WORK BRINGS A PROFIT, BUT MERE TALK LEADS ONLY TO POVERTY".

Proverbs 14:23

RHANDI MAY BALOYI

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SUMMARY

No doubt can exist that discipline and authority in Black schools, including Tsonga secondary schools, is at present undergoing a very difficult period. One crisis follows another and there are constant threats of boycotts and violence, threats which only too often become reality. This dissertation is an attempt at revealing the possible causes for this problem, by means of a phenomenological investigation into those essentials which are preconditions for the implementation of pedagogically accountable authority. The concept of authority, with special reference to Tsonga traditions and the place and role of members of the tribe and family, in enforcing authority, are examined. Guidance, assistance, acceptance, and the essential components of the relationship structure are given attention. As the dissertation is concerned with the school situation, the teacher's person, personality and his training also received attention. Recommendations for further study and possible ways to alleviate the situation, are suggested.

CHAPTER ONE

AN ORIENTATION TO THE PROBLEM AND SPECIFIC FORMULATION OF THE PROBLEM

1.1 INTRODUCTION

Authority is a topic which is much discussed and disputed in modern society. It is generally noted that there is a breakdown of authority, not only in schools, but in society as a whole. There are those who maintain that authority has no place in a school and that children should be allowed to live their lives naturally, without being curbed or restricted. In direct opposition to this point of view there are others who suggest that many of the present day problems in schools are directly related and attributable to a breakdown in authority. GRIESSEL (1986:32) aptly contends that authority has already started crumbling before the assault of a permissive society which can no longer distinguish between true freedom and self-destructive licentiousness, and in the midst of this the educator has the most unenviable task of having to attempt to maintain a certain degree of authority. It is essential that the signs of the times should be interpreted correctly. The process of modernization

brought about changes in the existing Tsonga structures, causing the disappearance of many of the cultural structures. Those institutions that were responsible for 'guidance' and 'counselling' and have disintegrated, have not been replaced by meaningful substitutes. The 'wisdom of the elderly' is spurned by young people because they consider it no longer relevant to modern living (Hanyane, 1983:19). In this monograph an attempt is to be made to investigate the desirability and necessity for pedagogically accountable authority in the Tsonga secondary school situation, and if it does prove to be desirable, how it may be clearly defined and with suggestions as to how the implementation of authority in education may be improved.

An attempt will, therefore, first of all be made to examine the present position of authority in the Tsonga community as a whole.

1.2 AUTHORITY: THE PRESENT SITUATION

In order to understand the present situation the following questions may be posed:

- * What amount of authority is there in schools at present?
- * How is this authority implemented?

- * What is the general attitude to authority?
- * What is the traditional view of authority held by the Tsonga people?

In this chapter an attempt will be made to find the answers to the foregoing questions by referring specifically to the attitudes of the contemporary educand, teacher and parents towards authority. Lastly it will be attempted to elucidate the traditional attitudes to authority as held by the Tsonga people.

1.2.1 The attitude of pupils to authority

There is a growing awareness that many modern parents and teachers are losing, or have lost, their ability to exercise authority. This implies that young people do not accept the adult's right to command. Today the problem of youth rebellion is regularly being reported in the press, over the radio and on television. There are many who feel that young people are out of control and that parents and teachers are ignored and defied. A few authors have touched on this specific problem. VAN PLETSEN (1981:4) states that it has become a common occurrence for pupils "... to rise against their teachers in lamentable displays of defiance and indiscipline". The defiance and lack of discipline evinced by contemporary youth may be due to the rapid social change, that is, the society in which the child grows

up is different from that in which his parents grew up. Despite this, it remains an inviolate fact that no child is born morally independent. He can only realize a meaningful existence in response to being addressed and being under authority. GRIESSEL (1986:30) aptly posed the following question:

"Should this manifestation of youth unrest and aggression not be attributed to the pathetic, apologetic behaviour of adults as bearers of authority and norms?"

In the preceding paragraph an attempt was made to indicate the attitude to authority held by the contemporary educand. It is now deemed necessary to examine the attitudes of the contemporary teachers and parents to authority.

1.2.2 The teacher's attitude to authority

KHUBA (1977:31) posed the following question to contemporary teachers:

"Do we bear responsibility towards pupils after school or do we just feel thankful that yet another day is gone and that we have nothing to do with them except in the classroom? Do we know that what we teach is ourselves and we do not only live in our classrooms but even beyond the walls of our classrooms?"

This is a very challenging question by Khuba, but if teachers were sincere with themselves and sincere to their profession, it would appear as if Khuba's queries touch directly on what is happening in schools today.

After school many teachers are no longer exemplary, they are not always worthy of being emulated by their pupils. It seems very likely, therefore, that teachers can be held at least partially responsible for the collapse of discipline and the implementation of pedagogically accountable authority, especially in secondary schools, as some teachers have the tendency to idle away the time in staff rooms during school hours (Nkomo, 1991:6). A teacher who is always talking about how hard he works while in fact he can be seen to be lazy, will soon lose the respect of his pupils. This is a lesson teachers must take to heart. They are the guardians of tomorrow's adults and it would be unthinkable for teachers to be counted among those who neglect the development of the children placed in their care. It would appear that as a result of a classroom situation where children are rebelling against the teacher's authority, many teachers are now going to the extent of even questioning the value of being a teacher in the present climate.

This fact leads TAUNYANE (1988:6) to the conclusion that:

"In many cases teachers have given up the battle to try and teach children who are rejecting education as it is and the educators who are trying to provide it".

But the greatest danger here is to admit defeat in the

within their capabilities to ensure that they meet their responsibilities as teachers. The extent of these responsibilities will be examined further in the chapters that follow.

Having given a cursory exposition of the position of and attitudes manifested by teachers in the contemporary school situation, an attempt will now be made to clarify the attitudes of contemporary parents to authority.

1.2.3 The parents' attitude to authority

Traditionally there was respect for authority and disciplined behaviour among the Tsonga people. JUNOD recorded a number of Tsonga proverbs and one of these, proverb number 806 (Junod, 1973:171), states:

"A new barricade is strong (when strengthened) by the old one - that is, a son is helped throughout his life by his father".

Parents today feel that the unquestioned obedience they once enjoyed can no longer be guaranteed as traditional authority has been increasingly questioned over the past several decades. Many parents feel that they have lost authority over the youth. SCHAPER, as long ago as 1953, indicated that a marked change could be observed in parent-child relationships. This he attri-

buted to what he referred to as the "periodical migrations" (Schapera, 1953:381) of the men who find employment in the towns which led to the children being without paternal authority, sometimes for months on end. But at least parents could expect that the moral authorities, their elders and tradition would support them in their conflict with their children. In a period of rapid social change, according to GOODE (1982:90), the parents call on their childhood experiences as a guide, but much of that has become irrelevant and the old standards may no longer apply today. Taking a look at today's children one sees two groups - those who are victims of neglect and those who are the outcome of too much spoiling by parents who are weak and overly lenient. SHILUBANE (1983:15) supports this idea when he posits that in the first instance the family has within itself those conditions that make for neglect of the children, such as a common problem in Gazankulu, namely migrant maladjustment, also family disintegration and ignorant, unsympathetic, immoral or greedy parents.

Having investigated the present situation of authority in the Tsonga community, it now becomes necessary to formulate the problem which is to be examined in this dissertation more clearly.

1.3 PROBLEM FORMULATION

Prior to the First World War, there was little doubt about the matter of authority. The teacher usually reigned supreme in his domain. Any attempts to question his rule was so promptly and so harshly dealt with that they soon ceased. Today, however, according to CILLIERS (1975:69) the emphasis has shifted and there is no longer an imposition of authority which is reinforced by corporal punishment, thus external authority, but there is a gradual move towards the child being assisted to acquiring self-control and self-discipline. Authority is inseparably connected with an organized and disciplined form of life, some kind of normative order has to be maintained for the common good of those who are subject to it. GRIESSEL (1986:30-31) succinctly pointed out that youthful revolt against authority is but a "distress call, a pathetic plea for the intervention, understanding, love and acceptance of a fellow human being". Left to his own devices the youth seeks vindication for his guileless day to day existence in the dogmatism of contemporary nihilism.

With this brief outline concerning the problem area, the following questions, which in fact all have the cultural-educational relation as common ground, may now be posed:

- * Does the Tsonga culture create a climate for

the implementation of pedagogically accountable authority in its secondary schools?

- * Can disciplinary problems in the Tsonga secondary schools be related to the pedagogically impermissible implementation of pedagogic authority?
- * Would the implementation of pedagogically accountable authority in the Tsonga secondary schools reduce confrontation between teachers, educand and parents?

It must, however, be noted that the foregoing questions relating to the problem area overlap, that is to say, the same problem is merely outlined differently or seen from another perspective. Perhaps the following question represents the best summary or description of the problem: IS THE IMPLEMENTATION OF AUTHORITY IN THE TSONGA SECONDARY SCHOOLS PEDAGOGICALLY ACCOUNTABLE?

The problem area which has been defined above will now have to be examined scientifically in an attempt to reach a meaningful and pedagogically acceptable solution. It will, therefore, be necessary to examine the possible methods which are proposed to be employed in this investigation carefully in order to find and justify the method that is best suited to a problem of this nature.

1.4 INDICATION OF THE METHOD TO BE EMPLOYED FOR THE INVESTIGATION OF THE TOPIC TO BE RESEARCHED

The etymology of the concept of method can be traced to the Latin and Greek words 'methodus' (Latin) and 'methodos' - meta + hodos (Greek), meaning "way by which". The scientific researcher (scientist) must select a method permitting access to the phenomenon. The method is determined to a large extent by the nature of the phenomenon or by the sphere of investigation. Method implies a systematic procedure in analysing the phenomenon (Van Rensburg & Landman, 1985:330).

KWANT (in: Reeler, 1983:2) contended that the spirit of science cannot be coupled to a specific method because the nature of the phenomenon to be studied will determine the method to be employed. It must, however, be emphasized that the method will be structured around a delimited field of study, namely, the fundamental pedagogic essence of educative authority. Fundamental Pedagogics as a fundamental human science, observes fundamental pedagogic structures as ontic-ontological structures.

Methodology has brought to light a number of methods which can be used in the investigation of various phenomena. For example, the inductive, deductive, empirical, phenomenological and historical methods, to

mention only a few, can be used for research of specific phenomena. As Pedagogics is a human science, it is of importance that the method employed must be considered very carefully as methods used in the natural sciences may prove unsuitable. The method should not lead to man being objectified or dehumanized. The method which has been shown to be eminently suitable for, and is to be used in this study of a human phenomenon, is the phenomenological method, with full acknowledgement of both its advantages and limitations. The phenomenological method accepts the phenomenon of education as an actuality of existence. REELER (1985:37) points out that the phenomenological method does not search for and collect facts about or within the phenomenon which can then be explained by adopting the procedures of the natural sciences. The human life-world and the human relationships do not lend themselves to the methods employed by the natural sciences.

Phenomenology represents an attempt to investigate the phenomenon as it appears and reveals itself in the life-world. The word phenomenon is derived from the Greek verb 'phainesthai' and means that which shows itself or that which can be brought to light. The phenomenon is, therefore, that which is manifested but which in essence remains hidden (Viljoen, 1981:16). This implies that the investigator needs to be open to

the phenomenon, in other words, he has to listen and pay attention, as the essences of a phenomenon are often not immediately observable as they may lie hidden below the surface and may need to be revealed and brought to light by means of the reduction steps which form the basis of the phenomenological approach. VILJOEN (1981:22-23) identified the following reduction steps which are undertaken to purify a manifestation into a phenomenon:

- * Phenomenal reduction - The purification of a manifestation into a phenomenon.
- * Subjective reduction - This means that the investigator purifies himself, to achieve this he must suspend all personal opinions which could cause him to be biased in his investigation. The aim is to let the manifestation speak as a phenomenon without the intervention of any subjective opinions to obscure it.
- * Essential (eidetic) reduction - It is through this reduction step that the manifestation is revealed in its phenomenality and its essential hiddenness is unveiled.

C.K. OBERHOLZER (in: Reeler, 1985:41-42) highlights the most important merit of the phenomenological approach, stating that it is the fact that it has laid down the

basic conditions for pedagogical thinking and that it has grounded Pedagogics as an independent discipline.

In conclusion it can be stated that when the phenomenological method is employed, the investigator must allow the phenomenon to reveal itself. This implies that the investigator must for the time being, deliberately and intentionally suspend his own philosophy of life, his beliefs, prejudices and ideals to ensure true impartiality. The point of departure will not be a particular view, for instance, a Christian life-view, of the phenomenon, but rather the phenomenon itself as it is empirically experienced in the everyday life-world. This is a pre-condition for true scientific investigation as the views and opinions of the investigator may cloud or obscure the phenomenon under investigation.

It can, therefore, now be stated that in this study use will be made of the phenomenological method in an attempt to discover and reveal the essences of authority and its implementation in the pedagogic situation. It is hoped that the method as indicated will provide a systematic procedure in analysing the topic to be researched and that it will make it possible to arrive at a meaningful interpretation of and contribution to the knowledge of Fundamental Pedagogics.

In the preceding paragraphs an attempt has been made to indicate and justify the method to be employed in this study. It is now deemed necessary to provide a scientific exposition of a number of concepts pertinent to this dissertation in order to arrive at the exact meaning of these concepts.

1.5 CLARIFICATION OF KEY CONCEPTS

An attempt will be made to clarify some of the terms and concepts associated with the topic under discussion, also with reference to the etymology of the words. The first concepts to be elucidated will be the concepts of culture and traditions.

1.5.1 Culture and Tsonga traditions

The etymology of the concept of culture can be traced to the Latin 'colere' which refers to "...the processing, cultivation, conservation and ennobling of the earth: cultural labour implies the cultivation of the personal existential domain. This cultivation devoid of that which is normative is unthinkable..." (Van Rensburg & Landman, 1985:265). Without going into a detailed analysis it may be useful in this monograph to note the following regarding culture. Culture implies norms or standards that may apply to thought, speech and other actions. Though culture implies regularities

in conduct,

"This does not mean that culture remains static, but that a degree of continuity and tradition is maintained in spite of change..." (Myburgh, 1981:14).

The implication is that culture should be transmitted from generation to generation through education. Every generation must adapt its inherited culture to its existential needs. On the other hand, the culture of a society determines the education given to its children, both as to content and method. When the combination of 'culture' and 'tradition' is examined, it must, however, be borne in mind that tradition is embodied in the culture of the people.

The dictionary definition of the term 'tradition' indicates that it is the opinions, beliefs and customs which are handed down from generation to generation. Traditions are unwritten memorials which are transmitted orally down generations, from ancestors to posterity.

The Tsonga people achieved this handing down from generation to generation of opinions, beliefs and customs by means of proverbs and taboos. Proverbs and taboos were meant to inculcate respect, hospitality and good behaviour. Proverb number 510 as recorded by JUNOD & JAUQUES (1973:139) states "A visitor does not finish your food" which is an admonition that the traveller who is overcome by night on his way should be received

well. This proverb is meant to teach Tsonga people hospitality. On the other hand, taboos known as 'swiyila', were considered by the Tsonga people of yore to have pedagogic value. Taboos were meant to educate children about morals and good behaviour, because children were told that if they do certain things something bad would happen to them. RIKHOTSO (1985:98) quotes the example that it is taboo for a child to whistle during the night. The main aim here is to teach children not to disturb other people during the night when they are sleeping and also not to invite (warn) their enemies by indicating their whereabouts during the night.

Tsonga people believe in spirits. They believe mostly in the spirits of their dead ancestors called gods or 'swikembu' in Tsonga. The belief of the Tsonga concerning the afterlife is that the hereafter is a continuation of man's life on earth. It was believed that a person dies and yet continues to live, that is, he is a living-dead. These living-dead greatly influenced the lives of members of the community. MBITI (in: Badenhorst et. al., 1986:34) points out that:

"They are the guardians of family affairs, traditions, ethics and activities. Offence in these matters is ultimately an offence against the forefathers who, in that capacity act as the invisible police of the families and communities".

In Tsonga the beliefs and customs of the people are transmitted from generation to generation by idioms. NTSANWISI (1971:15) acknowledges this when he states that many Tsonga idioms have evolved from folk-lore which he refers to as "folkloric idioms because they have their origin in the beliefs legends and customs of the people". For example, "swikwembu swi etelele" (the gods are asleep) means that all is well. The Tsonga, when things run smoothly and he finds himself at peace with the world, ascribes this to the fact that his ancestors are "sleeping well" because they have no complaints against him. It must be noted that in contrast with the proverb, the idiom is not didactic in tendency, it expresses ideas and beliefs that are based on mythology, superstitions and customs.

Having briefly examined the concept of culture and Tsonga traditions, an attempt will now be made to clarify the concept of pedagogical accountability.

1.5.2 Pedagogically accountable

The key concepts which are to be examined here are 'Pedagogics' and 'accountability'.

1.5.2.1 Pedagogics

Pedagogics can be termed the science of education. DU PLOOY & KILIAN (1980:31) give the etymology of Pedagogics as being derived from the Greek 'pai-

dagogia'; 'pais' meaning child and 'agein', to lead (to accompany) and contend that the "theme in pedagogics is child-leading ... in terms of the demands of propriety".

Pedagogics is the scientific study of education as a practical matter, it seeks to determine the nature of the education reality and tries to furnish guidelines for the improvement of educative practice. GUNTER (1980:23) clearly pointed out that:

"As a practical science pedagogics is by nature factual as well as normative, for it deals not only with what is, but also with what ought to be, and evaluates existing practice in the light of what ought to be as the norm".

It may be pointed out here that within the framework of Pedagogics there are various perspectives each of which studies the pedagogic event from its own perspective. These perspectives can be distinguished, but cannot be separated because of their common aim. These perspectives share a common "core concept" which is the phenomenon of child guidance towards the realization of adulthood (Smit, 1984:28)). These perspectives on the practice of pedagogy include such disciplines as History of Education, Fundamental Pedagogics, Didactics, Empirical Education amongst others. Fundamental Pedagogics as a part-discipline of Pedagogics has a special function and this special function, accord-

ing to VAN RENSBURG & LANDMAN (1985:301) is the "... founding and grounding of pedagogics in the universal reality of life ...". This implies that a fundamental pedagogical perspective on the implementation of authority will penetrate to the very foundations of this matter. To ensure that the outcome of the pedagogician's research and investigation is accountable and reliable, he should in the practice of Pedagogics exercise great care not to allow "-isms" or prejudice and preconceived ideas to colour his findings.

1.5.2.2 Accountability

The word accountable is defined by the dictionary as responsible; expected to give an explanation. VAN RENSBURG & LANDMAN (1985:231) give its meaning as "To give a rational explanation, to be responsible; capable of being accounted for or explained". One implication of this is that through the act of educative intervention the child is guided and assisted in making accountable choices as far as the norms and values of life are concerned. The educand must internalize, acknowledge and identify with the norms of the older generation. Another implication is that the teacher must be accountable for the pedagogic relations in the pedagogic situation. The teacher's actions will not be pedagogically accountable if he, for example, denies the uniqueness of

the educand as a human being and the possibility of individual differences. This will be elucidated further in Chapter three (cf 3.3.2.5). It is, therefore, important that the teacher, in exercising authority, must realize that his actions in the pedagogic situation have to be pedagogically accountable. This fact has led CILLIERS (1975:73) to issue the following warning to the teacher:

"Aloofness must not be accompanied by arrogance and insensitivity to the children and their needs. Above all, ... his authority must be based on respect for the child's personality. The authority of the teacher will be weakened if it does not include love for the child ...".

The implication is that if the teacher's love is false or selfish, his authority will degenerate in one of two ways. Either he will indulge in excessive strictness, compulsion and violence, or he will tend to be too lenient in his control and guidance of the child towards adulthood. All this will be pedagogically unacceptable.

For the teacher's role in educative intervention to be considered accountable, demands that he should lead the educand in a manner which satisfies the demands of normativity. He should act in the best interest of the child, establish a healthy relationship with the child, obey the demands of propriety and, at all times, he should uphold the human

dignity of the child. His authority should be firm, consistent, impartial and always tempered with love.

1.5.3 Authority and related concepts

Flowing from what has been said about the concepts of Pedagogics and accountability, it is now deemed necessary to examine the concept of authority, its components and related concepts. A scientific look at authority as concept will show that there are also a number of components which are closely linked to authority. Discipline, responsibility, norms, values, human dignity and authority together form a relationship structure in which all the components are interdependent and inseparable aspects of the ontic phenomenon. An attempt follows at clarifying these concepts and indicating their direct relationship with the concept of pedagogic authority.

1.5.3.1 Authority

The etymology of the concept of authority can be traced to the Latin word 'auctoritas' - power, 'augere' - to help (Van Rensburg & Landman, 1985: 245). The concept of authority in education implies to help, protect, guide and encourage and to enrich. Authority does not, however, imply force, suppression or punishment, for as PETERS (1977:13) warns, this produces a conformity in human beings so they

will appear to move like "iron filings towards a magnet". The importance of authority was stressed by REELER (1985:13) who pointed out that: "No person can live as a member of society without submitting to authority and no one can aspire to freedom unless freedom is attained by obedience to the authority of the conscience. ... Rejection of authority appears to lead to gradual transformation of freedom to licence".

From the above it becomes clear that authority is inseparably connected with an organized and disciplined form of life. It presupposes some kind of normative order that has to be maintained. Authority must, therefore, be exercised for the good of those who are subjected to it, in this case the child. Authority is not a privilege, but a responsibility exercised with due consideration for human dignity, norms and values. Without this consideration being afforded to these, authority will lose its moral value and become mere tyranny.

1.5.3.2 Discipline

The word discipline is derived from three Latin words, namely, 'disco', which means to learn, 'disciplina' which denotes learning and 'discipulus' which refers to a pupil or disciple (Steyn et. al., 1984:219). VAN RENSBURG & LANDMAN (1985:273) indicate that:

"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 ...".

Educative discipline aims at the disciple who is a follower who must be guided towards adulthood. According to CRONJÉ et. al. (1987:18), discipline is an important factor in directing man's life, and all children need a certain amount of discipline and teachers should use it in a way that will culminate in self-discipline. These authors further aver that:

"Discipline cannot be lasting unless it is based on an inner discipline which causes the guiding norms and values embodied in the exercise of authority to be accepted and respected by the person subject to the authority" (Cronjé et. al., 1987:95).

The implication is that exercising educative authority means applying discipline in the pedagogic situation in an effort to lead the child to accepting responsibility for his own self-discipline.

1.5.3.3 Responsibility

The stem word, respond, is derived from the Latin, 're', meaning back and 'spondere' - to pledge or promise. This implies to act in reply, indicating to act in reply to normative demands. VAN RENSBURG & LANDMAN (1985:395-396) point out that responsibil-

ity means to be morally answerable for the discharge of a duty or trust, that for which one is answerable, ability to meet obligations or to act without superior authority or guidance. The implication is that the teacher, as secondary educator in the pedagogic situation, has the duty of assisting the child in the increasing acceptance and taking up of responsibility to accept the consequences of his actions. REELER (1983:18) contends that responsibility implies that a person is "... aware of and prepared to confess to his own fallibility, shortcomings and failures". Without accepting one's shortcomings and being able to admit them, one can never become responsible and one cannot be accountable for one's actions and responsible adulthood cannot be attained.

Responsibility is, therefore, closely linked to the acceptance and upholding of the norms and values of the society of which a person is a member.

1.5.3.4 Norms

The etymology of the concept of norms can be traced to the Latin word 'norma' - a carpenter's square, in metaphorical sense - to measure. With a carpenter's square it is possible to establish the degree to which something is true, and if it is not true it can be made precise, pure and correct. The word norm is, therefore, used in the sense of a yard-

stick for measuring or assessing (Van Rensburg & Landman, 1985:341). Applied to educating a child the concept implies that the educand has to align himself to a standard which is accepted as correct, as a directive, in order to become a proper human being. Education should, therefore, assist the child to identify with certain values, customs and traditions of his community which then become evaluative standards. The child's life-values will be reflected in attitudes and actions. Leading the child to adulthood can only be achieved if the teacher himself observes the norms and conducts his life accordingly.

1.5.3.5. Values

The word value is derived from the Latin word 'valere' and the Old French 'valu' which is the past participle of 'valoir' meaning, of worth (Van Rensburg & Landman, 1985:421). As used in Fundamental Pedagogics it refers to the nature of a matter which is worth striving for. It is a feature in the life-world which is worthy of and impels the person to action to attain it. An object is referred to as having value, but this does not apply to a human being. To be human suggests normativity, through the implementation of values. Norms and values have to be internalized by the child and achieving this will help him to establish his human dignity. The

concept of human dignity also deserves a more thorough examination.

1.5.3.6 Human dignity

An attempt will be made to arrive at a clear understanding of what is implied by the concept of human dignity. As was indicated above, when a value-judgement of man (as subject) is made, the term value is not used, but instead the term dignity is used (Van Rensburg & Landman, 1985:273). This means that dignity is the quality which is deserving of respect. Human dignity has particular significance in education. In the first place, through education the child's dignity should be protected, because unsympathetic guidance can mar the dignity of the child as a person. The fact that children are dignified beings requires that they should be respected and their dignity honoured. Teachers should, therefore, assist the child to uphold his own dignity and that of others. It can be stated that as a dignified being the child should be honoured and respected for what he is and for what he does and achieves (Steyn et. al., 1984:123).

The teacher as well as the educand harbours human dignity. In the pedagogic situation the educator and the educand are of equal dignity as human beings. DU PLOOY & KILIAN (1980:63) corroborate this view in saying that:

"Only man, being a person, is a bearer of dignity. Everyone who is a person - and everyone who is a human being, be he an idiot or a genius - is born with equal dignity".

It must be carefully understood, however, that being of equal dignity does not imply that the teacher and the child are equals. The inequality that exists stems from the greater experience, knowledge and seniority of the teacher but not from any form of superior human dignity. It is, therefore, the teacher's duty and mission in the pedagogic situation not to harm or violate the dignity of the child as a human being, but to offer sympathetic, authoritative guidance on account of the need of the child. The relationships which exist between the teacher and the child, if sound and mutually accepted, will ensure that the child's dignity is honoured. A scientific examination of the relationship structure, which includes the relationships of authority, knowing and trust, appears relevant at this stage.

1.5.3.7 The relationship structure

The term 'structure' denotes that a number of allied categories are grouped together and so form a structure. The relationship structure, of which the categories are not only interconnected, but also mutually dependent, is such a structure of categories.

The Latin word 'relatio' means relation or reference. Reference, in its turn, is derived from the Latin word 'refere' which among other meanings, also implies giving of what one has to someone else. The prefix 're-' denotes mutuality, thus suggesting an involvement of human beings with one another (Steyn et. al., 1984:166). In connection with the concepts of relation and relationship, the following is worth mentioning. Human 'relations' or 'relationships' denote the mutual or reciprocal involvement of human beings with one another. It could also imply doing something which is to the benefit of the other person. In the pedagogic situation the two persons are pathically bound to each other, the teacher as adult supports the child who is in need of support and is the one who wants to become someone himself (Du Plooy & Kilian, 1984:7). The above discussion of the relationship structure has very definite implications for the educative situation. Firstly, the teacher and the child find themselves in a relationship. In other words, the teacher has something to give to the child as educand and they are mutually and reciprocally involved in something which is to the benefit of the child. This support and guidance, in turn, can only be given when certain relationships have been established between the adult and the child. It can also be stated that

both the teacher and the educand are not only in a relationship with each other, but also in relationship with the world of objects, others and God or a god.

The relationship structure comprises three relationships, namely, knowing, trust and authority. Without all of these relationships being established the structure cannot exist and education cannot be realized. The three relationships are grouped together to form a structure - each one on its own is only one facet of the structure. In the paragraphs that follow an attempt will be made to explore the three relationships within the structure of the education situation. These three essential facets which are usually grouped together under the inclusive term, "pedagogic relationship structure" are as said before, the relationship of knowing or cognition (also known as the relationship of understanding), the relationship of trust (also known as the relationship of confidence) and the relationship of authority (Du Plooy et. al., 1982:95). These three relationships may also be regarded as a "fundamental pedagogic relationship structure" (Kilian & Viljoen, 1974:163).

(a) The relationship of knowing

In education this relationship of knowing implies that the teacher and child should mutually know

each other.

"On the basis of their mutual knowledge, they both establish the education relationship which can be initiated from the educator's side or from that of the educand" (Du Plooy et. al., 1982:98).

The implication is that to be able to educate the educand the teacher has to get to know him, who he actually is, his nature, potentialities and especially regarding whether and to what extent this child is educable. The child should also know who his educator is and what to expect from him. This relationship of understanding further implies that the demands of propriety should not only be known by the teacher, but should also be internalized and comprehended by the child in the pedagogic situation. The educator and educand must not only know each other but the child must also gain an understanding of the knowledge concerning values and norms that the educator is trying to instill into him, as well as the reason why he is doing so (Du Plooy et. al., 1982:100). Only once the child is able to understand the demands of propriety will he be able to take cognizance of, extend and apply that knowledge, and in so doing become an adult.

(b) The relationship of trust

The second structural relation is that of trust or

confidence. This relationship is born out of the relationship of knowing. It goes without saying that if the teachers and pupils truly know each other, they will gradually grow to trust each other. One thing which is evident is that the events during the pedagogic encounter are aimed towards a future about which the educand is still uncertain, it is an unknown future to him. To venture into the future the child has to rely on the support of the teacher. The child searches for or hankers after someone whom he can trust and "... in this way gain a foothold in life, today, tomorrow and in the days to follow" (Du Plooy et. al., 1982:95). Researchers have also pointed out that the child will only trust the teacher who fully accepts him as a person with human dignity. If the child senses that his teacher cares for him and accompanies him sympathetically on his path to adulthood, the child will have confidence in his teacher. LANDMAN (in: Du Plooy & Kilian, 1985: 82-83) states that in such an atmosphere moments of educative possibilities reveal themselves. In other words, there is reason for intervening (to approve or disapprove) in the educand's activities. The ideas expressed by LANDMAN are important as they convey the implication that the child who trusts his teacher will be obedient to the

authority of the teacher. It is, however, important that the teacher explains to the child why he disapproves of certain actions while approving of others because the educative intervention of the teacher is always aimed at helping the child to become a more refined human being by living up to the demands of propriety. The authority which underlies this approval or disapproval should also strengthen the relationship of trust which exists between them.

(c) The relationship of authority

The third relationship in the relationship structure is the relationship of authority. The relationship of authority is closely linked to the the relationships of knowing and trust. The relationship of authority implies that both the teacher and the educand must acknowledge the authority of norms and values. Because the educand knows and trusts the teacher he is also prepared to obey his authority. It is important to note that the relationship of authority can be realized only when the teacher loves the child and is genuinely concerned with guiding and improving his life and together with this, when the child trusts and knows his teacher. DU PLOOY & KILIAN (1980:106) explicitly state that "... without reciprocal love there is no authority". Where authority prevails

there should be love and emotional security. Where love is absent there is no educative authority. DU PLOOY et. al. (1982:104) expressed the view that:

"Education implies authority, which in turn implies the gift of trust; the trust the educand has in the educator makes it possible to indicate or prescribe certain acceptable forms of conduct and to prevent certain others, less acceptable".

Therefore, in the pedagogic situation the authority of the teacher holds good in as much as the educand lacks the necessary responsibility and knowledge to make independent choices between right and wrong. It is, however, important that the teacher should gradually allow the child more scope to take his own decisions, that is, the child has to be set free to be someone himself and to explore the world, but to do this the child should realize that he is always free to return to the sympathetic authoritative guidance of the teacher. PERQUIN (in: Du Plooy et. al., 1982:104) postulates that increasing liberation (release) is indispensable to the adequate practising of authority. A child should be allowed to do what he is able to do.

There is also another kind of authority to which the child must bow, namely, the authority of norms. At first this was something apart from the

child and he must be gradually made aware of the norms. In the pedagogic situation norm authority is already incorporated in the conduct of the teacher. This implies that the teacher holds up an example of normative conduct which is generally acceptable in adult society (Du Plooy et. al., 1982:106). This view conveys, by implication, that authority, sympathetically actualized, should not and must not deprive the child of the freedom to accept and internalize the demands of propriety of his own free will.

To summarize it can be stated that the educative relationship can exist only when the relationships of knowing, trust and authority are present. These relationships are interrelated and mutually interdependent and preconditions for each other. A further investigation of the interconnectedness of the three components of the pedagogic relationship structure will be undertaken.

1.5.4 The interconnectedness of the components of the educative (pedagogic) relationship structure

The relationships of authority, trust and knowing must never be regarded as separate components of the educative relationship, they are always interwoven. They are not structures on their own but form a structure

only when they are grouped together. In other words, the three relationships, as pedagogic essences, are verbalized as categories and co-existentially allied into the relationship structure. LANDMAN et. al. (in: Du Plooy et. al., 1982:32) explain what is implied by the co-existentiality of the three relationships saying:

"... they are real only in their relation to one another, however, not in the sense that the reality (actuality) of the one can be deducted from the other, but in the sense that one essence helps the other one to be realized. The being-there (dasein) of one makes possible the being-there of the other one. They enable the other one to be ('syn') - one is the condition for the realization of the other".

VILJOEN & PIENAAR (1971:68) affirm this view when they stress that the three components of the relationship structure "... are conditional on and for one another". Without mutual understanding, trust based on knowing and authority which is in accordance with the demands of propriety, the relationship structure cannot be realized. Thus, only when mutual knowing and understanding have led to mutual trust, will meaningful authority become a possibility and will the child be "... willing to bow to the authority of the adult whom he knows, trusts and respects" (De George, 1985:24). Flowing from this is the fact that in exercising authority the dignity of the child should be respected at all times, to ensure that the child's involvement in the pedagogic situation brings to fruition his advance-

ment in a permissible and approvable way. REELER

(1985:75) contends that:

"... adult and child are able to co-exist in trust and on the basis of their unalienable human dignity. The trust must, once again be mutual... The child accepts the authority of the adult, ... because he trusts him and knows him".

The relationship of authority which is a prerequisite for supporting the child in need of support cannot become a reality without the relationship of knowing. The implication here is that exercising authority must occur with due consideration of the childlike nature of the child. The child must be understood against his special situatedness as background (Du Plooy et. al., 1982:107). This immediately implies that no child can explore his world and enter into cognitive relationships without first sensing that he is trusted by his teacher who has accepted to offer him support towards adulthood. Furthermore, no child will entrust himself to a figure of authority whom he does not trust.

To summarize, an infinite number of couplings of the three fundamental relationships have been brought to light. For instance, knowledge brings forth respect as understanding of shortcomings; authority creates a safe and trusted space of solidarity; the latter in turn rests upon trust as the cornerstone of education and trust is perpetuated and obtains a particular depth

because of understanding and sympathetic but authoritative guidance (Du Plooy et. al., 1982:107). Thus one relationship is inextricably interwoven with each of the other two in inseparable coherence within the relationship structure.

In the preceding paragraphs an attempt was made to clarify the concepts pertinent to this dissertation. It now becomes necessary to study the Tsonga Secondary school with special reference to the geographical situation of the Tsonga people. An attempt will also be made to elucidate the control of education in Gazankulu.

1.6 THE TSONGA PEOPLE AND THE TSONGA SECONDARY SCHOOLS

1.6.1 An historical overview of the Tsonga people

It may be appropriate to give a short description of who the Tsonga people are, their language, their numbers, in other words, a short historical overview of the Tsonga as a people.

Gazankulu, the home of the Tsonga people, is populated by the Shangana-Tsonga. As reported in the magazine, "Gazankulu" (1989:1), Shaka played a part in the formation of the Shangana-Tsonga nation, with the defeat of the Ndwandwe, a group of the Nguni, which resulted in a faction under the leadership of Soshangane moving northwards. Soshangane gradually subjected the neighbouring Tsonga tribes to his rule and this gave rise to

the Gaza Empire which included the whole territory from the Zambezi river to Delagoa Bay. Towards the end of 1835, Soshangane clashed with Zwangendaba and Xaba, two fugitive leaders, and he succeeded in forcing them across the Zambezi river. Soshangane gained the victory without the support of the majority of Tsonga chiefs. Because they feared that Soshangane would take revenge on them, some of them fled to what is now known as the Transvaal. Soshangane died in 1858. As a result of the conflict between Soshangane's two sons, Muzila and Mawewe, many Tsongas joined the fugitives in the Transvaal. Many Tsonga fugitives also joined João Albasini, or Jiwawa as he was also known, a Portuguese trader on the East Coast. The Tsonga regarded him as a type of headman. In 1895, when Nghunghunyana, a grandson of Soshangane, was defeated by the Portuguese, a large group of Shangana fled to the Transvaal Lowveld. The period after 1895 is characterized by the arrival of a large number of Shangaans and Tsongas who resisted the Portuguese authorities. The Tsonga people settled in the Transvaal in small groups and not as tribes with the result that even today, only a few authentic chieftainships are encountered in Gazankulu. According to the 1980 census, the total population of Gazankulu is 514 280. More than 85% of this total are Shangana-Tsonga. The remaining 15% comprises Pedi, Venda and Swazi. More than 90% of the population resides in the

rural areas where the density is 50 people per square kilometre.

According to JUNOD & JAQUES (1973:10), there are three main branches of the Tsonga language, namely, the Ronga of the South and East, Tsonga proper of the centre and Tshwa of the North.

1.6.2 The geographical situation of the Tsonga people

Geographically the majority of the Tsonga people are found in the National State of Gazankulu. Gazankulu is situated in the North-Eastern Lowveld of the Transvaal and it comprises approximately 675 000 hectare.

Gazankulu consists of three parts, all of which are surrounded by the Transvaal. The largest part of Gazankulu, which consists of the districts of Hlanganani, Giyani and Malamulele, is bordered by the Kruger National Park in the East, by parts of Lebowa in the West and the Republic of Venda in the North. The contact here between the Tsongas and Vendas in the North has resulted in acculturation. The two smaller parts, namely, Ritavi Unit and Mhala Unit are bordered by Lebowa in the West and Kangwane in the South. Here the process of acculturation between the Swazis of Kangwane and the Tsongas in the Mhala Unit can also be observed. Small groups of Tsonga are also found in Venda and Lebowa (Jonas & De Beer, 1988:411).

1.6.3 Control of education in Gazankulu

According to the Gazankulu Department of Education Annual Report (1989:4-5) the National State is divided into fifteen Inspection Circuits. Each circuit has at its head one Inspector of Education who is assisted by one or two Inspectors of schools. There are, therefore, the following fifteen Inspection Circuits:

- * Giyani Central
- * Giyani South West
- * Giyani South
- * Malamulele Central
- * Malamulele West
- * Malamulele East

- * Hlanganani North
- * Hlanganani South

- * Ritavi I
- * Ritavi II

- * Lutekani
- * Thulamahashi
- * Mkhuhlu
- * Cuningmore
- * Cottondale.

According to the report for the year 1989, which is the most recent report available, there were 42 Junior

Secondary Schools, 91 Senior Secondary Schools, 3 Colleges of Education and one Technical Institution in Gazankulu (Annual Report, 1989:7).

1.6.4 The traditional attitude to authority held by the Tsonga

Respect for and obedience to authority and a strong family and group consciousness are characteristics of the Tsonga people. Merely to question a leader's actions is regarded as defiant and insulting. JUNOD (1973:101) affirms this when he states explicitly that anyone who "... complains about a chief does it only when he has left the chief's country ...". From the study of Tsonga Proverbs on family and village life, "The Wisdom of the Tsonga-Shangana People", (1973) compiled by JUNOD & JAQUES it is clear that the Tsonga People acknowledge that the source of authority is not associated with the person, but with moral forces such as rule of conduct, enduring spiritual values, respect for humanity, traditions, norms and values. Authority is shown to be intertwined with questions concerning morality. In many instances authority cannot be evaluated without considering the question of morality. This point at issue would be best illustrated by the following few Tsonga proverbs:

- * Proverb No. 781: "Obedience is the crown of a child."

- * Proverb No. 366: "The authority of a chief does not cross the river." - meaning that a chief's power does not function outside his own country.

- * Proverb No. 371: "A chief is his people." - meaning that no authority can exist without the consent of the people.

In rounding off it may be appropriate to state very clearly that traditionally, authority was recognized among the Tsonga and the people in higher offices, like chiefs, or in positions demanding respect, like parents, were not questioned. Proverb No. 433 affirms this view as it states:

"The word of the chief is irreversible -Though a chief may err in a judgement, his word remains an order to be obeyed" (Junod & Jaques, 1973:101).

The proverbs cited throw an interesting light on the traditional attitude to authority held by the Tsonga people. Having briefly examined the traditional attitudes to authority, the population of the Secondary Schools in Gazankulu is the next issue to be addressed.

1.6.5 The population of secondary schools

When referring to secondary schools the implication is that the schools are those which are concerned with the

education of pupils who have completed their primary school education (having completed standard five) and are in what is generally known as high school, that is schools which cater for pupils from standard six to standard ten. It may be appropriate at this point to look at the composition, in respect of both pupils and teachers of Tsonga secondary schools in Gazankulu.

1.6.5.1 Pupils

(a) The child as an educand on his way to adulthood

An educand is a young human being, a boy or a girl, who is capable of being educated. This implies the enhancement of his being a person, as he is born with abilities. Having potentialities, the child as an educand needs the assistance and support of the adult to guide him on his way to adulthood. For this reason the child as an educand needs the authoritative yet sympathetic guidance of the teacher as an adult educator. Education is, therefore, a prerequisite for proper adulthood in the lives of human beings. DU PLOOY & KILIAN (1980:9) declare that:

"In the educative (or pedagogic) relationship the influence of the educator has to have an ennobling effect on the adult-to-be. Ennobling in this sense, that a change is brought about in the latter's life ...".

Finally it can be pointed out that the term

'pupil' refers specifically to the educand in the school situation where the educator, who accepts responsibility for his guidance, is the teacher.

(b) Age Spread

This information concerning the spread of pupils according to age in years, is presented according to average ages in standards 6, 7, 8, 9 and 10 and the average age for secondary school pupils.

Standard	Average age in standard
6	15,8 years
7	16,8 years
8	18,1 years
9	18,8 years
10	19,6 years

The average age for secondary school pupils in Gazankulu is 16,8 years. This information is based on the Annual Report of the Education Department Gazankulu (1984:51).

(c) School leaving age and level of schooling reached in Gazankulu secondary schools

The school leaving age is 18,1 years (std 8) and 19,6 years (std 10) and the level of schooling reached is either standard 8 or standard 10. With the majority of pupils ending up without qualifying for university entrance or completely failing

standard 10. This fact leads SHILUBANE (1983:15-18) to the conclusion that:

"The Psychological Services in Gazankulu have not seen it their role to help solve pupil problems and hence drop-out and 10% university entrance ... qualification problems remain unsolved ... We may not expect 90% pass in matric until we have solved the problems that face modern youth".

1.6.5.2 Teachers

In the whole of the National State of Gazankulu, according to the Annual Report (1989:7) the number of teachers in secondary schools in the year 1989 was 2 351, as compared to 2 092 in 1988.

(a) The teacher as adult educator

Teachers are seen as secondary educators, whereas parents are the primary educators. The teacher as adult educator is a professional educator, however, teachers cannot and should not replace parents. The teacher is the educator who functions within the formal secondary education situation in the school. The parent, in turn, functions at home in the informal, primary, home situation. This implies that teachers and parents have to cooperate in their task of helping the educand, as child, on his way to adulthood. If the parents and teachers set different standards they confuse the children. In the modern technological society, parents alone cannot assist their children in

becoming and knowing what they ought to become and ought to know, without the professional assistance of teachers. The teacher in the pedagogic situation must provide authority and security and must behave according to certain rules and norms of decency pertaining to the community in which he works. NYBERG & FARBER (1986:1) issue this directive:

"There are many ways to live, many things to do and believe, but education must be selective in bringing about certain ways of life and thought while discouraging others. This selectivity must be guided by educational authority to protect the young".

It is, therefore, very important that before a person can become a professional teacher, he is expected to undergo training to prepare him for his task. The nature of this training will be examined in the following paragraph.

(b) Training of teachers and their qualifications
In 1968 the Department of Education was able to introduce its first post-standard ten course, the Junior Secondary Teacher's Course (J.S.T.C.). This is a two-year course during which students are trained to teach certain subjects up to standard 8 level. This course was offered at Tivumbeni College of Education at Nkowankowa, near Tzaneen in the National State of Gazankulu. This

course was, however, phased out at the end of 1981 to be replaced by the Senior Secondary Teachers Certificate (S.S.T.C.). The next step towards the improvement of teacher training was taken in 1978 when a three-year post standard ten course, the Senior Secondary Teachers Certificate course, was instituted. Students following this course were trained to teach pupils up to standard ten level. This course was, however, replaced in 1982 by the Secondary Teachers Diploma (S.T.D.) with degree courses. This is a three-year course. After passing standard ten, students could follow this course without degree courses. The requirements for admission to the S.T.D. with degree courses is a Matriculation Exemption Certificate. The curriculum for the Secondary Teachers Diploma course embraces the following:

* Professional subjects:

Students follow courses in Education with themes from Didactics, Fundamental Pedagogics, Psychopedagogics, Sociopedagogics and History of Education, teaching science and practical teaching.

* Academic subjects:

Each student follows four university courses offered at the College in co-operation with the University of South Africa.

The Secondary Teachers Diploma Course, without degree courses, follows much the same curriculum, except that students offer two special academic courses instead of the degree courses. At present these courses are offered at Tivumbeni College of Education which is situated in the Ritavi I Inspection Circuit near Tzaneen. The Secondary Teachers Diploma is also offered at Hoxane College of Education in the Mhala district under the Mkhulhu Inspection Circuit. Presently about 95% of teachers for the secondary schools is trained at Tivumbeni and Hoxane Colleges of Education. The remaining 5% is trained at the Transvaal College of Education, the University of South Africa, University of the North, University of Venda and Vista University.

The author wishes to point out that in the year 1988 a further step towards the improvement of teacher training was taken in Gazankulu with the opening of the Giyani College of Education in the Giyani Central inspection circuit. The Gazankulu Government and the University of the Witwatersrand signed an agreement linking the new Giyani College of Education with the University of the Witwatersrand. According to this agreement, the University of the Witwatersrand is to provide the criteria by

which the students at the Giyani College of Education will be judged. It will do so by monitoring courses at the college and assessing the students. At the Giyani College of Education students follow a four-year course after completing standard ten (M+4), called the Higher Diploma in Education (HDE), (Deeds No.5 1988:3 - Deeds being the Journal published by the Gazankulu Corporation as a source of information on development activities and trends in Gazankulu.)

The Giyani College of Education started with the registration of students in the year 1989 when 258 students registered for the 1989 academic year (Swart, 1989: 11). The curriculum for the Higher Diploma in Education embraces the following:

* Sciences:

Students majoring in the sciences take four-year majors in Chemistry, Physics and Education and have two years each of Biology, Mathematics and English. SWART (1989:11) points out that this "will certainly make them expertly-qualified teachers by any standard".

* General HDE:

Students opting for the general Diploma choose two four-year majors and two two-

year submajors from the following: Afrikaans, Art, Biblical Studies, Biology, Dramatic Art, English, Geography, History, Mathematics, Music, Physical Education and Tsonga. Education, as in the HDE (Sciences) is a compulsory four-year major. SWART (1989:11) states that:

"This curriculum choice, while limited at present, will be extended over time to include, we hope, subjects such as Computer science, Agricultural science, Commercial subjects, and so forth".

The education course offered at Giyani College of Education is a compulsory four-year major for all students. SWART (1989:8) indicates that the education course offered at this college is founded on the philosophies of Liberalism and Humanism,

"... philosophies to which Universities such as Cape Town, Rhodes ... and our own accrediting university, Wits, as well as English speaking colleges such as Johannesburg College of Education and Edgewood College subscribe ...".

The Education course at Giyani College of Education is based on the triad of studies in education, namely, philosophy, sociology and psychology. Guidance, Organization and Administration are also included in the study of education.

"With the background of these sub-disciplines, rooted in the Liberal/Humanistic tra-

ditions, we feel that our students will be able to make a real difference in their encounters with their future students" (Swart, 1989:9).

Examinations at the Giyani College of Education are written at the end of each of the two-year courses, that is, at the end of the second year and again at the end of the fourth year. These examinations are moderated by lecturers at the University of the Witwatersrand to ensure that "we turn out teachers of the highest possible standard" (Swart, 1989:11).

Having looked at the composition of the Tsonga Secondary schools, as far as the teachers and pupils in these schools are concerned, an examination of authority as existential actuality of being will be attempted in the following paragraph.

1.7 AUTHORITY AS EXISTENTIAL ACTUALITY OF BEING

The educative relationship implies that the teacher and the educand are existentially together. The teacher is concerned with the existence of the child, as educand, whom he must support and guide on his way to adulthood. VAN RENSBURG & LANDMAN (1985:292) state that the participants in the education situation are co-existentially involved. Both teacher and child are human beings - this implies their equal human dignity.

Being a child and being an adult are two modes of being which impinge on each other. No one can expect the child to respond passively to the demands of the adult. The child is a person in his own right, a thinker and is able to choose. This implies that the child acts as an existential corrective with regard to honesty and justice which may perhaps have been weakened in the adult's life. In the educative situation the teacher tells the child what to do and what not to do. The child is expected to obey the norms upheld to him. If the teacher does not allow the child the opportunity to internalize the norms in his own way, opposition may be expected to manifest itself. This opposition is an indication to the teacher, who should function as a normative adult, that something in his conduct is wrong. It can then be said that the child "Indirectly ... served as a corrective agent to change the adult's authority to a certain extent" (Du Plooy & Kilian, 1980:15-16).

It has repeatedly been pointed out that adulthood is the aim of educative intervention. In order to have a clear understanding of exactly what is meant by the term 'adulthood' and how it may be decided whether a person has reached a mode of existence which may be termed adulthood, a brief examination of adulthood and its criteria will now be undertaken.

1.8 ADULTHOOD AND ITS CRITERIA

All education is goal directed. The goal of the educative practice in the school (educative teaching or pedagogy) is, therefore, also adulthood. Becoming adult should not be confused with the process of natural or physical maturation, nor should it be viewed as arriving at the end of state or specific mode of being. COLQUHOUN (1986:135) gives his interpretation of what is meant by adulthood when he states that:

"It involves the realization of various criteria such as:- When man gives meaning and purpose to existence; is capable of self-judgement and understanding; respects all human dignity, identifies with values of propriety and finally, upholds those norms consistent with a commitment to a philosophy of life".

The ultimate goal of pedagogic education is, however, achieved when the teacher becomes redundant. Some of the more important criteria and conditions of adulthood as seen from a pedagogical perspective will now receive attention.

- * Meaningful existence (aware of being called upon)

Human beings want to live a meaningful existence. A meaningless existence would not be acceptable to a being who is always seeking for and attributing meaning to that which is meaningful (Kilian & Viljoen,

1974:231). The implication is that the teacher as an adult must aim at providing the child with the meanings of things he is likely to encounter in his everyday life situation, because life demands that the child must eventually take up his place socially and economically. KILIAN & VILJOEN (1974:231) also contend that the child should be guided towards acquiring an increasing awareness that existence is meaningful, and that it should be brought to his attention that he will be required to answer meaningfully to the questions posed by life. It is, therefore, the teacher's task to make the child aware of life as something which is meaningful and makes a demand. The child should be made to realize that every life situation has its challenges and that he is personally responsible for what he makes of it. DU PLOOY et. al., (1982:143) stress that:

"His life makes demands of him, 'calls upon him', and to reach his personal destination in life he must meet these demands as propriety requires".

It may, therefore, be contended that the level on which the child actualizes meaning will indicate the extent to which he answers to the idea of adulthood.

* Human dignity

Human dignity is also referred to as "worthiness of being human" (Kilian & Viljoen, 1974:233). Educative

teaching should create an awareness in the child of his own dignity as human being so that he can always value his own dignity as well as that of his fellowmen. He may never violate the human dignity of another being (Du Plooy & Kilian, 1985:103) because his fellowman and he himself are bearers of dignity. A human being who is capable of living humanly, that is, in terms of norms and values accepted by and acceptable to his fellow human beings, displays his human dignity in a unique way. Education aims at helping the adult in the making to become aware of and realize his worthiness as a human being and this must be done because it is expected of a true adult to be aware of his human dignity and always to respect and revere the dignity of all other human beings, whether they are adults or children, rich or poor, successful or less successful, sick or healthy. As human beings all people are of equal human dignity, and this dignity is an integral part of being human. The educator should bring home to the child that man must value his fellow human beings on account of their humanness.

* Induced by values

Man has advanced to adulthood when he is no longer at the mercy of his passions and drives but knows and understands his own physical and psychological capabilities, when he accepts his temperament, passions and interests as potentialities which have to be controlled

and actualized. An adult is, therefore, not driven by emotions but induced by values. The child is not born with an inherent sense of values but must be taught the values which are considered worthy of upholding by the community of which he is an integral part and in which he lives. To be an adult does not imply that man does not have passions and drives, but that he is not driven by these passions but has control over them.

* Moral self-judgement and self-understanding

In the pedagogic situation it is the duty of the teacher to encourage the child to understand himself in respect of his interests, his temperament, his gifts and his shortcomings. KILIAN & VILJOEN (1974:231) stipulate that an essential precondition for self-judgement is to know oneself and to know what is involved in being a human being. This implies that the child has increasingly achieved adulthood the more he is able to judge himself, his choices and his actions and to remain true to the decisions taken and choices made. Self-knowledge comes to the fore in co-existence. Through self-understanding there is a likelihood for the child to understand himself and also his fellowman in their co-existence, and to realize his self-understanding. This demands of a human being that he has to evaluate himself in the light of that which is humanly acceptable as determined by norms. The edu-

cand's increasing self-judgement or self-evaluation and self-understanding should be one of the teacher's aims in his educative intervention. As said before, man has achieved adulthood when he can evaluate himself in respect of his choices and actions, that he is "... able to look after himself, and to examine all his activities at a distance" (Du Plooy & Kilian, 1985: 102-103). Educative teaching should induce a child to know himself and also his teacher whom he will also continually evaluate in respect of his exemplary way of life.

* Freedom to accept responsibility

Responsibility is an essential characteristic of adulthood. The adult's responsibility should be evident in his thinking, speech and actions. The teacher in the educative situation should show that he is fully aware of his responsibility towards life, which also implies a responsible attitude towards his profession, the educating of a child to accept responsibility (Kilian & Viljoen, 1974:235). To proclaim one's individuality in a community with others brings with it tremendous responsibility. The pedagogic support by the teacher aims at orientating the child so that on his way to adulthood he should understand that his freedom is freedom for responsibility. This means that the child must live in recognition of and in obedience to authority. This freedom is accompanied by his "... indivi-

dual conscience as knowledge of the ties to fundamental values ..." (Du Plooy et. al., 1982:144). Freedom to accept responsibility means that man is bound to and freely submits to the requirements of propriety. This freedom to shoulder responsibility for his own actions is gradually acquired by the child yet he should always be allowed the freedom for which he is at a given time able to accept responsibility.

* Choice of values

In all life situations man as an adult is continually confronted by various ways of acting or behaving, of decision making and of choosing. Man also lives in a world where values and norms are part of human existence. The question may be posed here: What does choice of values really imply? This may be answered by saying that it is an indication that the human being makes choices according to a "... specific order of preference as regards values" (Kilian & Viljoen, 1974:233). Therefore, when man as an adult makes a choice he must also live up to his decision in full knowledge of the consequences of such a choice. It is clear then that to make independent decisions brings with it tremendous responsibility. Educative teaching should, therefore, aim at helping the child eventually to become answerable for his choices and actions. It may be assumed that an adult is established in his

value judgement and is not easily susceptible to outside influence. This does not imply that he is closed to outside influence. The fact is that he must reveal firmness of character and be consistent in his life choices and actions because he is borne by a philosophy of life which he has acquired as he grew older (Du Plooy et. al., 1982:144). Man's ties to a community and its culture and traditions give him direction and power in his choice of values.

* Awareness of a call (sense of vocation)

Adulthood demands of the adult that he should have an occupation. Man has to earn a living and be economically viable. An adult is expected to reveal a dedicated attitude towards his work which calls for occupational proficiency and loyalty. It is undeniably true that adulthood is closely linked to a vocational life. The implication is that the attitude to work and to completing a task well should be instilled in the child in the pedagogic situation. Through his work, man gives meaning and significance to the world. This fact leads DU PLOOY et. al. (1982:145) to make the following observation:

"The young person who cannot be brought to a responsible task acceptance by occupational training apparently never experiences a strong awareness of a call that is a fundamental condition for a positive orientation towards the future".

The child's prospect of acquiring an identity of his own and a proud individuality is, therefore, closely bound to the orientation towards his future occupation.

A brief summary of this chapter will now follow and finally there will be an indication of what is envisaged as a further programme for this dissertation.

1.9 SUMMARY AND FURTHER PROGRAMME

1.9.1 Summary

In this chapter the main emphasis was on an orientation to the problem of the pedagogically accountable implementation of authority in Tsonga secondary schools. To clarify this matter the following aspects received attention:

- * A brief overview of the problem in the present day situation (cf 1.2). An attempt was made to answer certain pertinent questions, namely, What amount of authority is there at present? How is it implemented? What is the attitude of pupils and teachers to authority? and What is the traditional view of authority held by the Tsonga people?
- * Attention was given to the problem postulation (cf 1.3) in which the problem was formulated and refined to the question: IS THE IMPLEMEN-

TATION OF AUTHORITY IN THE TSONGA SECONDARY SCHOOLS PEDAGOGICALLY ACCOUNTABLE?

- * An indication and justification was given of the method, namely the phenomenological method, to be employed for the investigation of the topic to be researched (cf 1.4)
- * In the clarification of the key concepts attention was given to the following:
 - Culture and Tsonga traditions (cf 1.5.1)
 - Pedagogically accountable (cf 1.5.2.1)
 - Authority as concept with special reference to discipline, authority, responsibility, norms and values, human dignity and the relationship structure as aspects which make pedagogic authority a possibility and reality. The implications of these issues for pedagogic intervention were spelled out (cf 1.5.3).
- * The interrelatedness of the three relationships which together form the relationship structure and their mutual interdependence received attention in paragraph 1.5.4.
- * In paragraph 1.6 an attempt was made to define the geographical situation of the Tsonga people and the control and nature of the population of Tsonga secondary schools.

- * Finally the mutual existentiality of authority in the actual existence of human beings was briefly examined, (cf 1.7) and also adulthood and its criteria (cf 1.8).

1.9.2 Further programme

In CHAPTER TWO of this monograph the grounding of authority will be attempted with special reference to Tsonga traditions in the education of the child. This will be a cultural view of the role of authority in the educative intervention in the child's life.

Attention will be given to some of the important questions surrounding authority such as:

- * Who is the authority figure in the tribe and in the home?
- * What respect is there for elders?
- * What is the role of the father, mother and other family members in the education of the child? and,
- * What authority is there in the school as secondary education situation?

An attempt will also be made to show how Tsonga traditions influence the implementation of authority in the school and in general, and to show how the changing situations of today have caused these traditions and

rules to lose their effectiveness in the implementation of authority in general and in the secondary schools in particular.

In CHAPTER THREE an investigation will be undertaken of the category of 'acceptance' as a prerequisite for the implementation of pedagogically accountable authority in Tsonga secondary schools. An attempt will also be made to explain the meaning of pedagogic authority and to elucidate the submoments of the relationship of pedagogic authority. The people involved in the pedagogic situation, namely, the teacher and the pupil, will be discussed.

In CHAPTER FOUR an investigation will be carried out to discover the source of the teacher's authority, the qualities of a good teacher and the requirements or criteria for the effective implementation of pedagogically accountable authority in Tsonga secondary schools.

CHAPTER FIVE will be dedicated to the findings that emerged from this study and lastly an attempt will be made at putting forth suggestions as to how authority in the pedagogic situation may be improved, as well as recommendations for future research projects to be undertaken around the problems raised in this dissertation.

CHAPTER TWO

GROUNDING OF AUTHORITY WITH SPECIAL REFERENCE TO TSONGA TRADITIONS - A CULTURAL OVERVIEW OF AUTHORITY IN THE EDUCATION OF THE CHILD

2.1 INTRODUCTION

In Chapter one the author provided an orientation to the problem and a specific formulation of the problem was attempted. There was a brief introduction to the pupils', teachers' and parents' attitude to authority. An attempt was also made to elucidate the concepts of culture and Tsonga traditions, pedagogic accountability, authority as concept and the relationship structure, as aspects which contribute to making pedagogic authority a possibility and reality. The essential interrelatedness of the three components of the relationship structure and their mutual interdependence were also examined. An historical overview of the Tsonga people and their geographical situation and school system followed and finally the mutual existentiality of authority in the actual existence of human beings was briefly examined as well as adulthood and the criteria for adulthood received attention.

It has often been remarked that after decades of Chris-

tianization, industrialization and urbanization, there is no such thing as a typical Tsonga tradition. DHLOMO (1977:13) expressed this view when he said that:

"... due to processes like acculturation, enculturation and assimilation, various cultures are either on the point of extinction or being changed beyond recognition".

Acculturation has greatly weakened the influence of the traditional customs. It appears that what now exist are not Tsonga traditions but transitional tradition in a state of flux. Furthermore, the interrelationship between cultures of a very distinctive nature "... have shaken the traditional ancestral conceptions of authority and liberty ..." (D'Hondt & Van de Wiele, 1984: 213). The youth can no longer identify with any coherent, strong and trustworthy adult patterns of behaviour. Parents and relatives no longer represent all the values the child can be expected to assimilate.

In this chapter the grounding of authority, with special reference to Tsonga traditions will be attempted. A question which arises is: Why is this grounding of authority specifically undertaken with Tsonga traditions as reference point? The answer to this question is simple. Authority is grounded with this special reference to Tsonga traditions, because it is widely noted that there is a general breakdown of authority, not only in Tsonga schools, but in the whole of the Tsonga society. This then is the justification for the

grounding of authority with special reference to Tsonga traditions. An attempt will be made to provide a conceptual link between the present situation and the past so that the problem of the implementation of pedagogically accountable authority in Tsonga secondary schools can be seen in an illuminative historico-cultural perspective. To achieve this an attempt will be made to answer the following questions:

- * Who is the authority figure in the tribe and in the family?
- * What respect is there for elders?
- * What is the role of the various family members in the education of the child? and,
- * What authority is there in the school as the secondary education situation?

In an attempt to answer the above questions the first matter to be addressed is the position of the chief, "Hosi", as the highest authority figure of the tribe according to Tsonga tradition, and the way in which a chief attains his status as chief.

2.2 ORGANS OF AUTHORITY WITHIN THE TRIBE

The tribe, known as "rixaka" or "nyimba" in Tsonga can be defined for all practical purposes as the body of

people organized under the rule of an independent chief. The tribe is most often named after the chief himself or one of his ancestors. SCHAPERLA (1953:173) also points out that the chief is said to be "... chief over his people, and not chief of the territory they inhabit ...". The nuclear stock of a tribe is generally composed of people all claiming descent from the same line of ancestors as the chief. Among the Tsonga people, by far the largest tribe is the Nkuna tribe of chief Muhlava in the district of Tzaneen and Duiwelskloof. In the Northern Transvaal, tribes under chief Mhinga, Xikundu, Xigalo and N'Wamitwa are found (Junod, 1977:105). The author wishes to indicate that the concept of tribe only has meaning when it is related to the subordination to authority within a given geographical territory. Within the Tsonga tribe, different classes are usually distinguished and those classes usually differ in prestige and are hierarchically arranged according to factors such as rank, based on descent, subordination, economic considerations and sex (Jonas & De Beer, 1988:241-243). Among the Tsonga people the principle of descent and kinship does, however, play an important role in the institution of authority within the tribe.

2.2.1 The position of the chief - "Hosi"

As indicated in the foregoing paragraphs, the Tsonga people is divided into a number of separate tribes and

at the head of each tribe is a chief. The question now arises as to how the chief attains his status or position as chief. In answer to this it can be stated that among the Tsonga people the status or position as chief is an inherited position (such as in a Royal Family), based on descent, in other words it is a hereditary position. The chief in patrilineal and matrilineal tribes is usually a male person who has the highest genealogical rank within the tribal nucleus and as such occupies his position as the senior authority. JONAS & DE BEER (1988:276) indicate that amongst the Tsonga, succession first passes to the brothers of the chief and only then to the eldest son of his principal wife. This was also described by SCHAPERA (1953:175) and he confirms the line of descent from a chief to his brothers and only upon the death of the last brother, the succession reverts to the son of the chief, that is, the eldest brother. Failing a direct heir being available, the chief is everywhere succeeded by the man next in order of seniority. Frequently, however, the succession is disputed by rival claimants, even when the real heir is well known, usually resulting in strife and tribal disruption. The successor is normally installed as chief soon after the death of his predecessor. Occasionally the leading counsellors of the tribe, if they consider the heir unsuitable for the chieftainship, will plot some intrigue against him and

bring about the succession of a more satisfactory, though junior, relative. But as a general rule the "... claims of legitimacy are more than sufficient to counterbalance personal disqualifications" (Schapera, 1953:175). To summarize the author wishes to point out that besides genealogical rank or noble birth, religious considerations also play an important role in the recognition of the chief's authority. The chief is not considered to be an ordinary person but accepted as a deity imbued with almost supernatural powers (Jonas & De Beer, 1988:277). These ideas also convey by implication that the chief's right to exercise authority is supernaturally sanctioned and is, therefore, beyond question. It is hoped that the foregoing has shed some light on the chief and his status. In the paragraphs that follow attention will be focused on the duties and obligations of the chief to his tribe, and then also on the obligations of the tribe towards their chief.

2.2.1.1 The duties and obligations of the chief to his tribe

The chief's life is not merely one of immense privilege, he also has many duties to perform for the tribe. Right from the outset the author wishes to emphasize that the central authority is in the hands of the tribal chief; he is the senior authority, he acts as legislative, executive, judicial and religious head of the tribe. It is evident that the

chief is expected to take a lead in many spheres of life. If the chief faithfully performs the many duties for his tribe which are expected of him, this "... may impose an enormous burden upon his time and energy" (Schapera, 1953:177). As father of his people the chief is expected to look after them, treat them well and justly, and to see that no harm or misfortune befalls them. The implication is that the chief must give ear to all his subjects, irrespective of their rank or status. Among the Tsonga the chief spends much of his time in his official courtyard, called a "hubo", listening to news, petitions and grievances from all parts of his tribe. Much of the chief's popularity "... depends upon his reputation for hospitality and generosity" (Schapera, 1953:178).

The chief is the executive head of the tribe. Nothing of any importance can be done without his knowledge and authorization. But, in administering tribal affairs he must always consult with his councils. More will later be said about these tribal councils (cf 2.2.2). It is also the duty of the chief as executive head of the tribe to see to it that the local divisions or wards of the tribe are effectively governed by the headmen. The chief controls the distribution and use of the tribal land and he regulates the sowing and harvesting of

crops. He also controls the movement of people as SCHAPERLA (1953:178) points out that:

"All strangers visiting the tribe must be reported to him, while none of his own people may go away without his knowledge and permission ...".

This once more proves and supports the fact that the chief is the senior but also total authority in the tribe.

The chief is further responsible for maintaining law and order throughout the tribe. He must protect the rights of his subjects, provide justice and punish transgressors. He fulfils the role of the supreme judge whose decisions are final and inviolate. The chief is, therefore, the final source of law and leadership. Above all, however, the chief is not only the head of his tribe, he is also expected to bring about unity in his tribe, he is, in fact, "... the symbol of tribal unity ..." (Parrinder, 1954:67).

The chief, besides being the executive head, legislator and a symbol of tribal unity, is also a link between his people and the ancestral spirits. This means that he is also the religious head of the tribe.

As religious head the chief plays an extremely im-

portant part in the ritual life of his people. On behalf of the tribe he must offer sacrifices to the ancestral spirits. He is responsible for the arrangement of important ceremonies such as, for instance, initiations, tribal purifications and rites concerned with agriculture. In many of these rites the chief is the link between his people and the ancestral spirits governing their welfare. His deceased ancestors are held to be able to afford supernatural protection and assistance to the people they once ruled and on all important occasions the chief will offer sacrifices and pray to the ancestors on behalf of the tribe as a whole. SCHAPERERA expresses himself as follows on the issue of the chief as religious head of the tribe:

"The rôle he thus plays as tribal priest - a rôle which only he, as ruling chief, can fill - helps to explain the great reverence in which he is always held by his people. He himself becomes a tribal god after his death" (Schapera, 1953::179).

As a result of cultural changes which came about after contact with Western civilization, many of the earlier functions of the chief have been eroded. For example, the decline in ancestor worship has deprived the chief of his traditional role of tribal priest, formerly a powerful sanction for his authority. The observations in this regard can be summarized by pointing out that the spread of European

rule was responsible for depriving the chief of many of his functions. It has even had the effect of depriving the chief of his primary obligation of being a father to his people. As can be expected this lessens the respect afforded him which makes it difficult for him fully to exercise his claims over the labour and property of his people (Schapera, 1953:171). Resulting from this the loyalty to the chief and his position as senior authority is becoming less and less binding.

2.2.1.2 Obligations towards the chief

According to Tsonga tradition, a man must pay tribute, both in labour and in kind, to his chief. The chief, as senior authority, has the power to punish anybody failing to render him the customary tribute. The chief, generally speaking, has the right to send any member of his tribe wherever and on whatever errand he pleases. This is not to be considered as punishment, the chief simply had the right to the services of every member of the tribe. Disobeying an order issued by the chief is considered an offense, for which a fine is as a rule imposed. Men are often called upon to round up stray cattle, to clear new fields for the chief's wives, or to build the chief's huts and cattle kraals. Among the Tsonga people there is also the custom of cultivating for the chief one or more large public fields,

called "dzundze", every year (Rikhotso, 1985:80). The Tsonga chief further receives a basketful of corn from every woman after she has reaped her own harvest. The presentation of this corn is an occasion of great ceremony, constituting part of the harvest thanksgiving. It must be pointed out that all the labour rendered to the chief

"... must be utilized by him, not only for his own benefit, ... but also on behalf of the tribe as a whole. One quality always required of a chief is generosity" (Schapera, 1953:169).

The annual tribute of corn the chief receives, is used to make the beer provided to the people at the harvest thanksgiving. The chief is thus looked upon as their source of wealth and reward. In times of trouble the chief has to provide sustenance. All these expectations of the people formed the basis of a power sanction for the chiefs absolute authority.

Having examined the obligations towards the chief and the duties and obligations of the chief to his tribe, it now becomes possible to address the problem of the breakdown of the chief's authority and the possible implications this may have for educative teaching, with special reference to Tsonga secondary schools.

2.2.1.3 The breakdown of the authority of the chief and possible implications for educative teaching

The chief, who once enjoyed unquestioned obedience, can no longer be sure of it as the traditional authority he possessed has increasingly been questioned in the society. Today the chief can no longer expect the elders and tradition to support him in any conflict with the youth of the tribe. It would appear as if forces that once put great power in the hands of the chief are much weaker than in the past decades (Goode, 1982:80-85). Actual rebellion against the chief or any conspiracy against him is considered one of the greatest crimes among the Tsonga people. It seems as if in contemporary times this does no longer apply. Cases have been reported in newspapers of chiefs that were chased away from their homes by youths in the communities and in some serious incidents the chief's property was destroyed and his houses burnt down. The chief is head of the tribe and if he is no longer respected his authority is challenged. The implication of this for the implementation of pedagogically accountable authority in Tsonga secondary schools is a matter of grave concern. If the chief as supreme authority has lost his power it becomes virtually impossible for any other authority to function adequately. What is being witnessed and reported today about conditions in Tsonga schools and communities in general was anticipated in a point of view set forth

by SCHAPER (1953:376), namely, that Blacks on the whole and Tsongas in particular

"... eagerly desire education, despite the well-founded fear among many chiefs and parents that it will break down adherence to traditional beliefs and customs."

It has often, and sometimes with some justification, been maintained that such education as the children are receiving tends to divorce them from their tribal environment as they acquire a new sense of values. In many cases children have become more prone to resent absolute parental control and those who are less educated or wholly illiterate in the community, are despised. In the Tsonga secondary schools, the breakdown of authority of the chiefs has far reaching effects. It may be contended that since the behaviour of children is no longer determined by the norms and values of the community, the freedom they assume to act as they please has become virtually without bounds. It would also appear that the youth has been persuaded that authority is illegitimate to an extent that they now take the law into their own hands. As the school depends on the cultural support of the community for its success, lack of this support impedes the teacher's implementation of pedagogically sound authority. The Gazankulu Department of Education Annual Report (1989:6) indicates that communities are involved in

educational matters through their representatives on the school committees, therefore, communities play a highly significant role in the management of the schools. As the chief, who is the senior authority in the community, is no longer the respected father figure he used to be, it may be asked whether this fact will not also lessen the respect and authority of the school committees. Does this not make it difficult, if not virtually impossible, for school committees to exercise their full authority in the schools? The answer to this vexing question would appear to be in the affirmative. The present state of affairs has led to the deteriorating conditions in some Tsonga secondary schools to such an extent that there appears to be a serious loss of reasonable authority by teachers. The basic respect a teacher used to enjoy and count on in Tsonga schools just does not seem to exist anymore (Grant, 1983:593-594).

The gradual breakdown of the authority of the chief having been surveyed, attention will now be focused on the role of the tribal councils.

2.2.2 The role of the tribal councils

In the exercising of his authority in administering the affairs of his tribe, the chief is assisted by a small number of confidential advisers. Most of these advi-

sers are the chief's own close relatives, such as his senior uncles and his brothers, a few others may be influential sub-chiefs or headmen (Schapera, 1953:181). When a chief succeeds he will generally retain the advisers of his predecessor. The office of tribal councils is not necessarily hereditary like that of the chief. The chief's mother and his eldest sister, "Hahane" can also serve on this council (Jonas & De Beer, 1988:277). This council is in effect the governing body of the tribe. It represents the people and their opinions and is a link between the people and the chief. They keep the chief informed about public opinion and what is happening in the tribe generally and they must advise the chief on any matter needing his attention and consideration. They also have a further duty to perform:

"They must further keep check over his own behaviour, and are expected to warn and even reprimand him if he goes wrong" (Schapera, 1953:181).

It is evident that, over and above their assistance to the chief, the tribal council also limits the chief's actual exercise of his power, thus deterring the chief from wielding autocratic power (Jonas & De Beer, 1988:277). The co-operation of the tribal council can be said to be essential for the successful central government of the tribe. As is the case with the chief, challenging the authority of the tribal council

will have the same deleterious effect on the respect they are given and on the acceptance of authority in general and in the schools.

2.2.3 The role of the headman

Apart from the central government composed of the chief and the councils, there exists in every tribe a system of local government. This implies that the territory occupied by the tribe is divided into local units or wards under the control of a local headman. To explain the position of the headman SCHAPERERA stated:

"The headman is sometimes a member of the chief's family, sometimes a commoner. He is either formally appointed by the chief or at least confirmed, the latter being the more usual since the office tends to be hereditary" (Schapera, 1953:185).

The office of headman is often, but not necessarily, passed from father to son, as the chief has the right of selection and appointment. The headman is appointed on the basis of conspicuous loyalty, ability and trustworthiness. The headman is responsible to the chief for peace, order and good government of the area where he is the chief's representative. He must help his people in their difficulties and sponsor them before the chief. He must further see to it that the people in his ward pay the customary forms of tribute and carry out the commands of the chief. JUNOD (1927:328) stated explicitly that the headman

"... must govern for the benefit of his subordinates ... his authority is based on sufferance. The headman also has the right of imposing statute labour, especially when the oxen kraal must be rebuilt or when weeds must be removed from the fields ...".

He must, nevertheless, refer all cases of a serious nature to the chief who is his superior authority. The privileges of the headman, compared to those of the chief, are relatively minor. The headman is assisted by a small council called "bandla" which consists of elderly men of repute in his ward. The headman's authority is limited by the "bandla". As described by SCHAPERA (1953:186), the "bandla"

"... also keep check upon his own behaviour. They can, if need be, reprimand him severely, but more generally, if he is negligent, incompetent, or unduly severe, they report him to the chief, who may then fine him or even depose him in favour of a more suitable man".

It will have become clear from the foregoing that it is necessary for the headman, in order to satisfy his ambition and pride, to treat his people generously and justly and not tyrannically.

After this examination of the organs of authority which function within the tribe, the authority structure in the Tsonga traditional family, as part of the tribe, will be investigated.

2.3 AUTHORITY IN THE FAMILY

2.3.1 Introduction

The family, which is known as "muti" in Tsonga, is a group consisting of a man, his wife or wives and dependent children, together with any other relatives who may be attached to him. Such a family unit

"... may include collateral or subsidiary relationships, but (it) is constituted by living together of mates, forming with their offspring a distinctive unity ..."
(MacIver, 1941:196).

According to JONAS & DE BEER (1988:90), the Latin term 'familia' from which the English term, family, has been derived, denotes a unit consisting of a father, mother and children. In the Tsonga culture this unity is characterized by a mating relationship, a form of marriage, a common habitation or home, called "kaya", this is a place where one lives, in particular with one's family. Among the Tsonga people the nuclear family, though still the prevailing form of family, is only one among many. Family forms which can be identified are "single-parent families, extended families (and) living together arrangements ..." (Rich, 1982:22). Despite this perplexing state of affairs, an attempt will be made to examine the traditional Tsonga family ("muti").

In earlier times, before the resettlement of people in the "Homelands" and the Townships, the Tsonga people

settled in places of their own choice and families were scattered over a wide area. The family cannot be said to be declining as an institution "... but is undergoing a period of rapid change and restructuring ..." (Rich, 1982:99). This change can largely be attributed to the process of industrialization which is weakening the traditional system of family control, with family elders having lost a degree of control over the younger generation. GOODE (1982:80), however, points out that:

"It is not only that these industrial processes directly and universally work against the family, but all family systems are under some strain, and always some individual would break away from traditional rules if they could do so easily".

It is a well-known fact that males become more liberated from family controls at an earlier stage to go and work. This enables these individuals to live more independently, free from the controls of the family and family members. The services, help and support once provided by family members can now be obtained elsewhere, outside the family. Already in 1927, JUNOD (1927:539-540) referring to the changes which were taking place in the Tsonga family, made this nostalgic plea:

"Let us retain all that is pleasing and moral in the picturesque circle of huts - the respect of elders, the sense of family unity, the habit of mutual help, the readiness to share food with others".

These attributes which appear to be on the decline in the Tsonga family will be examined. In the paragraphs that follow consideration will be given to the splendour, richness and grace of the past. Consideration will also be given to the nature and source of laws and rules which govern the Tsonga people in their traditional families. There are no written laws, but there are many rules of conduct which are epitomized in the proverbs and kindred sayings. The vast bulk of Tsonga rules and laws is derived from "... the authority of tradition and precedent in social behaviour ..." (Schapera, 1953:197).

The authority in the family will now be closely examined in attempt at answering some important questions which beg attention:

- * What respect is there for elders? and
- * What is the role of the father and mother in the family?

2.3.2 Respect for elders

A respect for hierarchy dominates the Tsonga family. The child, as a dependent, is obedient to the hierarchy of the family unit (Skinner, 1983:3). Vulgar or obscene abuse of an older or senior person is a serious offence among the Tsonga people and the penalty is a heavy fine, of which a portion goes to the chief and a portion to the person so abused (Schapera, 1953:211).

The Tsonga people have a code of conduct and do not take pleasure in hurting the feelings of others. They have a number of idioms of respect, used in circumstances where the direct word is considered to be harsh or disrespectful:

- * Ku halata mati (to pour water) denotes to urinate.
- * Ku faya nsikiti (to break a bug) means to belch.
- * Ku humela handle (to go outside) denotes the passing of a motion (Nt^sanwisi, 1971:61).

In addressing an older person it is not becoming to call him by his name. An older person is addressed as "Tatana" - father, or "Manana" - mother, as the case may be. Older persons may also be addressed by the name of their fathers, preceded by "N'wa" if a woman is being addressed and "Mi" in the case of a man. When a woman gives anything to her husband, her mother-in-law or her father-in-law, she is required to kneel down and bow her head at the same time, or look down or aside, to show her respect (Rikhotso, 1985:20). Looking at the present situation it becomes clear that children no longer respect their elders as compared to the respect shown in the olden days. BVUMA (1989:26) points out that even if the child is not the person's

own child, according to Tsonga tradition he or she could be sent to do anything by the older person. Complying with this was a sign of respect.

Boys and girls had to show respect for their elders in the following ways: When a boy addressed his father or anyone older than himself, he was expected to squat and to take off his hat. According to Western custom, to show respect for elders a person has to stand up when he is being addressed. The boy, according to Tsonga tradition, must look down, bowing his head, when talking to his father or an older person. A girl was expected to show respect by kneeling when addressing older people. Among the Tsonga people respect was inculcated by means of proverbs which are deeply rooted in Tsonga traditions. One proverb in this respect says that "Snake and man fear each other" which means that an adult and child or superior and his inferior must respect and fear each other (Junod, 1973:175). The implication is that a teacher is expected to remind the educand about the traditional respect held by the Tsonga people. Cultural attitudes are dynamic and can change and they must be adapted to new situations, yet traditional respect should always be kept in mind.

Having examined the question of respect for elders among the Tsonga people, attention will now be focussed on the role of the father in the family.

2.3.3 The role of the father as personification of authority in the family

The father in the Tsonga family is traditionally the personification of authority. The status of the father and the recognition he enjoys, depends on his authority and the family's dependence upon him (Paine, 1976:12). He is the undisputed head of the family and has complete authority over his children as long as they remain in his household and even afterwards to a lesser degree. According to Tsonga custom a son, even after he is married, is still subject to the authority of his father who stays with him in the same home. MASHUMI (1990:41) having pointed out that traditionally the father personifies authority in the family, has this to say about the neglect in this respect:

"Invariably, a child who grows up without having respect for the father figure drops out of school, becomes delinquent, ... ends up being a social misfit".

Although this is a generalization as MASHUMI contends that this outcome will be 'invariable', there does appear to be a reasonable basis for his assumption of certain dire consequences.

In the past it used to be taboo according to Tsonga customs for a woman to have a fatherless child. These days, due to changing circumstances, among others the fact that men often leave home to go and work in

industrialized areas, this is no longer unusual, in fact this practice no longer carries the stigma it used to in the past. Single-parent families, usually with the mother bearing the responsibility of bringing up the child, have increased in number and become more acceptable.

The father, as head of the family, has to be informed of everything that is done in the family, which implies that no-one in the family can do anything without his knowledge and consent. No one is expected or allowed to oppose him and he has complete authority over his children. He directs the lives of all his subordinates and has to protect and feed all his dependents (Rikhotso, 1985:19). There are even very strict rules about the way food is served to the father. His food is served in a special dish, called a "Nthabana" and no one in the family may use this dish, in fact, it is taboo to use any utensil used by the father. The father is responsible to the outside world for all the actions of the members of his household, he has to protect them when they are in trouble and answer for their misdeeds. He is their representative at the tribal courts and he is the intermediary between his family members and the world of the ancestral spirits.

It is clear from the above discussion that traditionally the father's authority demanded complete

obedience from his children whose lives were totally under his control. He was entitled to this on account of being the head of the household and the traditional attitudes towards his position. Respect, deference and even awe, were components of his children's behaviour towards him. The same characteristics may also be found in the behaviour of a wife towards her husband. The mother's role in the family unit is always subservient to the father's as she is not the head of the family and has to be respectful and obedient to her husband.

2.3.4 The role of the mother

The mother is not the head, but the heart of the family. The chief duty of the wife was obedience to her husband. She was regarded as inferior to her husband in virtually all respects. The mother was expected to nurture and prepare the children for the world and to create a cheerful and tranquil home. The mother was not permitted to work outside the home and had always to be obedient to her husband and a comforter who administered to family needs and morally uplifted the household (Bvuma, 1989:26). When the mother presented something to her husband, mother-in-law or father-in-law she was required to kneel as a sign of respect and humility. Obedience and respect for the mother was demanded but her attitude to her children was really dominated by pure, unselfish love. "Hlonipha" (respect) affected all aspects of a married

woman's life, including the fact that according to Tsonga custom, it was the daughter-in-law's duty to look after her parents-in-law.

The mother's authority over her children will of necessity be of a totally different nature to that of the father. Where the father's authority stems from his position as head and ruler of his family, the mother's only claim to authority will be attributable to the respect born of the love between herself and her children.

In the foregoing paragraphs the respect for elders and the authority and roles of the father and mother were elucidated. The next topic for discussion will be a more specific examination of parental authority.

2.3.5 The authority of the parents

It cannot be denied that profound changes have taken place in the traditional Tsonga family, such as, for instance, changes in the fulfilment of its functions. This may be attributed to the breakdown in parental authority. The author wishes to stress that traditionally parents played an important role in forming the children's characters, in which parental authority was vitally important. Values held and exemplified in the family life-world and in the community were transmitted to the children (Cronjé et.

al., 1987:75). Parents had a share in the education of their children, but it would appear that today the education of the child is largely, if not entirely, placed in the hands of the school. This may be attributed to the fact that there has been a marked change in the relations between parents and children. The periodical migrations of the father, and even the mother in some cases, to seek work in the towns, free the children from parental authority, sometimes for months on end (Schapera, 1953:381). This fact, it would appear, has contributed to the loss of control by parents over their children, since the children are left at home in the care of their grandparents or even on their own. A consequence of this is a decline in family togetherness. SCHAPER (1953:381) avers that:

"There has consequently been a development of youthful independence and irresponsibility which the old forms of authority are no longer able to control, and which the new influences seem unable to check. The young people no longer look at their parents for guidance in everything, but are tending more and more to do as they please".

This should not be used by the parents as an excuse to abstain completely from exercising their authority in the education of their children and ideally there should always be close contact between the school and the family and they should co-operate in their task of educating the child. Parents dare not ignore their task and responsibility of using their authority at

home in order to enhance and support what the school is teaching (Cronjé et. al., 1987:85). This requires of the parents to show an interest in their schooling as this can prove invaluable to the children and may act as an incentive and encouragement to them. The value of close interaction between parents and school cannot be over-emphasized seeing that the family and the school are the two most important institutions in the education of the child. It is generally agreed upon and stressed that the school should form an integral part of the social community. In practice, however, school teachers and parents seldom collaborate closely with a common objective to further the education of the child (Cronjé et. al., 1987:172). The school sometimes fights a losing battle against the detrimental influences of parents and family. In communities as they are today, intimate contact and interaction between the parents and the school are becoming progressively less. The implication here is that the school can no longer depend on the cultural support of the parents and the community at large for its success. This fact greatly hampers the implementation of pedagogically accountable authority in Tsonga secondary schools.

Traditionally Tsonga parents had the final say when it came to issues like the marriage of their sons. If the parents were not satisfied with the behaviour of the

prospective wife, or when they did not have a good relationship with her parents, permission for the marriage was refused and the son had no alternative but to abide by their decision and to marry the girl chosen by his parents (Bvuma, 1989:26). There were also rules which determined the order in which sons were allowed to start their own families. RIKHOTSO (1985:18) indicated that the elder son in the family was only permitted to start his family once his younger brothers had married. It may also be pointed out that the father, as senior authority in the family, had to help his sons with the cattle to "lobola" wives and had to see to it that his daughters received the necessary utensils to take to their new homes.

The author has observed that the conception of "lobola" is undergoing a metamorphosis among the Tsonga people, in the sense that kinship obligations and parental control are steadily declining. In contemporary times it may be seen that parents among the Tsonga are steadily losing the ability to decide whom their children may marry. The sons no longer allow their parents to arrange their marriages but instead choose their own brides. The children used to stay at home until they married and even after they began their own families, the link with their parental family was retained. The parental family was held up to them as an example for their own lives (Cronjé et. al.,

1987:77). This has also changed and instead of living in the home of their parents for some time after the marriage, they soon establish their own households, thus still further reducing the authority of their parents and traditional family life. In conclusion it can be indicated that among the Tsonga people, during marriage negotiations, the niceties and elaborate formalities of traditional etiquette were still pedantically observed during the earlier part of this century, despite all the modifications cited in the previous paragraphs (Krige, in: Schapera, 1953:419).

Having dwelled on parental authority for some time it also becomes necessary to investigate the role and influence of other family members in the education of the Tsonga child.

2.4. THE ROLE OF FAMILY MEMBERS IN THE EDUCATION OF THE TSONGA CHILD

In order to determine what effect their influence will have on the education of the child, the role of the following family members will be looked at: the father's sister, the father's brothers, the mother's brothers, the grandparents and older siblings.

2.4.1. The father's sister - "Hahane"

The word "Hahane" literally means female father. The

father's sister is a very important member of the family from among the parental relatives. She is the one to whom a boy or girl will tell their secrets. Her nephew or niece will go to her in order to seek advice and help in their difficulties. Occasionally she will intercede for them with their father and her influence may be decisive. JUNOD (1927:227) pointed out that in case her brother is dead, the "Hahane" may be called upon to officiate in a sacrifice which is offered on behalf of her nephews (the children of her dead brother). This clearly indicates the great importance of the "Hahane" in the family and the role and influence she has on the education of the children as far as Tsonga customs are concerned.

The behaviour towards a father's sister, the "Hahane" is strictly controlled in accordance with her membership of the same family as the father. If he is father, she is female father, sharing the same background and traditions. She is considered to know the peculiar ways and customs of the paternal home far better than the mother does, so that on important occasions she may be called in to see that the family ways are maintained.

The educative role of the "Hahane" is also of a very important nature. The very name "female father" already suggest that in many respects her authority is much like the authority of the father and that she also

receives much respect because of her shared background with the father of the family. She also plays a part in seeing that traditions are properly honoured.

2.4.2 The father's brothers

The father is one of a close-knit group with his brothers who are grouped together under a kinship term which can be translated as "father". To them as a group the same deference and obedience are due as to the father, mitigated slightly for the younger brothers. SCHAPER (1953:72) affirms the closeness of family ties when he states:

"Children of brothers on the one hand and children of sisters on the other behave towards each other like blood brothers and sisters".

If all the father's brothers are the child's "father", then their children are all his brothers and sisters. The child's behaviour towards them is based on the same general principles that he has learnt to practise towards his own blood brothers and sisters in the intimate circle of the family and household life, subject to principles of seniority. The father's brothers, in short, wield more or less the same authority as the father. The respect shown to the father by his wife and children is also expected to be shown to his brothers. In the absence of the father his brother assumes all his responsibilities as far as

the family affairs are concerned. For example, if an older brother were to die, his wife traditionally became the wife of his younger brother.

2.4.3 The mother's brother - "Malume"

The mother's brother is by no means treated as a father. He is called "Malume" or "Kokwana" (grandfather). The "Vuxaka" (relationship) on the father's side is seen as the head and that on the mother's side as only the legs. The relations between a child and his "Va Malume" are of a much freer, more agreeable and kindly nature than those he has with his father's relatives. This fact leads JUNOD (1927:232) to the conclusion that it is not uncommon for children to become spoiled and undisciplined if they stay with their "Va Malume" for any length of time. It clearly points to the fact that among the Tsonga people the maternal uncle, "Malume", shares in the whole gentle protective attitude of the mother towards her children. He does not have any claim to respect from the children and they may do what they please.

The authority and educative role of the mother's brothers are, therefore, not seen as having an important effect on the child. They are not part of the father's family and are thus not able to have an effect on the continuation of the father's family traditions.

2.4.4 The role of the grandparents

Grandparents are renowned for spoiling their grandchildren everywhere and the Tsongas are no exception to this rule. The patrilineal principles which play so big a role among the Tsonga people, giving the father's relatives the greater responsibility in the bringing up and control of children, tend to make the paternal grandparents stricter and more critical of the behaviour of their grandchildren than is necessary on the part of the maternal grandparents.

In Tsonga family life, the child always experiences a large body of kin who are drawn into intimate contact with the lives of each of the generations. Looking out at the world from his own home, the Tsonga child knows where he may seek hospitality, advice and assistance in case of need. In the family hierarchy these are the natural categories of people to turn to, each being able to play a specific part in helping him on his way to adulthood.

So far the roles of various adult members of the extended family have been examined. It is also fitting to study the role of the siblings of the child and their contribution to his becoming an adult in the Tsonga community.

2.4.5 The role of older siblings

What follows will represent an investigation of the role played by older siblings in the socialization of the Tsonga child. The chief socializing influences in the nuclear family during the pre-school years would, first of all, be the parents, brothers and sisters, relatives and playmates. The roles of elder sisters and elder brothers will be looked at in the paragraphs which follow.

2.4.5.1 Girls (elder sisters)

The elder sisters look after the toddlers and they take great pride in teaching them the correct way of greeting their elders, of receiving gifts, of dancing and the clapping of hands. When the small ones are naughty, they frighten them by telling tales of monsters - "Xinghunghumani", who in Tsonga folk-lore carry off disobedient children. At an early age children learn not to sit with or eat with people older than themselves, as there are also very strict rules concerning the way food is served among the Tsonga people. Food is divided according to considerations of sex and age. Men are served first and eat separately from women (Jonas & De Beer, 1988:162). Here the educational value of this type of age hierarchy can be clearly seen. Not only are selfishness, bad temper and other mistakes more

effectively checked by the group than they could ever be by parents, but the younger children are strictly controlled by the group just older than they are. In this type of situation it may be said that childhood socialisation emphasizes "the shaping of primary drives into socially acceptable behaviour ..." (Rich, 1982:115). The role played by elder sisters within the nuclear family is explained by JUNOD (1927:172) as follows:

"Tsonga girls also imitate the doings of their mothers, their cooking, their gathering of fuel. They also play with dolls, nursing them as they see the women nursing babies. By the age of twelve the girl is capable of doing all the housework expected of a woman".

This clearly shows that the elder sisters can and do play a very important part in the education of their younger sisters. The role played by the boys in the education of the younger siblings is no less interesting.

2.4.5.2 Boys (elder brothers)

The boys begin by herding lambs, calves and goats. After many a beating for being irresponsible and letting the goats stray into the gardens, the boy at the age of ten or twelve begins to herd cattle with the bigger boys. This is a very important step for the young boy who becomes very proud and full of himself. Soon he starts tyrannizing and lording it

over his younger brothers, "... he calls himself their "hosi" (chief), and sends them to work for him ..." (Junod, 1927:71). Big boys sometimes become so arrogant that they even go as far as scorning water brought from the pool by women and will only use water specifically fetched for them by small boys.

Men and older boys in the family usually do not sit together with the women in the kitchen, they have a specially little court know as a "Bandla" where they congregate and sit around a fire in the evening. This "Bandla" is situated near the main entrance to the family enclosure. The fire-wood used for the evening fire in the "Bandla" is collected only by older boys and men. Wood collected by women is not allowed in the "Bandla". In the "Bandla" boys are taught the law, rules and norms and learn the wisdom of their people (Rikotso, 1985:17-18). The gathering in the "Bandla" clearly has great educative value for the boys in the traditional Tsonga family. The paramount importance of this form of education cannot be denied as the boys were taught to be obedient to the norms and values and authority pertaining in the family, the community and the tribe as a whole.

Small boys, in contrast to their elder brothers, stay in the kitchen - "Xitanga" with the women and

girls. They enjoy the refined amusement of story telling which is aimed at character moulding and the inculcating of respect and good behaviour.

The foregoing discussion has clearly shown that older siblings play a significant role in carrying over to their younger brothers and sisters, a spirit of respect, hierarchy and seniority. It has also become evident that the education of the Tsonga child is the responsibility of all adults in the family and the immediate circle of father, mother and siblings. Training in social mores and behaviour comes from the older members of the family but also at times from the child's peer group who is of the child's own age set.

A further institution of very great importance to the education of the Tsonga child is the initiation school with its many pedagogical-didactical aspects.

2.5 THE INITIATION SCHOOL

In the past the Tsonga people had a form of traditional education which was practised in the initiation schools. Its importance lay in its effectiveness as an instrument of preparing and fitting the individual for life in his community and not so much for transmitting knowledge.

At the initiation school boys and girls underwent a Spartan type of discipline upon their coming of age. Discipline, endurance, obedience, respect, manliness and humility were some of the aspects which received particular attention. SPURWAY (1968:8) contends that this education was aimed at "... making the young what their parents were, or just a little 'better'...". At the initiation schools boys were not only taught and trained in courage and endurance, but the initiation schools also had much success in teaching them obedience, discipline and generally acceptable behaviour. Traditionally the moulding of the individual to the social norms and the inculcating of the norms, values and moral ideas obtaining in the society was achieved chiefly through the initiation schools. From the above exposition it would appear that what a man knows is less important than what he does, how he lives and behaves (Schapera, 1953:98-99). At the initiation school the emphasis was on moral and social training rather than preparation for occupations which could be learnt informally. There was, however, one serious limiting factor in the initiation schools that needs to be mentioned. In their education and with the available knowledge and technology, the skills to be learnt were limited. The initiation school served to help the child to shed his

immaturity, a fact that was symbolically endorsed by a change of name and using only the new name.

Today, both in rural and urban areas, although to a lesser extent, Tsonga adolescents still attend traditional initiation schools. When they graduate from these schools, they return to the Western type of school, bringing with them what they had learnt at the initiation school. Some of the things they learnt may conflict with and contradict what they learn at school. MOHANOE (1983:142) observes that:

"Because they have now qualified as "men" they no longer consider themselves subject to school discipline, especially if this is exercised by un-initiated male teachers".

This conflict arises because according to Tsonga custom those who are un-initiated, are regarded as boys, called "Xuvuru". On the other hand it is considered demeaning in the extreme for these initiated "men" to have to subject themselves to being disciplined by any woman, or "Wansati" who, according to tradition, are looked upon as minors, even if they are adult teachers. They question whether "men" can be taught anything worthwhile by "boys", "girls" or even "women". This point of view, of course, runs counter to the accepted pedagogical-didactical function of the school, a factor which, among others, may undermine the implementation of pedagogically accountable

authority in the Tsonga secondary schools, particularly in rural communities.

The author wishes to stress the point that the initiation schools have great value in both the Tsonga family and community with relation to the respect and discipline which they instill in the child. To quote an example, the boys were specifically taught to honour the chief and the tribal customs, to respect those older than themselves, to value those things which are considered valuable by their society and to observe tribal taboos. According to SCHAPER (1953:106) the abolition or modification of the old initiation ceremonies have considerably diminished their value as educational and disciplinary institutions. There is, therefore, undoubtedly a marked tendency towards modification in the traditional Tsonga customs and new customs have developed. There is also a much greater variation in beliefs and customs than existed, or would have been tolerated, under the old tribal system.

Having reviewed authority in the initiation schools, as one of its pedagogical-didactical aspects, the focus will now be shifted to authority in the Tsonga secondary school.

2.6 AUTHORITY IN THE SCHOOL AS SECONDARY EDUCATION

SITUATION

GARBERS (quoted in: Mohanoe, 1983:143) emphasizes that:

"As the role of the home gradually diminished in importance, so did that of the school increase as it assumed some of the role formerly entrusted to the home. Increasingly, the home has yielded pride of place to the school which is better equipped to execute the multifarious functions delegated to it".

The family and the school are the two institutions most concerned with the growth, socialization and education of the child. Whenever the family and the school fail to fulfil their responsibilities towards the child, it leads to the society in a much broader sense becoming ill-equipped. This in turn leads to an entire generation or generations being disadvantaged through this lack of adequate education (Rich, 1982:133). The school and the family must establish a sound working relationship, based on mutual understanding and co-operation, in order to be able to fulfil their obligations and responsibilities to the child. It has always been the task of the family and the school, each in its own sphere, to prepare the child and youth for the future, a task which has become progressively more difficult with the passing of time and growth in the complexity of society.

In the educative space, in the pedagogic situation, the child is no longer totally encompassed by the safety

and security of the home. REELER (1983:59) points out that the child "has moved further afield into the much wider life-world of the school community in the classroom...". From the secure familiarity of his home he has to move into a new, unfamiliar and more varied field of activity. At home the child was sheltered and protected by his parents. When the child enters school he has to familiarize himself not only with the new environment, but also with new rules, different people, new playmates as well as subject matter which has to be mastered. This can be summed up by saying that when the child enters school, he enters a strange situation, quite different from what he had become accustomed to at home. In the primary education situation, the home, there is an intimate relationship between parents, family members and the child. According to RICH (1982:134) all these family members are chiefly involved in socialization rather than education. This statement does, however, not mean that there is not continuously education of a more informal nature taking place in the home. The socialization process instills the proper social awareness and helps the child to internalize social rules, thereby assisting in the preservation of social institutions. In the pedagogic situation there is also a relationship between adults, the teachers, and children. In the pedagogic situation the adults are not family members of the child but

strangers. In this more formal education situation these strangers must exercise authority over the child in order to change and improve him by providing him with knowledge, reflective abilities as well as the other aspects which will help him to become a proper adult.

It must be borne in mind, however, that the home is and remains the most influential education situation because it is in the home that the foundations of the child's knowledge, his basic habits, traditions and moral attitudes are inculcated and internalized. But, what the child learns at home is, nevertheless, mainly informal, unorganized and not structured. The home has been described as the first and most important school, " ...but not always a good one" (Gunter, 1980:201). The value of the social education which the child receives at home depends particularly on the moral and social quality of the parents as people and as educators, as well as the quality of home life and the atmosphere in the home. The task of the school is not to replace the home but to build on the foundations laid at home and to supplement the educative intervention that took place and is still taking place there. It becomes clear that the success of the school depends largely on the foundations laid in the home as well as on the support and co-operation of the parents of its pupils. The school is largely instrumental in bring-

ing continuity between the point of view prevailing in the family and the larger social outlook and in this way the school helps to lead the individual child to become a worthy and useful member of the community (Leighton, in: Gunter, 1980:201).

With regard to the implementation of authority when the child enters school, RICH (1982:134) poses the following question:

"Where does authority lie once the child enrolls in school? Do parents relinquish all authority, or do they share it with school officials?"

This question is addressed by COETZER & VAN ZYL (1989:33) when they contend that all authority derives from and is dependent on parental authority as all teachers are in fact acting in the place of parents in the school and must "... derive their authority and power from them". The views of these authors convey, by implication, that the school should form an integral part of the social community and that teachers and parents should closely collaborate, as the school depends on the cultural support of the parents and the community for its success. GUNTER (1980:99) agrees with this point of view in saying that the extent of the interest, support and co-operation which parents show the school is highly important. The attitude of the parents can either contribute to or hamper the

school in the way in which it accomplishes its task of leading the child to adulthood. Another important question which arises concerns how far the influence of the school, in general and of teachers in particular, extends. A school is made by its teachers, the quality of the teachers will determine the quality of the school. GUNTER (1980:100) holds that "... no school can achieve more than its teachers make possible". It appears that the moral quality of the teaching staff of the school is of crucial importance for the school to gain full support for its implementation of pedagogic authority from the parents of the children which attend it. Therefore, the teacher, as very important secondary educator of the children of the community, must be someone who is respected and to whom parents can entrust their children in good conscience. The teacher occupies a position supported by the school authorities but also by the parents. The teacher becomes the child's educator when the child enters school but the parents do not stop being educators when the child goes to school. The two types of education continue in support of one another.

Having studied general authority in the school, authority in the secondary school will now be investigated.

2.7 AUTHORITY IN THE SECONDARY SCHOOL

In the secondary school, children are being taught more advanced formal knowledge. The teacher in the pedagogic situation is the bearer of authority, the authority which presupposes a normative order. This normative order he has to transmit to his pupils in order that they may internalize it. GUNTER (1980:37) avers that:

"The education of the child for adulthood and thus for commitment to and realization of values, together with acceptance of and compliance with moral imperatives and norms implies authority: the authority of values and norms".

This implies that the teacher in the secondary school must himself obey the demands of propriety and that he should make the moulding of the moral character of his pupils a part of his teaching goal, together with knowledge and skills. It demands, *inter alia*, that in its subject teaching, as well as in all its other activities, the school shall purposefully educate the pupils to acquire knowledge concerning respecting, accepting and obeying the authority of those norms that determine right and wrong (Gunter, 1980:62). The teacher should lead his pupils by means of his teaching, the exercise of his authority and the example of his personal life, and to this the pupils are expected to respond by learning, obeying and following his leadership. The necessity for authority in a child's education is very clearly expressed by PERQUIN (*in*: Gunter, 1980:149) when

he contends that:

"It is impossible for youth to become adult without a directive will being imposed on them, with compulsion if necessary, in educational matters. If this is not done, the educator commits a crime towards the child. The child is unwise, ... he does not know the future, either in its demands or in its promises. He will gradually realise more and more what is good and what is not, ... but in the period of development there will remain times and problems in which the educator will have to intervene. Authority is therefore necessary".

The child does not grow up spontaneously but must be guided and supported towards adulthood and education includes both teaching and discipline in the form of sympathetic authoritative guidance and, as such, authority is an indispensable means of establishing a sound educative relationship. KRITZINGER (1983:4) avers that the effective implementation of authority is determined by the goodwill, level-headedness, tranquility, dignity and calm resolution of the teacher, and also his conduct in times of crisis and unusual circumstances, and his general conduct in the educative situation as well as his personal appearance (author's free translation). All these matters will engender respect for and goodwill towards him in his pupils. Emanating from this will be their urge to be like him, to conduct themselves as he does. The teacher has the right to expect from and impose obedience on the pupils in the school so that the institutional objectives can be achieved.

Although there is a gradual diminishing of enforced authority in the secondary school as the pupils become more responsible, authority always remains a part of every classroom encounter.

There are more than one type of authority that teachers can implement accountably and to the intellectual advantage of their pupils in the secondary school. The basis for authority does not only exist within the school environment but is also to be found in the social encounters within the community.

2.7.1 Pedagogic authority: The authority of the community.

The authority of the community is the first fundamental basis of authority to be explored as it affects the institution of schooling. Firstly, it can be stated that every community exists not only as a physical group of people or dwellings, but also as an historical collection of ideas, traditions, beliefs and principles which will enable the pupils to appreciate the traditional values and ideals which point the way to a more ideal community. TOZER (1985:153) makes the following observation in this regard:

"... the teacher's duty is to recognize the historical ideals which make community life worth living, ideals upon which the larger society is founded: ideals of human dignity and equality, freedom, and mutual concern of one person for another".

This then calls upon the teacher, who seeks to fit pupils for their community life, to understand what kind of community pupils are being prepared to enter, if he is to serve their interests well. The authority of those ideals in the community may for the teacher prove to be the strongest authority of all.

It is often contended that the traditional concepts of authority are constantly being challenged and the challenge is most frequently seen as coming from young people, and it manifests itself in the increasing violence in secondary schools. Amidst all this the teacher is called upon to lead the pupils to proper adulthood through his educative intervention. Every pupil is also in search of knowledge, and also this falls within the teacher's responsibility. This implies that the child is in need and in search of responsible guidance and support in the pedagogic situation. The teacher is called upon to assist the pupils until they have, through self-knowledge and self-judgement in the pedagogic situation, acquired insight into and internalized a well-considered standpoint concerning their culture, their community and society at large. This can only be achieved by a teacher who sets a worthy example and implements the authority of the community in a pedagogically accountable manner.

2.7.2 The authority of the expert

Being an expert teacher is another dimension of authority which is important to the teacher who seeks to locate valid bases of authority within the institution of schooling. RICH (1982:10) maintains that:

"... a serious problem arises as to how authority is to be justified because authority introduces the child not only to information but language, logic, and method, which provide the indispensable basis for the formation of beliefs and evaluation of the claims of authority".

This aspect of authority will depend in part on the teacher's training and expertise which should go well beyond the subject matter instructed in the school. Regarding the expertise of the teacher TOZER (1985:152) observes that it is very valuable as it allows the teachers to pose the questions which are necessary if the pupils are to understand the subject matter being studied, even if such questions should be beyond the scope of the dominant ideology of the school. This indicates that the teacher should be an authority on what he teaches to be considered an expert in knowledge in a particular field. This will enable a teacher to know **what** to teach and **how** to teach in order to **motivate interest** in his pupils. The child must become future related, not only as far as subject matter is concerned, but also in his desire to reach worthy adulthood. The following statement by PERQUIN (in:

Reeler, 1983:63) is very apt in this connection:

"This is not all, however, because like it or not, the meeting between child and adult will also convey to the child and help him to form an idea of what adulthood is and the adult carries the responsibility of ensuring that the child will be given a worthy example on which to base his future".

As far as the Tsonga secondary school teacher is concerned this implies that to entrench his position does not only depend on the authority of the state, but also on the authority of his own expertise. The teacher should know his subject, the ideals and traditions of his community, the nature and capabilities of the children entrusted to his care and last but not least, the demands of propriety which must be complied with to be able to claim responsible adulthood. The teacher should, therefore, expend time on gaining such expertise and will also be required to devote a great amount of energy every day to communicate his knowledge and insight to his pupils in leading them on their way to adulthood.

2.7.3 The teacher as counsellor

A counsellor is someone who advises. Teachers as counsellors are treated as authorities because pupils will ask them for and depend on their advice and judgement. Great store is set by counselling because counselling also encompasses advice on how to "organise one's behaviour in a manner designed to achieve desired ends ..."

(Rich, 1982:12). Here it should be noted that counselling is not only offered by teachers but also by peer groups, and it is these latter that assume an increasingly important share of the counselling in the lives of the youth as they question their teachers' or parents' judgement, beliefs, values and authority. To counter this in a pedagogically accountable way the teacher must at all times show an affective interest in his pupils, while at the same time upholding through his example the norms he expects them to emulate. Such a teacher will be confided in and consulted when pupils are faced with problems or when they have to make important decisions. The implication here is that the teacher should know and understand his pupils and reach out to them in order to gain their confidence and trust.

Counselling constitutes an integral part of discipline. The authority of teachers as counsellors may not only play an essential role in helping to form the pupils' judgement and decision making ability, "... but it may nourish a foundation of emotional health" (Rich, 1982: 12). The teacher in the secondary school will be more successful in implementing his authority as counsellor if he has a thorough understanding of the authority of the community. This will help the teacher to acquire the expertise that will enable him to counsel his pupils, not only about the skills necessary for a wide

variety of occupations in modern societies, but also about their traditional culture, thus helping to shape their attitudes. This is a very important aspect as culture consists of "... everything that is learned and repeated in a given society ..." (Goodman & Marx, 1978: 79). Seen in this light, the school serves as a regenerative ingredient for the society's continued healthy development by contributing to moral and social stability. Here also the moral fibre of the teacher as role model for adulthood is of incalculable value.

2.7.4 The teacher as model

A model can be defined as something or someone held up for purposes of guidance and imitation. BANDURA (in: Rich, 1982:13), on the question of the teacher as model, contends that this takes place "... by principles of imitation and modelling". A model must be a significant person in the eyes of the child. The person of the teacher, therefore, occupies a prominent position in the eyes of the pupils in the implementation of order and discipline in the classroom. It is extremely important for the teacher to have a well-adjusted personality as good progress and order at school and the acquisition of knowledge depend heavily on the teacher's personality and the responses he evokes (Cronjé et. al., 1987:178). Furthermore, the teacher must have confidence in himself and be stable

and calm even under adverse conditions. As model the teacher's appearance is also of great importance. Thus, modelling can be a significant factor in learning and acquiring character traits and acceptable conduct. HAMM (1981:88) corroborates this view regarding the teacher as model, declaring:

"More specifically, the young can find moral direction by imitating moral examples in the community ... the all important attitudes can be cultivated by example, inspiration, and contagion ...".

It is in this sphere where the personality of the teacher, his imagination and his moral structure are of cardinal importance. The implication of all this can be summarized by saying that teachers ought to be models worthy of emulation.

2.7.5 Conclusion

The Tsonga secondary school teacher should form a pedagogically sound point of view concerning what pupils can and should become, and about what a healthy society is and what kind of people it takes to create a good social structure. If such a point of view is developed, the Tsonga teacher in the secondary school can on the basis of these views, implement authority in a pedagogically accountable manner by employing all the basic aspects of authority elucidated in the preceding paragraphs, in order to teach pupils what they will need to know to be able to take their places in and

help develop a more adequate community "... than the one they presently know ..." (TOZER, 1985:153). This is a call to teachers as adults to begin inculcating the eternal values on which society will flourish even in the midst of change. The enormity of responsibility which rests on the shoulders of teachers in Tsonga secondary schools in preparing the future generations can perhaps be summed up by quoting from MONTESSORI (in: Taunyane, 1988:7):

"The child must be considered as the point of union, a link joining the different epochs of history. When we want to infuse new ideas, breathe new vigour into our people's national traits, we must use the child as our vehicle ... There is so much that we teachers can do to bring humanity to a deeper understanding, to a higher well-being".

The only proviso to this course of action is that it must always be remembered that education is first and foremost aimed at guiding the child to fulfilling his potentialities. The fact that the society benefits from the child becoming a well-adjusted, responsible adult may not be seen as the primary aim of education but as an additional gain for the larger community.

Having given attention to a number of aspects of the Tsonga society and authority structures in the various sections of this society, this chapter is brought to a close by means of a summary and further programme announcement.

2.8 SUMMARY AND FURTHER PROGRAMME

2.8.1 Summary

In Chapter one it became obvious that to be able to appreciate fully the problems which have arisen due to the authority crisis in the Tsonga secondary schools, recourse must be had to the traditional socio-cultural factors that still influence the Tsonga child in his education, either overtly or covertly. It has been revealed that the past still continues to colour issues in the present in a variety of ways.

In Chapter two the following aspects received attention:

* A brief exposition of the highest authority amongst the Tsonga people (cf 2.2) was given. An attempt was made to highlight the position of the chief "hosi" as head or senior authority of the tribe "nyimba", who is assisted by tribal councils and the headmen in administering the affairs of the tribe.

* Authority in the family was examined (cf 2.3) and an attempt was made to define the concept of family ("muti" in Tsonga). In terms of authority in the family the following questions were posed and answers attempted:

- Who is the authority figure in the family?
- What respect is there for elders?
- What are the specific roles of the father, mother and other family members?

* The family members (cf 2.4) namely the father's sister, the father's brothers, mother's brother, grandparents and siblings were examined to ascertain their role in the education of the Tsonga child.

* An attempt was made (cf 2.5) to outline the pedagogical-didactical aspects of the initiation school and how they affect authority after completion of the initiation rites.

* Attention was focused on authority in the secondary education situation (cf 2.6) and finally authority in the secondary school (cf 2.7) where children are being taught more advanced subject matter.

2.8.2 Further programme

In CHAPTER THREE an analysis and evaluation of the role of the participants in the pedagogic situation and the components of the relationship of authority and their implications will be attempted. Chapter three will also examine aspects of the teacher as bearer of authority and the child as demander of authority.

CHAPTER THREE

THE TEACHER AND THE IMPLEMENTATION OF PEDAGOGIC AUTHORITY - WITH SPECIAL REFERENCE TO THE TSONGA SECONDARY SCHOOL

3.1 INTRODUCTION

In Chapters one and two the main emphasis was on an orientation to the problem of the pedagogically accountable implementation of authority in Tsonga secondary schools in the present day situation. After an attempt to clarify the concepts pertinent to this dissertation, it became obvious that to be able to appreciate fully the problems which have arisen due to the authority crisis in Tsonga secondary schools, recourse must be had to the traditional socio-cultural factors that still influence the Tsonga child in his education. A grounding of authority, with special reference to Tsonga traditions, was thus undertaken. As it is widely noted that there is a general breakdown of authority, not only in the schools, but in the whole of society, an attempt was made to provide a conceptual link between the present and the past so that the problem of the implementation of pedagogically accountable authority in Tsonga secondary schools can be seen in an illuminative historico-cultural perspective.

Chapter three will be an attempt at a fundamental peda-

gogical view on some of the aspects of the relationship of authority within the co-existentiality of adult as teacher and the child as educand. The relationship of authority is a dialogical relationship as both the teacher and the child have to be present, they have to communicate and participate in the pedagogic situation. The relationship of authority is, therefore, a relationship in which the teacher and the pupil are in a dialogue, as both education and authority are strictly human phenomena, both are shared human activities, both are viewed as an appeal and a response, with the aim of supporting the child towards adulthood. BARNARD (1986:75) postulates this idea when she contends that:

"Education is in a widely stated sense the guidance and support given by one capable human usually adult to one who is less capable (usually a child) but willing to be guided towards a specific goal".

The connection between education and authority is thus clearly implied because the child is in need of help, support and guidance and appeals to an adult for authoritative assistance. To exercise authority in the pedagogic situation the teacher, as educator, must first have accepted the responsibility to support the child towards adulthood and the child must be willing to submit to authority while he is being guided towards adulthood. It is, however, important to note that for the teacher to implement his authority in a pedagogi-

cally accountable manner, he must know the meaning of being a child. The child who feels accepted and understood will trust his teacher and will be willing to be obedient to discipline and the authority of the teacher.

3.2 THE NECESSITY OF FOUNDING THE PROBLEM SURROUND- ING THE IMPLEMENTATION OF AUTHORITY

As this monograph is concerned specifically with the implementation of pedagogically accountable authority in Tsonga secondary schools, that is, a pedagogic situation, this situation will be examined. An attempt will be made to discuss the category "acceptance" as a pre-requisite for pedagogically accountable authority. Secondly, it will be attempted to elucidate the meaning of pedagogic authority. This will be followed by a discussion of the people involved in the educative teaching situation. Lastly the sub-moments of the relationship of pedagogic authority will be investigated.

3.2.1 Acceptance as a pre-requisite for the implemen- tation of pedagogically accountable authority

The pedagogic, which is a mode of the agogic, is rooted in the basic category of acceptance. SMIT (1981:12) stresses the essential nature of this component when he says: "Acceptance is the condition sine quo non for

the entire pedagogic niveau". The pedagogic situation is essentially a situation which is only possible between teachers and pupils and the pedagogic relation cannot be established without mutual (reciprocal) acceptance. The one person involved is an adult who has already in his turn received the assistance necessary to lead him to adulthood and who is prepared to render assistance. The other person is a not-yet-adult who is in need of guidance and support and is willing to be guided by the adult (teacher) who has accepted him for what he is. This confirms the fact that acceptance in the pedagogic situation must be mutual. Concomitant with this is a sense of responsibility. In this regard SMIT (1981:17) points out that the urge experienced by a human being to assist (accept responsibility for) a child, and in particular when it is not his own child, cannot be explained rationally. It appears to be a fact that when reference is made to acceptance, this does not always imply a conscious, rational and planned attitude of an adult (teacher).

The teacher who accepted the child under his care must also accept the responsibility involved in supporting this child towards responsible adulthood. Not to accept this responsibility amounts to an abandonment of authority and to failing the child in need. Unless the teacher accepts responsibility for the child any involvement in the child's life will be of no avail and will

be meaningless to the child. The child who is not accepted may feel that he is not worthy of attention and that the teacher is disinterested in him as person who wants to become someone in his own right. Without acceptance of the child the authority of the teacher cannot be implemented in a pedagogically responsible manner. It should be noted that when the child grows up in an atmosphere of being accepted, he will be willing to be obedient, to accept the authority of the teacher and he will also learn to be patient and accept others. C.K. OBERHOLZER (in: Barnard, 1986:76) describes this feeling of acceptance of educative responsibility towards the child by saying that the moment that child, who is not a teacher's own child, crosses his path, he becomes the teacher's responsibility as if he were his own child. Man cannot and may not under any circumstances disengage himself from his responsibility towards that or in fact any child (author's free translation). From this it follows that a child who receives recognition, who is acknowledged as a person in his own right, will accept the teacher's guidance as he senses that he is appreciated as a human being. It would appear, therefore, that acceptance of responsibility will be a determining factor in the success of the teacher's implementation of pedagogically accountable authority. NASH (1966:104) expresses this sentiment clearly:

"... for where the feeling of mutual responsibility is absent or weak the one in authority will flee from the difficulties of true responsibility and take refuge in power and force".

From this it may be concluded that the pedagogic, as a mode of the agogic, is built on the foundation of acceptance and responsibility. As soon as the teacher and the child have accepted each other, the possibility of the pedagogic comes into being and a pedagogic encounter becomes possible since the willingness to be of assistance and the willingness to be assisted, characterize the pedagogic situation as a dialogic encounter. Flowing from this will be acceptance and execution of authority with a view to demonstrating that educative teaching must be actualized in the normative sphere before the meaningful actualization of adulthood becomes possible.

Acceptance, therefore, may be defined as a basic category of the agogic. This implies that the teacher should assume responsibility for his role in supporting and guiding the child towards what he ought to become. ARENDT (in: Nyberg & Faber, 1986:12-12) argues convincingly that:

"Anyone who refuses to assume joint responsibility for the world should not have children and must not be allowed to take part in educating them".

In education this responsibility for the world includes

the child and following logically upon this, responsibility to exert authority over the child. The implication is that in the pedagogic situation this responsibility demands of the teacher that he, as bearer of authority, may not shirk his calling to support the child until he also reaches responsible adulthood. The teacher must, therefore, assume the responsibility of accepting the task of guiding the child by extending his sympathetic authoritative support.

Following on this exposition it is now deemed necessary to examine the significance of authority as pedagogic (educative) activity.

3.2.2 The meaning of pedagogic (educative) authority

DU PLOOY & KILIAN (1985:90) issue a warning in contending that the exertion of pedagogic authority in supporting a child to adulthood "... does by no means imply force, suppression or punishment" (author's emphasis). Pedagogic authority is a an encompassing concept, including guidance, encouragement, inculcation, protection and offering assistance to the child in need to become someone in his uniqueness. The relation of authority, as was shown above, is rooted in the child's "... acceptance of authority because of his need for support" (Smit, 1979:71). Pedagogic authority is, therefore, closely related to norms, values, etiquette, and other behavioural systems expressing re-

spect and dignity which are the "... essential mechanisms of confirming a person's worth ..." (Mitchel & Spady, 1983:17). Pedagogic authority as a means of guidance towards an understanding of what is right or wrong, is always related to the aim of education, adulthood.

With regard to what is right or wrong as embodied in the aims of education (adulthood), children are uncertain, they need insight, they need guidance and they need authoritative support. It is also of significance to bear in mind that children have an inherent desire to become adults, they are willing to listen to adults (teachers) because they are aware of their need for assistance. From this then it follows that the goal of exercising pedagogic authority should always be to assist the child to enhance his potential for self-discipline. The teacher should create an atmosphere of respect and trust in the classroom within which a love of learning may be expected to grow. Pedagogic authority is not force or coercion but influence and control rooted in a relationship of love and trust.

Pedagogic authority also demands that the teacher protects the child's sense of worth and dignity. As the child is pathically and dynamically related, he has a pathic need of agogic guidance and sympathetic support by a loving adult (teacher) who provides for his security and safety. In such an atmosphere the child will

be able to realize his self-actualization. Education appeals to the child to "... unfold his humanness by obeying the demands of humanness" (Strauss, 1987:124). The outcome of this educative appeal is a lived experience of human dignity and humanness in meaningful adulthood which is not passive but changes dynamically to ever more worthy adulthood. JACOBS (1987:3) comes to the conclusion that:

"The relationship of authority is created within the pedagogical climate of love, trust, knowledge, respect, concern, confidence and integrity".

Though pedagogic authority rests firmly on discipline and obedience, it also depends on the pedagogic love of the teacher for his pupils. It becomes evident that pedagogic authority does not come into being automatically in the pedagogic situation when the teacher and pupils are in each other's company. The possibility does exist, but for pupils to be obedient to being addressed when they feel that they are accepted and trusted as persons by the teacher can lead to the establishment of true pedagogic authority. Emanating from mutual acceptance will be mutual trust, respect and love which will help to create a secure and safe pedagogic situation in which the implementation of pedagogically accountable authority will be greatly facilitated.

In the preceding paragraphs an attempt was made to indicate the importance of the category "acceptance" as a pre-requisite for the teacher to be able to exercise pedagogically accountable authority and for the child to accept such authority willingly. The meaning of pedagogic authority was also carefully examined.

What follows now will be an attempt at discussing two of the essential components (constituents) of the education situation. These two components are the people involved in education. All education demands the presence of at least one adult and at least one child. In the pedagogic situation the realization of education also depends on an adult, (the teacher or educator) and a child (the pupil or educand). If either of these people are absent, once again, no education can take place in the pedagogic situation. It is hoped that a better understanding of the essential nature and characteristics of the teacher and child will promote a better understanding of the pedagogic situation, and flowing from this, the pedagogically accountable implementation, by the teacher and acceptance by the pupil, of authority in Tsonga secondary schools.

3.3 THE PEOPLE INVOLVED IN THE PEDAGOGIC SITUATION

It has already on a number of occasions been mentioned that education cannot take place without the presence of an adult (in the pedagogic situation a teacher) and

a child (in this situation referred to as a pupil). The teacher and the pupil can thus be described as two of the essential components of the pedagogic situation. In the following paragraphs these essential components are to receive attention, starting with the teacher.

3.3.1 The teacher

Whereas parents are viewed as primary educators due to their role as the first, original, informal educators of the child, the teacher in the pedagogic (school) situation is referred to as the secondary educator. When the child enters school (first primary and then secondary school) he is exposed to the second type of education which is of a more formal and structured nature. The teacher in the school situation has had the necessary training to be able to provide the child with this more formal education and he can also be referred to as a professional educator. The following are some of the essential characteristics of the teacher in the pedagogic situation which the author would like to emphasize in order to show how they contribute to achieving pedagogic authority.

3.3.1.1 The teacher as bearer of authority

The fact that teachers are bearers of authority should not create the impression that they are expected to use force to enforce their authority.

Authority rests on the legitimate consent of those who willingly render obedience to another in order to accomplish some worthwhile end, which in education is, the attainment of responsible adulthood. ARENDT (in: Grant, 1983:596) states that:

"Authority is an obedience in which men and women (children R.M.B.) retain their freedom. In the case of the teacher that end is the development of educated persons who are capable of critical reflection".

Teachers have a special responsibility not to abuse their authority in the pedagogic situation. The teacher's task as bearer of authority is to create an orderly atmosphere where learning can take place and to win the respect and secure the obedience of the children in such a way that externally imposed constraints eventually become freely chosen internal discipline. STENHOUSE (1983:147) agrees with this point of view when stating that:

"The teacher is 'in authority' in so far as he is the representative of an impersonal normative order or value system which regulates behaviour basically because of acceptance of it on the part of those who comply."

The consequences of this authoritative position of the teacher is that pupils under his care expect him to play the role of tutor and instructor in the sense that pupils expect their teacher to take responsibility for their learning and education. Pupils assume an attitude of dependence on their

teacher and trust in his ability to further their schooling, as well as their advancement towards the ultimate goal of the pedagogic intervention in their lives. All in all the teacher, as bearer of authority in the pedagogic situation, cannot escape the responsibilities which are an indispensable part of a leadership position in which he exemplifies the norm image of adulthood to be emulated by his pupils.

As education always refers to normative intervention it is a systematic influence of the self-responsible, free human personality upon the development of the personality who as yet has only limited freedom. For this to be actualized in the pedagogic situation the teacher is the bearer of authority who will direct the proceedings in the classroom. In other words, the guiding and support of the child towards adulthood rests and depends on the authority of the teacher. He is the one who has to decide upon the direction to be followed and to keep his pupils following this direction and authority is, therefore, essential for the possibility of education to become a reality. It must, however, be borne in mind that the teacher's authoritative guidance and the child's compliance with authority does not come about by chance but can only be realized if the teacher demonstrates "... the attributes of patience, sympathy ... self-confidence and above all com-

passion" (DET Magazine, 1986:5). The implication of all this is that the teacher as bearer of authority must love the children under his care and take a genuine interest in their welfare. Only then does it become possible for the teacher to address the children and to appeal to them to accept their share of responsibility for their becoming what it is expected of them to become.

Being bearers of authority implies that today's teachers are the guardians of tomorrow's adults. It is, therefore, imperative that they should not neglect the duty and responsibility of guiding the children placed in their care authoritatively, in order to provide the children with the opportunity of reaching the optimal actualization of their potentialities. This is a lesson, an assignment, that teachers must take to heart (Rikhotso, 1988:1). It should be a constant reminder to teachers faced with the current authority crisis that as bearers of authority, the time has come for them to reassume their responsibility for making today's children the creative, self-disciplined adults that tomorrow's world must have if it is to be better than the often inadequate one today. It would appear that the greatest danger for the teacher as bearer of authority is to admit defeat when faced with the burdens and uncertainties of trying to maintain pedagogic

authority when chaos reigns. It is certainly true that the teacher has a complex task in keeping order and exerting authority. It does, however, not appear to be an entirely new dilemma for SOCRATES (in: Olivier, 1989:8), as long ago as 400 B.C., complained:

"Our youths love luxury. They have bad manners, contempt of authority, they show disrespect for their elders, ... They no longer rise when their elders enter the room. They contradict their parents ... and tyrannise their teachers".

It is interesting to note that what was a cause for concern way back in 400 B.C. is often reported today in secondary schools and Tsonga secondary schools are no exception to this unhappy state of affairs. The question could be posed: How should teachers in Tsonga secondary schools, as bearers of authority, respond to this predicament? TUANYANE suggest that it is a call upon adults to reinstate in the youth the morale they have lost, to help them to heal the pain they have borne over the years and to make a start "... inculcating the eternal values on which our society will flourish" (Tuanyane, 1988:7). It is clearly the duty of the teacher and his responsibility as the person who has to exert authority, to prepare the rising generation so that they can and will think for themselves, even ultimately, if they so decide, to revise or reject what is now exempli-

fied. The teacher should, nevertheless assume the responsibility for restraining children from committing acts that will bear consequences with which they will as yet be unable to cope.

In conclusion the author wishes to stress once again that the teacher represents authority, is the bearer of authority and implements authority. BANTOCK (1970:188) aptly contends that:

"He must do so ... because he is inescapably 'other' than the children. For one thing, he is older, he has inevitably undergone experiences which give him a different background of assumption from that of his charges".

This is a profound statement, for no matter what problems the teacher in the Tsonga secondary school might have to face, there is always an over-riding concern, and that is, the needs of the children. These children cannot and may not be sacrificed through neglect, no matter how problematic the situation proves to be. For the teacher it is a daunting but worthy challenge to lead his charges to adulthood, in spite of adversity, through the implementation of sound, responsible authority.

3.3.1.2 The teacher as person

VAN HEERDEN (1988:30) succinctly expresses his ideas on the question of the teacher as person when he maintains that the teacher has to prove through his

work and his person that he alone is capable of educating the child to the fullest extent of the meaning of the word "educate". The teacher's person is of great significance in the relationship between teacher and pupils. The bearing and personality of the teacher is the first pre-requisite for orderliness in the classroom. Also of importance is the teacher's equilibrium, pupils should know exactly what the teacher requires of them and an even-tempered disposition will provide pupils with a feeling of security and trust which will make them more receptive to and aware of the teachers wishes. Thus, when teachers admit to being human beings and participate as human beings in the class, the interaction will not be limited merely to the course content, but will also address relationships, feelings of a personal nature, attitudes and values and this will occur through "... a sense of interpersonal awareness, respect and trust". (Friedrich et. al., 1976:42).

Some of the characteristics required of teachers as persons are "... responsibility, purpose, consequences, responding, caring" (Howard & Beauchamp, 1955: 31). Caring in this sense is responding that has consequences, therefore, caring implies purpose and responsibility directed towards satisfying human needs. A caring teacher is one who is cheerful,

friendly, patient and understanding, one who has a good sense of humour, one who takes a genuine interest in his pupils as unique individuals. A teacher who shows these characteristics serves as a model to be emulated by his pupils, yet it is also true that not all of a teacher's characteristics are those a child may want to possess. The teacher presents both subject matter and person when he conducts a class. While the teacher may be respected for his knowledge in the subject area, he may not be liked as a person. It is clear then that the teacher's personality may influence the self-concept and later performance of his pupils in the pedagogic situation. Teachers are expected to satisfy certain standards of behaviour as their personality has a great impact on what the children will perceive as a role model for adulthood. They are also required to be genuine in their actions and attitudes towards pupils. Teachers would do well to remember that:

"... pupils are far too skilled in the character analysis of teachers to be misled by mere physical appearance. They can detect those clues to the teacher's real character, intentions and abilities with the cunning and patience of a wild animal stalking its prey" (Hargreaves, 1972:235).

What counts then is not a single isolated aspect of the teacher's image, but what is of importance is the total, overall picture which emerges from the

fine detail of the teacher's behaviour, actions, appearance and character. The teacher needs to be worthy of the pupils' respect in all aspects of his being human.

The personality of the teacher is highly significant to successful communication in the classroom. Judgements of the teacher as person are concerned with how the pupils perceive him as a person of quality and essential goodness, his trustworthiness and his decency, even towards his inferiors. Even although the pupils may recognize a teacher's exceptional competence in conveying subject matter, his credibility will suffer if the students do not respect and trust him or do not believe that he is always being truthful (Hurt et. al., 1978:117). In short, pupils tend to discount messages from teachers who they feel lack integrity. It goes without saying that this can have a very negative effect on the teacher's ability to implement pedagogically accountable authority in the pedagogic situation. Even a totally dishonest pupil will tend to distrust and ignore communication from a teacher perceived as being dishonest. A number of negative personal qualities of teachers was indicated by ASKES (1977:37). Some of these are, being too sullen, severe, touchy, ill-tempered, sarcastic, never smiling, nagging and flying into a rage at the

least provocation (author's free translation). A teacher who constantly displays some or all of these characteristics may be feared, hated or even ridiculed by his pupils. This will, in turn, result in the disruption of trust, understanding and authority. Under these circumstances it would not be unusual to encounter disciplinary problems and even a total disregard for authority.

Lastly it may be pointed out that experience has shown that the outward appearance of the teacher is also of significance. HEYNS (1978:7) stresses that the "... well dressed, well-mannered, courteous teacher" is the one who will command the respect of his pupils. This is important in the sense that for the duration of the school day the teacher is under the critical scrutiny of his pupils. His appearance, his clothes, his actions and his spoken words, especially the tone of voice, are examined and interpreted by his pupils as revelations of the type and quality of person he is. The effect of the teacher's personality and the responses he evokes in the pedagogic situation, on the satisfactory progression of his pupils, should never be underestimated.

3.3.1.3 The teacher's communication with his pupils

The nature of a teacher's communication has a tre-

mendous impact on the pupil's self-esteem. Positive personal and interpersonal growth demands that:

"... a student (pupil R.M.B.) has some positive perception of himself or herself in terms of characteristics and abilities, his or her relationships to others, and his or her relationship to the larger environment ..." (Hurt et. al., 1978:186).

It is crucial, then, that teachers communicate with their pupils as supportively as possible, regardless of whether their pupils are performing at a standard that is less than ideal. By the same token, it is crucial that teachers attempt to create an environment where pupils also engage in supporting their classmates or communicating their criticisms in a supportive manner. It is also noted by HURT et. al. (1978:36) that when communication with his teacher is perceived by the pupil as a source of punishment and not reward, it can only lead to this pupil's progression in the classroom being adversely affected. An outflow of this is that the teacher will have a difficult time engaging the pupils in the learning tasks they are required to undertake. It is clear that effective communication is one of the most important pre-requisites to accomplish effective learning in the pedagogic situation. The way in which the teacher communicates with pupils does not only help them develop specific concepts about classroom learning content, it also helps to shape

the pupils' attitudes, beliefs and values about the world and the people in it.

DU PLOOY (1982:37) refers to the child's perception of the pedagogic situation saying:

"In die pedagogiese situasie op skool ..., word die kinders gekonfronteer deur onderwyser-opvoeders wat die kinders aan hulle sorg toevertrou, wil onderrig, opvoed, ... beïnvloed, lei, reghelp, oortuig ... prys en soms betig Kinders staan oop teenoor al hierdie en ander moontlike aktiwiteite as aanslae wat hulle gees moet verwerk".

The teacher can be of invaluable assistance to the child to help him to come to grips with what DU PLOOY refers to as the "aanslae - attacks" of all the various influences on him, by supporting and helping the child to enhance his own self-esteem. Communication as a dialogue is essentially actualized by two persons who are able to hear and listen well to what is said by the other. Dialogue must be cultivated in the pedagogic situation where teachers and pupils are pathically related, so that misunderstanding can be eliminated. In the pedagogic situation opportunities must, therefore, be created for elevating and ennobling dialogue which will promote an exchange of ideas. The teacher is not only sender, but also receiver of messages. Communication and dialogue (di- meaning two) are by implication two-way occurrences. A teacher must be

sensitive to the many messages which pupils relay to him, either verbally or non-verbally, to convey their needs. Sound and clearly understood communication between the teacher and his pupils will help to create positive attitudes in the teacher towards his pupils and in the pupils towards the teacher and their learning task. The quality of the relationship between teacher and pupils is of prime importance and is of a personal nature. The implication is that in order to create an interpersonal communication system in the pedagogic situation, a climate of sensitive and open dialogue must be created. GIBB (in: Friedrich et. al., 1976:13) points out that although the realization of trust, respect and affection is sometimes an agonizing experience, slowly they nevertheless become liberating and extremely rewarding aspects in the experience of teaching and learning. The teacher's communication should be aimed at improving this trust, respect and affection. One way of realizing this is through empathic communication. Empathy implies insight and understanding, in so far as possible, of the feelings, needs and desires of the pupils. By means of dialogue it is possible to structure a world of meaning whereby the teacher is able to ascertain whether the meaning the pupils attach to specific content is correct (VERSTER et. al., 1982:42). In this type of interpersonal communication there is

particular need for sensitivity on the part of the teacher. Such sensitivity which will aid in the development of open interpersonal communication and a supportive climate to each other through constructive confrontation, in which there is a "... genuine exchange of ideas with others, a truthful interaction, or what Buber would call an I-Thou relationship ..." (Nash, 1966:328). This will play an important role in developing a climate of mutual trust in the classroom which will, in turn, increase active pupil involvement and decrease deviancy. When the communication between the teacher and his pupils is open and supportive, when understanding, respect and trust are firmly established, the relationship of authority becomes a reality as a dialogic relationship. The implementation of authority should never be a unilateral intervention. Both teachers and pupils have to be present as correlative realities in this relationship as mutually corrective influences and have to be able to express and receive authoritative guidance by means of communication.

3.3.1.4 The teacher and class discipline

a) Introduction

The term 'discipline' is explained by ADAMS et. al. (1989:21) as "Training that corrects, molds,

or perfects the mental faculties or moral character". Discipline, as a means of imposing authority, is necessary in the pedagogic situation to guide the child towards orderly participation in his becoming an adult. The child must be guided to obedience and that is why the manner in which the teacher maintains discipline in his class is of such importance. There is, however, always a danger that strong external discipline will adversely affect interest, crush a sense of personal purpose and produce people with no strong desires or well developed goals. Hence the importance for the teacher to take note of the fact that discipline should not be seen as an end in itself but as a means of creating order to enhance the child's progression towards attainment of what ought-to-be, namely, adulthood.

What follows will be a discussion of the aspects of class discipline in the establishment of order to facilitate teaching as educative intervention.

b) The establishment of order

Discipline for the sake of order is essential. It would appear as if children without a minimum of order in their lives will reject freedom as an intolerable state of insecurity and unpredictability. It becomes clear then, that elements of external restraint can be justified in education

on the grounds that unrestrained choice and action by children can become a barrier between them and the possibility of future responsible, adult freedom. The task of the teacher should be that of bringing the child to a realization that discipline over himself is necessary to release his most important talents and potentialities in an orderly way, in an orderly classroom atmosphere. HANDLIN (in: Hamm, 1981:141) summarizes DEWEY on this issue:

"A school firmly oriented in the world of its pupils could dispense with discipline through external force of keeping order. Children whose interest was actively engaged in their studies did not need policing. They could be permitted more than the usual amount of freedom, not for the purpose of relaxing real discipline, but to make possible the assumption of larger and less artificial responsibilities, the performance of which would evoke order from within".

Dewey's reasoning is certainly valid, but reaching this level of self-discipline on the part of all the pupils in a classroom is, however, not an easy matter and would require near superhuman dedication from a teacher. Before internal order can be evoked, order and learning is determined by respect for the teacher and his control of the situation. Without respect no one can learn from another. Pupils are prone to challenge their teacher, especially at the beginning of their

first encounter. But, experience has shown that pupils are not actually challenging the teacher as a formal authority, but are attempting to learn about the teacher. How a teacher responds to such incidents has a considerable impact on the establishment of order in the classroom, not only at that moment, but also in the future. LANDMAN et. al. (1982:12) warn that in response to such situations it is necessary for the teacher to state his demands calmly, keeping his manner peaceful and not becoming threatening. To shout at the pupils only creates more noise and encourages them to be more noisy. He should never allow himself to explode into a fit of rage although showing true indignation in a controlled manner at the appropriate moments may have some significance. The implication is that the teacher must express himself in such a way that the pupils are firmly impressed that he is in charge and that he is a person not to be trifled with. The teacher can then put into practice his own ideas and ideals about how pupils should behave in the classroom. This approach, however, should serve only as a point of departure. The pupils should be aware that the situation is open to future redefinition. If changes are made at a later date they must be introduced gradually as sudden changes cause con-

fusion to which pupils are likely to respond with renewed unruliness. It is, nevertheless, important for the teacher to take note of the fact that pupils do not always issue and immediate challenge to the teacher's authority but sometimes play the game of watching and waiting, while the teacher is under the impression that he is firmly in control, the pupils are quietly sizing him up. The first impression made by the teacher is, according to HARGREAVES (1972:234) "...especially important in establishing the definition of the situation". The teacher's image and the tone of all future interactions and order in the pedagogic situation emerge within the first few minutes of their first encounter.

The author also wishes to sound a warning that the teacher who is not punctual when he should be conducting a class, loses the respect of his pupils and this can greatly hamper the establishment of order in the classroom. From what has been said thus far it becomes abundantly clear that the implementation of pedagogically accountable authority in the pedagogic situation is a complex matter which depends on far more than merely keeping a tight rein on the actual classroom discipline.

c) Educative intervention through punishment

The teacher as figure of authority in the pedagogic situation has to show his disapproval if the child does or intends doing something unacceptable. The disapproval of the teacher in this sense is one of the aspects of educative intervention. The teacher should have clarity as to the significance of punishment as a means of intervening educatively. On the other hand, a verbal attack by a teacher on the offending pupil is not likely to get to the root of the misbehaviour and in consequence new forms of misbehaviour are likely to arise when the pupil smoulders in resentment and humiliation. It is for this reason that more positive techniques of dealing with negative actions are essential in the teacher's repertoire. By positive intervention it is suggested that the type of punishment meted out should aim to cure as well as stop misbehaviour. Two types of punishment may be distinguished. One type is administered in the hope of furthering the progression towards the educative aim while the other has the maintaining of discipline and order as its sole purpose (Perquin in: Landman et. al., 1982:13). By implication this statement by PERQUIN can be said to indicate that authentic educative punishment is a means of education and must be focussed on attaining the aim of education. Punishment

administered in the pedagogic situation must be fruitful and it should be clear to the pupils that when the teacher is administering punishment he is not bent on some form of personal revenge. This observation leads ADAMS et. al. (1989:260) to the conclusion that the purpose of punishment is "... to restore and correct the child, not to reject and judge him ...". It is, therefore, essential for the teacher to see to it that the administering of punishment occurs in the most humane way possible. Failure to observe this may be harmful to the relationship of trust which the teacher has established with the pupil. In administering punishment in the classroom situation the teacher should not attempt to humiliate the pupil or hold him up to the ridicule of the rest of the class for the sake of maintaining order and discipline as this may deprive the pupil of his self-respect. The good then that may flow from punishment can be seen in terms of reforming the child advantageously for his own benefit and deterring him from repeating the offense. Thus it can be said that punishment must always be accompanied by a directive to acquaint the culprit with the action which would have been normative and acceptable. This point of view is taken further by KNELLER (in: Hamm, 1981:127) when he contends that the teacher, in punishing the child, should point out to him

that certain actions will not be tolerated but that he may never belittle the child in front of his classmates as this is a sure way of causing the child to lose his self-respect. Punishment is not an end in itself but should always be seen as an attempt to lead the child to the gradual attainment of adulthood. A teacher who believes that discipline can be enforced by excessive corporal punishment is sadly at fault and will discover his error to his detriment. He will only achieve at least, a dislike for him in his pupils and at worst, fear, resentment and even hatred. This is contrary to all that has been said about establishing a sound relationship with his pupils. In exercising punishment, if it is to be effective, the teacher must deal with it honestly, using as much humanity, humility and good judgement as possible. Each pupil is to be treated as an individual, so when punishment is exercised each case is unique. The teacher should consider what is best for the particular child in the long as well as the short term, also what is best for the class and for the school. In conclusion it can be stated that it appears that to elicit disciplined behaviour a teacher should become a person who is respected, not feared, and whose actions impress the pupils with the superior qua-

lities of his character, ability and devotion to his duty of guiding them towards a worthwhile future.

d) Educative intervention through approval

PERQUIN (in: Landman et. al., 1982:15) maintained that the teacher has to give consent, to show approval when the child chooses to do the approvable. For approval to be educatively significant, it has to be directed at the aim of education. Every reward in the pedagogic situation that does not promote, or which impedes the child's becoming an adult must be eliminated, a view which is substantiated by LANDMAN et. al. (1982:15) when they reiterate that reward in education should have as its goal guiding the child on a joyous journey to the approvable. There has been some controversy surrounding the use of rewards to achieve certain goals. FRIEDRICH et. al. (1976:68) point out that:

"Research within this tradition has explored the relative effect of reward versus punishment on reduction of pupil deviancy The conclusion that rewards are more effective than punishment appears well established".

However, reward which explicitly emphasizes the approvable becomes meaningless unless it indicates at the same time the reward is also an appreciation of the choice made in favour of what is good. This implies that, if reward loses its symbolic

significance, the teacher is likely to achieve the exact opposite of what he is striving after, that is, he will be obstructing the child's progressing to adulthood. For this reason excessive praise, gifts and promises of gifts in the future are unacceptable. The teacher is able to achieve more by giving an indication of his approval, signifying his satisfaction, by for instance, a smile or a word of genuine praise. This will help the child to gain the necessary courage to exert himself again and even more wholeheartedly in future (Landman et. al., 1982:16). However, the value of reward must not be continued until it becomes a habit. It must increasingly be relegated to a less important position as the child grows older. Reward should gradually be replaced by the child's own interest, sense of duty and an appreciation of virtue. This is particularly appropriate to secondary school pupils who are adolescents. By approving the actions of the child the teacher shows that the child is adhering to the norms that have been exemplified to him in the pedagogic situation.

"If the adult agrees with or approves of the child's actions under various circumstances, there is ample proof of the proper support he received en route to adulthood" (Du Plooy et. al., 1982: 14).

The child's positive responses to the teacher's appeals and promptings are also to a large extent the outcome of a firmly established relationship structure. When understanding, trust and authority have taken shape in the educative situation, the child's positive responses will become ensconced when they are endorsed by the teacher giving his approval.

In conclusion a word of warning regarding the proffering of reward in the teaching situation is issued by LANDMAN et. al. (1982:16) saying that the child should not look upon the reward as something which may be expected. Approval in itself indicates that the child's actions are deserving of approval. When the reward becomes a prospect which is divorced from approval or doing what is worthy of approval, it can no longer claim to be of educative value. True approval should convey to the child that he is experiencing greater trust, a deeper understanding and that authority, although firm, will provide guidance characterized by sympathy and love.

e) The teacher and the subject matter

It is expected that a teacher who knows his subject matter, who prepares himself thoroughly before going to class and who presents his lesson in

an interesting way, usually experiences a minimum of disciplinary problems with his pupils. It would appear then that competence in his subject may be one of the most valuable means of maintaining discipline in the pedagogic situation. A teacher who is not prepared for the lesson he proposes to present, becomes a pitiful object in the eyes of the pupils. HAMM (1981:174) makes the following very apt observation in this connection:

"If you are prepared, if you like teaching, if you do a good job, you won't have any discipline problems. There are no and's, but's nor or's about it".

The implication is that the subject teacher should show an interest in the subject he is teaching and his distinctive role in the child's life should be to challenge and instruct him to learn and to realize all his potentialities in order to become what he ought to become, to the best of his ability. Pupils usually like a teacher who explains and helps and whose lessons are interesting. It is HARGREAVES' (1972:163) view that pupils dislike

"A teacher who ...
- does not explain, gives little help.
- does not know subject well;
- gives dull and boring lessons".

One of the ways in which a teacher can develop interest among the pupils in his classroom when he presents subject matter, lies in his ability to

develop and realize the productive moment. To achieve this, the teacher should be sure that focus is on what happens to the pupils rather than what happens to his lesson. Pupils should be kept actively engaged and involved to avoid boredom and deviancy. Children whose interests are actively engaged in their studies do not need policing. Teachers who laugh at or ridicule pupils who make mistakes are failing in their responsibility to offer sympathetic authoritative guidance to those children who have also been placed in their educational care. As mistakes are made the teacher should always keep in mind that the failure of the child to grasp the subject matter may also be due to the way it was presented. Instead of ridicule the pupil should receive guidance to find ways of coming closer to the solutions.

The competence of the teacher in the subject matter of a given subject and his ability to transmit his knowledge to his pupils has an important effect on the pupils' thinking in the classroom. If the pupils perceive the teacher as having insufficient knowledge about the subject, such a teacher ~~will have little impact upon their thinking.~~ A perception of competence, however, will also significantly affect the control the teacher has over discipline in the classroom. Pupils appear to

accept the opinions of a teacher they judge to be more competent than themselves and to reject the ideas of teachers perceived as not sufficiently conversant with the subject matter or incompetent in other areas. The teacher's task is educative teaching and in order to teach he needs sound knowledge of the subject matter. The teacher should constantly be updating his knowledge in his subject, but his knowledge is not limited to the subject matter and according to STEYN et. al. (1984:137) the teacher should keep abreast of and strive to master new approaches, new techniques and new educational aids, in order to improve his teaching strategy. This will enable him to educate the children entrusted to him to proper adulthood as far as a search for knowledge and independence of thought is concerned. The teacher should realize that in doing this he is fundamentally unfolding laws, norms and principle for the child and by so doing assisting him to grasp what is meant by being "... responsible for civilization and to accept responsibility" (Duminy & Söhnge, 1986:7). This view is corroborated by SMIT (1990:65) when he maintains that there is neither worth nor purpose in inculcating only knowledge without taking cognizance of the culture and thus also of a responsibility to uphold civilization.

The pedagogic implication of this is that the teacher, besides imparting "book knowledge" should also assist the pupils to identify with and to ~~understand~~ the values rooted in the philosophy of life and culture of their community and to learn to base their decisions on these values. This is particularly valid in this age of unprecedented moral complexity. A thorough education in values will provide the pupils with valid guidelines towards commitment to deeply held human values. As indicated in chapter two of this dissertation, the Tsonga family unit was traditionally the prime institution for imparting social, moral and personal values. An article in NEWSWEEK (in: Woodbridge & Barnard, 1990:58) asserts that many parents today are in favour of the school providing the instruction on morals and moral behaviour. Teachers in the Tsonga secondary schools have a very urgent task to fill the vacuum left by the declining influence of parents and other traditional sources of moral guidance in the Tsonga community. This clearly demands that there should be no such thing as a values neutral teacher. It would appear to be an impossibility for the teacher in Tsonga secondary schools, or any other school for that matter, to perform his duties without imparting values and moral codes to his pupils. The Tsonga teacher should, therefore,

openly display the values he holds in high regard by means of the classroom atmosphere he creates, the value position he upholds during classroom discussions and the type of behaviour that he encourages them to pursue.

From the foregoing discussion it may be deduced that the Tsonga secondary school teacher needs to be positively adjusted towards reality and the moral values which are considered worthy of upholding. He should also possess a thorough knowledge of the subject matter which he is presenting to his pupils. A teacher should, however, never try to appear too clever or to claim that he knows everything about the subject he is teaching.

"This type of teacher has long populated the classroom of secondary ... schools. It is the teacher who tries to impress students with his or her vast knowledge ... People who try to project the genius image generally are not all that bright and students are quick to see through the facade" (Hurt et. al., 1978:128-129).

Communication and learning is also likely to suffer if pupils perceive their teacher as too competent. Experience has proved that pupils do not normally turn to the most competent person around for information, and such a projection will even at times result in a distrust of the teacher. This may lead to the pupils no longer being pre-

pared to take heed of what he tells them and disciplinary problems often arise under such circumstances. The teacher should at all times attempt to be perceived as reasonably competent, honest and a person whom it would be pleasant to talk to either in the classroom or even in a non-classroom environment. KRITZINGER (1983:3) concluded that the manner in which the teacher can inspire his pupils by presenting the subject matter so it appears in a new light, will also be the secret of his success and status as a teacher. A fact which may never be ignored is that the teacher in his imparting of knowledge of the subject matter has a duty concerning the correct, yet interesting, unfolding of reality to the child.

3.3.1.5 Conclusion

In conclusion the author wishes to state that of all the factors important to school learning, the factor which would appear to be most significant is the teachers ability to promote and encourage learning. The teacher in the pedagogic situation can either markedly facilitate, or impede and even arrest learning. This has important implications for education and the implementation of pedagogically accountable authority in Tsonga secondary schools. It appears virtually indisputable that a good rela-

tionship between teacher and pupils will create positive attitudes on the part of the pupils. They will be willing to listen to the teacher and accept his guidance if a sound interpersonal relationship exists. This should foster positive attitudes in the pupils who would then be willing to submit themselves to the authority of the teacher who has accepted them as persons. This view is also confirmed by REDDY (1985:17) in the following excerpt:

"Countless studies have been made to determine the personality characteristics of a good teacher. Their findings agree that an emotionally healthy human (being) who is interested in, respects, and trusts other people has the personality most conducive to success in the profession of education".

It would not be human, and teachers are only human, to not at times feel impatient, annoyed, tired and bored, but a teacher's professional training should assist him to behave accountably and responsibly, inspite of the negative feelings he may experience. The constraints of the environment should not professionally shackle the good teacher, he should always seek for ways to minimize such constraints.

The teacher represents only one of the people involved in the pedagogic situation. The other person in this dialogic situation who needs to be investigated, is the child who is in need of guidance. The child is no less

important in the situation than the teacher. He also bears responsibility to submit to and thus ensure that authority is successfully realized.

3.3.2 The child in the pedagogic situation

3.3.2.1 Introduction

The child is the dependent person in the pedagogic situation. He is the person at whom the messages from the teacher are directed and he is at the centre of the educative endeavours. The basic question in all educative intervention then should always be: Will what is being done or said be to the advantage of the child? The positive or negative attitudes of the child towards his teachers and life in general will show whether the school has succeeded or failed in offering sympathetic authoritative guidance to the child towards his self-actualization.

3.3.2.2 The child in need of authority

The child is not only subject to authority, he is also a demander of authority. Authority rests in the first instance with the parents of the child. The child craves security and love which he seeks from his parents in the home. Intuitively the child realizes and accepts that he is to obey his parents and thus, he accepts their authority. The

fact that the child needs support and guidance towards adulthood is a characteristic of the child. The relationship between the child and his teacher in the school, although on a different level, displays the same desire for acceptance and security. Once the child has established a trusting relationship with the teacher, it becomes possible for the teacher to encounter the child, to address him and to expect him to accept his share of the responsibility for his progression to adulthood. The teacher, in turn, owes to the child in his care a responsibility that can be discharged by restraining him from misdeeds and by guiding him to norm acceptance through exercising pedagogically accountable authority in the pedagogic situation.

On the question of the child's perception of his need for authority VAN DER MERWE (1970:15) states:

"... the phenomenon of student demonstrations creates the impression that students are dissatisfied with the state of affairs. Students seem to have an irrational aversion of all authority and established order. This they wish to destroy without knowing what they want instead".

The implication is that although pupils rebel against authority and the status quo, they do not seem to have found new norms, new modes of living

that can give meaning to their lives. This clearly endorses the child's need of authority in the form of purposeful intervention by the teacher through assistance, support, control, directive guidance and accompaniment on his way to meaningful adulthood, worthy of a human being. This view is also expressed by WINSLOW (in: Nash, 1966:105) saying that when a child is left to chose his own direction he is disbanded. The child needs to be normatively directed and controlled by an adult. The first demand made on adults, if they wish to save these children from losing direction, is to control and supervise the choices made by them, by enforcing rightful authority. As there has always been, there is also a need in the modern child, and the Tsonga child is no exception, for sympathetic but firm guidance. Without understanding, trust, and authority, all guidance and assistance to lead the child on his way to responsible self-determination is doomed to failure.

To conclude this discussion of the child in need of authority it may be pointed out that pupil revolt against authority in some of the Tsonga secondary schools clearly indicates a breakdown in pedagogically acceptable authority. GRIESSEL (1986:31) warned that when children revolt against authority it

"... is a distress call, a pathetic-plea for the intervention, understanding, love, and acceptance of a fellow human being".

There is a need for true understanding and a purposeful encounter between the teacher and the pupils. The teacher should reassume his responsibility for supporting, guiding and disciplining and the child should reassume his responsibility of accepting authority and allowing himself to be assisted in his progression to adulthood. Seen in the light of the chaos prevalent in the sphere of the implementation of pedagogically permissible authority, as exposed in the introduction to this monograph, it is clearly essential that the teacher in the Tsonga secondary school should reach clarity about the relationship of authority and the way in which it is neglected by teachers and undermined by pupils.

3.3.2.3 The child wanting to be someone

MASLOW (in: Woodbridge and Barnard, 1990:62), on the issue of the child wanting to be someone in his own right contended that:

"... man places the highest value on self-actualization. Within each person is the need to become all that he can become".

To say that the child wants to become someone and experiences an obvious need for a teacher (adult)

to support him in his ignorance, implies the need for authority. It must also be borne in mind that children want to become adults and this is strong motivation for them to listen to teachers and seek the assistance of the teacher in the pedagogic situation. The child starts off being dependent, he relies on the educative assistance of the adult, he is not accountable for everything he does, he does not know his potentialities or how to realize them in order to become what he ought to become. There is an inherent desire in the child to become someone himself

"... and this wanting-to-be independent has to be kept alive, for it is the mainspring of pedagogic endeavour: if he is dominated the child does not explore the world ..."
(Vandenberg in: Reeler, 1987:71).

Although domination is thus not an acceptable alternative, for the child to accomplish this being someone in his own right is not a passive action. The child must be given the opportunity to perform certain tasks on his own. The teacher must allow the child the responsibility to practice what he ought to become, as the idea of still to be is inherent in every condition of childhood. Although every child has the will to become someone, the will to make his own choices, he is, nevertheless, a human being with limited expe-

rience. Within his limitations he must be given certain tasks to perform on his own, because when the child achieves a goal he becomes aware that he is progressing towards being a person who can accept responsibility which is associated with becoming an adult (Du Plooy & Kilian, 1985:18). From this it can be deduced that the tasks entrusted to the child in the pedagogic situation form an important part of the greater task awaiting him as he becomes more mature on his way to adulthood.

Taking into consideration what has been said in the foregoing paragraph it can be assumed that if the teacher provides too much guidance and leadership, if he tells the pupils everything they need to know and may or may not do, if he exercises indisputable and weighty authority:

"... the pupil is liable to find himself on a path with the sun in his eyes, blinding him and preventing him from picking out the route for himself" (Nash, 1966:108).

The converse is equally unacceptable. If the teacher tells the child nothing and forces him to find his own way, unaided, towards his self-actualization, the child will find himself in total darkness and just as prone to lose direction. This will be no less detrimental to the child's self-actualization. It is, therefore, important for the teacher not to shun the responsibility of

helping the child to gain independence and to become what he is capable of becoming. The teacher should see the child as a person to be regarded as a self-determining, yet rule following being. It goes without saying that teachers should at all times maintain an attitude of "respect for the child as a person" who has the inherent desire to become someone under the sympathetic, authoritative guidance of a worthy teacher. DOWNIE et. al. (1974:147), however, indicate that it is unfortunately a familiar situation in schools that this relationship of respect is lacking or non-existent. For example, it is often felt that teachers treat pupils with rudeness and contempt as though ordinary considerations for human dignity and sympathetic authoritative guidance were waived in their relationship. This can have a very negative and deleterious effect on the child's acquisition of a positive self-concept, and also adversely affect the child's progress towards self-actualization.

Education and the mutual relationships within the school are realized in a society in miniature, as a social occurrence in the pedagogic situation. BATSLEER (quoted in: Kokot, 1990:104) succinctly emphasized this in saying that:

"Human beings are only able to be human socially. It is through social co-operation that our individual capabilities are able to develop".

This once again points to the fact that a child cannot become what he ought to become without the social intercourse and sympathetic authority of a teacher in the pedagogic situation as social situation. Because of his sympathetic pedagogic involvement in the existence of the child, the teacher should be aware of the child's ardent wish to be recognized as an individual who wants to become someone in his own right, and in this manner appeal to the child to accept his authority in guiding him. It can be said that through the ages, and certainly also today, "... every child hankers after, and strives for the reaching of self-actualization, emancipation and adulthood" (Kgorane, 1983:36). This demands that teachers, also teachers in Tsonga secondary schools, should find ways of allowing pupils to develop a sense of the significance of their personal efforts as they realize their self-actualization.

3.3.2.4 The child as possibility (openness)

The child's quality of openness implies that the child has the potential for change, a change for the better, a change to become someone, a movement towards adulthood. Because of this the child

should be seen as a human being with open possibilities. The desire for help in the pedagogic situation marks this openness of the child to guidance. It is an intentional desire as the child wants to realize his potentialities. In order to meet this need "... requires openness to be helped in such learning" (Chamberlin 1981:97). The child possesses the inherent potential of becoming an adult, but to do so he needs to be accompanied, to be supported by the teacher in the pedagogic situation, in short, the child needs to be educated. The child must be inspired to develop his potential and also supported and helped by the teacher to make the most of his possibilities. In his openness, the child is also an incomplete being, but he has possibilities which can be unlocked and unfolded through the influence of sympathetic authoritative guidance by the teacher, thus, the child's existence can be improved and ennobled. No human being arrives in this world as an adult, but he arrives as a being with possibilities and the potential to become an adult. When the child arrives in this world he is entirely dependent on the support and care of someone who is already an adult. The child not only needs support but demands it because of his helplessness and openness and he thus initiates

the educative event by calling upon and appealing to the adult to guide him to realize his potentialities. The child as possibility (openness) implies a state of yet-to-be, which means that he has the possibility of change and actualization "... but not according to automatic order of organic change ..." (Du Plooy et. al., 1982:46). The teacher assists the child to realize his potential in an orderly manner but this does not mean that it is an occurrence which is subject merely to natural laws. The child as open possibility must be viewed as revealing his potentialities in his uniqueness. He wants, as individual, to become someone according to his possibilities and to realize this he needs and relies on the educative assistance of the teacher. KGORANE (1983:9) states that the child "...calls for organization of some of these potentialities ...", an organization which is the responsibility of the teacher. The child's openness should be exploited by teachers so as to bring to light the hidden possibilities. This should form the central point in encouraging the development of the child's uniqueness as he progresses towards his own unique form of responsible adulthood.

The implication of what has evolved in the previous paragraphs, is that the openness of the

child should not be viewed as a vacuum to be filled by adults, but that the child in his openness is an educand, open to change and assistance, he is helpless but educable towards becoming what he ought to become. The helplessness and openness of the child are at the basis of his need, desire and demand for adult support.

3.3.2.5 The child as a unique being

To ensure the authentic expression of the pedagogic and its implementation as relationship between human beings, the pedagogic needs to recognize the individuality and uniqueness of the child as person, who needs to be supported "... in his unique involvement with his world ..." (Higgs, 1990:52). The child also needs to be guided to recognize and acknowledge his own need to enter into personal relationships with other human beings in order to promote his self-personalization. In order for pedagogic authority to be accountable in the pedagogic situation, it should recognize the child as a person who is unique, wants to become an adult in his uniqueness and who needs adult support to be able to realize this uniqueness. As every child is born unique and continues to carry this uniqueness forward in his life, teachers in secondary schools should strive to foster this uniqueness for it is a source of variety, richness inno-

vation and creativity.

The author wishes to indicate that the idea of the freedom of the child (cf 3.3.2.6) is essentially linked to this perception of the individual uniqueness of the child. If all human beings were alike, the aim of being free to find oneself, to live one's own life, make one's own choices and shoulder one's own responsibilities would lose all significance. Freedom for responsibility would not be possible and would entirely lose its value if individuality and uniqueness ceased to exist. BUBER (quoted in: Nash, 1966:147) acknowledges this need in stating that "... uniqueness is the essential good of man that is given to him to unfold". The child as being, wanting to become someone in his own right should receive support and guidance to unfold that which was given to him. Support for the child is, therefore, essential in the sense that the child is unaware of the scope of his potentialities and does not know how to realize them. He relies on the educative assistance of an adult to bring his uniqueness to realization. Every child, as a unique being, according to LAWRENCE (in: Nash, 1966:14), is to be helped

"... wisely, reverently, towards his own natural fulfillment as every man shall be

himself, shall have every opportunity to come to his own intrinsic fullness of being ... The final aim is not to know but to be".

There is a natural desire in children to be like others, to be obedient to authority, to look up to a leader, on their way to adulthood. But, there is also an inherent desire to be different from others, a desire in children to think for themselves, and a desire to express their uniqueness. It is, therefore, essential for teachers, if they hope to implement their authority in a pedagogically accountable way in helping children towards adulthood, to recognize this ambivalence and to create an atmosphere in which the child's uniqueness can be brought to the surface without causing him to perceive his being different as a threat. A child as a unique individual can nevertheless not achieve inner transformation unless he associates with others (Kgorane, 1983:2). The pedagogic situation in the Tsonga secondary school should afford the child an opportunity of becoming what he ought to become, a goal which should not create any problems in the pedagogic situation as every unique child presents his person to the teacher to be supported en route to adulthood.

In concluding this discussion the author wishes to emphasize that the child is a unique person in his

own right at birth, he does not gradually become a person and nothing can be added to his being a person during the course of his lifetime. He can only be guided and supported to unfold his person in his uniqueness. In this respect STEYN et. al. (1984:119) aver that:

"The child as a person is a unique being and thus calls for individualization. Educators should never see the child as an 'average child' but should guide every child in a unique way".

As was mentioned before, the freedom of the child is closely linked to his uniqueness. Having established the child's being born a unique individual, attention will in the following paragraphs be given to the child's need and right to become a free human being.

3.3.2.6 The child in need of freedom

The child in need of authority and wanting to be someone, in his unique openness needs freedom to develop responsibly towards self-actualization. While being under the authority of the teacher in the pedagogic situation, the child should learn the relative significance of freedom. Lack of authority will mean that the child's freedom will degenerate into licentiousness which ends in rejection and self-destruction, for "... man's freedom is realized in responsible action" (Mac

Murray, in: Higgs, 1990:52) It should be remembered that should the freedom the child is allowed lack solid content and a "... clear transcending purpose children may be unable to live with it" (Nash, 1966:59). The implication is that no child is free to choose depending on nature alone. His capacity depends entirely upon the choices that have been previously made for him by other people to lead him towards being able to choose,

"... thus no child is free to choose until he is already sufficiently disciplined to see the implications of his choice ..."
(Bantock, 1970:68).

In such prior disciplining it is the duty of the teacher, as bearer of authority, to shield the child in his care from harmful impulses that may later endanger his freedom of choice. The clear implication here is that freedom of choice is dependent on the norms and values which have been exemplified to the child through authoritative guidance. This is the authority through which the child achieves his freedom and dignity and the acceptance of which is a pre-requisite for the attainment of such freedom. Freedom in its very nature implies the initial restraint, discipline and authority by an adult in the child's life. Only by these means can the child achieve freedom and dignity in a responsible manner.

Individual progression towards responsible freedom is dependent on a rootedness in the norms of a cultural tradition. For the child to achieve freedom in his community he needs to have a connection with a group, a community and a history as

"... freedom from these connections is a destructive freedom, for it threatens our development. The tree that is cut free from its roots dies ..." (Nash, 1966:124-125).

It is also undeniable that some types of human freedom are dangerous and harmful as they appear to sever children from the sources of morality that are essential to their normative progression. It is, however, not to be denied that self-disciplined responsibility can only be reached through the exercise of freedom. Children in school should be granted a steadily increasing responsibility to make their own decisions. NEILL, (quoted in: Nash, 1966:130) who held very strong views on authority and was in fact highly critical of pedagogic authority, contended that to impose anything by authority is wrong. He maintains that the child should not do anything until he himself comes to the opinion that it should be done. To NEILL freedom means doing what one likes as long as it does not interfere with the freedom of others, which he sees resulting in self-disci-

pline.

The controversy surrounding the relative amount of freedom a child should be permitted and the need for authority is not new. The author, however, wishes to point out that he considers it an irresponsible act on the part of the teacher to abandon the child entirely to his own freedom for which he is not yet able to take full responsibility. Teachers should attempt to show children that individual freedom is won by constantly taking on greater responsibility as wisdom and judgment matures. REELER (1990: Radio Unisa Broadcast) defined freedom as "... doing what one ought to do, not because of compulsion, but because one wants to do it". This implies doing what is right out of a person's own free will. Children must, therefore, constantly be shown that freedom involves responsibility, that is, they will have to account for their decisions and actions.

It is necessary in the pedagogic situation to distinguish between freedom for and freedom from responsibility, that is freedom as a means and freedom as an end in itself. The freedom of the child as a means in the pedagogic situation should be used by teachers in Tsonga secondary schools to encourage effective learning and self-activity in

order to minimize disciplinary problems. Children should feel free to participate in the lesson progression for "... self-disciplined responsibility comes only as a result of the exercise of freedom ..." (Nash, 1966:129). The autonomy of children in the school should progressively increase if they are given the freedom to exercise responsibility and with it their responsibility for accepting the consequences of their decisions and choices. The clear implication here is that the self-discipline of the child flows from an experience of responsible freedom. This view was also expressed by MONTESSORI (in: Nash, 1966:129) when she stated that self-discipline is realized by the child, not by being "silenced, punished or inhibited" but by being given the opportunity to "... express and to act on those longings that represent his deepest nature". Teachers in Tsonga secondary schools should take care not to suffocate the spontaneous actions of the child, as these are the manifestations of wanting to be someone and discover his possibilities by being granted freedom. If the child is stifled in his yearning to exercise responsible freedom, teachers may be doing irreparable harm to the child's self-actualization. It may thus be said that educative intervention in the pedagogic situation should be aimed at the unfolding of the child's unique exis-

tence by granting the child freedom as a means - a means towards the realization of responsible adulthood. Freedom should never be granted to the child by the teacher's abdication, but by the exercising of his pedagogic authority to restrain children from committing actions with consequences which they will not be able to control. DU PLOOY (1983:64) concluded that:

"... freedom grounded in the nature of man, is positively oriented towards ideals appropriate to this nature ... men, therefore, ought to be free within bounds to choose".

This statement implies that freedom in the pedagogic situation should not mean that children can do exactly as they please, an element of discipline and authority must always exist. The criterion 'freedom leading to responsibility' must be reflected in this situation, "... also the dialectics of freedom and responsibility must be borne in mind" (Smit, 1981:10).

3.3.2.7 The relationships of the child

From the time of his birth the child fulfils his interpersonal needs by forming relationships. The child's relationships with parents, siblings, his peers and teachers are also important in shaping his personality (Kokot, 1990:105). This implies

that the sound development of a child's personality depends on the formation of a sound network of relationships. It must be underscored that development refers not only to the physical and mental progression but also to the child's developing his personality, which to a large extent, is said to be determined by the meaning the child attributes to his involvement with the significant others mentioned above. It can be seen that behaviour, like personality, reflects the nature of relationships that the child establishes. ROETS (1987: 123) points out that the life-world of the child consists of different relationships and "disturbed relationships" lead to a disturbed life-world. It follows then that the problematic behaviour of the child may be considered to be the outcome of problematic relationships.

It is essential for all teachers to keep in mind that pupils are always engaged in a constant interpersonal interaction with their teachers, parents and peers, a situation that may make heavy emotional demands on the individual child. Relationships thus have great influence on any child. The extent to which he is accepted or rejected will also have a profound impact on his perception of and his attitude towards the discipline and authority imposed by his teachers. The child is a

subject in person and as such experiences a pathic relatedness to his present reality. Relationships can be established by both the teacher and the child. The child is

"... intentionality, from his birth he is the 'initiative' of relationships and thereby a being directed outwards, moving out and towards, but also being encountered and wanting to be encountered" (OBERHOLZER in: Du Plooy et. al., 1982:54).

The child's experience of the world is unquestionably a 'meaning' experience. What the child experiences is that he is accepted that he is welcomed or rejected. The child intuitively knows whether he has been accepted, rejected or merely tolerated. Feelings of rejection can lead to stress in the child, which can have many implications for the pedagogic situation and the implementation of pedagogically accountable authority and the child's being willing to submit to such authority. LIGHT & MARTIN (1989:9) contend that many of today's adolescents are experiencing stress that may be unparalleled in any previous generation of young people. These children, however difficult and time consuming this may prove to be should receive individual attention and special care. The stress these children experience is very often acted out in the classroom situation in ways that are disruptive to the order in the classroom, to the learning and

teaching occurrence and frustrating for the teacher. These children have a pathic need of agogic support and guidance and the sympathetic guidance by a loving adult (teacher) in the pedagogic situation, who is concerned about the child and will provide him with a sense of security. These children need to be helped through the establishment of a relationship of acceptance and empathy. Support can also be provided by letting the child know that the teacher cares and is willing to listen to his problems. MITCHEL & SPADY aptly state in this connection that authority in the pedagogic situation should form part of social relationships characterized by trust and accompanied by certain kinds of experiences recognized as intrinsically meaningful and pleasant, particularly exhibiting such characteristics as "... intimacy, self-worth, security and personal adequacy". When a relationship of this nature is established children will recognize and subordinate themselves to the authority of their teachers and shape their own behaviour in order to achieve these fundamental experiences (Mitchel & Spady, 1983:1). The ideas expressed by these authors convey by implication that pupils tend to move towards relationships that represent security and give them a feeling of adequacy and personal self-worth. Under such circumstances they also come to accept the legitimate right of the teacher who creates such

relationships, to guide and direct them and to exercise authority in the pedagogic situation.

In short, it may be accepted that children will usually respond with trust and co-operation whenever they sense that the teacher is generating these fundamental experiences of security, self-worth, acceptance and personal adequacy. Influence and control rooted in this relationship of trust is what is meant by pedagogically accountable authority.

The progress that pupils make at school often depends not only on the views that teachers hold about such matters as intelligence and the judgements that teachers make of their pupils.

"That progress, and indeed those judgements themselves, will depend equally, if not more conclusively on the kinds of relationships the teacher develops with his pupils ..."
(Downey & Kelly, 1979:131).

Consequently, the approach that teachers take to classroom control and the kind of atmosphere that is generated is highly important to the performance of the children, both scholastically and in their general behaviour in the classroom. The teacher should, therefore, attempt to promote a relationship which is characterized by trust and acceptance. The children in such a classroom atmosphere are likely to feel free to express their uncertainties and

difficulties and will thus be able to come to terms with the problems and ideas at issue. ROGERS (in: Hargreaves, 1972:207) suggests that significant learning is most effectively promoted in situations where the threat to the self of the learner is at a minimum and where the teacher succeeds in showing an unconditional, positive regard for his pupils, therefore, in a climate of positive acceptance of the child. Under such circumstances the child is more apt to become less defensive and to open himself up to the experience of learning. Once this has been achieved, meaningful educative teaching can take place in the sense that the child will become willing to contribute his share of responsibility for the relationships which have been formed. DUMINY & SÖHNGE (1986:3) indicate that education means that the child should learn to accept responsibility in an increasingly mature manner for the relationships in which he is and continues to be, to God, his fellowman and the cosmos. This responsibility to which these authors refer, here also applies to all the child's actions, for instance, acts of faith, love, the adherence to and extending of civilization, as they are revealed within these relationships.

In conclusion the author would like to pose the following question: Do teachers in Tsonga secondary schools succeed in exercising a positive influence

on the development of the child's relationships? The answer to this appears to be in the negative. The teacher certainly has a complex task. GHANDI (quoted in: Chamberlin, 1981:103) issues this sobering advice:

"Day by day it becomes increasingly clear to me how very difficult it is to bring up and educate boys and girls in the right way. If I was to be their real teacher and guardian, I must touch their hearts. I must share their joys and sorrows, ... and I must take along the right channel the surging aspirations and their youth ... I felt that the guardian or teacher was responsible, to some extent at least, for the lapse of his ward or pupil".

It would appear that emotions, as Gandhi stated, having to touch their "hearts" and sharing their "joys" and "sorrows", play an important role in the development of the child's relationships, attitudes and conduct in the pedagogic situation. It may, therefore, be assumed that the relationships established by the child contribute significantly to the child's self-actualization and his progression towards adulthood. This is a challenge which teachers in Tsonga secondary schools should take to heart if they are to offer meaningful support and guidance to the child in his becoming an adult.

The parent-child relationships today, and therefore, "all other relationships" (Verster, 1984:5) appear to have serious deficiencies, one of which is the

lack of mutual affective involvement between children and adults, a lack which is creating a bleak future for today's child. It thus comes about that the teacher, as professional educator in the school situation, and in particular in Tsonga schools where so many children have to cope with the periodic absence of their parents, has to guide the child in accepting himself and to assist him in constituting, maintaining and improving sound relationships with others, with objects, his Creator but also, very significantly, with himself. When the child has succeeded in establishing a healthy relationship of trust with the adults in his life-world, he will begin to experience a sense of security. Without a feeling of being secure the child may lack the courage to venture fearlessly into the unknown. Security then is an essential if the child is to discover the possibilities of life and his own potentialities.

3.3.2.8 The child in need of security

As discussed earlier (cf 3.3.2.3 and 3.3.2.4) the child wants to become someone in his unique openness. It is, however, also true that the child inherently feels insecure and uncertain, hence the dependence on parents and teachers. It is one of the essential tasks of the teacher, as adult, to

provide the security, which in German is referred to as "Geborgenheit". It is interesting to examine the stemword from which this German concept originates, namely, the German noun "Burg", which "denotes a castle, fortress or citadel" (Steyn et. al., 1984: 134). The implication is that it is a place of safety, a place where threats and dangers may be avoided. The teacher, as provider of security, is thus the child's shelter against the fear of the unknown which the child perceives as threatening. The teacher in the pedagogic situation should convert this situation into a "Burg" for the child where he may become more venturesome. This clearly shows that it is every teacher's duty to make, or assist in making, his classroom in particular and the school as a whole, a safe and happy place for his pupils. This promotes respect, trust and gratitude towards the teacher which in turn give the child

} "... courage, daring and self-confidence to venture upon the unknown and uncertain future in the company and with the guidance of his teacher" (Gunter, 1980:58).

because when the child feels uncertain on his way he will know where to turn to ask for guidance, namely from the teacher who is his source of security. The above author also indicates that unless the teacher's educative teaching intervention, that is

all his teaching activities, fails to give the children a sense of security, it is pedagogically unacceptable and impermissible, and such teaching cannot claim to be educative nor can a school where this occurs claim to be an institution where education takes place.

Children, when left alone or when left to their own devices, experience uncertainty and insecurity. In fulfilling their desire to become someone in their own right, they must make independent decisions and choices, choices which are not driven by instincts like animals in the animal world, but normative choices. For this reason, when there is a lack of support and guidance, children are overcome by fear and insecurity as they do not know how to realize their potentialities. The child's dependence on education and the sympathetic authoritative guidance of his teacher is clear evidence of his need for protection and his readiness to be accepted and guided towards adulthood. Communion with and being accepted by others are essential factors to create feelings of peace and safety in the child. DU PLOOY et. al. (1982:46) stress that the adults present in the child's life are "charged with a mission" of creating a climate of security for the child so that he may "acquire the necessary self-trust". In order to foster this self-confidence, teachers in

the school should attempt to lay a foundation of tolerance by making their pupils aware that they are loved and welcomed. In a place where pupils experience belonging, acceptance, being wanted, and where their self-esteem is enhanced, they will feel secure and be willing to subject themselves freely to the authority of the teacher. This atmosphere can be created in the pedagogic situation by, in the words of DE GEORGES LLOYD (1957:11), "... banning harsh and capricious punishment". It is not uncommon for children to develop suspicion, fear and hatred in homes where the atmosphere is harsh and too authoritarian. What is true for the home is equally valid for the classroom. It is, therefore, essential that at school the teacher should firmly establish an inner sense of security in his pupils that no threat can eradicate. By doing this the teacher will help the child to progress to a mature and tolerant adulthood.

The sympathetic authority of the teacher in the teaching situation does much to create a secure and safe classroom atmosphere which is favourable to the development of trust and friendliness in the pupils. MITCHEL & SPADY (1983:18-19) came to the conclusion that "... rules provide security in organizational settings ...". This comes about because rules serve as a vehicle for defending the rights and dignity of

each individual against "... arbitrary or capricious interference from others". In a pedagogic situation where authority, which is pedagogically responsible, is grounded on the capacity of the teacher to provide a sense of security and orderliness, children will experience the warmth of safety. These experiences of security arise, are created and are recognized as the result of rules of orderliness, rules of social behaviour and an adherence to the norms and values of the community, and through security the child's progression will thrive.

3.3.2.9 Conclusion

In concluding this discussion of a number of facets of being a child, it must be pointed out that these should not be seen as the only facets nor are these the final views on the child in the pedagogic situation. An attempt was made to present and describe a number of facets of the child as a unity. Final answers are not possible but it is felt that the exposition of some basic facets of the child does have important implications for education and the implementation of pedagogically accountable authority in Tsonga secondary schools.

In the following section some of the submoments or components of the relationship of authority as manifested in the pedagogic situation will be eluci-

dated. As in the case of the facets of the child, these submoments, also have an important bearing on the imposition of and submission to pedagogically valid and acceptable authority.

3.4 THE SUBMOMENTS OF THE RELATIONSHIP OF PEDAGOGIC AUTHORITY

3.4.1 Introduction

The description of the phenomenon, categorized as the relationship of authority in the pedagogic situation, will be concerned with a number of submoments of this relationship. These submoments of the relationship of authority manifest themselves in a specific relational occurrence between the teacher and the pupil. The submoments are the pre-conditions for the teacher and the child's participation in the pedagogic situation. SMIT (1981:20) rightly comments that:

"... depending on the educator's ability to notice the child's ... openness and to take it as the point of departure for his meeting and encounter with him, on his ability to treat him respectfully, to accept him..."

the teacher will be able to guide the child towards adulthood by exemplifying the demands of propriety in order to instruct the child to act in a responsible manner in obedience to norms. The chief component of the relationship of authority is most probably the

assistance in proper advancement to adulthood. This assistance comes in the form of an appeal by the teacher for the child to be willing to progress as well as an appeal by the child for guidance. It is hoped that the elucidation which follows will be able to shed light on and enhance the implementation of accountable and permissible authority in Tsonga secondary schools.

3.4.2 Appeal (being called upon)

The term 'appeal' or 'being called upon' is used by authors such as VILJOEN & PIENAAR (1971:65), STEYN et. al. (1984:181), DU PLOOY & KILIAN (1980:76) and LANDMAN et. al. (1982:Scheme B 3 (a)). All these authors agree that the helpless child in his openness calls for assistance and support from a responsible adult in the pedagogic situation. The teacher, being that adult, responds by ~~providing sympathetic and authoritative guidance to the child en route to achieving the aim of educative intervention.~~ The teacher is called upon or appealed to, to help the child and the child, in turn, is called upon to allow himself to be guided by the adult. Education, therefore, implies giving help to the child by addressing him and appealing to him to respond, for the appeal requires a response to be of any significance. It can be said then that in the pedagogic situation it is the teacher who calls upon the pupil and who expects a openminded willing response from him. This is no different in the case of teachers

in Tsonga secondary schools who should likewise call upon their pupils, and the pupils who may call upon teachers and expect teachers to respond in a manner to which they can relate.

Appeal and listening are the two principal moments in the relationship of authority. Appeal and listening also imply a purposeful dialogue between the two participants in the educative teaching situation. This appeal, according to DU PLOOY & KILIAN (1985:92) demands that there should be an answer from the person called upon.

"His answer must be the outcome of a decision to act, to take a stand, to prove that he has made up his mind to satisfy a requirement of the caller or appealer".

Children do not have a very clear idea of what adult behaviour comprises. They need an adult to indicate authoritatively what would be expected of them when they become adults. In the teaching situation this adult role model is the teacher. Without dialogue and collaboration between the teacher and pupil, the pupil will not be able to actualize the human potentialities with which he has been equipped. If the teacher and pupil were not prepared to collaborate, their being together and acting together in the pedagogic situation would come to naught. KILIAN & VILJOEN (1974:41) maintain that the teacher, as adult, and the child

collaborate in the pedagogic situation to enable the child to actualize his human potentialities because the child has the desire to be someone himself. Although it may appear from what has been said that the child is the only subject of appeal in the pedagogic situation, this is certainly not the case. The teacher is very much appealed to in the sense that he observes the obvious need of the child and has to provide the adult guidance the child craves. Children in their openness and helplessness address a very strong appeal to their teachers on whom they are dependent for guidance, support, security and educative teaching. They need the adult teacher to appeal, to call and demand from them, to address them and instruct them both through word and deed in what is proper and fitting during their self-actualization. The teacher as adult submits to this authority, this demand which emanates from the child, to the extent that he responds to the child's appeal made to him. VILJOEN & PIENAAR (1971:65) describe this authority to which the teacher submits as the authority of values that obtain in the pedagogic situation. These are the values constituting human dignity which is a value that exists as strongly in childhood as it does in adulthood. The teacher calls upon the child to take up responsibility to design and realize his own human possibilities. It may be said that in this instance the child does not so much obey the teacher as the image of human dignity that the teacher

presents during the teaching-learning situation in the classroom.

At this stage it becomes necessary to point out that older children, usually those in the secondary schools begin to find themselves in an authority crisis. Sometimes they want to decide for themselves and do not want to be told, at other times they feel helpless and dependent on the superior knowledge and experience of the teacher. STEYN et. al. (1984:81) state this very clearly when they issue the reminder:

"However, they are not independent and skilful enough to decide upon certain issues without the aducator's authoritative say".

This struggle between insisting upon their independence and the fact that they are still in need of someone who can tell them what ought to be done, can lead to their rebelling against authority in their uncertainty. It requires very firm guidance on such issues as they do not yet have the ability to know the way, but the teacher must also know when to and be prepared to allow them to decide about those issues which they are able to handle on their own. This presupposes that children will willingly listen to the appeals of their teachers regarding issues on which they do not yet have the necessary experience or insight, but would demand to be given a say in issues which they feel fall within the scope of their experience. For their own benefit

children should be carefully guided towards an understanding of the importance of complying with the norms of propriety, whether under guidance of their teacher or in such instances as they are being allowed to make their own independent decisions.

3.4.3 Allowing oneself to be told

It has repeatedly been stressed that the teacher has a responsibility towards the child. The teacher's responsibility emanates from the fact that he cannot avoid or escape from his duty of telling the child what is right and proper. The child has an inherent desire to be someone and to become an adult and he is in need of authority, therefore, he should be willing to be told and directed according to the rules and customs embodied in the norms of propriety. Without being told the way the child is not able to learn right from wrong. The teacher conveys what is proper and the child allows himself to be persuaded by what the teacher says, (Smit, 1981:8). This should not pose a problem in the pedagogic situation for in fact, the child's appeal to the teacher constitutes an appeal to be told, to be guided to become what he ought to become. On the grounds that he has addressed an appeal the child should allow himself to be told how to progress to adulthood in an orderly manner.

The teacher in the school situation as pedagogic situation, acts as substitute-parent in the sense that during school hours he takes over the education of the child. The school situation is a secondary education situation and the teacher as secondary educator is very important in the life of the youth (Gunter, 1980:137). This indicates that besides the authority of parents, as primary educators of the child in the home as primary education situation, authority is also exercised by the teacher in the pedagogic situation for the benefit of his pupils. In the pedagogic situation, the teacher should exemplify what is descent and proper, he is, therefore, bound to step in and correct what is improper in what the child does. This moment can only become a reality when the child allows himself to be told. The child, however, will allow himself to be prescribed to if he experiences acceptance by a respected teacher in whom he believes and who himself abides by the rules he prescribes. In this connection GINOTT (1969:86) contends that:

"Our teenagers need to know what we respect, what we expect, what we live by. They need limits: not restrictions set amidst anger and argument, but limits anchored in values".

Experience has shown that unless they are sure of what they are being told and expected to allow themselves to be persuaded, children will often oppose the standards set by the teachers, resist the values and test their

limits. The child needs clearly understood instruction and a firm stand on values which will give him the courage to stand alone when it becomes necessary.

It is, however, in the rule true that the child is willing to listen to meaningful prescriptions and to observe them. According to NYBERG & FARBER (1986:7), authority is a term of "internal relation", it implies getting someone else "... interested in doing or believing what you want" without having to resort to force or argument. From this it can be concluded that the child in the pedagogic situation will allow himself to be told if the authority of the teacher is rooted in the relationship of trust and understanding. When such authority is experienced by the child in the pedagogic situation he will spontaneously and voluntarily embrace and move towards the intentions and guidelines for behaviour set forth by the teacher. Children will then more easily comply with being told when they feel that ~~more is~~ gained by compliance than resistance. MITCHELL & SPADY (1983:14) draw the conclusion that the child's intimacy with the teacher and the awareness of the security provided by the teacher is more important than coercive restraints. In such an event the child will be prepared to accept the authority of the teacher to impose rules of conduct without that authority having to be supported by force.

In conclusion it is important for teachers to keep in

mind that the children's allowing themselves to be told should always be reinforced by approval. By approving of the actions of the child after allowing himself to be told

"... the adult intimates that if the child keeps on the same way, he will eventually become adult in terms of the norms held by the adult ..." (Viljoen & Pienaar, 1971: 59).

By agreeing to and approving of the things the child does after being told, the teacher is, actually helping the child to form a positive self-image while supporting him on his way to adulthood. In addressing the children, teachers in Tsonga secondary schools should always be aware of the fact that their implementation of authority should not consist only of disapproval but that approval at the appropriate time is of great value. Only when both aspects of authority are properly applied can authority really be said to be pedagogically accountable. Teachers may also never lose sight of the fact that authority should have as its aim the growth, development and transformation of children into responsible adults - it does not imply merely controlling the classroom behaviour of the children.

3.4.4 To be addressed

A person addressing another person expects that some kind of answer can and will be forthcoming. The peda-

gogic situation is a situation in which both the teacher and the pupil are addressed and have to answer. The pedagogic encounter makes it possible for the teacher to address the child and appeal to him to accept responsibility en route to adulthood. The teacher in his turn is addressed by the child who is in need of guidance.

On account of the relationship of authority which has been established the teacher has something to say to the child and the child should heed what is being said. The child also has something to say and it is equally important that the teacher should take heed of this. This implies that the relationship of authority in the pedagogic situation is a reciprocal involvement between teacher and pupil. The responsibility of the teacher rests in his leading the child to adulthood as he is someone "... who is addressed. He is answerable to the authority which addresses him ..." (Smit, 1981:81). The teacher in the pedagogic situation is addressed by and subject to the authority of norms and he accompanies the child in the hope that the child will himself accept the authority of norms which summon him to human dignity. Being addressed is pedagogically related to the relationship of authority. Education can be described as assistance given to the child by addressing him and appealing to him to give meaningful answers. This address then is a call to action, an appeal

requiring a response. This implies that in order to address someone, a dialogue is to be established. The teacher and the child who find themselves in the pedagogic situation, participate in this situation by alternately speaking to and answering one another. The realization of this communication becomes possible as there is mutual openness and acceptance between the participants. DU PLOOY & KILIAN (1985:91) expressed their views on this issue as follows:

"When somebody addresses someone else, it implies that the hearer or listener knows why he is being addressed and for what purpose ...".

This is exactly what should happen in the authority relationship at school. The implication of this statement is that when the teacher addresses the child, it should be done clearly and unambiguously so that the child may know why he is being-addressed and exactly what is required of him. This further implies understanding on the part of the child which is to be accompanied by the required action. For the teacher this means that he should be firm and concise in what he says and should assist the child to understand the demands of propriety. Children should not only know and understand these demands, but should be helped to respond to these demands in their self-actualization. In addressing the pupil, the teacher should, therefore, bring the child to an understanding of what norms,

values, cultural traditions and a philosophy of life really comprise. Accepting authority can be described as being obedient to being addressed. The term obedience will thus also require examination.

3.4.5 Obedience

Obedience indicates a willingness to submit to the demands of authority. For both the teacher and the pupil, obedience means the acknowledgement of both the encompassing human norms and the norms which are specifically valid in pedagogical terms. This implies the way in which the teacher and the pupil respond to the pedagogic appeal and address to which they have committed themselves. MILGRAM (1974:1) refers to this essential component of the relationship of authority when he says that:

"Obedience is as basic an element in the structure of social life as one can point to. Some system of authority is a requirement of all communal living, and it is only the man dwelling in isolation who is not forced to respond, through defiance or submission, to the commands of others. Obedience, as a determinant of behaviour, is of particular relevance to our time".

Authority, therefore, always presupposes obedience, which in the pedagogic situation is the act of listening to someone giving an order, giving guidance. The listener listens to what is expected of him, which will contribute to his well-being. Thus it can be said that in the pedagogic situation, obedience should be the

springboard which fosters the child's becoming a responsible human being, that is, a person who can exercise freedom of choice within proper limits. The teacher is in a position of authority over the pupil and has a right to be obeyed (Downey & Kelly, 1974: 169). GUNTER (1980:137), in agreeing with this point of view also states that authority is continually exercised by the teacher in some way or the other for the benefit of his pupils and that "... this authority they must accept and obey". It must, however, be borne in mind that even though the teacher is in a position of authority over the child under his care, obedience may never be extorted from the child. Enforced obedience is no longer true obedience and such enforced obedience would endanger the effectiveness of pedagogically accountable authority. Authority and obedience both imply that the teacher and the child should acknowledge the authority of norms. NASH (1966:110) stresses that the good teacher, rather than demanding obedience, inspires co-operation. This indicates that obedience can only come to its right in a relaxed atmosphere of understanding and sympathy, that is obedience in the pedagogic situation will be actualized only when there is mutual respect and understanding. DU PLOOY et. al. (1982:181) also stress the importance of trust in saying that if the child's attitude towards the teacher is motivated by trust, the child will answer the teacher's call to obedience with "gratitude, obedience, love and

reverence". It may be concluded from the foregoing that until the child himself recognizes the necessity for authority, the progression towards self-actualization cannot truly begin. It thus rests with the teacher to bring his pupils to a recognition of authority in the learning situation, an authority characterized by mutual acceptance, understanding, respect and trust.

The allegation has been made that it is a feature of the Tsonga secondary schools that the above components of the relationship of authority do not exist. A child who does not obey his teachers, also does not listen to them when they address him and discipline him. On the question of the handling of children who are disobedient to the authority of their teachers DU PLOOY et. al. (1982:18) issue the following warning:

"The child's rebelliousness must be treated with great caution. The child is going through a period of stubbornness, because he wants to and longs to make his own discoveries, wants to be somebody in his own right".

It is essential that teachers should be tactful in handling disobedient pupils. Teachers who deliberately set out to embarrass disobedient pupils in order to establish and maintain power and class discipline, can arouse resentment from these pupils. Pupils are easily humiliated into complying with their wishes by the use

of sarcasm or wit directed against them (Downey & Kelly, 1979:19), but this compliance is not obedience motivated by acceptance and insight. The teacher, in obeying the call to educate the child, should strive to educate the child under his care in such a way that the child will learn obedience, will submit to the teacher's sympathetic guidance and does have hope for the future. It may be expected that in a relationship of authority, true obedience should culminate in listening in order to understand what is demanded and also to gain insight into why it is demanded in order to choose a course of action in terms of the demands of propriety. ADAMS et. al. (1989:580) make a profound statement:

"Train the child in the way he should go, and when he is old he will not turn from it".

XENOPHON (cited by Boyd, 1968:13) referred to the unquestioning obedience of the youth in the harshly authoritarian Spartan society.

"A spirit of discipline and obedience prevailed in Sparta, the youth walked along the streets with their hands folded in their cloaks, proceeding in silence, looking neither to the right hand nor the left, but with their eyes modestly fixed to the ground".

This is so far removed from the natural conduct of a boy that it is hard to believe that discipline in Sparta depended on voluntary compliance and was not en-

forced. In the case of pedagogic authority it is vitally important to remember that an attitude of loving and sympathetic goodwill achieves more than slavish obedience and also prepares the child better for accepting responsibility for his own choices. Unconditional obedience is only due to the authority of norms and values. The child who has internalized obedience through observance of norms and values finds it possible to make morally independent decisions when he reaches adulthood. It may, therefore, be assumed that where there is an attitude of willingness, and there is an absence of compulsion, obedience to the teacher's authority is coloured by co-operation, and where there is force or punishment, obedience is often compelled by fear. In order to establish a healthy attitude towards authority and obedience MILGRAM (1974:xiii) reminds:

"Our students deal only with obedience that is willingly assumed in the absence of threat of any sort, obedience that is maintained through the simple assertion of authority that has the right to exercise control over the person".

Any form of authority of necessity implies the existence of tension between the people involved. Tension, however, does not necessarily always have to be a negative force.

3.4.6 Fruitful tension

Tension is an integral component of the relationship of

authority in the pedagogic situation. The child in his openness is in need of freedom to become someone in his uniqueness. In the pedagogic situation the child is confronted by the authority of the teacher. VILJOEN & PIENAAR (1971:103) aver that:

"What is (the immature child) is tense in view of what must become (in adulthood) because he ought to become it".

The teacher expects progress from the child in his progression to adulthood. The child, in turn, expects to be granted responsibility to realize his potentialities in his own individual way. Consequently the expectations of the teacher and the child increase the tension between them, yet what he is (child) and what he is expected to become (adult)

"... leads to the establishment of an educative dialogue ... this tension implies that the child is incomplete in the context of the adult like mode of existence ..." (Kgorane, 1983:142).

Therefore, the child's wanting to be someone in his own unique way, characterizes the child's openness and offers him the opportunity of wavering between what is and what ought-to-be. The very nature of the child's being necessitates pedagogic intervention on the part of the teacher who exemplifies the norm image of adulthood to the child until the child becomes what is expected of him. The child is clearly in need of support and he accosts the teacher to support him, and

the teacher expects the child to be obedient to his authority. As authority implies obedience, obedience presumes the presence of tension between the teacher and the child. KGORANE (1983:63) contends that an atmosphere in which there is no tension may also be devoid of expectation, with neither the teacher nor the pupil expecting anything from the other. Obedience implies being willing to be addressed, to be told what ought to be. This becomes possible by means of dialogue between the teacher and the child. If tension leads to a breakdown in dialogue between teacher and pupil, it renders the relationship impossible in the pedagogic situation. Fruitful tension in the educative occurrence depends on openness, futurity, the possibilities of the child and an expectation of the child becoming an adult.

DOWNEY & KELLY (1974:170) intimate that in the case of a teacher and a pupil, the justification for authority depends on the nature of the goal which they presumably share

"... if they love learning and the pursuit of truth, they will both acquiesce happily in the degree of authority which is a necessary means to the achievement of their shared purpose, because he who wills the end also wills the means".

The child's intentionality will consequently have to be subject to the teacher's constant evaluation and cor-

rection when needed, through accompaniment and guidance. The tension that ensues when a not-yet-adult is confronted with the demands which he has to satisfy to reach adulthood, makes education a possibility. For this tension to be fruitful it needs to be accompanied by the approval and disapproval of the teacher towards responsible adulthood. Tension is a normal and useful component of education and

"This entails intervention on the part of the educator to encourage the child to amend his actions from what is improper to which ought-to be" (Viljoen & Pienaar, 1971:103).

Tension in itself is then not a stumbling block in the way of authority, but authority in education cannot achieve anything if the child is not prepared to submit to the authority of the norms revered by his community.

3.4.7 Subjecting oneself to the authority of norms

In the pedagogic situation the teacher as rightful authority figure, intervenes in the child's life to change his present situation. The teacher has accepted being addressed and is obedient to the authority of the demands of propriety, based on norms, which summon him to possess and revere human dignity. He accompanies the child in the hope that he also will accept the authority of norms and enhance his own human dignity. This makes the example of the teacher which he exemplifies to the child in the educative teaching situation of

fundamental importance. According to GUYER (in: Kilian & Viljoen, 1974:211) it is not so important what the adult teacher says, but what he is. He must show the child that what he reveals to the child as worth emulating, is also bodily present in his own life. Flowing from this it may be contended that the teacher's life must correspond with fixed norms and that even the teacher has to show respect for the authority of the norms and values which he holds up as essential to the child. DU PLOOY & KILIAN (1985:95) confirm this when they say:

"A good educator will always remind the child whom he/she is accompanying, that he as adult acknowledges the authority of norms".

However, it is very important that the child must choose to internalize these norms in his life. Norms cannot be enforced on the child as he will not accept norms which he does not consider to be of value. The teacher in the school must exemplify and elucidate the demands of propriety to the child in his care in such a manner that the child can become aware of and accept the need for conforming to these norms. The teacher having told the child what to do and what not, may expect the child to obey the norms upheld to him, and to acknowledge their authority. STUART et. al. (1987: 57) point out that:

"Adult behaviour is another tribute. Every pupil strives towards reaching adulthood.

The teacher's conduct is often seen (and followed) as the ideal. Aspects such as his sense of responsibility, loyalty and firm belief are emulated".

The teacher in the Tsonga secondary schools, as representatives of the community in the classroom in upholding moral values and norms, should ensure that his authority aims at mental and moral training. He should strive to restructure the behaviour of the pupils according to the established rules, norms and traditions. The authority of the teacher should be implemented with the aim of guiding and assisting the child to be obedient until he is eventually able to exercise self-control and self-discipline according to the accepted standards. GOETZ (1987:105) is of the opinion that the teacher is also a disciplinarian who is expected to promote conduct that is acceptable within the norms of the school. In striving to achieve this the teacher should exercise his discipline over the child, but always keeping the aim of education clearly in mind, yet most important of all is that the teacher himself obeys the authority of right and wrong. The teacher should to the child be a living example of normed exemplification and norm acceptance.

Having discussed various aspects as submoments of the authority relationship certain conclusions may be drawn from the findings.

3.4.8 Conclusion

The investigation undertaken in this chapter has brought to light that the optimum learning and becoming of the child can be actualized through pedagogic-didactic intervention and accompaniment in the pedagogic situation. The foregoing discussion of the submoments of the relationship of authority has revealed that in the pedagogic situation there should be a reciprocal affective involvement between teachers and the pupils they are aiming to lead to adulthood. In the author's view the submoments of the relationship of authority should serve as criteria (standards) for the teacher in the Tsonga secondary school to evaluate and judge whether his exertion of authority will create the possibility for the child to venture and progress towards adulthood. The teacher can, for instance, use the submoment 'obedience' as a criterion by formulating a number of evaluative questions of which the following from GRIESSEL et. al, (1984:32) could serve as an example:

- Does the moment 'obedience to being addressed' show signs of assignation of meaning with increasing responsibility with a view to the child progressing towards adulthood?

Whether this transpires will be revealed by the pupil's achievement, for achievement is only realized through

obedience (Viljoen & Pienaar, 1971:120). From this it may be concluded that if the teacher is not implementing his authority in a normatively acceptable, pedagogically accountable manner in the pedagogic situation, pupils will be disobedient to his authority, their achievement will be poor, both academically and in self-actualization.

Finally the author wants to emphasize clearly that the foregoing discussion of the submoments of the relationship of authority, cannot, in any sense, lay claim to being a complete elucidation of this topic and a lot of research, especially to clarify the situation in Tsonga secondary schools, can still be conducted in this regard.

3.5 SUMMARY AND FURTHER PROGRAMME

3.5.1 Summary

In this chapter the author has attempted to give a fundamental pedagogical perspective on some aspects of the relationship of authority in the pedagogic situation. The main emphasis fell on the co-existentiality of the teacher as adult and bearer of authority, and the pupil as educand.

The following aspects received attention:

- * The category of acceptance was elucidated. An

attempt was made to reveal acceptance as a prerequisite for the implementation of pedagogically accountable authority in Tsonga secondary schools. It was also indicated that the pedagogic relationship cannot be established without reciprocal acceptance and trust between the educator and educand (cf 3.2.1)

- * An attempt was made to explain the meaning of pedagogic authority (cf 3.2.2). It was shown that in accompanying the child authority does not imply force, suppression or punishment. Pedagogic authority should always be seen as guidance, encouragement, protection and offering help and assistance to the child. Thus pedagogic authority is created within a pedagogic climate of love, trust, confidence, concern, respect and integrity.

- * Section 3.3 represents an attempt at discussing the people involved in the pedagogic situation, namely the teacher and the pupil. The qualities of the teacher were examined (cf 3.3.1.1 - 3.3.1.4). The emphasis was on the implications of these qualities and how they promote or hamper the implementation of pedagogically accountable authority in Tsonga secondary schools. Lastly, various facets of the child were looked at (cf 3.3.2 - 3.3.2.8) and also

their implication and influence on exercising of authority by the teacher and willing acceptance by the child.

- * Finally the submoments of the relationship of authority were investigated. Here it became clear that these submoments of the relationship manifest themselves as relational actions between the child and the teacher and that these submoments are the pre-conditions for the teacher and the child to participate in the pedagogic involvement.

3.5.2 Further programme

In Chapter four of this monograph, an investigation will be launched in order to discover the requirements for the pedagogic exercise of authority, that is, how the teacher should maintain discipline in the classroom situation in particular, but also in the school in general. An attempt will be made to reveal the qualities of a good teacher, the source of the teacher's authority, the basic requirements for the effective exercising of authority, that is, criteria for the effective implementation of pedagogically accountable authority in Tsonga secondary schools. Finally it is hoped that it will be possible to make suggestions as to how authority in the teaching-learning situation may be improved.

CHAPTER FOUR

DISCIPLINE (EXERCISE OF PEDAGOGIC AUTHORITY) IN THE CLASSROOM AND IN THE SCHOOL IN GENERAL - WITH SPECIAL REFERENCE TO THE TSONGA SECONDARY SCHOOL

4.1 INTRODUCTION

In CHAPTER THREE the investigator attempted to give a fundamental pedagogical perspective on some aspects of the relationship of authority in the pedagogic situation. The main emphasis fell on the co-existentiality of the teacher as adult and the educand as child. An attempt was also made to disclose the category of acceptance as a pre-requisite for the implementation of pedagogically accountable authority in Tsonga secondary schools. It was also endeavoured to explain the meaning of pedagogic authority. Lastly there was an attempt at a discussion of the people involved in the pedagogic situation, namely, the teacher and the child. Various aspects of the teacher and the child were highlighted as well as the implications and influence of these aspects on the implementation of authority by the teacher.

CHAPTER FOUR will attempt to give a detailed examination of pedagogic discipline, that is, the exercise of pedagogic authority in the classroom, with special reference to Tsonga secondary schools. The author

wishes to point out that the question of discipline is related to many factors. Therefore, the choice of the factors to be discussed, is based on the literature that was reviewed. It must, however, be noted that the factors to be discussed do not represent a complete list as it is not possible to discuss all the factors in a study of this dimension. The author would also like to point out that there is a dire shortage of literature on the exercise of pedagogic authority in Black schools. In the Republic of South Africa some few studies on this topic have been undertaken. Most of these studies have been reviewed and are included in this monograph. It is hoped that the contents of this chapter will contribute to the implementation of pedagogically accountable authority by the teacher in the Tsonga secondary school.

Discipline in Black secondary schools in general and in Tsonga secondary schools in particular, is a topical issue which has aroused the interest of the author. Because of disciplinary problems, guidance that should be given to pupils in the pedagogic situation may be severely affected. According to LUTHULI (in: Ngcobo, 1986:22) this implies that "... without authority the educator will not be able to help the educand". What is equally true is that authority that is not pedagogically accountable in character is bound to cause disciplinary problems, which will also prevent the teacher

from guiding and helping the child optimally. Discipline in the classroom has always been a problem for teachers and this is particularly true in secondary schools because maintaining discipline in a secondary school classroom is fraught with difficulties (Clark & Starr, 1976:75). Nevertheless, order must be maintained and the pupils must do the necessary work to facilitate learning in the pedagogic situation. The classroom is a place of learning and any disturbance which prevents or hinders learning is unpardonable. Orderliness is a must. HULME (in: Kgorane, 1976:16) maintains that nothing is bad in itself except disorder. Everything that is put in order in a hierarchy is good, implying that the exercise of pedagogic discipline means order and the accomplishment of ideals in any form of human activity. It would be difficult for the child to attain self-discipline unless he progresses towards adulthood via the exercise of pedagogic discipline. Adulthood in the sense of independence and self-realization is only attained through assistance in accordance with a specific and particular set of values and norms (Kgorane, 1976:2). This clearly implies that the support and guidance of the child by the teacher is dependent on a scale of norms and values, hence the need for the exercise of pedagogically accountable discipline in Tsonga secondary schools. CLARK & STARR (1976:75) further point out that:

"The difference between the classroom of today and that of yesterday is in the type of order. The teacher in today's ideal classroom tries to emphasize courtesy, co-operation, and self-control. Instead of the complete totalitarianism of some traditional teachers, who were in every sense dictators, the ideal modern class stresses the freedoms of democracy".

The class is free from fear. The pupils are citizens of the class, not subjects of the teacher. Their job is to co-operate for the common good, to obey the laws of their classroom. NGCOBO (1986:36-37) rightly comments that teaching cannot be effective if the teacher has to devote a major portion of a class period or schoolday to disciplining pupils instead of helping them to learn and gain knowledge. A pedagogic situation cannot claim the right to existence and be authentically accepted as such without the relationships of trust, knowing and authority. It becomes necessary in the paragraphs that follow to examine discipline and the pedagogic relationship structure, that is, the implication of the relationship structure in the exercise of pedagogic authority (discipline) in the pedagogic situation.

4.2 DISCIPLINE (exercise of pedagogic authority)

In CHAPTER ONE of this monograph the relationship structure was elucidated and it was indicated that the relationship structure includes the relationships of

trust, knowing and authority (cf 1.5.3.7). It is now deemed necessary to look at the implications of the existence of the components of the relationship structure in the exercise of pedagogic discipline in the classroom situation, with special reference to Tsonga secondary schools. The first relationship to be examined is the relationship of trust.

4.2.1 The relationship of trust

As indicated in the foregoing paragraphs, a pedagogic situation cannot claim the right to exist and be authentically so called without the relationship of trust. NGCOBO (1986:37) contends that if pedagogic situations are "devoid of trust (they) are likely to create disciplinary problems". This statement presupposes that if the teacher has little or no trust in the pupils under his care, his relationship with his pupils will be adversely affected. Pedagogically speaking, discipline is discipline with trust and respect and if the child has no trust in or respect for the teacher, he is likely to rebel against his discipline. WILD (in: Hamm, 1981:157) argues that learning begins with respect for the teacher. Without respect it is Wild's contention that learning cannot take place. The application or exercise of discipline in that classroom that is not based on trust and pedagogic love is doomed to failure. OBERHOLZER (in: Ngcobo, 1986:38) argues along the same lines when he contends

that without faith in the educability of the child, the educative efforts of the teacher would be futile. The teacher should thus reveal to the child his willingness to associate with him and to care for him as someone in need and because he has faith in him under these circumstances the child's trust in the educative association with his teacher will be strengthened. The following words of CRUZE (1951:392-393) very aptly summarize these thoughts:

"A lack of harmonious personal relationship between teachers and pupils is responsible for many of the so-called 'subject disabilities' in reading, ... and so on. Continued friction between teacher and pupil year after year will probably result in strong antipathies towards the school and everything related to it".

Lack of harmonious relationships on a very personal level between teacher and pupils obviously breeds distrust and disrespect that can seriously affect the exercising of pedagogic discipline in the classroom and in the school as a whole. On the other hand, if children experience being trusted and accepted, they are likely to entrust themselves unconditionally to the teacher. They will entrust themselves and reveal more about themselves, their personal problems, feelings of failure, aspirations and fears to the teacher whom they trust. This would in turn be conducive to minimizing disciplinary problems in the pedagogic situation. The teacher should project a positive example in his class

when leading children to adulthood. The teacher's positive example will also help to build trust and respect for the teacher as adult and his implementation of pedagogic discipline will be accepted more readily by the children who trust and respect their teacher.

4.2.2 The relationship of knowing and understanding

When considering the teacher-pupil relationship in the pedagogic situation it is to be remembered that teachers initially do not even know the names of the pupils in their classes. It may also be indicated that some of the disciplinary problems in schools appear to result from the lack of knowledge of the child on the part of the teacher. This implies that the relationship of knowing is a pre-requisite for creating and maintaining the educative relationship, yet "... it should of necessity, be linked with discipline" (Ngcobo, 1986:39). The teacher as bearer of authority is placed in the pedagogic situation to assist and guide this child to adulthood and through a lack of understanding of the child, his potentialities, his dreams, his limitations and his destination, the teacher will have very little hope of assisting and guiding him towards meaningful and responsible adulthood. STEYN et. al. (1984:179) issued the following educationally sound reminder:

"The educator who wants to assist the child

educatively and who experiences a sincere interest in the child, wants to know his name and to gain information on his family and on his cultural background. The educator may personally visit his home to acquaint himself with regard to the family background of the child. During personal contact the educator tries to find out more about his character. In the class, teachers come to know children's emotional, volitional, social, scholastic and intellectual abilities, achievements and limitations ...".

These authors' views are of paramount importance as they convey, by implication, that a disciplined educative climate is possible where the relationship of knowing and understanding exists. If the teacher knows and understands the child's abilities, limitations, emotions, and family background he would, provided that he is a professional in the true sense of the word, be able to exercise his discipline in the classroom with due regard for the dignity of the child, that is, in a pedagogically acceptable manner.

The necessity of knowing and understanding the child in the pedagogic situation is also explicitly stressed by VREY (1979:167) when he indicates that the child enters the secondary school with a real sense of identity and a definite self-concept, either positive or negative. This self-concept comprises the totality of his evaluation of all the components of his self-identity. This includes his perception of his body, of himself as scholar, of his achievements and skills both within and outside the classroom, the way he perceives himself as

the child of his parents and a member of the peer group. VREY's ideas suggest that the child in the secondary school may experience conflict with himself and his surroundings. This situation as described above denotes that discipline applied or exercised by teachers in the classroom must at all times be accompanied by pedagogic understanding of the child as a specific, unique individual. It would thus appear that without understanding of the child in the pedagogic situation, there may be conflicts and rebellion against authority, due to misinterpretation on the part of the teacher of the child's true self.

4.2.3 The relationship of authority

It should be clearly borne in mind that the relationship of authority has nothing to do with authoritarianism which is always pernicious. Authoritarianism demands unquestioning obedience and is designed to instill fear and to resort to severe punishment in order ~~to produce~~ to produce obedience. The relationship of authority should not be viewed as a relationship within which children are compelled, forced and suppressed in an unsympathetic way to do and behave as adults prescribe (Ngcobo, 1986:45). That is why when speaking of a relationship of authority and discipline one should have pedagogically sound discipline in mind. Authoritarianism may very easily lead to an unhealthy climate in the classroom which in turn may lead to disciplinary

problems through resentment, hostility or defiance on the part of the pupils. KGORANE (1976:16) maintains that:

"In order to live in authorisation of human propriety, the child needs an adult who is willing to intervene pedagogically to help him submit to authority of norms".

The reason why pedagogic discipline is a constituent or component of the relationship of authority becomes clear from the above discussion. The teacher helps the child to live in compliance with the demands of propriety. The teacher achieves this by exercising his pedagogic discipline in accordance with the demands of propriety. It would be difficult for the child to attain self-discipline unless he progresses towards adulthood via being obedient to pedagogic discipline. "Pedagogic formedness points to an all-round formedness of an individual as self-responsible, self-determination ..." (Kgorane, 1976:2) which comes into being through the exercise of pedagogic authority in an accountable manner.

4.3 THE IDEA OF FREEDOM, AUTHORITY AND RESPONSIBILITY AS RELATED TO DISCIPLINE

STEYN et. al. (1984:214) contend that:

"If freedom, authority and responsibility are viewed as inseparable components of the

educative set-up, it helps in constituting an ideal educative climate".

A disciplined pedagogic climate, therefore, can only come about if freedom, authority and responsibility receive proper attention in the educative situation. The implication here is that none of these components should be either over-emphasized nor over-looked because this can lead to an imbalance in the realization of education. Freedom in the true sense includes responsibility. There can be no real freedom without responsibility for "freedom does not mean that one may do as one pleases" (Cilliers, 1975:66). Freedom incorporates obedience to the demands of propriety, but at the same time it implies voluntary obedience. The teacher expects the child to be obedient, but he should also encourage the pupil to be independent and self-reliant, that is, to accept responsibility for his actions. Discipline, and very specifically self-discipline is thus an essential component of human freedom. No child can progress to attain true freedom without fully accepting this fact and in the child's situation, this discipline is usually enforced by the teacher in the school and the parents in the primary education situation (Cilliers (1975:74). Through such discipline it becomes possible for the child to benefit from education.

Freedom, however, can have both a positive and a nega-

tive aspect. In the negative sense it may be described as freedom from, and in the positive sense as freedom for. VAN VUUREN (in: Ngcobo, 1986:51-52) contends that freedom is not primarily a freedom from, but a freedom for responsibility. Pedagogically speaking, freedom is an invaluable possession of every child, although it can be destroyed by the wrong attitude and by misuse. It is possible to attain responsible freedom through the assistance of the teacher's exercise of pedagogic discipline which embodies the demands of propriety. This is why educative intervention in the form of pedagogic discipline is essential so that children may be guided not to abuse their freedom. Children should be "persuaded to choose freedom for obligations and freedom for responsibilities" (Steyn et. al., 1984:215). True freedom will, therefore, always be freedom which voluntarily accepts responsibility. It has been shown that, in the pedagogic situation, the freedom of the child is restricted by the authority of the teacher, but by the same token, the authority of the teacher is restricted by the freedom of the child. Referring to the child's freedom CILLIERS (1975:74) points out that:

"It is necessary, even essential, that he must have a certain amount of freedom or opportunity to act and experiment in his own world-of-living in a way he himself considers right or proper".

This may not be overlooked by the teacher in his exercise of pedagogic discipline in the pedagogic situa-

tion. The most important function of the teacher is to maintain a careful balance between authority and freedom in the pedagogic situation. The child should be allowed as much freedom, that is, freedom for opportunity, as possible, as much as he is capable of handling, for the sake of development to responsibility and self-discipline. In this respect CILLIERS (1975:75) makes the following educationally sound comment:

"The method of encouraging self-activity in the classroom with limited, but nevertheless a certain amount of guidance from the teacher, will prove to be of great value in encouraging positive and creative thinking".

It is true that oppression is alien to the child's being and that it will not serve the development of his inner self-discipline. Arguing along the same lines as Cilliers, DANOFF et. al. (1977:52) also contend that teachers are aware that children who experience a degree of control over their own lives tend to be less disruptive, and for this reason allow for as much independence as possible.

An examination of the concept of responsibility indicates that it refers to that for which one is answerable. This again shows that responsibility is very closely related to discipline. Whenever authoritarianism prevails, children are emphatically told what to do and they cannot be held responsible for their actions. Under these circumstances where excessive authority is

enforced, there can be no signs of any responsibility (Steyn et. al., 1984:219). Children need to be supported towards attaining adulthood by the sympathetic yet authoritative guidance of the adult, as children are not able to take sole responsibility for their lives. It is for this reason that the teacher takes the responsibility for the well-being of the children entrusted to his care. Freeing a child from all parental and school discipline does not imply that he will automatically achieve complete freedom, that is, freedom for responsibility (Cilliers, 1975:77). Freedom for responsibility can only be realized if the child has acquired self-discipline through the teacher's exercise of pedagogic discipline. Once again it clearly emerges that discipline is undeniably an essential component of the pedagogic occurrence.

From the foregoing discussion it can be inferred that a disciplined pedagogic climate can only come into being if freedom, authority and responsibility each receives proper attention in the educative situation, taking into account that a disciplined climate must not be equated with an authoritarian climate because in the latter pupils do not acquire self-discipline (Ngcobo, 1986:55). Following upon this discussion the paragraphs that follow will be devoted to various views on the role of discipline in the classroom and the school.

4.4 VIEWS CONCERNING DISCIPLINE IN THE CLASSROOM AND IN THE SCHOOL

Various eminent thinkers on the topic of classroom discipline, even centuries in the past, have expressed their views on this aspect.

4.4.1 The views of Martin Luther (1483-1546)

School discipline in Luther's time was harsh and there were many physical beatings and much tormenting of pupils. It appears that much of the cruel discipline of that period was due to the Christian conception of the fallen nature of man and the fact that the child is born in sin. Luther wrote disapprovingly about such discipline. LUTHER (in: Steyn et.al, 1984:56) was of the opinion that "He who governs in anger only adds fuel to the fire". At a later stage he was able to express appreciation for the fact that schools were no longer a "hell or purgatory" where children were tortured to learn the intricacies of language so that they eventually for fear of retribution became so oppressed and wretched that they were not able to learn anything. Luther was a firm believer in the importance of the role of parents in the education of their children. In his Catechism he warned them to consider the dreadful damage they would be inflicting upon their children if they neglected the education of their children and failed to bring them up to lead useful and pious

lives. According to Luther, education could only have its proper effect if account were taken of the nature of the child as educand, as the one who learns in the pedagogic situation. LUTHER (in: Boyd, 1968: 247) also stressed that the teacher is the "servant and not the master of nature". School instruction should be adapted to the child, not the child to the instruction. By this he implied that teachers do not have the right to demand obedience from the child. Obedience ought not to be imposed by harsh discipline but should be cultivated so that it may come from within the child.

Luther's philosophy was that the school must adapt itself to the requirements of the child and that children had to be guided towards usefulness and piety. They had to be assisted to adopt the correct behaviour towards parents or teachers, to serve the community and to revere God, and this had to be achieved without having to resort to harsh disciplinary measures. It becomes evident that as far as Luther was concerned, harsh and inhuman discipline through punishment had no place in education as it could lead to resentment and terror instead of a healthy regard for self-discipline and a God-fearing life.

4.4.2 Herbert R. Kohl's views on education

The role of the teacher should not be aimed at controlling his charges "but rather to enable them to make

choices and pursue what interests them" (Kohl in: Hamm, 1981:125). Kohl also maintains that in an open classroom there is a considerable degree of give and take, there are discussions, arguments, disagreement and even at times conflict. He does, however, warn that an open classroom is not to be equated with a permissive environment. Even if children are allowed to make choices, it does not of necessity imply that the teacher should refrain from exercising pedagogic discipline in order to direct the pedagogic occurrence in an acceptable, orderly manner. Children are only allowed more freedom towards the aim of attaining self-discipline, self-control and respect for others. Kohl's views on education and classroom discipline are corroborated by CLARK & STARR (1976:76) who aver that:

"Since modern schools advocate self-discipline rather than imposed authoritarian rule, teachers must consciously try to develop self-discipline. Self-discipline does not come naturally it must be learned".

Kohl subscribes to the view that the teacher in the pedagogic situation must exercise his pedagogic authority by means of firm but sympathetic discipline which directs and nurtures the development of self-discipline. Kohl's point of view on discipline and education is further justified by MASHAU (1983:20) who believes that educative action should be aimed at the exercising of a positive influence on the child and at developing responsibility and self-discipline in the

child in an orderly and disciplined manner.

4.4.3 The views of Gunter on education and discipline

GUNTER (1980:144) on the matter of education and discipline, describes the exercising of educative authority, which is aimed at guiding the child towards the goal of education, as pedagogic discipline. He sees discipline, the pedagogic exercise of authority, as a basic and essential means of education at home and in the school. The teacher's external discipline is, therefore, the essential means of assisting and guiding the child's development towards self-discipline, which, in turn, is an essential characteristics of adulthood. In much the same words as Kohl, GUNTER (1980:145) contends that:

"Self-discipline means accepting and fulfilling by oneself of responsibility for all one's judgements, choices, decisions ... self-control ... and self-determination".

In terms of Gunter's philosophy about discipline, the child is a dependent being in need of help and assistance towards his self-determination. Discipline is, therefore, the total exercise of the teacher's pedagogic authority for the good of the child on his way to self-discipline. Authority is continually exercised by the teacher in some way or another for the benefit of his pupils and this authority they ought to accept and obey (Gunter, 1980:137). This implies that for suc-

cessful teaching to be realized it is essential that good order and discipline should exist in every classroom and in the school as a whole. Discipline which is firm yet sympathetic and meaningful is the only form of effective discipline (Gunter, 1980:138). Gunter further points out that after teaching, which is specifically aimed at imparting knowledge and skills to the child, the pedagogic exercise of authority, as pedagogic discipline, is the second most important means of education as it is more specifically directed at the positive moulding of the will of the child. Gunter concludes that the attainment of the goal of education is "quite impossible without continued exercise of authority ..." (Gunter, in: Ngcobo, 1986:50) but that authority must always be exercised responsibly and in a sympathetic, wise and meaningful manner.

4.4.4 The views of the Gazankulu Department of Education on education and discipline

The views that follow are from the Principals' Guide, (undated) issued by the Gazankulu Department of Education. In paragraph 1.3.2.7 (p 8) of the the Guide for principals of schools it is stated that the child is subject to authority, discipline and - if necessary - correction. The child is educated towards self-discipline which reduces the need for corporal punishment to a minimum. In paragraph 6.5.3 (p 38) of

the Guide it is stressed that "No school can function without sound discipline and order". It is also pointed out that teachers must be made aware of the fact that they have a joint disciplinary responsibility; in other words, their responsibility is not confined only to their own classes. If a teacher observes misbehaviour on the part of pupils whom he does not teach, he should take the necessary steps against them. Failing to do so constitutes a neglect of duty.

Paragraph 7(1), (p 76) states that if any pupil conducts himself at school in such a way that his training, the maintenance of order and discipline at the school, or the proper continuation of the work of the school is harmed or could be harmed, disciplinary measures can be taken against him. These measures may include the imposition of work or punishment by the principal or a teacher authorized by the principal for that purpose.

In paragraph 6.5.4.15 (p 39) a directive is issued to the effect that if a disciplinary problem should arise, it should be attempted to establish the cause of the problem and then steps should be taken to solve the problem. Should it prove impossible for the principal to establish the cause of the problem he may request the assistance of the Department's Psychological Services. The paragraph referred to concludes that if the

cause of the problem is obvious naughtiness, defiance, disobedience or deliberate neglect of duty, the necessary steps must be taken to rectify the matter.

4.4.5 Views in magazines and newspapers concerning the problem of discipline in South African Black schools

It needs no reminder that what appears in newspapers and magazines may not always be regarded as scientifically valid because "of the emotionally inflamed nature of some newspaper reports" (Ngcobo, 1986:55). However, what follows are reports from magazines and newspapers based on observation and experience. The views expressed range from those of parents, teachers, social workers to officials of Education Departments. The author wishes to indicate that these reports have been included in this monograph as they, to a certain extent, paint a picture of the nature of the disciplinary problems in Black schools in the Republic of South Africa.

According to a report in the magazine TRUE LOVE & FAMILY (1991:46) experts agree that today's generation is showing signs of psychological scars as a result of the ongoing strife in the country. It is asserted that children have become undisciplined and no longer respect their elders. The pioneer community worker and authoress of this article, ELLEN KHUZWAYO (in: True

Love & Family, 1991:46) expresses concern about the discipline in Black schools and in the whole society when she says:

"Our values have changed over the years - to the detriment of black parents and children. We need to trace back where we lost track. To us, a parent's guidance was golden. It was something we treasured and kept close to our hearts".

This author further points out that pupils no longer have regard for adults. They have a way of associating adulthood with filth, with anything unprogressive. Khuzwayo acknowledges the teacher's role in attempting to rectify this situation. Concerning the question of discipline in schools she issues the warning to teachers that they should in the first place change their attitudes towards their vocation and also keep in mind that teaching is not merely a profession but in fact a calling.

KUNENE (1991:52) indicates that Professor Marivate of the Department of African Studies at the University of South Africa, who was also chairman of the Council of School Boards during the height of the 1982-1984 school unrests, believes that children have been made to think that defiance to authority is part of the struggle and destruction of property an achievement. It is his opinion that parents can still take total control over their children's future. He issues the directive to parents to stand firm before their children. It is

also failing the child when parents hate him instead of condemning what is wrong with the child. He also expresses his regret that teachers too, have resorted to school boycotts by staying away from school.

"Teachers must be dedicated to their work, unfortunately most of them have no sense of direction. You can't take professional teaching and equate it to ordinary labour. In fact, by so doing you're cutting your nose to spite others. They're sabotaging the development of the country by depriving children of the chance to learn" (Marivate in: True Love & Family, 1991:52).

MAKWAKWA, the public relations officer of the Northern Transvaal region of the Department of Education and Training (in: Bokale, 1991:28), seriously appeals to all community organizations and parents to co-operate towards the urgent restoration of normality in schools so that every pupil could benefit fully from the educational opportunities provided. Makwakwa stresses that effective teaching and learning can only take place in an atmosphere of order, stability and discipline.

VAN PLATSEN (in: Educamus, 1981:4) contends that the teacher who thinks that discipline can be enforced by means of excessive corporal punishment, is sadly at fault. This type of punishment serves to make pupils resentful, and they will never respond to this kind of tyranny in a positive manner. It is further pointed out that the only way the teacher can elicit disciplined behaviour, is to become a person who is respected

and whose every action impresses the child with the superior qualities of his character, ability and devotion to duty.

SAM MABE of the Sowetan focuses a sharp and penetrating spotlight on the teachers' treatment of children in the school and comes to the conclusion that:

"They have demanded unquestioning obedience from pupils ... corporal punishment was meted out unsparingly, at times in a barbaric and most humiliating manner ..." (Mabe, in: Tuata, 1988:11).

He also expresses the sentiment that teachers failed to see the harm they were doing and that it appeared as if the treatment of pupils by teachers militated against the very objectives they were aiming to achieve. Mabe also issued the warning that teachers were programming their pupils to become future leaders who would follow orders without asking why, they were not encouraging self-criticism and independent decision making in their pupils.

JOB SCHOEMAN, regional chief director for the Northern Trasvaal schools, following the expulsion of principals by pupils in the townships, said that:

"Unless every concerned parent and organization helped to deal with the total breakdown in discipline, education would collapse completely with disastrous consequences for the community as a whole" (Schoeman, in: Dube, 1991:2).

He further contends that the undisciplined behaviour of the pupils has led to a chaotic situation where pupils are usurping the authority of their parents and teachers.

It clearly emerges from the foregoing discussion of the views on education and discipline that many writers believe that learning can only take place in a conducive atmosphere of orderly discipline. It also became evident that the authors cited are very concerned about the current breakdown in authority, yet also totally opposed to the use of harsh discipline in the pedagogic situation. The author, therefore, wishes to suggest that teachers in Tsonga secondary schools can expect and must be prepared for, deviant behaviour, disrespect and even defiance and they must know how to deal with this without violating the principles of pedagogic authority and the dignity of the child. To consolidate this discussion the question: Why is the external exercise of discipline by the teacher in Tsonga secondary schools under these circumstances of such importance?

4.5 DISCIPLINE (the exercise of pedagogic authority) IN TSONGA SECONDARY SCHOOLS

From newspaper reports and radio and television interviews it would appear that many parents believe that

the most serious problem in secondary schools is discipline. It is noted that discipline tops their list of concerns and many believe that more time and effort should be spent on the resolution of this problem as no education can take place without the order which depends on discipline.

Authority has always been a very important component of the tribal existence of the Tsonga people. It is also a fact that authority is deeply rooted in the pedagogic situation and that the relationship of authority between the teacher and the child is an essential characteristic of the phenomenon of education. This implies that there must be special reasons why education without the exercise of pedagogic authority (discipline) over the child is impossible. The exercise of pedagogic authority in Tsonga secondary schools is essential and to establish this the author wishes to review three important reasons as suggested by GUNTER (1980:148-151).

Firstly, according to Gunter, the child is a child-in-need. When he enters the world the child is completely helpless and ignorant, irresponsible, undisciplined and dependent. The child is, therefore, a dependent being in great need of help. Furthermore the child

"... also seeks help and support because he has the urge and wants to overcome this negative aspect of his existence and thus

become self-reliant and free, but he is not capable of doing so on his own. He is faced with a long and difficult road to traverse in the years ahead ..." (Gunter, 1980:148).

The child can thus be described as seeking the pedagogic intervention, control, help and supportive guidance, teaching and even compulsion and punishment of his parents and teachers who fulfil the role of his educators. The aim of all authoritative control and guidance in education, which manifests pedagogic discipline, is to assist and support the child in his gradual self-actualization and progression to adulthood. The necessity for discipline in a child's life is borne out by the fact that if a child is left to his own devices from an early age he might deviate, fall into evil ways and in general fail to reach proper adulthood and make a success of his life. Such a child will effectively be unable to become self-reliant, responsible and free. He will be withheld from reaching the goal of adulthood as that is not reached spontaneously but requires that the adult should intervene, should impose normative authority and guide the child. In other words, the child must be educated to adulthood, and education includes both teaching and discipline which leads to the attainment of moral self-discipline. These views of Gunter are substantiated by CONRADIE & CLOETE (1983:56) when they contend that:

"The child in his being-in-transit to competent adulthood feels safe in a milieu of

healthy discipline. When this discipline falls away, a vacuum is created in which the educational process lacks direction and a firm course".

In such a situation there is no question of pedagogic assistance to the child and his progress towards adulthood veers off course and over and above this it creates a fertile breeding ground for disciplinary problems in the classroom and even the entire school. Pedagogic discipline, just as teaching, constitutes an essential component or aspect of education and it is an indispensable means of realizing education.

The second reason suggested by Gunter which addresses the necessity for discipline in the pedagogic situation is that 'no child is naturally good'. The naturalistic assumption that there is no innate evil in child nature and that education is thus no more than natural and spontaneous growth of the child as a result of his own experiences "... is a fundamental misconception" (Gunter, 1980:149). On the other hand Gunter warns that it is equally untrue that the child is totally evil as the desire to become something or somebody is latent in him. If this were not so, education would not be possible. It must also be borne in mind that the child in his openness, is born with potentialities for good which must be nurtured, encouraged, developed and consolidated, but he is also born with tendencies or potentialities for evil "... which have to be controlled,

curbed, regulated and canalised" (Gunter, 1980:149). The implication is that at birth the child is only potentially a moral being with potentialities for both good and evil. For this reason he must be taught what is right and the morally acceptable must be cultivated in him by the firm but sympathetic and meaningful discipline of the teacher as a person in authority. The child must by the same token allow himself to be taught and told what he ought to do or not to do, how he ought to do it and why he ought to do it. The attainment of the goal of education (adulthood) is quite impossible without the continual exercise of authority by the teacher (Gunter, 1980:63). There will have to be a guiding authority in some form or other, and failure to supply this authority may lead to a state of chaos in which everybody in the school does what he wants to do whenever he feels so inclined. The exercise of pedagogic discipline is necessary

"... not because of any shortcomings on the part of the child, but because of the necessity for unanimity in progressing towards a harmonious society" (Cilliers, 1975:63).

The third reason suggested by Gunter is that the teacher's authority is not alien to the nature of the child provided it is exercised in a sympathetic, wise and meaningful manner. It can be stated that genuine, just authority is not foreign to human nature,

"... it is only degenerate authority in the form of force, domination and tyranny that is foreign to him and which he hates, because it deprives him of his freedom as a subject, thus degrading him to the level of an object" (Gunter, 1980:151).

No child, in fact, no human being, can attain true freedom without respect for and voluntary obedience to authority. He desires and is in need of help, support, guidance and leadership because he seeks to actualize his inner potentialities in order to become somebody. That is why a child will look up to those adults, parents or teachers, whom he trusts. From such adults he expects assistance, leadership and correction and because of this he is prepared to acknowledge, accept and comply with their intervention, leadership, precepts and even control and restraint (Gunter, 1980:151).

PERQUIN (in: Gunter, 1980:151) stated that youth will accept authority which they feel is planned and purposeful because they can sense in the depth of their beings that such authority is necessary, natural and good. The exercise of external authority, that is, pedagogic discipline, is, therefore, not inconsistent with the attainment of true freedom and the realization of the goal of education in the child's life, but is actually a necessary pre-condition for it. Educative teaching without authority is impossible and inconceivable, which is why, apart from the inner discipline based on norms, the child in the pedagogic situation

must accept yet another form of authority, namely, an external normative authority that directs him towards the goal of education (Perquin, in: Gunter, 1980:151).

In the foregoing discussion an exploration of the reasons why discipline is essential in education was attempted. It has become abundantly clear that for the teacher to be able to support and guide the child towards adulthood, he must exercise accountable pedagogic discipline in the pedagogic situation. The question next arises as to the source of the teacher's authority in the Tsonga secondary school. An answer to this question by means of a literary review will be attempted in the paragraphs which follow.

4.6 THE SOURCE OF THE TEACHER'S AUTHORITY IN THE PEDAGOGIC SITUATION (with special reference to the Tsonga secondary school teacher)

From what came to light in the foregoing discussion there ought to be no doubt as to whether pedagogic discipline, or as GRIESSEL et. al. (1989:145) call it, 'authority in action', is essential in the education of the child, nor as to the reasons why this is so. The educator's duty and right to exercise authority is based on this essential need for authority which is inherent in the being of the child (Gunter, 1980:152).

As bearer of authority the teacher occupies a particu-

lar position of honour in the child's education. He may not leave the child to his own devices - it is his bounden duty and, therefore, also his right to exercise his authority for the sake of the child's progression towards adulthood as befits a human being. The parent is and remains the primary educator of and authority figure in the life of the child because the child is his and consequently, he is responsible for his proper upbringing and,

"... in so far as his ability, knowledge, time, ... are lacking, he entrusts his further education to others, such as trained teachers, who have to supplement the education of the child imparted by the home ..."
(Gunter, 1980:152).

This presupposes that, from an external point of view, the teacher, as secondary educator in the Tsonga secondary school, derives his authority, that is, his official or legal authority, from the fact that he:

- * takes the parent's place in the school because the parent has entrusted him with that part of the child's education which he cannot handle himself. SMIT (1981:116) expresses this idea saying that the teacher in the school is in fact even more than the parent-educator in that he accepts the responsibility of acting simultaneously "... and in loco parentis ..." as both father and mother to the child. This

author also refers to the fact that the teacher has, for the moment, the opportunity to make another's child his own, to realize himself as a parent in the school even if he is not a parent in reality (Perquin, in: Smit, 1981: 116);

* at school he is the representative of the organized community whose children he has to assist in educating, backed by their authority and support as they appointed him as teacher and by virtue of his function, he enjoys a higher position and status in the society than pupils (Gunter, 1980:152);

* in the final instance, in a Christian community, he receives his vocation and task via the parents from God, to whom he is responsible for all his educative and teaching activities, including the infliction of punishment, because to the Christian, God, as the supreme and final authority, is the source of all earthly authority. This then is the origin of the teacher's external and legal authority which is vested in him because of the office he holds. Supporting these views CILLERS (1975:63) states that although it is generally acknowledged by theists that God is the ultimate authority, the administering of authority is the responsibility of

man who is supported by a system of beliefs, customs, laws and traditions.

In addition to the official or legal and the theistic authority of the teacher referred to above, there is also his internal authority, his authority as expert in his field, which he derives from the fact that:

- * he is in command of greater knowledge, wisdom and experience than the children in his care, (Gunter, 1980:153) and;
- * as a person, he represents a specific selection of what is good and what ought to be and is regarded and respected by his pupils and the community. This implies that the nature and quality of the teacher's personality is of utmost importance in his exercising of authority. It is essential that the qualities that the educator, be he parent or teacher, wishes to cultivate in his children or pupils, the values which he expects the children to embrace and goals he wants to help them to attain, should be clearly reflected in his own life. The teacher in the pedagogic situation in the Tsonga secondary school must, therefore, not only have knowledge of the ideals, values, customs and beliefs of the Tsonga people, but should also

strive to realize and practise them as a living example to the children. Only then will he be able to exercise his educative discipline in a pedagogically accountable and acceptable manner. It is a pre-requisite for the teacher to prove himself worthy of the legal (official) authority vested in him, a worthiness grounded in the "personal quality of his intellectual and moral being" and manifested in the way he lives his life from day to day which represents the true source of authority (Gunter, 1980:154). The clear implication is that no teacher has more authority than the norms he exemplifies in the pedagogic situation and in his everyday life.

It can be briefly pointed out that four types of didactic and pedagogic authority are manifested in the school where they serve as the source of the teacher's authority. Apart from 'personal authority', as a mutual relationship between a teacher and his pupils, there is 'official authority', that is, the teacher is officially answerable to the particular education department which appointed him. Thirdly there is 'normative authority' which means that the teacher and pupils must obey particular demands of propriety or norms, within a particular community. SMIT (1981:118) stres-

ses that the final authority in the classroom does not rest with the teacher or the pupil, but that the teacher, like his pupils, must, in the final analysis, obey norms. Fourthly, there is the 'authority of the subject matter' which implies that the teacher should not only show that he really knows his subject, he is also accessible to his pupils by becoming pedagogically involved with every individual pupil. From the foregoing discussion it can be inferred that the teacher should be worthy of the various authority bases which are vested in him on the grounds of his personal worthiness in the pedagogic situation. What follows is a description of the characteristics or qualities of a good teacher and how these are related to discipline.

4.7 QUALITIES OF A GOOD TEACHER AS RELATED TO DISCIPLINE

RIPINGA (1979:149) points out that:

"The professional task of the teacher-educator demands that he should possess and make use of those qualities which are characteristic of a teaching leader of children and youth".

It would be unfair to expect that the teacher should be perfect. He is only an ordinary, fallible human being. He has his ideals, his capacities and his faults, and not every person can hope to be successful as a teacher (Steyn et. al., 1984:137). Every profession

has its own demands. A teacher who does not love his work, who is not motivated to accomplish his task well, will never be a real teacher (educator). The professional teacher, "that is to say, a really competent performer" (Clark & Starr, 1976:405), is proud of his profession, although it is arduous and exacting. The essential nature of his professional task requires that a good and successful teacher should, among others, possess, in a high degree, certain qualities or characteristics, but all the same, the qualities referred to below must never be regarded as an infallible norm of evaluation as the outcome of educative intervention is and will always remain unpredictable.

- * As a teaching 'leader of children' the teacher must possess and respect knowledge (Ripinga, 1979:150).

The clear implication here is that the teacher, besides knowledge of his subject matter, must also have knowledge of the child, and as a leader of children he must know himself and have a clear and thorough understanding of the educational goal to which he wants to lead the child. Since it is his function to teach, the teacher must also have a thorough knowledge, especially of his own particular subject. A teacher who possess the necessary knowledge, quickly earns the respect, trust and esteem of his pupils and at the same time,

their obedience and co-operation, which is a **sine qua non** for effective educative teaching (Gunter, 1980: 123). CLARK & STARR (1981:62) express the following thoughts on disciplinary problems:

"What you can do to alleviate the problems caused by society and the advent of adolescence is minimal, but you can and should take steps to prevent your teaching ... from being the cause of discipline problems".

Frequently the cause of pupil misbehaviour is the teacher. Teachers contribute to disruptive behaviour in the classrooms by using poor and uninspired teaching methods which fail to awake any motivation or desire in their pupils to make a serious effort to acquire knowledge. The implication is very clear: a teacher who lacks knowledge, who is not well prepared and who lacks the skill to teach in an interesting, illuminating and inspiring manner, may be the cause of disciplinary problems in his classroom.

- * The good teacher understands, respects, cares for and loves all his pupils as help-requiring and help-seeking fellow human beings, whom he is called upon to serve by leading them to self-reliance.

The teacher who accepts children for what they are, who likes them and understands their likes and dislikes, who knows and respects their capacities and their defi-

ciencies, will be accepted by them. STEYN et. al. (1984:137) comment on the fact that:

"It is often hard to understand why children do not complain when a certain teacher scolds and punishes them, while they will not tolerate the same from another teacher".

Children know when the teacher is on their side, even when he is strict with them. They do want a strong hand, but at the same time, an understanding heart. As a teaching leader of children the teacher must accept every child in his class as he is and, at the same time, accept his professional task of assisting, leading and serving him unselfishly and to the best of his ability, so that every child may gradually become what he ought to become. GUNTER (1980:124) contends that to love a child implies that the teacher should respect, trust and be friendly towards the child. One respects and has confidence in, encourages and takes an interest in the person one loves. It is equally true that dislike, disrespect, distrust and indifference go hand in hand. This then emphasizes the fact that nobody can be a true teacher-leader and serve his followers as he should, if his attitude or feelings towards those followers is not correct - a child needs love as much as knowledge and without love he may never attain the necessary knowledge. A child is a being who is in need of and seeks "warmth, help, support and guidance, security, safety, ... sympathy and understanding" (Gun-

ter, 1980:124). Love, acceptance and knowledge may be described as three essential components of the teacher's key to a meaningful and successful teaching situation. A teacher who respects, cares for and understands his pupils, will as a rule experience very few serious disciplinary problems in his classroom.

* The good teacher is a friend of children with the vocation to serve, inspired by faith, hope and love (Ripinga, 1979:150).

As a true friend and companion of youth the teacher shows and leads the way for his pupils in their progression to full adulthood. The teacher should also endeavour to make the classroom a friendly place. By his actions, even more than by his words, he should let his pupils know that he would like to be their friend. The importance of the teacher's attitude to his pupils can best be summarized in the following words of CLARK & STARR (1981:63) concerning the good example set by the teacher:

"Remember, you, the teacher, are one source of reinforcement for both positive and negative behaviour patterns".

If the teacher's behaviour is truly considerate, patient, pleasant and sympathetic, and shows that he cares for the pupils as individuals and is truly trying to teach them well, a class of pupils is far more like-

ly to respond favourably to his teaching endeavours. It will also greatly facilitate the implementation of pedagogically accountable authority in the pedagogic situation.

- * A good teacher should continually place himself in his pupils situation and enter with his whole being into their world in order to listen to their needs, wants, problems and points of view and, in this way, to get to know and understand them better (Gunter, 1980:125).

This commitment of the teacher is essential for the efficient exercise of pedagogic authority in the classroom as the teacher can only then truly understand his pupils, their actions and behaviour and control the situation so that it can become an orderly learning situation. Children will also realize that the teacher cares for them and they will be disposed willingly to obey his discipline.

- * Leadership also implies authority. He who leads, has authority and must exercise it.

The teacher-pupil relation, like the parent-child relation, is a relation of authority. A good leader and, likewise, a good teacher, never hesitates to exercise his authority in the interest of his pupils, and for the same reason, demands that his authority shall be respected and obeyed (Ripinga, 1979:151). It should

also be stressed that without the exercise of pedagogic authority by the teacher and its acceptance by the pupils, effective educative teaching is doomed to failure.

- * A good teacher as leader must know where he wants to lead his pupils. Leadership implies leading somewhere, that is, to a specific goal or destination.

On this topic GUNTER (1980:127) writes:

"As the leader, the teacher must know exactly where he wants to take his pupils, he must be absolutely clear as to the ultimate or total goal, as well as the intermediate goals on the way, which he seeks to achieve".

The goal referred to here is, of course, the attainment of adulthood. Whether the teacher can actually lead the child to the "ultimate" or "total" goal may be a debatable point as no human being can ever be a complete or perfect adult and everyone strives throughout his life to become an even better and more worthy adult. Adulthood is, however, generally accepted as the first and natural destination of the child on his way through life in this world.

- * As leader, a good teacher represents and interprets to his pupils, in and through his personal life, a selection of worthy examples.

This selection exemplified by the teacher includes, what is good, what ought to be, a specific image of man, that is, an example of adulthood, which is or ought to be worthy of imitation by his pupils (Ripinga, 1979:152). Once again the implication here is that it is not enough for the teacher to know only the content of his goal, the values, virtues, norms and ideals that he seeks to transmit to his pupils for their personal appropriation, but he should also truly strive to realize and exercise these daily in his personal life. This consideration lead GUNTER (1980:128) to issue the following warning:

"For this reason it is necessary that the good, which the teacher-educator as the person in authority and the leader, seeks to cultivate in his pupils, should take on concrete and visible form in his own person and find recognisable expression in his daily life".

It may thus be contended that it is the teacher's duty in everything he may do, to set himself high standards and always to take a critical attitude towards himself, including such aspects as his personal appearance, his clothes, neatness, manners and behaviour, both in and outside the classroom. ✱

- * A good teacher as leader respects the community in which he serves and all those who are productive workers in that community.

On this topic RIPPINGA (1979:152) made the following

thought provoking observation:

"It has been observed that teacher-educators in Black Society are frequently 'aliens' in their communities in which they work. Too often teachers themselves promote this alienation: they regard their own education as placing them above local people"✱

Such teachers are inclined to scoff at the values, attitudes, habits and traditions which the child brings with him to school from his home environment. In doing so the teachers deprive the child of the traditional values which have preceded him and this is not part of the true spirit of educative teaching. Such a pedagogically unaccountable practice by a teacher can greatly impede the implementation of pedagogically accountable authority in Tsonga secondary schools. The spirit of the teacher-educator should guide him into becoming a helpful part of the community in which he lives and performs his duties, not as an outsider surveying its possible faults and weaknesses with intolerant superiority, but as a community member who is deeply concerned with its problems, its hopes and its potentialities, and above all, the guidance of its children to worthy adulthood (Ripinga, 1979:153).

In order to satisfy the requirements which have been discussed above to an appreciable extent, it is necessary for the teacher to be a responsible adult himself. What was revealed above leads to the assumption that a

teacher who satisfies the elucidated qualities, will be capable of self-discipline and be able to exercise discipline in the classroom in a pedagogically responsible manner. A few of the factors which are directly implicated in and closely related to the successful implementation of classroom discipline, will receive attention in the paragraphs which follow.

4.8 FACTORS RELATED TO DISCIPLINE IN THE CLASSROOM - a literature review

4.8.1 Introduction

Having expounded on the qualities of a good teacher and the effect of these qualities on discipline in the pedagogic situation, it is now deemed necessary to take a look at some factors closely related to the responsible implementation of discipline in the classroom. The factors to be considered here are drawn from the literature which was reviewed and they are enumerated because of their relatedness to the exercise of pedagogic authority, or classroom discipline, in Tsonga secondary schools.

It was borne out by the previous discussion that an orderly, well-disciplined class environment is essential for successful teaching and learning to take place. Without order and discipline it is unthinkable that any worthwhile and desirable learning or sound

personality development will occur in a prevailing atmosphere of chaos and disorder. Discipline is one of the factors which help to ensure good progress in school work and behaviour (Mahlangu, 1989:172).

4.8.2 Parental involvement

According to GABELA (in: Ngcobo, 1986:95), no educational system can function effectively unless it operates by the consent of the community which it serves. Parents, as primary educators, should assume the responsibility to accustom their children to strict yet compassionate discipline and to accepting responsibility, thereby facilitating and supplementing the school's efforts in this connection. MAHLANGU (1989:172) also indicated that the opposite also holds true as "Discipline learnt at school also applies to the home and the community". It is also a very valid contention that parents should have a positive attitude towards the school, never speak disparagingly of a teacher in the presence of their children and to react positively when the school needs their assistance and support. Co-operation between the school and the parent community can be accomplished through the establishment of well-planned, functioning parent-teacher associations (Smit, 1981:119). Parents should have a direct say in school activities and school management. A direct say by the parents sanctions the didactic and pedagogic activities undertaken by the teachers on their behalf. This will,

it may be assumed, also greatly facilitate the implementation of pedagogically sound authority in Tsonga secondary schools. VAN LOGGERENBERG & JOOSTE (in: Smit, (1984:27) suggest that the family should have the right to demand of the teacher, since he is in a sense replacing the parents, that he should educate their children according to the norms of the society and that he should perform his task effectively. It may be fitting at this stage, however, to point out that the teacher in the Tsonga secondary school is faced with a dilemma in that the community within which he exists and works has two cultures, namely, a traditional and a Western culture. However, the influence of the family, as an institution that begets the child, is inviolable and cannot be "... usurped or destroyed by any agency" (Luthuli, 1981:73). Thus the influence and involvement of the parents are exercised in Tsonga secondary schools through such bodies as the School Committees and other associations of parents and teachers such as for instance, the parent-teacher associations (PTA). Unfortunately many parents are not aware of their obligations towards the school. They are under the impression that they should communicate with the school only when their children have made themselves guilty of some offense and are in trouble, or when they have been allegedly wronged by the school (Guide for Principals of Schools 51 - undated). From the above it is clear

that there ought to be an interdependence between the school and the home. The publication referred to above also points to the necessity of a healthy parent-teacher relationship. To put it differently: a school cannot cope in its exercise of pedagogic intervention and discipline without the co-operation of the parents, and neither can the parents succeed in their task of educating their children without the support of the school. The School Committees and parent-teacher associations are bodies which constantly endeavour to exert their influence in order that the man which society wishes the child to become, will reflect the new image of man (Luthuli, 1981:73). Like the proverbial charity, discipline begins at home and children should initially be disciplined by their parents in order to learn to be obedient. When children who have experienced parental discipline enter school they will have internalized some norms and have some understanding of decent behaviour - the foundations for the acceptance of discipline will have been laid. Another factor which appears to be directly related to and could be the cause of disruption in classroom discipline, is the discrepancy in the ages of the pupils within a given class.

4.8.3 The age gap

The variation in ages, or more briefly the age gap, of the Tsonga secondary school pupils in particular, and

of Black secondary schools in general, is relatively high. MASHAU (1983:54) found that standard eight pupils are usually between seventeen and twenty three years of age. This disparity in ages in a class causes the exercise of pedagogic authority to be a very complex matter. Also from the above source it is noted that Tsonga secondary school pupils are in the adolescent stage, and may, therefore, need careful handling when authority is exercised in the classroom.

RIKHOTSO (1988:1) points out that among the many problems with which teachers today have to cope there is the problem of very small and young pupils in the classroom together with much bigger and older pupils. This author indicates that it is even difficult to call them all children as the differences are so marked that ~~it seems more like a~~ mixture of adults and children. Another interesting issue which has come to light in this regard is that the little ones are keen to learn while the older ones often are not. It is assumed that the older ones come to school to escape the realities of life which await them in the adult world to which they essentially belong. Another factor raised is that the little ones complain that the older ones waste their time and opportunities to learn by their constant disruption of classes. This issue of the age gap in Tsonga secondary schools sometimes gives rise to tension and disciplinary problems. In some cases it

has been observed that some of the 'pupils' are actually older than their teachers. The possible deleterious effect of the age gap in Tsonga secondary schools and in Black schools in general, on the implementation of pedagogically accountable authority by the teacher cannot be ignored.

A further factor which causes concern and which should be addressed is the curriculum.

4.8.4 The curriculum

A considerable number of educationists have rightly pointed out that one of the causes of instability in Black education can be traced to the curriculum. NGCOBO (1986:97) cites the uprisings of 1976 as an example, though many social and political factors also made a contribution. It would appear that the choice of curriculum also creates problems in Tsonga secondary schools where it fails to meet the needs of a mixed intake of pupils who come from all levels of socio-economic income groups. It is maintained by NDABÀ (in: Ngcobo, 1986:99) that the curriculum should be differentiated and based on the fact that "... pupils differ as individuals and differentiated opportunities" also need to be created which should be in accordance with the child's "... ability and interest". Pupils at secondary schools are generally regarded as adolescents and they are, therefore, faced with the problem of

searching for their own identity, their own self-image. It would appear that this search for identity is hampered by a curriculum which does not provide assistance in this search.

The curricula for learning in schools are often unrelated to real life situations and this makes life in the classroom boring and unexciting to the pupils. This could also cause misbehaviour and disciplinary problems. The feeling has been expressed that:

"Most of what I learnt at school belonged in the classroom and had nothing to do with my day-to-day experience at home ... or anywhere else. Learning seemed to have meant solely to help me pass the examinations, not to equip me for the challenges of life outside the classroom" (Mabe, in: Tuata, 1989:16).

It may reasonably be inferred that some pupils find themselves in Tsonga secondary schools being taught subjects which are not in accordance with their culture, their abilities, interests or needs. Under such circumstances it may sometimes lead to the teacher resorting to corporal punishment in order to force the pupils to learn and master subjects in which they have no ability or interest. Friction is bound to occur in such instances and this may lead to serious disciplinary problems.

SHER (in: Tribute, 1991:60-61) expressed her views on the issue of the curriculum saying that for those

pupils who are in the process of matriculating, it is essential that they should make a choice of school subjects which will best enable them to engage in future careers, not only for which they are personally suited, but more important still, for which there is a demand. The implication is that the curriculum in Tsonga secondary schools should be differentiated and carefully planned to make provision for both less gifted and highly talented children, as well as taking cognizance of the demands of the employment market. CLARK & STARR (1976:57) argued that curricula which do not provide for "... the needs and interests of youth sow the seeds of misconduct". The further the curriculum is alienated from the life of the child, the more liable he is to seek entertainment and diversion during the lesson and the more disruptive he becomes. On the other hand, some pupils become frustrated as the curriculum becomes further removed from their personal abilities and interests. Frustration is one of the main causes of a rejection of classroom discipline. According to CLOETE & CONRADIE (1983:53) school tuition is very often completely divorced from the realities in the daily life of the pupils. At times it also fails to touch upon contemporary problems such as changing circumstances. This causes a state of confusion in the pupil who wants to enter into a world where he could lead a meaningful existence.

The irrelevance of the curriculum is a factor which is closely related to the actual presentation of lessons in the pedagogic situation.

4.8.5 Poor teaching methods

The teacher's method and style of teaching can also cause misconduct in the classroom by breeding dissatisfaction, discontent and tension in the pupils. In support of this contention CLARK & STARR (1976:57) hold that "Long lectures by unskilled lecturers make even hardened adults bored and restless". It is unfortunately a fact that frequently the cause of pupil misbehaviour is the teacher himself, and in particular his use of unsatisfactory teaching methods. He becomes guilty of not introducing any variety so that the classes repeat the same monotonous grind every day. These authors (1976:62) even suggest that some teachers act as though they wanted to create behaviour problems in that:

"They come to class late or start class late. They waste time ... their work habits are sloppy ... They abuse their pupils by being sarcastic, calling them names, making fun of them and their mistakes ..."

A teacher of this caliber will usually find it difficult to elicit co-operation from the pupils in his class who sense a dislike for them in their teacher. From this discussion it would appear that disciplinary problems become more prevalent when the teacher, as

bearer of authority, is unsympathetic or negative and that this type of behaviour on his part is very likely to encourage friction and a tense atmosphere in the classroom.

Teachers who, because of inadequate training, are not capable of presenting tutorial matter to pupils in an interesting and challenging manner, " ... create a grey void" (Clark & Conradie, 1983:54) in the learning situation, thereby creating a possibility for frustration. The teacher who lacks sufficient and adequate training could quite conceivably also lack an understanding of the pupils' frustration and misconduct and may summarily turn to pedagogically valueless and unacceptable punishment that may promote resentment and rejection of authority. It may, moreover, lead to the teacher being unable to identify pupils with problems in good time so they may be given guidance and assistance in their educational distress. These pupils stand a very good chance of simply being lost in the general chaos of an undisciplined classroom situation.

4.8.6 The personality of the teacher and classroom atmosphere

A piece of very sound advice is extended to teachers by CLARK & STARR (1981:62) when reminding them that they should keep in mind that their first duty is to endeavour to win their pupils' respect. Such attributes in

the teacher as patience, personal control and a calm personality, will serve as encouragement to the pupils to behave correctly in the classroom. Teachers who are inconsiderate, unhappy and lack a sense of humour, are not likely to command the respect or co-operation of their pupils. It is far more likely that pupils will co-operate with teachers who show themselves to be "... empathetic, warm and genuine" (Clark & Starr, 1981:6). In other words, the qualities which the teacher should ideally display are, friendliness, cheerfulness, he should be fair, consistent, interested, honest, interesting and helpful. The teacher who succeeds in creating rapport with his pupils will probably experience little difficulty with discipline in his class. This is not a state of affairs which comes about automatically, but it implies a certain dedication in the teacher towards his chosen vocation.

4.8.7 The teacher's attitude towards his profession

DANOFF et.al. (1977:22) pointed out that the future teacher will have to reflect seriously in order to achieve the correct attitude towards his profession. He will have to ask himself "Why do I really want to be a teacher?" The most important issue related to this question is the honest examination of how he feels and what his feelings really mean and of the way those feelings might affect his work with children. Knowing

oneself and one's relationship to the children one is going to teach should lead to being a "... more effective teacher and human being" (Danoff et. al. 1979:4). The following thoughts of RIPINGA (1979:148) also address the teacher's attitude when he says:

"Many of the people in the profession at present are no way worthy of the title teacher. Many of them enter teaching either because there is no other place for them to go or because teaching is viewed as a ladder by which they can climb into other positions".

This mode of thinking shaping their attitude to the teaching profession is very negative from a pedagogical point of view. These frustrated young teachers have a detrimental effect on the children and they create a negative attitude to life in general and to the school in particular in the children (Ripinga, 1979:148). Teachers should have a positive attitude to the vocation they serve, inspired by faith, hope and love.

The concept of love must be clearly understood as the caring, responsible love of an adult for the child who is dependent on him and in need of his guidance. It is an affection born from genuine concern for the child, that is, true pedagogic love.

4.8.8 Love affairs between teachers and pupils

In contrast to healthy pedagogic love there is the escalating issue of love affairs between teachers and pupils, which although it not a new thing in Black

schools, does appear to be increasing in frequency. This issue may not sound new to many Black educationists because it was for instance pointed out by NGCOBO (1986:167) that "... a number of marriages are alleged to have taken place between teachers and their former pupils when it is not known when the love affair could have started". Nevertheless, in a school situation where there is often very little difference between the ages of the teachers and the pupils (cf 4.8.3) such love affairs could easily come about and when this happens, a problem with discipline arises, because it seems very unlikely that a teacher either can or will exert pedagogically accountable discipline over his girl friend. On the other hand, boys especially are likely to be sensitive about this unfair 'competition' with teachers and this will also no doubt damage the disciplinary effectiveness of the school. It would appear that the training institutions for Tsonga secondary school teachers will have to place more emphasis on moral training in an attempt to come to grips with this type of problem.

4.8.9 The teacher-pupil ratio

In 1989, according to the Gazankulu Department of Education Annual Report (1990:53-54), the situation in Gazankulu Secondary Schools, with regard to pupil numbers is as follows:

* Total number of pupils in secondary schools	85 569
* Total number of classrooms available	1 895
* Average number of pupils per classroom	45
* Number of secondary school teachers	2 476
* Teacher-pupil ratio	1:34

When studying the above data one may be tempted to believe that the situation in Tsonga secondary schools is not very far from being normal because of the 1:34 teacher pupil ratio. However, it is necessary to take note of the fact that the teacher-pupil ratio "... is not as simple as merely dividing the total enrolment with the number of teachers ..." (Ngcobo, 1986:104). It must be noted that the concrete classroom situation may present a different picture, as shown by the average number of 45 pupils per classroom in Tsonga secondary schools. From the author's personal observation and experience, there are instances where a teacher teaches a class of more than 80 pupils. It goes without saying that such a teacher will experience difficulties with individualization. As a result such a teacher is likely to be tempted into resorting to "... corporal punishment as an answer to his didactic problem" (Ngcobo, 1986:103). This obviously can lead to disciplinary problems as pupils may become rebellious as they perceive the teacher as not being interested in them as he fails to understand and address their needs

and interests as unique individuals. This state of affairs prompts THEMBELA (in: Ngcobo,, 1986:103) to speculate on how one teacher is supposed to teach a group of 70 pupils, through the medium of a foreign language, the contents of a subject that he himself has barely mastered, in drab and dreary conditions with no aids at all. From the evidence concerning the teacher-pupil ratio it becomes evident that this ratio may in fact be very closely related to the problems surrounding the exercising of discipline in Tsonga secondary schools.

4.8.10 Excessive emphasis on scholastic achievement

Many teachers in Tsonga secondary schools it would seem, tend to believe that their success as teachers is determined by the measure of scholastic success achieved by their pupils. Because of this conviction, the teacher's chief aim with teaching is not education

"... but merely imparting of knowledge. In the process of the fanatical cramming of knowledge into children's heads he destroys many vulnerable young minds" (Conradie & Cloete, 1983:55-56).

In his pursuit of scholastic achievement the teacher creates an unbearable situation of tension in the class, rendering learning so painful that there can often be no question of true education. Out of fear children grow aggressive or even flatly refuse to go to

school. This is referred to by CONRADIE & CLOETE (1983:56), as "incipient juvenile misconduct caused by the teacher".

What follows will be a brief elucidation of some of the essentials of discipline in the classroom. These essentials may be used as guidelines for the effective exercise of pedagogic discipline by teachers in Tsonga secondary schools. These essentials would appear to have a very marked effect on the teacher-pupil relationship in the pedagogic situation.

4.9 REQUIREMENTS (CRITERIA) FOR EFFECTIVE DISCIPLINE IN THE CLASSROOM BY THE TEACHER (with special reference to Tsonga secondary schools)

The guidelines to be used in this monograph will be taken from the criteria suggested by GUNTER (1980: 154-161) and those enumerated by STEYN et.al. (1984: 220-222). These essentials which present the teacher in the classroom and in the school with basic imperatives in the essential exercise of pedagogic discipline, are derived from the phenomenon of education itself. If pedagogic authority is to be maintained in the classroom by the Tsonga secondary school teacher, these essentials must be observed and implemented. The following are but a few of a vast number of essentials which could have been mentioned in this regard.

4.9.1 Love

Relief from the tension between the teacher, as bearer of authority, and the educand, as being subject to and demander of authority, may depend entirely on love. GUNTER (1980:155) refers to educative authority as "an authority-with-love" and to pedagogic love as "love-with-authority", which is manifested in the practical situation in the form of "firm but sympathetic discipline". The exercise of discipline without love will inevitably degenerate into force, compulsion and high-handedness. Children are very sensitive to an unsympathetic attitude in teachers. When children perceive their educators as being rude or hard, their actions in the absence of the educators will tend to be undisciplined (Steyn et. al., 1984:221).

When children feel that they are loved by their teacher, they willingly make the response of self-surrender, and accept, obey and follow the instructions of the teacher. C.K. OBERHOLZER (cited by Smit, 1979:129) states that the child is en route to the attainment of responsible adulthood, which can come about only as a result of the help of an adult. Through love and care the child becomes what he ought to become and he meets the world meaningfully as a knowing and distinguishing being.

4.9.2 Respect

In life and, therefore, also in the pedagogic situation, the teacher and the child as human beings are endowed with the same kind of human dignity. It must be clearly understood that respect does not mean that it is only the child who is obliged to respect the teacher. Respect always implies mutual respect between the teacher and the child. When the child becomes clearly aware and is convinced that his teacher respects him, he will in return also trust and respect his teacher (Gunter, 1980:157). In such an atmosphere of mutual respect, where there is a positive personal relationship between pupil and teacher, the child will, as a rule, be prepared to accept and obey the teacher's authority and to be his disciple, thus facilitating the implementation of pedagogically accountable authority.

4.9.3 Freedom

STEYN et. al. (1984:221) describe pedagogic freedom as a "... willingness to give children opportunities". Children will hardly be able to act in a disciplined way if they are not given opportunities to exercise disciplined behaviour, either in the teacher's presence or when the teacher is absent. For the child to become self-reliant he needs freedom to assume responsibility. GUNTER (1980:157) states explicitly that the child cannot achieve the goal of education, that is, adult-

hood "... without the authoritative control and guidance of his educators". On the other hand, however, the child cannot become self-reliant, responsible and free if in all his actions he is continually controlled, ordered and ruled by teachers and is allowed no freedom in the sense of opportunities to do things for himself, to act independently and to assume responsibility for his actions.

4.9.4 Friendliness

The good teacher is a very genuine friend to his pupils. He is prepared to make sacrifices to help, lead and serve his pupils in every way. The teacher should be friendly with his pupils but never familiar. This point of view is affirmed by GUNTER (1980:159) who contends that the teacher's friendliness must never degenerate into familiarity, which would result in pupils having him 'in their pockets' and thus losing their esteem and respect for him. Friendliness, therefore, should not create an impression in the minds of the pupils that it is equitable with familiarity and cheap popularity, because this is pedagogically dangerous as it can impede the implementation of pedagogically accountable discipline in the pedagogic situation. Experience has shown that it does not take too long before pupils discover, especially in the secondary school phase, the nature of the friendship the teacher has for them. Friendliness should be accompa-

nied by firmness on the part of the teacher.

"... children will soon realize that a particular adult is inherently disciplined himself ... and that he ... will not allow any undisciplined behaviour ever." (Steyn et. al. 1984:221).

It would then become very clear to children that the friendly but firm teacher always exercises his disciplinary function with the view of protecting and promoting the interest of the child.

4.9.5 The relationship of dialogue

The pedagogic situation can be described as a dialogic relationship between teacher and pupil. Without pedagogic dialogue neither effective teaching nor the exercise of pedagogic discipline would be possible. This dialogic relationship, by its very nature implies mutuality. In this regard GUNTER (1980:158-159) remarks:

"This means that the teacher may not demand that his pupils should listen continually to what he has to say, but that he should also at times (even frequently) be prepared to listen to what they have to say".

The teacher should, therefore, at times give his pupils the opportunity to speak, to ask questions, to express their point of view, as well as their problems and he should be attuned to even the unspoken needs and desires they are experiencing on their way to self-actualization. From this it can be seen that in order to

constitute a disciplined educative climate, teachers should be open-minded and aware in the pedagogic situation.

4.9.6 Sympathy, consistency accompanied by tact and wisdom

Children who know what is expected of them experience a feeling of security and safety because they prefer a confined known and familiar space and environment to an existence with complete freedom and no bounds to regulate their existence. Teachers should be consistent in their treatment of children (Steyn et. al., 1984:220) A teacher who shows sympathy will gain the trust of the pupils and will be able to establish a disciplined educative atmosphere more readily than the teacher who is harsh and unsympathetic. It is also essential for the teacher to practice wisdom, justice, patience, tact and fairness in his implementation of authority and discipline. For this reason it would be pedagogically unacceptable to act in a domineering and authoritarian manner. The effective implementation of discipline implies that the teacher combines strictness and firmness on the one hand, with tact and wisdom on the other hand (Gunter, 1980:161). In all his educative actions the teacher must be prepared to listen to the pupils explanation of any matter which is not in accordance with what is required of him. Teachers who guide children in a sympathetic manner when they are not

behaving as required, will soon convince them that although they are being disciplined, their well-being is carried at heart.

4.9.7 Conclusion

What has been said in this chapter has clearly brought to the fore that the problem of discipline in a school, and classroom discipline in particular, is indeed a very complex matter. To attempt to pronounce absolute truths and directives concerning this issue would be an attempt at over-simplification (Ngcobo, 1986:126). However, the teacher as the initiator and director of the learning situation, has a decisive role to play. FLEMMING (in: Ripinga 1979:153) maintains that:

"Teachers can be leaders of young people because they are persons; and the quality of their leadership depends not only on their understanding of their pupils but also on the degree to which they themselves succeed in being persons - sufficiently mature to take a place as adults in the adult community".

In this view expressed by Flemming it is once again emphasized that the teacher should be a worthy adult himself in the true meaning of the term, that is, he should be able to embody in his own personal life and hold up before his pupils, a good example of adulthood, and it is only then that his exercise of pedagogic discipline can be meaningful to his pupils. It is obvious that anything the teacher can do to prevent

disciplinary problems from occurring will be to his advantage. The question that arises is: What is the place of punishment as a means of discipline in Tsonga secondary schools? The concept of punishment will receive attention in the paragraphs which follow in the hope of finding answers to this question.

4.10 PUNISHMENT

4.10.1 Introduction

Punishment should never be confused with discipline, even although there are many people who appear to regard these two terms as synonymous. Punishment can be defined as "... a deliberate cause of suffering or discomfort for wrongdoing, that is penalty inflicted for wrongdoing" (Hornby, 1974:690). Punishment is an aspect of discipline, whereas discipline has as its true objective the achievement of self-discipline. Although the achievement of pedagogic authority by the use of punishment must be seen as the least desirable practice in the pedagogic situation which should only be applied as a last resort, educationists generally agree that is sometimes necessary. DUMINY & THEMBELA (in: Ngcobo, 1986:66) expressing their views on this issue indicated that the function of punishment is to "... improve the child, to arouse his conscience without scaring or blunting it". To be relevant and effec-

tive punishment should fit the misdemeanor and must be administered in a spirit of love. If the punishment is not pedagogically acceptable, if it is not educative and if it is administered in anger by the teacher the pupils become aware of this and do not accept the punishment as corrective but merely as the teacher's way of venting his anger. This could easily cause more problems than it solves, making the implementation of discipline ever more difficult. Punishment should be educative and humane at all times. Regarding the administering of punishment HAMM (1981:127-128) poses the following question: "... when is the behaviour punishable?" There is no easy, predetermined answer to this question. Each teacher must at all times deal with this problem honestly, using as much humanity, humility and good judgement as possible. To be existential, says HAMM (1981:128)

"... does not rule out the possibility of physical punishment. Sometimes punishment can be an expression of caring, loving. Sometimes it is the only way of making human contact".

But physical punishment is only an alternative, that and nothing more. It is not what the teacher does that will bring about a positive change in his pupils, but it is how the pupil feels that is important. Punishment should be educative and should point the way to rehabilitation (Griessel et. al., 1989:144) because if punishment is too severe it will create resentment

rather than warn the pupil. In general, if punishment is the logical result of misconduct, pupils are likely to accept it without resentment and may learn not to offend in the same way again (Clark & Starr, 1981:71). For that matter, any discipline which pupils perceive as being reasonable is likely to be effective.

Teachers should also keep in mind that punishment should be used sparingly because its overuse creates a repressive atmosphere in the classroom and undoubtedly the overuse of punishment takes the force out of it. It could even become the underlying cause of lying, cheating, truancy and rebellious behaviour. The clear implication of the foregoing is that punishment should be held as a reserve for specific important purposes and should never be used as a general disciplinary measure. To make punishment effective it should always be combined with positive measures (Clark & Starr, 1981:71). It is, therefore, important that the teacher should ensure that the pupils know exactly what behaviour is expected of them. Point will be given to punishment by positive reinforcement techniques, modelling and direct instruction in how to behave, which will lead to the desired behaviour when punishment alone will not.

PETERS (quoted in: Cohen & Manion, 1990:232) points out that at least three criteria must be met if something is to be defined as punishment, namely:

- * Intentional infliction of pain or unpleasantness,
- * by someone in authority,
- * on a person as a consequence of a breach of rules on his part.

Although some actions in the school situation are loosely referred to as cases of punishment without meeting these criteria, as in an example given by Peters by instructing a child to do a piece of work again.

However, before any profound discussion can be entered into concerning forms of punishment in the pedagogic situation, it is necessary to look at various views and ideas concerning punishment.

4.10.2 A number of views on punishment and education

A brief historical overview of the views of a number of eminent thinkers will be undertaken to determine whether their views may shed light on the problem of educative punishment.

4.10.2.1 The views of Michael de Montaigne (1533-1592)

According to MONTAIGNE (cited by Boyd, 1968:225-226), there is no one method of teaching which is equally suitable for all learners. Montaigne warns that the common practice of trying to educate many minds of different kinds and attainments with the

same lesson and the same discipline is bound to fail with all but a few of those being so taught. He also indicates that the teacher should find out where the pupils' interests lie by listening to them. It follows from this that Montaigne has little patience with "... violence and force". His object is not merely that harsh punishment degrades a high-born nature and renders it dull, but also that it destroys all desire for learning. His contention is that it is necessary to make a child endure hardness and pain as he clearly suggests:

"... by all means harden him to heat and cold, to wind and sun, and to the dangers he ought to despise ... But if you wish him to dread disgrace and punishment, do not harden him to them. The only thing you can do with the appetites and inclinations is to tempt them. Otherwise you only make your pupils bookish asses. You may cram them full of knowledge with blows. But to make it of any real value you must not only get it into their minds but must espouse them to it" (Montaigne, in: Boyd, 1968:226).

The best method of leading the child to make knowledge a personal possession, is to turn every lesson into an occasion for the exercise of his own judgment and not through the use of punishment. The teacher ought to aim at developing the child's bent of mind by allowing him to experiment with what he has learnt, to try things for himself, sometimes opening up the way for him, sometimes leaving him to

do so for himself. Montaigne stresses that the teacher should never allow the child to accept anything merely on authority. Where there is a diversity of opinion the teacher should let the child decide if he is able to. It becomes clear from this discussion that according to Montaigne, punishment as a means of discipline and teaching has no place in education, but what is important is the participation, interest and self-activity of the child in his self-actualization.

4.10.2.2 The views of Desiderius Erasmus on punishment and education (1466-1536)

Erasmus believed that life on earth was worth living and, as cited by STEYN et. al. (1984:53), expressed his views on the function of education in the life of the child as follows:

"The first and principal function is that the tender spirit may drink in the seeds of piety, the next that he may love and learn thoroughly the liberal studies, the third is that he may be informed concerning the duties of life, the fourth is that from the earliest childhood he may be habituated in courteous manner".

Thus Erasmus wanted education to ensure that people lived a good Christian life and that they received a good liberal education. Erasmus noted that children differed one from the other in both nature and capacity and that one could not expect to achieve suc-

cess in teaching by employing the same method for all. In this regard Erasmus appears to agree with Montaigne's view of the education of the child. Erasmus expected teachers to behave chivalrously in their dealings with children. Because of this view Erasmus was opposed to corporal punishment. He admonished that the rod the educator used had to be "... a word of guidance or of rebuke ..." (Erasmus in: Steyn et.al., 1984:54). Only after all attempts at praise or chastisement had failed would he finally have the teacher resort to actual corporal punishment and even then he admonished:

"Let the rod be used with due regard to self-respect in the manner of it"
(Erasmus in: Steyn et. al., 1984:54).

4.10.2.3 The view of Comenius (1592-1670)

Comenius contended that education should not overburden the child with too many subjects. He issued the following words of advice to mothers preparing their children for formal education in the school:

"... tell them ... that learning is not labour, but that amusement with books and pen is sweeter than honey" (Comenius in: Steyn et. al., 1984:78).

The pupil's task is to work, the teacher's to direct him. The teacher must put all the instruments of learning into the hands of the pupil and make the

child interested and keen to go on with his work. Flowing from this Comenius also believed that the teacher's methods of instruction should make the school a place of happiness and joy instead of drudgery and gloom, and that the pupils' interest in their work "... instead of the rod would become the agency of good discipline" (in: Steyn et. al., 1984: 79). It may by implication be inferred that if pupils were motivated to become interested in their work, punishment would seldom become necessary in the pedagogic situation.

4.10.2.4 The views of A.J. Gilbert on punishment and education in Black South African schools

Gilbert's views on punishment emanate from the research recently conducted by him reported in the work entitled: 'Socio-Psychological study of unrest in African Schools'. One argument put forward by GILBERT (in: Ngcobo, 1986:72) is that the issue of discipline in schools demands further and profound investigation in the light of the large number of pupils who complained about the severity of discipline. This view appears to convey that too much corporal punishment is administered in Black secondary schools with Tsonga secondary schools being no exception. It also appears that the way corporal punishment is administered creates disciplinary

problems in secondary schools. In terms of Gilbert's study there is evidence which suggests that corporal punishment may not always be effective in bringing about order. GILBERT (in: Ngcobo, 1986:73) succinctly remarks that in reality "... there will always be a discrepancy between what teachers do and what their pupils feel ..." when punishment is meted out. He also points out that the incidence of the use of corporal punishment was much higher at certain schools than at most others, yet it would appear that despite the extensive use of corporal punishment, the pupils in these schools remain unruly if the degree of unrest is to be used as a criterion for deviant behaviour. Gilbert's findings confirm his view that punishment may not always be effective in bringing about order in the pedagogic situation.

The views elucidated in the foregoing discussion generally appear to be very much against the use of punishment (and particularly corporal punishment) in the education of the child because of its many negative consequences. The chief argument against punishment and specifically corporal punishment, is that it is inhuman, unethical, unnecessary and deplorable. It is advocated that in place of punishment, learning must be made interesting through encouraging the pupils' participation and self-activity. When as a last resort

punishment is administered, it must be done with due regard for the child's dignity as component of his being human.

A question which needs to be addressed at this stage is: What kinds of punishment can pedagogically accountably be employed in Tsonga secondary schools? In the discussion in the following paragraphs an attempt will be made to give a brief account of various kinds of punishment.

4.10.3 Kinds of punishment

It is hoped that in this discussion more light will be shed on the advantages and disadvantages of these various kinds of punishment which can be applied in the pedagogic situation.

4.10.3.1 Verbal punishment

The reprimand is probably the commonest but also the most poorly used kind of punishment. The teacher who raises his voice in "Loud, frequent reprimands ..." will find that his efforts bear no fruit as they will only "... add to turmoil" (Clark & Starr, 1981: 72). Calm, firm reprimands are much more effective. The Tsonga secondary school teacher should bear in mind that he is dealing with adolescents and his reprimands should preferably be uttered in private as frequent public reprimands often tend to

reinforce misbehaviour. If the pupil is reprimanded in the classroom, the class may sympathize with the pupil being reprimanded or even raise him to the level of a hero. On the actual giving of a reprimand CLARK & STARR (1981:72) aver that:

"... quiet, calm, firm reprimand describing the fault given when needed by a teacher who is fair and gives plenty of honest praise for what the pupil does well, will be effective and have no deleterious side effects".

Sarcasm and ridicule are two common types of verbal punishment that should be avoided at all costs by the teacher in the classroom situation, as they hurt the pupil's feelings, cause resentment, destroy the pupil's self-esteem and in general break down the type of classroom environment which is conducive to educative teaching. Sarcasm and ridicule have no place as mode of reprimand and they often do more harm than good.

4.10.3.2 Detention

Detention or making pupils stay after school, is one of the most frequently used means of punishment. In spite of its wide-spread use, detention is not very effective as a form of punishment. Furthermore, detention periods are a total waste of time unless they are used constructively. As a deterring force they are not strong enough to warrant the

waste of time of a pupil who has merely to sit idly in a classroom (Clark & Starr, 1981:72).

When making use of detention it would be better to combine it with a conference or some valuable educative activity instead of merely letting the pupil sit idly in the classroom. This form of punishment presents the kind of dilemma which prompted PETERS (in: Cohen & Manion, 1990:233) to remark:

"There is also the problem of what to do with them when they are so detained. It becomes a farcical situation, and one that is very difficult to manage, if nothing constructive is done. Yet the conditions are scarcely ideal for doing much of educational value".

The teacher can, however, help pupils during detention periods by providing clearly outlined tasks, for example, detention to finish work deliberately not completed in lesson time.

4.10.3.3 Isolation

A useful form of punishment for the individual offender is that of isolation. WALTER (in: Cohen & Manion, 1990:223) points out that it is important for the teacher to remember that it is not necessary to send a child out of the classroom (which is also pedagogically unsound) to achieve isolation. Setting the child apart from the rest of the class but still within the classroom can be just as effective

and may be achieved by having him stand in a corner of the classroom. This type of psychological banishment can be especially effective provided it does not last too long.

However, no matter how naughty a child has been he should be given another chance, another opportunity to prove that he is willing to improve or as THOMPSON (in: Cohen & Manion, 1990:233) expresses it: "... innumerable 'fresh starts', for children have a strong corporate feeling ..." and they will experience isolation as severe punishment. Changing seats to break up seating arrangements that permit cliques and friends too much opportunity for socializing and disruptive behaviour is also a common practice used by teachers. This procedure does appear to have some merit as long as the teacher does not thereby create a situation in which pupils who formerly only whispered to each other now shout at each other and resort to passing notes back and forth (Clark & Starr, 1981:84). Placing the culprits who cause problems in the front row right next to the teacher's desk also has as many disadvantages as it has advantages for the simple reason that it places the misbehaving pupil in a position where he is assured of an audience whenever he decides to show off.

4.10.3.4 Deducting from academic marks

This is another, although unacceptable, form of punishment which is common in secondary schools. CLARK & STARR (1981:73) point out that to lower course marks in order to punish misbehaviour is unfair to the pupils, their parents and prospective employers as well as the admission officer at universities and colleges. It would then appear that such punishment can under no circumstances be tolerated. The clear implication is there that the child's progression towards meaningful adulthood may be hampered by this form of punishment as the child may lose interest in his schoolwork as well as his endeavour to become someone in his own uniqueness. This practice may also lead to resentment and rebellion on the part of the pupils thus creating new disciplinary problems, for pupils will fail to see the relationship between their misbehaviour and loss of academic marks. This is one practice of punishment which should be avoided at all costs as it cannot be accepted as pedagogically accountable.

4.10.3.5 Corporal punishment

"That anyone should have so much faith in corporal punishment is astonishing in view of its centuries-long history of little success. It is almost always wise to use some other method in punishing secondary school pupils. Pupils of this age are too nearly grown up for this type of punishment ... under no circumstances should you ever use

corporal punishment except in a formal situation with suitable witness according to the laws of your state and school district, otherwise you may lay yourself open to accusations and legal difficulties. All in all, if such drastic measures as corporal punishment must ever be used, discretion tells us to turn the matter over to the principal. Never ever use it yourself" (Clark & Starr, 1981:72).

This warning is strongly worded yet very worthy of being taken to heart. In South Africa corporal punishment is still legalized. It is, nevertheless, interesting to note that even in South Africa there is a substantial number of educationists and other eminent scholars who are firmly opposed to the use of corporal punishment in schools. For instance, HOLDSTOCK, a professor in neuro-psychology at the University of the Witwatersrand (as cited by Ngcobo, 1986:69), has published a booklet entitled "Beat the Cane - The case for Abolition of Corporal Punishment in our schools" in which he argues against the use of corporal or physical punishment. Even those who support the use of corporal punishment generally agree that it should be used only as a last resort when all else has failed. JOHN LOCKE (quoted in: Boyd, 1968:275), strongly advised that "Beating is the worst, and therefore, the last means to be used in the correction of the child".

According to COHEN & MANION (1981:233) the use of corporal punishment presents something of a problem,

even in those schools where it remains a legal alternative. Whenever possible it is better to anticipate and thereby avoid, incidents likely to culminate in deeds which would appear to necessitate corporal punishment

Department Circular No. 25 of 1990 (pp 1-2) prescribes the following regulations regarding the administration of corporal punishment in Tsonga secondary schools:

- * In no case shall corporal punishment be administered to any girl.
- * Corporal punishment may be administered only in cases of gross neglect, truancy, subordination, willful damage to property, flagrant lying, theft, dishonesty, assault, bullying, indecency or similar offences.
- * Corporal punishment shall be administered in isolation by the principal: provided that any other member of the personnel may administer corporal punishment in the presence and with approval of the principal.
- * Corporal punishment shall be administered only on the buttocks with a cane not exceeding 75cm in length and 12mm (millimetres) 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. The number of strokes that may be administered during one day shall not exceed four.

- * Corporal punishment shall under no circumstances be administered to any pupil with a serious physical disability.

- * Any punishment inflicted or imposed shall be entered in a punishment register recording the:
 - Name of 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 administered contrary to

instructions constitutes an offence. According to the Circular some teachers have been convicted in courts of law on charges of assault as a result of abusing corporal punishment.

In conclusion, the author is of the opinion that the use of punishment as a means of combatting misbehaviour while assisting in the education of children on their way to responsible and meaningful adulthood should be discouraged, not only on ethical grounds, but also because of the possible harmful side effects it may have. Recently interest in the subject has been revived and literature research reviewed in the monograph seems to indicate that punishment may have a valuable contribution to make to the control of children in their progression towards adulthood. It nevertheless, deserves to be stated that a teacher who "... comes to rely heavily on punishment cannot hope to succeed except in a narrow and temporary sense" (Cohen & Manion, 1990:232). Whatever the teacher achieves by the use of punishment will be at the cost of undue negative emotional manifestations such as anxiety, frustration and a possible permanent impairing of relationships. Nevertheless, a teacher may use punishment when the occasion demands, for when properly use "... it is a legitimate and helpful means of dealing with certain disciplinary problems" (Cohen & Manion, 1990:232). Each pupil should be treated as an

individual, so that when disciplinary action is required in the form of punishment, each case receives unique attention. The teacher should consider what is best for the child in the long-term as well as in the short-term, what is best for the class and what is best for the school.

It has been stated that children are less apt to be disruptive when they feel secure and have confidence in their teacher. If the teacher shows respect for the children by his personal example, influence and manner, his positive leadership, assistance advice and guidance, and does not rush or pressure them, he will be able to establish a comfortable atmosphere in the classroom (Danoff et. al., 1977:51). This will help the children to develop their confidence and self-control and in this way prevent disciplinary problems in the classroom.

After this brief examination of the various types of punishment which could possibly be administered in Tsonga secondary schools, it now becomes necessary also to look at the conditions which pedagogically accountable punishment has to satisfy.

4.10.4 Conditions which educative punishment must satisfy

When punishment is used, techniques should be employed that are least likely to produce adverse effects. In

other words, punishment must be effective but it must not be overly oppressive or aggressive. The question that needs to be answered at this stage is: Which conditions must educative punishment satisfy in order to be effective and pedagogically accountable? In the paragraphs that follow this matter will be examined in order to determine when punishment will meet the criteria for pedagogic accountability.

4.10.4.1 Punishment must be informative

If punishment is to have optimal effect in changing behaviour, it has to be more than just an unpleasant consequence following on inappropriate behaviour. Pupils must know what behaviour is being punished and what alternative behaviour is required in order to be acceptable. CRUICKSHANK & ASSOCIATES (1980: 139) expressed this view saying that teachers often erroneously assume that pupils "... know or can figure out the appropriate alternative behaviour". As this assumption may be far off the mark it is important to suggest acceptable substitutions. GUNTER (1980:163) agrees with the above point of view and suggests that

"... the purpose of direct discipline or punishment (at home or at school) must always be to help the child not to repeat the same fault or misdemeanour in future, and thus become a better person".

Pedagogic punishment should be an aid employed by the teacher to assist and guide the child towards self-realization. Therefore, only punishment which serves to enhance his intervention which is aimed at the attainment of the goal of education, is acceptable and can truly qualify as pedagogic punishment.

4.10.4.2 Determine whether the child is actually guilty of the misdeed

The teacher must make very sure that he has correctly determined that the specific child is actually guilty of the misdeed of which he is accused before he metes out punishment. To punish a child for something he has not done is unforgivable and is something all educators should be aware of and guard against (Gunter, 1980:164). Nobody, be he adult or child, takes kindly to being punished unjustly. COHEN & MANION (1990:235) also bear this out when they contend that if a child recognizes that the punishment is a logical result of his misbehaviour and accepts it as fair, his response will be less likely to be emotional. This could possibly be brought home to the child by an explanatory talk from the teacher which is aimed at clarifying the nature of the offence and the reason for the punishment.

4.10.4.3 Temporal relationship between the offence and the punishment

WRIGHT (in: Cohen & Manion, 1990:235) points out that punishment which places any form of restriction on the child will be most effective if it is directly related to the offence. When punishment is in this manner logically related to the offence it can be more easily perceived as fair by the pupil. If the purpose of pedagogic punishment, namely to improve the child and not to embitter him, is to be served, an essential outcome of the punishment should be the realization of guilt. If this is not achieved, punishment fails in its purpose which once again emphasizes the fact that the child should always be made aware of exactly why he is being punished.

4.10.4.4 Punishment must be reasonable and humane

In order to be educatively valuable, punishment should at all times be in keeping with the nature and seriousness of the offence and must take into account the particular nature, sensitivity and temperament of the child as well as the stage to which his progression has advanced (Gunter, 1980: 164). Children as unique individuals cannot all be treated alike when punishment is imposed, their individual differences must always be taken into

account. Each pupil should be treated as an individual thus when disciplinary action in the form of punishment becomes necessary, each case is unique and deserves a unique approach (Hamm:1981: 141). The clear and definite indications are that in the infliction of punishment all children cannot be treated alike but must be accepted as individuals and treated as individuals. For example, to some children a quiet, friendly word of warning or a mere look of disapproval and dissatisfaction is sufficient deterrent, while on others it would be a wasted effort as it would have no effect at all. GUNTER (1980:16) expressed this indicating that "... a sharp rebuke or an earnest reprimand could hurt some children more than corporal punishment ..." and although punishment is essential and beneficial for some children, for others it may be so injurious, humiliating and undesirable that it should under no circumstances be inflicted on them.

4.10.4.5 Use as little punishment as possible

Teachers do neither themselves nor their pupils a favour by meting out punishment that does not have the desired effect. For instance, using punishment that is too mild to have the desired effect may only serve to prolong the unwanted behaviour which it was supposed to curb as pupils soon become hardened to its use. On the other hand, using punish-

ment that is too severe may also cause problems. There are, according to CRUICKSHANK & ASSOCIATES (1980:38), two things which a teacher needs to keep in mind when determining the amount and type of punishment to chose:

"First consider what is known about the individual's past response to punishment. How much and what kind of punishment seemed to work".

Knowing what has worked and what has proved futile in the past provides important clues as to how much and what kind of punishment is likely to be effective and pedagogically accountable in dealing with the present situation in order to guide the child towards a change for the better. Secondly, the teacher should pay attention to the conditions or disruptions in the environment that may be causing the misbehaviour to continue (Cruickshank & Associates, 1980:38). The implication is then that selecting the correct amount and degree of punishment would depend largely on the individual being punished and the conditions that are instrumental in sustaining the unwanted behaviour.

4.10.4.6 Administer punishment soon after the misbehaviour has occurred

Punishing inappropriate behaviour soon after it has occurred helps to minimize any reward that may be

derived from such behaviour (Cruickshank & Associates, 1980:139). This is closely related to the fact that misbehaviour usually takes place because the pupil derives some reward from the deviant behaviour. Punishing specific behaviour soon after it has occurred makes it easier for the child to associate the two actions and thus to change the behaviour with the least amount of punishment. Another important aspect is that punishment or disapproval should follow immediately upon digression from the acceptable. Punishment should neither be put off nor prolonged until a point is reached where the relationship between adult and child becomes tenuous as the offender may become resentful and the punishment ineffective.

4.10.4.7 The spirit in which punishment must be administered

The teacher worthy of his profession may never convey the impression to the child that he is out for revenge and that he enjoys inflicting punishment. On the contrary, the child should feel from the teacher's attitude, manner and actions that his intentions towards him are good and that he is administering punishment in the child's best interest. GUNTER (1980:165) comments on this aspect as follows:

"... one must always bear in mind when administering punishment the important fact that the child is also a subject or person, that he must be treated with the necessary respect to which as a person he is entitled, and that he may not be humiliated or injured in his personal dignity and honour".

Punishment may, therefore, not be administered in a fit of temper, the teacher must be calm and self-controlled when he punishes the child. Punishment must always be meaningful and educative, for unfair, senseless or anger related punishment embitters, causes estrangement between teacher and child, diminishes the respect of the child for the teacher, and may even cause hatred, enmity and rebellion in the child.

4.10.4.8. Avoid sarcasm, abuse and name calling

When resorting to verbal punishment the teacher should studiously avoid sarcasm, abuse and name calling, especially in the presence of other children. This form of punishment is cruel, it hurts, humiliates and stirs up disgust and resentment in the child which will make it very difficult for him to accept that the punishment was inflicted with his interests at heart (Gunter, 1980:166). The word is a powerful means of discipline but requires great care on the part of the teacher, especially when he is angry, to ensure that what he says to the child and how he says it, is not degrading or

unfair, for from a pedagogic point of view, this type of verbal discipline can be harmful and cause lasting psychological scars.

4.10.4.9 Conclusion

This discussion of pedagogic punishment may be brought to a close with a reference to the significant pronouncement by BRILLENBURG WURTH (in: Gunter, 1980:167):

"It should be clear by now with what a difficult part of pedagogic vocation punishment is concerned. However, this must not be allowed to make us give up the administering of punishment ... The normal child not only expects punishment after a specific offence but in a certain sense wants it. And provided that it is a fair punishment, it is regarded by the child as a good deed. For it helps to remove his feeling of guilt and thus frees the child from his murky past".

As far as corporal punishment is concerned it must once again be stressed that this must be administered only in cases of serious infringement, with great discretion, in moderation and in private, following the regulations laid down by the Department of Education. One should not punish continuously, but must try to adopt strategies which will prevent disciplinary problems in the class.

It will be difficult for the child to attain self-discipline unless he progresses towards adulthood via the exercise of pedagogic punishment, and here

it must be stated that too little punishment can be equally as harmful as too much. Pedagogic formedness which is striven for points to the all-round formedness of an individual who is self-responsible and possesses self-determination which comes into being as the outcome of the exercise of pedagogically accountable punishment (Kgorane, 1976:2). Adulthood in the sense of independence and self-realization is only attained through assistance and control in accordance with a specific and particular set of norms and values. This clearly implies that the support, guidance and even curbing of the child's behaviour by the teacher, is determined by a scale of norms and values, hence the necessity for the implementation of pedagogically accountable authority in Tsonga secondary schools.

The conclusion may be reached that all educative endeavours in Tsonga secondary schools can only be meaningful when they are culturally based. It can be argued that how the teachers behave, how they administer punishment and how they exercise their pedagogic authority in the classroom are all leading the child to behave according to the values of his group and culture (Luthuli, 1981:30). Through education the child learns the forms of conduct acceptable to his community and to make them his own. One of the ways in which this may be realized

is through the exercise of pedagogically accountable authority by teachers in Tsonga secondary schools. HULME (in: Kgorane, 1976:16) maintains that nothing is bad in itself except disorder, all that is put in order in a hierarchy is good, implying that the exercise of pedagogic authority (discipline) is acceptable as it aims to put in order and is intended to bring about the accomplishment of ideals in any form of human activity. In education one punishes, not only because something wrong has been done, but in order to prevent repetition. In other words, punishment is clearly intended to lead to moral awareness in the sense of henceforth avoiding evil and doing what is expected on the basis of personal conviction. It must, however, be understood that some kinds of punishment are best avoided as senseless punishment may only succeed in causing embitterment in the child which may be an important factor in causing estrangement between the teacher and the pupil and could even awaken feelings of hatred and rebellion in the child.

After this elucidation of the forms of punishment and the conditions which educative punishment must satisfy, the final paragraphs in this chapter will be devoted to a brief review of the methods of discipline management and approach in the classroom and in the school.

4.11 METHODS OF DISCIPLINE MANAGEMENT' APPROACH IN THE CLASSROOM AND IN THE SCHOOL

The proponents of the discipline management approach believe that a variety of methods should be used to make discipline more positive in the classroom and throughout the school. A brief account of some of the possible methods which may be employed by teachers in Black schools in general and by Tsonga secondary school teachers in particular, will now be undertaken. The first method to receive attention will be that of Richard Kindsvatter.

4.11.1 Kindsvatter's method

The educator, RICHARD KINDSVATTER (quoted in: Dacey, 1982:289) proposes classroom management based on certain assumptions. He maintains that:

"... a student, then, even when misbehaving, is doing what seems to give him, at that moment, the greatest degree of psychological comfort. When a teacher accepts this assumption, managing student behaviour can no longer be considered simply forcing the student into compliance or passivity. Rather, a diagnostic component is added to the teacher's role. The teacher attempts to help the student understand his own behaviour and guide him to acceptable alternatives".

According to Kindsvatter, this diagnosis should result in identifying three types of discipline problems, namely:

* Chronic emotional and adjustment problems.

The teacher should try to guide the pupil to recognize that he has a problem. Kindsvatter suggests that this may be accomplished by a "... compassionate attitude and possibly by a referral to counselling" (in Dacey, 1982:289).

- * Pupil's negative attitude towards teacher and class.

In cases of this type the teacher must "reconceptualize" the role he fulfils in the classroom, he must examine possible negative attitudes he may have, and whatever the cause may be and the teacher may then need to change the classroom climate by changing his own approach to teaching.

- * Casual or capricious actions.

This form of misbehaviour, Kindsvatter points out is usually of a less serious nature than the two types mentioned above. The goal in education is among other to help pupils improve their own self-discipline. In this type of misbehaviour this may be achieved through reminder, restraint or reproof where appropriate.

The second method of discipline management to be looked at will be that proposed by the psychologist, William Glasser.

4.11.2 Glasser's method

Disorder in the school, GLASSER maintains, is no different from disorder anywhere else. In a school, as anywhere else, there are only two ways to keep order; one is through fear and the other through having a stake in what is happening in the situation. It is no longer possible in a school situation to compel pupils to remain orderly because they fear a consequence of some sort. This author maintains that it is, in fact, his opinion that:

"... corporal punishment produces fear in very few youngsters, but leads to resentment in almost all who are subject to it" (Glasser, in: Dacey, 1982:290),

and that the secret of success in discipline management is to make pupils feel they are cared for and to convince them they cannot fail. This constant emphasis on avoiding failure, Glasser believes, ultimately produces a great reduction in disciplinary problems. In schools, disciplinary problems can be greatly reduced by employing what Glasser refers to as an 'in-school suspension room' into which pupils are forced to go when they refuse to follow their own plan to obey the rules. Such a room is staffed by a person who is an expert in guidance and is totally nonpunitive. Pupils have to remain in the room until they agree to follow the rules and may then return to the regular learning situation.

The third and last method on discipline management approach to be looked at is that of an author on educational matters, Christopher Johnson.

4.11.3 Johnson's method

JOHNSON (in: Dacey, 1982:291-292) strongly advocates that too much of the responsibility for classroom discipline is in the hands of the teacher rather than in the hands of the pupils "... where it belongs", also that at the very time when adolescents are struggling to gain maturity and need to learn to accept responsibility for their own actions, most secondary schools make all their decisions for them - the school actually reinforces irresponsibility. Johnson sees the inadequate expectation of responsibility as the key to discipline problems and stresses that there is no substitute for a close warm relationship among pupils and teachers. When this type of relationship is created it is often enough to achieve a significant reduction in discipline problems. However, Johnson agrees that there are certain pupils who are much more difficult to deal with than others and who require a special approach. In such cases he concurs with Glasser on the placing of pupils in a self-contained classroom run by the best teachers the school has at its disposal. With this approach Johnson believes, discipline problems will be reduced to a minimum and the school can get on

with its real business, namely, teaching.

To summarize what has emerged from the foregoing discussion of the methods on discipline management in the classroom and in the school, it appears to be the contention of each author that some kinds of punishment are better avoided when trying to reduce disciplinary problems. The three methods cited, seem to emphasize positive preventative measures rather than the teacher using corporal punishment, when he addresses disciplinary problems in the classroom. Teachers should, therefore, have a compassionate attitude towards their pupils and when pupils feel that they are cared for, disciplinary problems ought to be minimised. Lastly it has become evident that all three methods on discipline management approach emphasize counselling by an expert teacher in guidance, a teacher who is totally nonpunitive. It would appear that some of the approaches on discipline management in the classroom advocated by the above authors, if used by Tsonga secondary school teachers, may help to alleviate disciplinary problems and reduce the use of punishment to the minimum.

4.11.4 Conclusion

The research undertaken has clearly brought to light that educative teaching is not possible in a situation where chaos and disorder, resulting from poor discipline, reign. The issue of discipline in the school

does not exist in isolation but is related to many other social problems. The exercise of pedagogic discipline by the Tsonga secondary school teacher in the classroom, will be pedagogically accountable if it functions within the confines of fundamental pedagogical assertions. These fundamental pedagogical assertions are universalia in terms of which the child as a unique being, with an individual character, is on his way to meaningful adulthood (Ripinga, 1976:156). From this it follows that teachers in Tsonga secondary schools, in order to alleviate the problems of discipline and disorder, have to do away with the traditional attitude that pupils "... do what they are told without questions" (Ngcobo, 1986:230). This attitude, it appears, is counter-productive and contrary to the nature and expectations of secondary school pupils. It is expected of a secondary school pupil to exert self-discipline and this may in part be facilitated by helping pupils to improve their own standards and in developing a code of conduct. Both pupils and teachers should be made aware of their responsibility to show accountability in their actions, accountability which

"... sums up the core human values of discipline, hard work, commitment to an ideal which are the only foundation on which we can build new education standards" (Taunyane, 1992:6)

According to CLARK & STARR (1981:76) teachers have to depend on the reasonableness and workability of the

standards which are upheld by the pupils, rather than on authority alone. Teachers should point out to pupils how many people make their lives more enjoyable and meaningful by living according to high moral standards. It may, therefore, be assumed that this approach could make a vital contribution to enhancing self-respect and self-discipline in pupils. From the foregoing exposition it emerges that all disciplinary actions embarked upon by teachers must at all times be directed towards the aim of 'education towards adulthood', that is, all actions must be purposive and pedagogically accountable and defensible. It may also be stressed once again that the aim of any disciplinary action is to promote a climate conducive to effective learning and when that climate has been created it should be used to its fullest potential by both teachers and pupils giving their full co-operation in order to aspire to improved standards in education.

"Motivation, discipline, hard work. Accepting accountability for matching what is received with what is given. I am talking here of the qualities required to make the learning experience a success" (Taunyane, 1992: 11).

4.12 SUMMARY AND FURTHER PROGRAMME

4.12.1 Summary

Chapter Four was an attempt at exposing the reality of

the pedagogic exercise of authority in the school and how the teacher should maintain order in the classroom. The qualities attributed to a good teacher, as related to the implementation of pedagogic discipline, were discussed and also the source of the teacher's authority and some of the criteria for effective exercising of pedagogically accountable authority in schools in general and also Tsonga secondary schools, were further examined.

4.12.2 Further programme

In Chapter Five matters such as parent involvement, the need for improving teacher training, and curriculum differentiation, among others, will be discussed. An attempt will thereafter be made at formulating recommendations on how to improve the implementation of pedagogically accountable authority, specifically in Tsonga secondary schools.

CHAPTER FIVE

RESTATEMENT OF THE PROBLEM, PROCEDURES USED, FINDINGS, TESTING OF HYPOTHESIS, RECOMMENDATIONS AND FINAL SUMMARY AND CONCLUSION

5.1 INTRODUCTION

The Tsonga secondary school pupil is formed by his home and his cultural environment. As a child in a home, he is deeply influenced by the behaviour and attitudes of his parents (Matseke, 1981:219). It may thus be concluded that the family milieu may either encourage the child to be obedient in the school or to be disobedient to the authority of the teachers. On the other hand a combination of social factors in the community and the school may directly or indirectly affect the implementation of pedagogically accountable authority in Tsonga secondary schools.

In this study the author concerned himself with those factors which can militate against or which may promote the implementation of pedagogically sound authority in Tsonga secondary schools. From the study of literature and observations and daily experience, certain findings were made which led to conclusions and eventually recommendations.

In the paragraphs which follow a restatement and

assessment of the problem will be undertaken as well as a brief overview of the procedures used in this monograph. A number of the recommendations which are based on the findings in this study will thereafter be set forth. This chapter will be concluded with a final summary of the the dissertation and conclusion.

5.2 RESTATEMENT AND ASSESSMENT OF THE PROBLEM

The purpose of this study, as outlined in CHAPTER ONE, was an attempt to investigate the implementation of authority in Tsonga secondary schools, and also the nature of such authority. The pedagogically accountable implementation of authority in Tsonga secondary schools is a discourse in the field of Fundamental Pedagogics. It must, however, be clearly stated that this does not in any way imply that it does not relate to other part-disciplines of Pedagogics as, although these part-disciplines may be distinguished, they may never be separated or considered as disciplines in isolation, because of their common aim, namely, a reflection on and investigation into child guidance and support towards meaningful adulthood. All the present study can thus claim is that it seeks to provide a preliminary description of the pedagogically accountable implementation of authority in secondary schools, with particular reference to the situation in Tsonga secondary schools. In CHAPTER ONE (cf 1.3) reference

was made to the fact that, prior to the First World War, the teacher usually reigned supreme in his domain. There was at that time little doubt about the matter of the teacher's authority. Today, however, emphasis has shifted from the imposition of external authority, reinforced by corporal punishment, to a gradual training in self-control and self-discipline of pupils. This gives rise to the implication that contemporary teachers in Tsonga secondary schools should implement and exercise their authority in a pedagogically accountable manner that should directly or indirectly culminate in adulthood "... worthy of the human being as a person" (Ripinga, 1976:160). Being worthy adults also implies being disciplined adults and in order to attain this goal

"... we need to be subjected to experiences which foster the development of a disciplined way of life" (Nkhuhlu, quoted by Taunyane, 1992:13)

Disciplined adulthood also means the self-reliance and self-dependence of a human being as an active subject in his relation to the world of objects, his fellow-man and his God. In striving to reach this goal with the children entrusted to his care, the teacher should not hesitate to make use of prohibitions, rebuke and reproof, complimented by admonition. KGORANE (1976:96) maintains that it is only when the child has been reprimanded, prohibited from behaving in an unacceptable

way, admonished and sometimes punished, that his conscience will later tell him whether he has acted or behave in a morally acceptable way or not. Unaided the child will not gain proper self-control and self-discipline and as grown-up person such a person will still be lacking in these qualities. It is, therefore, the task of teachers to guide children towards desirable behaviour and worthy adulthood, using whatever pedagogically acceptable measures they may find efficacious.

5.3 DESCRIPTION OF THE PROCEDURES USED IN THIS STUDY

The method which was used in this study is the phenomenological method, which, although it is not claimed to be without limitations, nevertheless affords the serious investigator the opportunity to penetrate to the true essentials of the phenomenon and to evaluate the findings. An attempt was made to reveal the essences of authority and its implementation in a pedagogically accountable manner. When using this method the researcher aims at studying phenomena by approaching them closely, placing himself in proximity with them. Phenomenology is the means by which it is attempted to investigate phenomena as they appear and reveal themselves in the life-world. RIPINGA (1976:161) maintains that the phenomenologist interrogates the phenomena themselves with a view to discovering and disclosing what they in reality and essentially are. This implies

that the investigator needs to be open to the phenomenon, in other words, he has to listen, be receptive and pay attention, as the essences are often not immediately observable owing to their being hidden below the surface of the phenomenon, even often obscured by inessentials which need to be removed by making use of the reduction steps which form part of the phenomenological method, and only then can the hidden essentials be revealed and brought to light. This is corroborated by REELER & DAVEY (1991:124) who contend that central to this method there is "phenomenological reduction" or "epoche". Also this phenomenological reduction, by suspending the investigator's belief in the factual existence of the external world, is supposed to reveal the phenomena themselves and the pure intentional acts through which the phenomena are grasped. Such an attitude was adopted in scrutinizing and describing the phenomenon of authority and its implementation in an accountable manner in the pedagogic situation in Tsonga secondary schools.

In this study the author concerned himself with those factors which militate against, or which promote, the implementation of pedagogically accountable authority in Tsonga secondary schools. From the study of literature, observations and daily experience, certain findings were made.

5.4 FINDINGS AND CONCLUSION

From the literature consulted during the course of this study a number of facts came to light:

- * There is evidence in the literature that relationships play a vital part in establishing authority. Trust between parent and child, and between pupil and teacher, leads to mutual understanding and this in turn promotes the opportunity for the child to accept the authority of the parents and teachers. PAINE (1976:14-16) points out that by knowing and understanding the child, the feeling of real concern carries over to the child, and under these circumstances discipline, obedience and respect are more readily established and accepted.

- * It also emerged from the literature that the child's relationship with the teacher, other people, objects or events has a personal effect on him. The child experiences within himself the feeling of acceptance or rejection, hope or despair, love or dislike, as the case may be. This is a very important factor which affects the implementation of accountable pedagogic authority in the teaching and learning situation. MATSEKE (1981:24) came to the conclusion that the pupil who feels that he is accepted, loved, trusted and understood by the teacher in the pedagogic situa-

tion, will allow the teacher to intervene in his life. The child will then accept the authority of the teacher because he understands and is convinced of the teacher's good intentions towards him.

- * It became obvious that to be able to appreciate fully the problems which have arisen due to the authority crises in Tsonga secondary schools, recourse must be had to the traditional socio-cultural factors which influenced and are still influencing the Tsonga child in the pedagogic situation. It was revealed that the past, the tribal customs and traditional norms and values, continue to colour many issues in the present in a variety of ways.
- * The investigation undertaken has brought to light that the optimum learning and becoming of the child can be actualized through pedagogic-didactic intervention and accompaniment in the pedagogic situation. There should be a reciprocal affective involvement between teachers and the pupils they are accompanying towards adulthood.
- * From the literature it also emerged that acceptance is a pre-requisite for the implementation of pedagogically accountable authority in Tsonga secondary schools. Without reciprocal acceptance between the teacher as adult and the educand as

child, it is impossible to establish a sound pedagogic relationship.

- * The investigation has also brought to light that the issue of discipline in Black secondary schools in general, and no less so in Tsonga secondary schools, has become a matter of pressing concern. Because of the problem with discipline, guidance that should be given to pupils in a pedagogic situation is often severely affected. Pupils often rebel against discipline and reject the authority of the teacher. Under such circumstances it becomes extremely difficult for the child to attain self-discipline and self-control as it requires the exercise and acceptance of pedagogic authority for the child to progress towards adulthood.

The conclusion which may be drawn from the above findings and the research on which they are based, is that pedagogically accountable authority essentially amounts to the accompaniment of the child who is still dependent, in need of help and help seeking, by means of assisting and supporting guidance, instruction, example, encouragement and discouragement, approval and disapproval, command and prohibition, counselling, warning, reward and punishment, in order to assist him to ascend to adulthood as the formal and ultimate goal of education (Ripinga, 1976:161). This accompaniment

can, however, only be executed by someone who himself satisfies the criteria for adulthood (cf Chapter One). To be able to lead the child also demands of the educator that he should care for, understand and trust his charge and that he should be willing, and able, to shoulder the responsibility of implementing authority in order to create an orderly classroom atmosphere where learning can succeed. He should want to assist the child and should also have received the necessary training to know what he is doing, over and above all this he should be in possession of adequate knowledge of the subject he is instructing in the secondary school classroom.

5.5 TESTING THE HYPOTHESIS

From the perusal of literature and the theoretical discussions presented in this monograph, it becomes evident that the hypothesis that there is a relationship or correlation between the teacher-pupil relationship and the way in which the teacher implements his pedagogic authority in Tsonga secondary schools, can be accepted as correct and valid. It also became abundantly clear that problems relating to the breakdown of authority in secondary schools are vastly more varied and complex than merely the relationships formed in the school. The disintegration of the traditional extended family of the Tsonga people, the weakening of

the entire community structure and the general decline in authority within the home, the community and the tribe, also contribute to the more particular problem of the authority crises within secondary schools.

5.6 RECOMMENDATIONS

The author would, in all modesty, like to make a few recommendations which it is hoped may possibly be instrumental in, if not curing, at least alleviating the authority crises which currently bedevils Black education and prevents pupils from gaining the benefits which they are entitled to.

5.6.1 The need for the involvement of parents in planning, decision making and administration

It was pointed out in Chapter Two that the primary task and responsibility of education belongs to and rests with the family. The school does not, cannot, nor does it want to, supplant the family. This assertion thus implies that a harmonious and co-operative relationship should exist between the family (home) and the school. STRANG (in: Ripinga, 1976:186) maintains that if the school and the home know the conditions affecting the child which prevail in each of these situations, they can work together to create the total environment of order and peace the child needs. They will thus be pulling together rather than in opposite directions.

However, a tug-of-war seems the only way to describe what at present exists between the Black family and the school personnel. A child's education is not solely the responsibility of the school and it is essential that the school staff must be able to depend on the active support of the parents. Parents, therefore, have a vital role to play in the life of the school. The author would like to recommend that:

- * Parents be given basic instruction regarding education.
- * Teachers, during their training, be made aware of the problems of the community, be made conscious about their culture, and be helped to understand Western norms so they may be able to assist with the problem of acculturation. The teacher has to fulfil this role of uniting various aspects of the community without violating the inalienable rights of the home, or in the words of SMITH (1984:25) "... the teacher then has to protect the family relationship while developing a new relationship with his pupils".
- * At Gazankulu Colleges of Education the aspect of actively participating in community affairs, thus making contact with parents and members of community and cultural bodies, should be encouraged while teachers are being trained.

5.6.2 The necessity for the prevention of the de-generating professional and moral conduct of teachers

DUMINY (in: Ngcobo, 1986:227) indicates that there is no point in exhorting pupils to be morally upright and self-respecting, when some teachers are known to be involved in unacceptable behaviour such as, for instance, involvement in affairs with school girls. It has also been observed that there are teachers who arrive at school under the influence of liquor. Teachers in this condition are more than likely to make a nuisance of themselves and engage in irresponsible acts which can have a deleterious effect on the order of the school and the implementation of pedagogically accountable authority in the pedagogic situation. It is, therefore, recommended that:

- * The training institutions for Tsonga secondary school teachers should place more emphasis on moral training, thereby trying to come to grips with this type of problem.

5.6.3 The necessity for pupils' self-activity and freedom as opportunity

According to GUNTER (1980:187) the teacher, as leader vested with authority, must also allow his pupils (in their activities inside and outside the classroom)

enough freedom in the sense of opportunity to make their own decisions and choices and by doing so, to develop a personal sense of responsibility and self-reliance in these pupils. The purpose of this exercise is to allow pupils to learn to make good and proper use of their freedom of judgement, choice and decisions, so that they may gradually develop self-discipline. True freedom, in the sense of inner self-discipline, the pupil in his progression to adulthood, can only achieve with the aid of the external authority and discipline of his teacher, for the child's achievement of self-discipline depends totally on the "... firm but wise, sympathetic and meaningful control, discipline and guidance by his educators ..." (Gunter, 1980:188). It is, therefore, recommended that:

- * Tsonga secondary school teachers should create opportunities where pupils are involved in specific school affairs for the development of self-discipline.
- * In the exercise of his authority the Tsonga secondary school teacher should always acknowledge and respect the original dignity and freedom of his pupils as persons and treat them accordingly.

5.6.4 The necessity for guardian teachers in Tsonga secondary schools

A system of guardian teachers in Tsonga secondary

schools could be very useful in the alleviation of some of the disciplinary problems. This type of system could be implemented by assigning a group of pupils to a particular guardian teacher so that he can talk to pupils about the problems that may be troubling them. This opportunity to discuss and evaluate their problems will also be useful in assuring that the aim of educative teaching, namely, educating pupils in accordance with their potential, is realized. According to the HSRC (1981:48) the functions of the school guidance system have to do with prevention, identification, provision of assistance, referral to other services and professional career orientation. There can be no doubt of the value of this type of guidance. It is recommended that in order to equip teachers to satisfy the requirements of guardian teachers, the following improvements in their training could be instigated:

- * During their training, Tsonga secondary school teachers should be trained to become fully conversant and sympathetic with as many of the problems of the Tsonga pupil as possible.
- * Colleges of education in Gazankulu must give more specific guidance in disciplinary techniques.
- * 'Guidance' be accorded the same status as such subjects as Biology, Mathematics and Geography and be taken as an auxiliary minor subject. Teachers

should also specialize in guidance as a subject for the period of three or four years of training.

- * In the training of Tsonga secondary school teachers it is vital that a subject on the sociology of education be included in the curriculum, and, as LUTHULI (1981:73) suggests, special attention is paid and research is undertaken into the needs of the child in the light of the new family structure.

- * All Tsonga secondary schools should have at least one properly trained and qualified guidance counsellor and one careers guidance counsellor.

5.6.5 The necessity for curriculum differentiation

It has been pointed out (cf 4.8.4) that one of the causes of instability in Black education is the curriculum which does not fulfil the needs of individual pupils in accordance with their ability and interest. It is self-evident that a school curriculum that is by nature static and not dynamic, will be relegated to irrelevance by the pupils and this could lead to disciplinary problems. While it is accepted that there are problems, for example, lack of facilities and quality teachers in Tsonga secondary schools, which hamper the differentiation of the curriculum, the author would like to recommend that:

- * The Gazankulu Education Department should conduct a survey to establish whether the curriculum offered in Tsonga secondary schools needs to be differentiated or changed to meet the present day demands made on the pupils.
- * Secondary school principals should be given wider latitude to be involved in the planning of the curricula of their schools, taking into consideration the needs of the communities where the schools are situated. It is hoped that by implementing this arrangement the youth could become more adequately prepared for the demands their future occupation and lives will make of them.

5.6.6 The necessity to improve good teaching skills

Experience in Black schools reveals that the teachers are indirectly responsible for the frustration of pupils (Luthuli, 1981:84). It was also pointed out in paragraph 4.8.5 that the teacher's methods of teaching and teaching styles can breed misconduct in the classroom. RIPINGA (in: Ngomani, 1989:119) declares unequivocally that the quality of teachers is one of the most important determinants of the quality of a system which provides education. Since its establishment as a self-governing state in 1973, Gazankulu has had the opportunity for autonomy in many areas of education. As yet this autonomy has not been fully utilized. The didac-

tic approach has remained essentially unchanged (Kelly, 1990:19). It may, therefore, be assumed that progress will only be made in Tsonga secondary schools if teachers are willing to adopt guidelines that reflect proven principles of effective teaching, rather than being based on tradition alone. This view is endorsed by NGOBENI, Gasankulu's Chief Inspector, when he says:

"... if we continue to use yesterday's methods to solve today's problems ... we are leading back to primitive life". (Ngobeni in: Kelly, 1990:19).

PATTERSON (in: Spence, 1982:124) refers to the irrelevance of current training methods for teachers when he states that to a great extent the preparation of teachers is irrelevant for teaching, "... since rather than preparing teachers to teach students, it prepares them to teach subject matter".

All people involved in teacher training would agree that the purpose of teacher training is to make good teachers. GROSSEN (1990:10) points out that:

"Some would argue that there is no guarantee that if you teach students to produce these teacher behaviours that you will have a good teacher in the end".

This is undoubtedly true, but by teaching students to strive for these behaviours, one is more likely to end with a better teacher, than if one taught them to produce irrelevant teacher behaviours or did not try to

teach them any teacher behaviours at all. It is encouraging to note that there are teacher training colleges in Gazankulu which have now embarked on new strategies to improve the teaching methods and skills of teachers. GROSSEN (1990:11) of the Hoxane College of Education, confirms this in his statement:

"To help us meet our goals in producing good teachers who consistently have pupils who learn more, we have restructured all of the college lesson planning forms, lesson evaluation forms, and the nature of skills practiced in the microlessons".

It is recommended that in order to help teachers to satisfy the requirements, the following improvements in the training of teachers can be undertaken.

- * Student-teachers (trainees) should be made aware of the classroom reality which they will face on qualifying, for example, huge classes and lack of teaching aids and equipment. Contact between colleges and schools must be closer and must occur on a more regular basis, to enable students to become familiar with the classroom reality and the problems facing teachers.
- * Colleges of Education in Gazankulu should allow more training to encourage the student-teachers to acquire a more acceptable method of imposing their authority on their pupils.

* College lecturers, school inspectors, student-teachers and teachers in the field all over Gazankulu must be willing to question what they are doing, even question what they or others have always done. There is no doubt that this requires a good deal of energy and courage, but it is believed that such a change of heart and approach in teaching methods and styles, could result in minimizing disciplinary problems in Tsonga secondary school classrooms and in bringing about a dramatic improvement in the academic achievement of the pupils.

* The commitment of teachers to teaching must be stressed so that students are more responsible when they qualify.

5.6.7 Future research

During the course of this study it became abundantly evident that much future research is required in this sphere and it is recommended that the follow research projects be undertaken:

* Parent-child relationships among urban and rural Tsonga families and the effect of these relationships on the implementation of pedagogically accountable authority in secondary schools.

* A study of the influence of Tsonga cultural be-

liefs on pedagogic discipline.

- * The role played by parents in the education of the child, especially the child who is attending a secondary school.
- * A study as to whether, and possibly to what extent teachers are responsible for the collapse of discipline in secondary schools.

5.7 FINAL SUMMARY AND CONCLUSION

5.7.1 Final summary

In CHAPTER ONE of this dissertation an introduction into the nature of the problem to be researched and an overall look at research methods and the possibility of completing a study of this nature received attention. This chapter could thus be described as of a general orientating nature to the actual research procedures which followed.

CHAPTER TWO was devoted to the grounding of the concept of authority with special reference to Tsonga traditions and their influence on authority. The author for the purpose of this study contended that it is widely accepted that there is an unfortunate general breakdown in authority in schools and in society as a whole. The disregard for authority and discipline is thus causing concern, not only in schools, but in all of society.

The Tsonga community is not immune from this malaise, which is why the Tsonga traditions received particular attention as it was felt that recourse should be had to the traditional values and socio-cultural norms which may still effect the life of the Tsonga people. The highest authorities in the Tsonga social system (cf 2.2) and the traditional role of the family members in bringing up the child, received attention in the hope of finding a solution to the crisis in the implementation of discipline. Attention was also focused on the pedagogic and didactic aspects of the initiation schools and their effect on secondary school authority.

A fundamental pedagogical perspective on some of the aspects of the relationship of authority formed the gist of CHAPTER THREE. The co-existentiality of the teacher, as adult and pupil, as child, was emphasized. The category "acceptance" as pre-requisite for the implementation of pedagogically sound authority was high-lighted, with special emphasis on the fact that the pedagogic relationship cannot be established without reciprocal acceptance between teacher and pupil. The meaning of pedagogic authority received serious attention, bringing to light that authority or discipline may never be equated with force, suppression or punishment. Pedagogic authority should be synonymous with guidance, encouragement, protection and the proffering of assistance, and pedagogic authority can only

be established within a pedagogic climate of love, trust, confidence, concern, understanding, respect and integrity. Various aspects of the teacher and the pupil were looked at in the light of the requirements listed above, and an attempt was made to determine how the phenomenon referred to as the relationship of authority comes into being in the Tsonga pedagogic situation.

In CHAPTER FOUR a phenomenological examination of how the pedagogic exercise of authority should be realized by the teacher, was undertaken. The views of a number eminent scholars as well as contemporary views expressed in the media, concerning discipline in the classroom, were examined, together with a number of other factors related to the issue of pedagogic authority. Some of the criteria for effective discipline and control in the classroom as well as the question of the value of punishment in bringing about an orderly learning environment were disclosed and discussed. An exposition of the views of exponents of various methods of discipline management concluded the investigation in CHAPTER FOUR.

In this the final chapter an attempt was made to consolidate the study by restating the research problem and the procedures that were followed to arrive at what is hoped are universally valid findings which may be made specifically applicable to the situation in contempora-

ry Tsonga secondary schools. From the findings the author attempted to isolate certain areas where improvements may be implemented in the practical situation, and/or further research may fruitfully be undertaken in an effort to alleviate the extremely troublesome problem brought about by the authority crisis in schools.

5.7.2 Conclusion

Contemporary society is experiencing many important changes. In this world of change, educationists and leaders must come together and make a concerted effort to bring about a positive change of attitude in the youth and teachers. The traditional concepts of authority are today constantly being challenged and this challenge is most frequently seen as coming from the youth. Pupil activism, the increasing violence in schools, the anxieties of the teaching profession over their diminishing control in the classroom - all these factors bear witness to a situation in which the adult world is placed in a most untenable position where it is being forced under pressure to redefine the boundaries of authority (Coleman & Coleman, 1984:131). It is hoped that in a small way this present study has succeeded in exposing the fact that the adolescents in secondary schools urgently require support from their parents and families. The deterioration in family life due to various matters, often beyond the control of the

families concerned, has placed an additional burden on the teacher who has to display an adult awareness of the problems facing the youth. Through a sound mutual relationship of understanding, trust, respect and acceptance an opportunity for genuine participation in their self-actualization must be created. The hope is expressed that a restructuring of the curriculum, to increase its relevance and efficacy, and an improvement in the pedagogic implementation of accountable authority, specifically in Tsonga secondary schools, will make a positive contribution towards the successful learning and education of the Tsonga secondary school pupil. The author has during the course of this study come to the conclusion that there is a need for new thinking and a new approach with decisive action in the exercise of pedagogic authority, in Black secondary schools, and that this need is of the utmost urgency if the deadlock between a lack of discipline and the disastrous academic results is to be addressed.

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