

**A CASE STUDY OF STAKEHOLDERS' PERCEPTIONS
OF THE MANAGEMENT IMPLICATIONS OF THE
DISCIPLINE PROVISIONS OF THE 1996 SCHOOLS
ACT IN A RURAL EASTERN CAPE HIGH SCHOOL**

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by

DANIEL LUGGYA

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DECLARATION OF ORIGINALITY

I declare that this dissertation is my own work and that all sources I have used or quoted have been indicated or acknowledged by means of complete references.

Daniel Luggya

Queenstown

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ABSTRACT

South Africa's education management system has undergone a long history of transformation from the promulgation of the Bantu Education Act of 1953 to the realisation of democracy, and in this context, the South African Schools Act (SASA) of 1996.

Apartheid legislation and the new democratic legislation have had a profound impact on the education leadership and management of schools, in which authoritarian management practices have been replaced by democratic management practices. However, democratic management practices have not yet had a significant effect in the leadership and management of schools, especially in the schools of previously disadvantaged areas.

This thesis seeks to examine perceptions held by education stakeholders in the light of the rights of students as stipulated in the discipline provisions of the Schools Act of 1996, in one of the rural high schools in the Northern Region of the Eastern Cape Province. One of the most important discipline provisions is the ban on corporal punishment in schools.

My intention in carrying out this research was not to generalise my findings but to understand the experiences and perceptions of the stakeholders in this school regarding the discipline provisions of the SASA.

The data suggest that authoritarian education practices, especially corporal punishment, are still a factor in the maintenance of student discipline in this rural school. Stakeholders still believe in the use of corporal punishment as the only way of maintaining discipline and an orderly environment for teaching and learning. Such beliefs, assumptions and values concerning the use of corporal punishment are held by the principal, teachers, students and parents and have not changed since 1996. Beliefs, assumptions and values on the exclusive use of power by the principal on issues of suspension and expulsion are still being held by the above stakeholders in the school.

The vision of the SASA that schools become autonomous institutions with democratic leadership and management practices does not seem to be practical because of the centralisation of power in the hands of the Provincial Head of the Education Department. This centralisation of power denies the principal and other stakeholders of the school the power to decide on crucial matters like the expulsion of misbehaving students, because it is the provincial Head who decides on the seriousness of offences committed by misbehaving students and subsequent expulsions.

Apart from the location of power in the Provincial Head of the Education Department, the stakeholders of this school are also powerless on expulsion of students, or any other form of punishment because of the implication of the “right” to education in the Bill of Rights in the Constitution of the Republic of South Africa.

The education department has to devise programmes that change the beliefs and assumptions of stakeholders on corporal punishment and decision-making on expulsions and suspensions. Unfortunately corporal punishment persists because parents use it in the home and support its use in school. Programmes on alternatives to corporal punishment are required for the smooth implementation of the SASA.

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CHAPTER 1

INTRODUCTION

1.1. Background and context

“Good school discipline is an important feature of effective schools. Learners learn best in an orderly and safe environment. Discipline is therefore one of the most important management functions in a school” (Potgieter, Visser, Van der Bank, Mothata & Squelch 1997: 59). It is within this educational management context that I will investigate stakeholder perceptions of the management implications of the discipline provisions of the South African Schools Act (SASA) 84 of 1996. For my purpose stakeholders are the learners, the educators, the parents and the school principal. Since I am dealing with the case of a high school all learners are adolescents and the reader should take cognisance of the fact that these are 'young adults' who are not easy to deal with in terms of discipline.

According to SASA (South Africa 1996b: 6), “(1) No person may administer corporal punishment at a school to a learner. (2) Any person who contravenes subsection (1) is guilty of an offence and liable to be convicted of assault”. In addition to the prohibition of corporal punishment, School Governing Bodies (SGBs) have to draw up and adopt rules and regulations on acceptable behaviour in the form of a code of conduct (South Africa 1996b: 5). Furthermore, “learners must know what is expected of them and what actions will be taken against them if they disobey school rules... the type of punishment used must be lawful, fair and reasonable” (Potgieter *et al.* 1997: 60). Both provisions emphasise that the rules and the type of punishment must be fair and reasonable, protecting students’ right to dignity in accordance with the Constitution’s Bill of Rights (South Africa 1996c: 7).

Concerning the suspension and expulsion of learners, Potgieter *et al.* (1997: 61) write:

The governing body of a public school may suspend a learner after the learner has been given a fair hearing. A learner may be suspended for two purposes. Firstly, as a correctional measure for misconduct: in such a case, the learner may not be suspended from school whilst waiting for a decision on whether he or she is to be expelled from the school by the

HOD. No governing body or principal may expel a learner. A learner can only be expelled by the HOD (Head of Department of the Provincial Educational Department – my addition). Expulsion may take place only if a learner has been found guilty of serious misconduct after a fair hearing...the MEC (Member of the Provincial Executive Committee responsible for Education – my addition) decides what serious misconduct means.

SASA attempts to exemplify the new vision for governance and management in the education system. Historically, this was an authoritarian system that affected both learners and educators. According to Hartshorne (1992: 79), students in South Africa have for a long time experienced a “lack of discussion and question time in the classroom...together with the abuse of corporal punishment”. Buckland and Hofmeyr (1992: 37), citing Auerbach (1987), note that most cultures in South Africa show a strong respect for authority and that authoritarianism in schools “reflect(s) ancient and deep-seated authoritarian child rearing patterns in the homes of all sectors of South African society”. Vally (1996: 45) observes:

Corporal punishment as a social practice has existed in South Africa for centuries. In the name of discipline, teacher and parental duty, character formation and religious precept, many educators were expected - if not compelled – to administer corporal punishment. During the Apartheid years, Christian National Education (CNE) and later Fundamental Pedagogics were the grounding in which compulsion, moulding and corporal punishment were the “scientifically irrefutable” way to educate children.

The abuse of authority, the use of corporal punishment in particular, resulted in student unrest that in turn resulted in the collapse of the culture of learning and teaching in former Department of Education and Training (DET) schools (Davidoff, Kaplan & Lazarus 1994: 10; South Africa 1995: 19; South Africa 1996a: 18; Sacred Heart College 2000: 1).

Western thinking has it that corporal punishment is detrimental to the individual learner and the learning process, as Hendrick (1997: 75) contends, learners “attack the teacher, go absent or indulge in acts of petty vandalism in the school”. Gushee (2001: 1) writes that in the USA

[i]n recent years...suspension and corporal punishment, the two most common punitive methods, have increasingly come under fire. Corporal punishment, many believe, psychologically harms students and presents great potential for abuse if applied maliciously or in anger...Common sense as well as some research argues powerfully for prevention.

This thinking has been taken up by the SASA. However, its provisions, especially the abolition of corporal punishment, is posing a dilemma for many school educators in former DET schools in particular and many are finding it difficult to control student behaviour. Julia Grey (1997: 4) writes:

On the ground, educators seem to be struggling to find practical alternatives to disciplining their students – and many still believe that corporal punishment is effective. Others complain that the education departments are not doing enough to help educators find alternatives to caning errant pupils.

Buckland and Hofmeyr (1992: 37) note that “authoritarian values will not be easily overturned by a new political dispensation and they constitute a formidable challenge” to the development of a more democratic culture in schools. My question is: How do stakeholders maintain order, safety and discipline in schools without infringing on learners’ new rights? It is within this context that I will investigate stakeholders’ perceptions of the management implications of the discipline provisions of the SASA. I anticipate that this study will be of interest to all those educators grappling with these issues.

1.2. Aim of this study

The aim of this study is to investigate stakeholders’ perceptions of the management implications of the discipline provisions of the 1996 Schools Act in a rural Eastern Cape high school.

1.3. Definition of terms used in the study

1.3.1. Stakeholders

Stakeholders in the educational context can be defined as partners in the management and development of the school. Stakeholders in school management and governance according to the South African Schools Act (SASA) of 1996 are:

The Principal of the school (which), “means an educator appointed or acting as the head of a school; (the) ‘educator’ (which) means an educator as defined in the Educators Employment Act 1994...‘The learner’ (which) means any person receiving education or obliged to receive education in terms of this Act and the ‘parent’ (which) means – a) the parent or guardian of a learner; b) the person legally entitled to custody of a learner; or c) the person who undertakes to fulfil the obligations of a person referred to in paragraphs a) and b)...(p.3)

The categories of people mentioned above, constitute the main stakeholders identified in this study. The main aim of this study was to investigate the ‘perceptions’ of the above stakeholders on the discipline provisions of the SASA. The following views have been given on perceptions in South Africa.

1.3.2. Perceptions

Johnson (2001) begins by writing that, “perceptions are central to both the practice and research in education” (Johnson 1994: 475 as quoted in Lewis 2001: 272). Differences in perceptions are attributed to the fact that people are physically different. “In a country like South Africa, these different perceptions are very often simply attributed to differences between black people who represent an holistic, interdependent society and white people, who maintain a Western, independent cultural style” (Markus & Kitayama 1991: 224-253 quoted in Lewis 2001: 273). This means that differences in perceptions can also be attributed to cultural differences. This study seeks to identify the perceptions held by different black stakeholders on the management implications of the discipline provisions of the SASA in a rural black high school. Lewis (2001: 277) quoting Randolph and Blackburn (1989: 87) writes that the context or situation in which objects or events are perceived influences subsequent thoughts and behaviour (and that) aspects such as the cultural context

(Scherer & Walbott 1994: 310–328; Scherer 1997: 902–922), the social situation as well the location and time of an incident (Randolph & Blackburn 1989: 87; Robbins 1991: 129) all have profound influence on that which is being perceived.

1.3.3. Management Implications

“The words **manage**, **manageable**, **management** and **manager** come from the Latin word *manus*, meaning ‘hand’. Thus, to **manage** means literally ‘to handle’; **manageable** means capable of being handled; **management** is the handling of people such as staff and students...”(Calitz, Viljoen, Moller & Van der Bank 1992: 2). On the other hand, Van der Westhuizen (1991: 43) defines management as a series of functions designed to keep the school, as an organisation, as functional as possible when he writes that “from the description of the management procedures in a school it is clear...that policy and control, delegating, decision making and organising, planning and leading, interpersonal relations, leadership and motivation will be an integral part of the education management action”.

As stated in 1.2, the aim of this study was to investigate perceptions that are held by the stakeholders in a high school of the management implications of the 1996 Schools Act. So an explanation of the word “implication” in this context is necessary. The word implication, according to the *Collins Concise English Dictionary* (1992: 664) means “to entangle (implicate), to involve (implicate), a relation between two propositions, such that the second can be logically deduced from the first”. The implications for management in this case are the possible logical deductions drawn from the discipline provisions of the 1996 Schools Act by the management of the school in question for effective teaching and learning to take place.

1.3.4. Discipline provisions of the South African Schools Act 84 of 1996.

These have already been elaborated upon in 1.1 above.

1.4. An outline of the research study.

This chapter has focused mainly on the context in which this study was conceived. It also briefly defines the main concepts and terms that have been used in the study.

Chapter 2 is a review of the literature presented on the effect of culture in schools and how it has affected the philosophy behind student discipline both in South Africa and Western society. This chapter then discusses student unrest in South Africa from a historical perspective in order to understand the need for the three discipline provisions of the South African Schools Act of 1996: namely the adoption of the code of conduct, the prohibition of corporal punishment in South African schools and the provision on the suspension and expulsion of students.

Chapter 3 starts with the paradigm and method in which this study was conducted. The method used is the case study method, since I was seeking rich qualitative data. It proceeds with the research process, including the sampling of stakeholders that I felt were appropriate. Then it includes the instruments used in obtaining data, analysis of data, the ethical implications and potential limitations of the study, validity and reliability.

Chapter 4 records the perceptions of the respondents in this study on the three disciplinary provisions of the SASA of 1996 and their implications for the management of the school.

Chapter 5 discusses and interprets the data in chapter 4.

Chapter 6 offers conclusions as well as recommendations for further research in the study.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

The first section of this chapter explores the impact of the anthropological-cultural aspects of child discipline and how it has affected the philosophy behind student discipline in schools both in South African and Western society. Most of the literature on educational leadership and management does not discuss the issue of student discipline in detail, probably because of a lack of appropriate methods in the thorough understanding of school cultures. Hoy and Miskel (1996: 137) confirm that:

Anthropological and sociological studies of school cultures are needed. The thick descriptions of qualitative studies are necessary to map the basic assumptions and common values of the culture of schools. Education researchers must consider the school as a whole and analyse how its practices, beliefs and other culture elements relate to social structure as well as give meaning to social life.

Supporting Hoy and Miskel on the importance of qualitative studies for the thorough understanding of student discipline as part of school culture, Dannels (2001: 2) writes that

if traditional quantitative methods do not seem to convey the richness of data needed by disciplinary practitioners, then qualitative methods should be encouraged. The case study method is a useful way of linking developmental theory to disciplinary practice, yet it is rare in student personnel literature.

Harlow and Hanke (1975: 88) cited in Janson (1996), believe that discipline is part and parcel of organisational culture in the school, however, "...in some cases this discipline has little effect, while other schools have effective discipline. In all cases, the discipline of a school will be a manifestation of the type of organisational culture in a school".

This chapter is not intended to discuss discipline as part of school culture, but rather its implications for educational management, in which research is still scanty,

especially that directly related to educational leadership and management. Gorton (1983: 325) pointed out that,

a minority of students do misbehave and their behaviour is one of the major problems that confront administrators and their professional staff...an examination of a number of books on school administration revealed little or no attention to this topic.

The following section therefore explores different philosophies of the human element that constitutes the culture of schools, which in turn determine the level of student discipline and management of such schools.

SECTION 1

2.2. An anthropological overview of the philosophy behind child discipline in the SA society.

Here, an examination of the philosophy behind various cultures will be analysed. Cultures that will be referred to are those of the Dutch, the English and the Nguni (particularly the Xhosa speaking people). The focus will be on family values regarding child discipline. Smith (1993: 11) contends that, "the social order Black South African children grow up in socialises them to a culture of resistance. They are politicised by the different provision of opportunities and denial of facilities on account of race". Matomela (1998:1), Sangoni (1999: 51), Lethoko, Heystek and Maree (2001: 312) share a similar view to Smith (1993) who shows how the economic and socio-political circumstances in South Africa affected family values like child discipline amongst black people.

This analysis of the culture of Black resistance will then be compared to the background of each racial group in the formal schooling system and the philosophy that dominated the education of such a group. An international, post Second World War perspective on worldviews regarding children's rights, particularly in the USA, will be discussed. The discussion can, thus, focus on the predominant worldviews that enabled students in South Africa to enter into resistance resulting in their emancipation from an authoritarian educational system. In essence, this is intended to

show the reader that, in some respects, different ethnic groups in South Africa raise their children differently, based on different value systems and beliefs. This is manifested in the data, especially on communication between parents and their adolescent children. The reader also has to take cognisance of the fact that, whilst Afrikaner and English values remained largely unchanged, African value systems and beliefs were significantly affected during the Apartheid era.

2.2.1. Culture and discipline amongst adolescent black children in S.A.

Since this research is set within a black settlement that was formally labelled a Bantustan homeland called the Transkei (later integrated into the Republic of South Africa after 1994), an examination of the culture regarding child discipline is appropriate to help provide a thorough understanding of cultural undertakings regarding child discipline. Different ethnic groups amongst the Nguni have similar ways of ensuring the maintenance of discipline in their families. The most common form of engaging children in responsible activities among the Southern Bantu Society was for the little girls to act as nurses for the young ones and for the boys to herd cattle and small stock (Hammond-Tooke, 1993). These methods for managing child discipline cover almost the whole continent of rural, black Africa. However, amongst the Zulu, Mpondo, Tsonga and Southern Sotho control of child discipline, according to van der Vliet (1974: 219 – 220, cited in Hammond-Tooke 1993: 133) is that the child's

peer group, watched over by those just a little older, lay down rules for acceptable conduct and is in a strong position to see that they are obeyed. Sanctions such as mockery and ostracism enable them to deal effectively with displays of temper, selfishness and poor sportsmanship. In many ways this life had strong educational aspects. The frequent fighting between the boys, and also between gangs of different wards, fostered courage and resourcefulness, the interaction between boys of different ages allowed for leadership and management of others (the 'gangs' had their own 'courts' which maintained discipline)...

All in all, this stage of adolescence among the Southern Nguni was carefully handled to enable the smooth transition from childhood to adulthood, especially during initiation. Hammond-Tooke (1993: 147) notes that:

The trials, ordeals and often-harsh discipline served to impress on the

minds of the initiates the solemn implications of the changes, especially the fact that they were from now on accountable to the political authorities for their actions. Especially in the case of males, there was indeed a great difference between the carefree attitudes of the herd boys, and the *gravitas* of mature men.

The overall impression here was that children (young men) were brought up with strict discipline and that it was imperative to prove their manhood both physically and intellectually. This was to change after the introduction of the Apartheid system which changed these values and beliefs. Matomela (1998: 1–3), in one of his speeches, said:

The behaviour of the citizens reflects the success or failure of the informal school which is the home or family. Unfortunately the Apartheid system destroyed the social fabric of our African society. Our society used to be characterised by the norms and values like *ubuntu*, honesty, love and zero tolerance for crime and corruption...The Apartheid system which was not conducive to normal society created an abnormal society with abnormal culture, abnormal institutions which cultivated abnormal norms and values.

The method of disciplining Afrikaner adolescents was different from that used to discipline black youths. In their case discipline was basically embedded in Christian principles.

2.2.2. The underlying philosophy guiding discipline amongst Afrikaans speaking adolescents.

The Dutch came to South Africa in 1652 and established a refreshment station at the Cape of Good Hope. Their philosophy on child discipline was embedded in Christian principles that involved the application of the doctrines of Christianity. Even before formal schooling was introduced, this was the stance of the Calvinist Dutch traders. Ashley (1989: 10) paints a clear picture of how Afrikaners perceived themselves and the society in which they lived and how they expected other ethnic groups in South Africa to live:

The qualities that characterise a nation are a common language, religion, history, culture, philosophy of life; customs, political tradition and legal system and these are all discernible among Afrikaners. The nation is

composed of the descendants of Dutch, French and Germans who settled in South Africa...

Culturally, Ashley (1989: 10) points out that Afrikaners believed that:

Hope for the child therefore lies in his or her being schooled to adulthood within the context of a specific community, with its distinctive cultural character and tradition. In the case of Afrikaners, the community is characterised by Calvinist Christianity and a unique national identity. Similarly other nations have their own distinctive characteristics or are in the process of developing them....

The underlying principles governing the education of an adolescent Afrikaner were fundamentally Christian and a student that had undergone such an education was expected to behave at school. Franzsen (1997: 126) writes that,

the teacher is seen as a figure of authority, taking the place of the parent in the school environment and representing the norms of divine authority. Rigid, indisputable discipline is maintained by most teachers and teaching is mostly...teacher centred. Conformity in behaviour and appearance...are greatly emphasized.

The more liberal English system, despite being Christian, provided the child some freedom of choice as to how he/she should conduct him/herself at school, as indicated in the following discussion of the English values.

2.2.3. The underlying philosophy guiding discipline amongst English speaking adolescents.

Liberalism is a form of traditional philosophy or culture that existed in Western society and influences Western thinking and values. Franzsen (1997: 122) points out that:

One of the unique achievements of western society has been the gradual emancipation of the individual person from the bonds of traditional custom, dictatorial law, and absolute authority. Liberalism as a philosophy is said to extend back to Hebrew prophets, Greek philosophers...although western society showed signs of emancipation only after the Middle Ages. Liberalism in a broad sense is the philosophy of a free society.

The English therefore had a different way of handling child discipline compared to

the Afrikaners. The English culture in South Africa can be said to have developed from the humanism of the Renaissance period and “the promotion of individual autonomy is the central aim of a liberal education” as Ashley (1989: 10) points out. Penny Enslin (1986) as cited by Ashley (1989: 145–148) explains the cultural values of the English, which were fundamentally liberal:

She identifies three features of such autonomy, which she derives chiefly from the work of liberal democratic educationist, John White (1982). These are personal autonomy, moral autonomy and democratic participation. Personal autonomy refers to choice between a variety of activities and ways of life; moral autonomy to freedom from conformity to conventional values, to respect for a person and impartial treatment of them; democratic participation to the ability and desire of individuals to play a role in decision making in the political, economic and social spheres.

It is reasonable to argue that the liberal values of the English culture had a comparatively different impact on the behaviour of Afrikaner adolescent students. While the Afrikaner child grew up according to strict Christian principles at home, the English children were left, to a greater extent, to make moral decisions on what was right or wrong behaviour for themselves.

This is where concepts of resistance and emancipation contradict each other. There is an aspect of emancipation from traditional customs and conservatism in the English culture on the one hand, and a culture of resistance to colonialism, deprivation or Apartheid amongst black communities on the other, all of which affect the type of attitude and behaviour that these adolescent groups bring to school. The following is therefore an examination of a philosophy that dominated the formal schooling system in South Africa and perhaps also its overall management system, from the time the Dutch established themselves, to the dawn of a new democracy in 1994.

2.3. Student discipline in the formal schooling system in South Africa and the role of Christian National Education (CNE) and Fundamental Pedagogics.

This discussion will centre on the main philosophy that dominated the South African education system from the time the Dutch established themselves in South Africa to the new dispensation. This philosophy will be analysed in the light of its intentions and its effects on the behaviour of the individual learner and subsequent disciplinary manifestations in schools.

This philosophy was known as Christian National Education. The aim was to teach and raise children according to the principles of Christianity. The system was originally intended for the children of the Dutch Reformed Afrikaners, but later it was also applied to black children. Morrow (1989: 37) writes that, “the Christian National Education (CNE)...arose out of a political struggle, and the idea that different “peoples” should have their own distinctive “philosophies of education”. Other cultures, like the black cultures, were expected to have their own philosophies of education, but black cultures were “too young” to have evolved a philosophy of their own. Enslin (1984: 2) contends that CNE policy:

Reflects a significant paternalist element...Black education is the responsibility of ‘white South Africa’, or more specifically of the ‘Boer nation’ as the senior white trustee of the native, who is in the state of cultural infancy. A subordinate part of the vocation and task of the Afrikaner is to Christianise the non-white races of our fatherland.

By 1910 when the English and Afrikaners united after the Anglo-Boer war, the black people had no philosophy of education of their own, but were solely dependant on missionaries. This means that the blacks of South Africa had no particular philosophy of education until the Afrikaners introduced Bantu Education, which was not a philosophy as such, an indication that they (the blacks) had to either accept Bantu Education or formulate their own philosophy. A reaction to Bantu Education was one of the causes of unrest among black South African students, leading to the formulation of an emancipator philosophy of education called Alternative or Peoples’ Education. Father Mkhathswa (1988: 3) described People’s Education as, “an essential ingredient of the struggle for a non-racial democratic society, in the same

way that Christian National Education and 'Bantu Education' are a part of the apartheid social system".

As said earlier, the aim of this discussion is to analyse the philosophy that dominated the South African education system in the light of its intentions and the management of student discipline in schools. It is important to understand the nature of the paradigm in which CNE was embedded in order to understand its effects on the behaviour of the individual learner and which made it behaviourist in nature.

Morrow (1989: 40) linked CNE with positivism or the scientific method as a paradigm in which it existed when he argued that its grammar generated ideas of philosophies of education. The CNE policy among Afrikaners was later developed into Fundamental Pedagogics in academic circles. Enslin (1984: 2) writes, "Fundamental Pedagogics...purports to be an approach to educational theory rather than a statement of popular belief. Although it is certainly not the case that CNE has been replaced by Fundamental Pedagogics as the centre of attention in certain academic circles in SA".

The scientific method was shrouded in what is known today as Fundamental Pedagogics which

sets...aside all faith, superstition, dogma, opinion, theories and philosophies of life and the world. Once 'scientific practice has discovered the universal essence of education, the pedagogician (scientist)...may choose to implant the new knowledge...into the...culture of the group to which he belongs... (Viljoen & Pienaar in Morrow 1989: 45).

CNE emphasised separate development (apartheid) and was positivistic and authoritarian in the teaching and management of the individual learner by moulding and enforcing obedience. Hartshorne (1992: 60) points out that:

Secondary education in South Africa has had a particular kind of style: it has been authoritarian, teacher-dominated, content-oriented...It has become common to attribute this to the influence of the Afrikaner and the ideas of Christian National Education, and there is no question but that transmission theories of identity, culture, 'moulding', 'fitting into ordered society' as propounded by Afrikaner politicians and educationists have had powerful effects. But that is not the whole story: the particular British traditions of prefects, houses, games, the powerful headmaster, the separation of the sexes...have all tended to reinforce the

conservative and generally traditional nature of the secondary school.

CNE moulded and enforced obedience through rigid punishment methods like corporal punishment, which was apparently accepted by most teachers. Morrell (1994) cited in Morrell (2001: 292) writes that,

Corporal punishment was an integral part of schooling for most teachers and students in twentieth century South African schools. It was used excessively in white, single-sex boys' schools and liberally in all other schools except in single-sex girls' schools where its use was limited.

The question is: what has been the trend in the management of student discipline in the rest of the world?

2.4 Children's rights

Overview

The methods used by educational administrators to discipline students were destined to take a turn by the second half of the 20th century. This was predominantly through the influence of John Dewey who pointed out that

throughout the nineteenth century this appeal to individuals' rights, together with the assumption that individuals are...not the product of, their social relations, continued to provide the common defence for liberal democracy and for justifying its institutions as the best means of protecting individual freedom (Dewey (1935) quoted in Carr 1995: 84).

This influenced perceptions about freedom for students over the world. The same liberal perception influenced the United Nations after the Second World War. This was the beginning of the recognition of the rights of children and those of students.

Liberalism

Institutionalising democracy in education was the first step towards justifying the rights of students, while democracy was a direct product of liberalism. Ashley (1989: 29) writes that:

Liberalism developed over a long period of European history, beginning in the humanism of the Renaissance, continuing through the Protestant

reformation, reaching its full flowering during the 18th century enlightenment...The progressive European and American thinkers of the period were concerned to stress the importance of the individual as the centre of social life...Individual rights to trade, to produce, to think, to speak, to associate, were contained in the revolutionary philosophies of the day, in America in the Declaration of Independence, and in France in the Declaration of the Rights of Man.

Later, in the 20th century, John Dewey showed the need for the emancipation of the individual from the traditionally conservative authoritarian practices of most Western societies. Carr (1995: 83) writes that:

In Liberation and Social Action Dewey shows how the eighteenth-century political, cultural and economic conditions which had created a demand for people to be emancipated from the old hierarchical social order had, in the nineteenth century, led to the emergence of a tradition of liberal democracy in which the 'individual' was understood as someone who existed apart from society and 'society' was understood as nothing more than the aggregation of isolated individuals pursuing their private ends.

In the light of this perspective, students in the Western world were steadily emancipated from the authoritarian administrative practices of both their teachers and their principals or headmasters. The situation changed to children being seen as individuals who can develop freely without strict supervision. Griessel *et al.* (1989: 134) write, "the concept of freedom gained ground to such an extent that the first half of the 20th century is known as the century of the child". Kneifel and Numberger (1986), cited in Franzsen (1997: 123), emphasise the concept of freedom and the institution of human rights in all forms when they write that:

Liberal convictions about the nature of man are based on the principle that all people share in a common humanity, and humans are optimistically seen as naturally good and capable of shaping their own destiny. The world-view reflected by liberalism is basically a humanistic one in which humans are accorded equal dignity and entitled to the same basic human rights.

2.5 Summary

Section 1 of this chapter focuses primarily on the anthropological approach to understanding child discipline in a spectrum of societies until the arrival of liberal

democracy when students (except South African students) were globally emancipated and granted rights. In South Africa the need for freedom and dignity was felt and demonstrated by students in schools as part of the liberation struggle for human rights – rights which were granted in the new dispensation and thus changed the management of schools: this is discussed in the following section of the chapter.

SECTION 2

2.6. The historical context of student discipline in SA schools.

Introduction

Section Two discusses the historical context of student discipline in South African schools, given variables like the broader education system, the apartheid legacies and the current democratic dispensation, with specific reference to newly acquired student rights and how these rights find expression in schools. All literature in this section will relate to a historical overview of management practices that affected student behaviour resulting in resistance against apartheid and the eventual emancipation of students in the discipline provisions of the SA Schools Act (SASA) of 1996.

Understanding schools as organizations and student discipline in particular, needs a holistic approach as Davidoff, Kaplan and Lazarus (1994: 8) suggest:

It is important to emphasise that an understanding of the organisation, or in this case, the school, needs to be developed within a sociological understanding of the school, within the education system in the broader SA context...keeping in mind the complex nature of schools within the historical and current context.

Bantu Education and the deprivation of basic socio-economic resources were reasons for the disruption of the learning and teaching environment by students, which lead to black student resistance movements.

2.6.1. Lack of resources and the Bantu Education Act of 1953.

The earliest resistance was against the resources provided in boarding schools, including the food. This was the case with Lovedale as early as 1873. "When students were unable to achieve improvement through negotiation, they would resort to boycotting food. In 1873...students at Lovedale protested against 'Kaffirs' and 'Fingoes'...not being treated with the same justice...fifteen students were expelled" (Molteno 1984: 78).

The Bantu Education Act of 1953 made it more difficult for black South Africans to improve their socio-economic status. "The Act involved direct state control of all schooling for blacks in a system designed specifically to discourage political and social aspirations" (Buckland 1982: 169). The Act implied different education systems for different ethnic groups and thus inequality in the provision of resources. Students then embarked on a culture of resistance to and protest against the quality of education provided. Molteno records a number of protests in the former Transkei, Natal, the Cape and Transvaal during the promulgation of the Bantu Education Act of 1953. Molteno (1984: 95) writes:

...In 1950 forty students of St Matthews College in the Cape were convicted...on charges of Public violence. Later in the same year, student strikes...at two institutions in the Transkei, St. John's College, Umtata, and the Shawbury Methodist Institute occurred within six weeks of each other...In September that same year, 200 students were dismissed from Adams College, Natal for breach of discipline. They had refused to eat their lunch...In July 1952, 74 students from the Mfundisweni hostels...near Flagstaff, were found guilty of violence.... On 14 May 1953, 184 students at Bethel Training Institute...in the Transvaal, were arrested after they had stoned classrooms and the principal's house, and used gallons of petrol to set fire to them. Their grievances included bad food, weak milk, and overcrowding, unsanitary conditions...

Smith (1993: 7) writes that the main issue in boarding schools was the diet. The oppressive authority of teachers, especially punishments such as expulsion, was another cause for strife. The comprehensive Tomlinson report of 1955 provided the basis for Verwoerd's plans for the socio-economic development of blacks in their self-governing homelands (Behr 1988). According to Smith (1993) Bantu education

was designed to provide tribally specific education in the language of the tribe, in preparation for their residence and political involvement in the Bantustans. It was designed to control the boundaries of Black thought and knowledge. This later developed into a constitutional policy with the idea of 'own and general affairs' (Behr 1988). The ANC's defiance campaign of 1955 gave birth to a new form of resistance to Bantu Education that prompted South African students to form organisations to coordinate the movement.

Between the early seventies and late eighties or early nineties, students in South Africa were organised in dynamic organisations designed to create coherent, systematic, resistance movements against the apartheid education system, particularly Bantu Education. The Task Team Report on Education Management Development (South Africa 1996: 18 a) states:

During the 1970's and 1980's the school became a site of struggle in the resistance to apartheid. In many cases the resources and relationships, which make the school an institution, were almost completely destroyed. In other cases new patterns of conduct and networks emerged - some moulded in a culture of resistance, some strengthening resistance to change.

Smith (1993: 9) writes:

In 1972, the SA Student's Organisation was formed to coordinate the Black Conscious (BC) movement in High Schools. They chose 16 June 1976 to hold a peaceful demonstration against the use of Afrikaans as medium of instruction in particular, and against Bantu Education (BE) in general. Between 15000 and 20000 children participated. The police shooting of Hector Peterson sparked off a countrywide uprising against apartheid. In 1978 and 1979, groups supporting the Freedom Charter, such as the Azanian Students Organisation (AZASO), and the Congress of SA Students (COSAS), were formed to organise high school students.

The period between the 1970s up until the late '80s was a period of coordinated resistance by South African student bodies, unlike earlier years discussed above. Smith (1993: 10) compares the nature of earlier resistance as opposed to this period as follows:

Early resistance was neither articulate nor coordinated. It did not relate to wider issues in society. Nevertheless, from the time the first slaves ran

away from school, refusing to be indoctrinated into servitude, and acculturated to their masters world of thought and behaviour, Black students of all ages recognised they were being treated unequally, and therefore unjustly. Instead of being passive and compliant subjects, their sense of human dignity, and hope that things could be different, caused them to be agents of resistance. At first, they focused on immediate grievances such as poor diet in hostels, or unwarranted punishment from teachers.

Apart from Bantu Education and the poor socio-economic conditions in black schools, students also resisted the authoritarian management system that was in place at the time.

2.6.2. The legacy of education management and public administration

This discussion will centre on the rigidity, centralisation, control and authoritarian nature of the South African education system. Students defied authority because the absence of transparency and consultation in the system prevented their involvement and expression in the running of their schools. This was reflected in the public administration legacy which was basically “a rule driven, secretive and hierarchical management structure, infused with authoritarian and non consultative management styles and cultures” (South Africa 1996a: 20).

Authority and authoritarianism are two concepts that were common in education systems before the onset of democracy in education. Two questions may be asked regarding the use of authority in educational management: how much authority is necessary in schools for the completion of tasks by students? Is authority a necessity in the administration of schools or can it be totally dispensed with? While it is true that civilised man needs some freedom, it is also true that excessive freedom could lead to anarchy and disorder; factors which are not conducive to the completion of tasks in any given institution or organisation. Absolute authority has always had adverse effects on children. Griessel *et al.* (1989: 139) contend that,

An excess of *pedagogic authority* turns the teacher into a tyrant and makes the child either so rebellious that he admires any opposition to authority, or so submissive that he loses his initiative and turns on weaker children to bully them with a similar tyranny.

This means that excessive authority results in authoritarianism that could turn subordinates into similar tyrants unintentionally. This was the case with South African students at the time. Students, teachers and principals had their fair share of the authoritarian nature of the education system for decades. While students suffered a

lack of discussion and question time in the classroom...together with the abuse of corporal punishment and the general authoritarian nature of schools which prevented pupils from feeling free to express their ideas and have a say in...the classroom (Hartshorne 1992: 79),

“principals and teachers have...been at the receiving end of top down management structures...and have become accustomed to receiving direct instructions from departmental officials” (South Africa 1996 a: 19; Sacred Heart College 2000: 1). All types of personnel from the system were totally rejected by students and the communities. According to the Task Team report on Education Management Development (South Africa 1996 a: 20):

In many school communities, all personnel from education departments – especially inspectors – were rejected. This was partly the result of the bureaucratic and authoritarian management system, which these inspectors were required to implement and ‘police’ and partly the result of a general rejection of authority of the illegitimate state.

Students also defied authority because the system was characterised by rigid disciplinary measures including corporal punishment. Molteno (1984: 81) writes:

Other issues for students included assaults by white staff on black students, and forced menial labour on farms, roads and school premises. Over the years, students at various institutions organised, protested and demonstrated over such issues. Generally they undertook more concerted, collective action only after they had made representations to the school authorities and after discussions had been conducted...Students boycotted the food, chapel and classes...When sufficiently attacked, they confronted authorities with sticks and stones and set fire to property.

After the first democratic elections in 1994, the education management system in South Africa changed from an authoritarian system to a transparent consultative education system, involving all stakeholders from the top ministry to the individual at

school. This is known as Democratic Governance.

2.6.3. Democratic governance.

The new democratic dispensation in the South African education system is a deliberate move to transform the education system from an authoritarian system designed to keep black people in bondage, to a system that aims at their emancipation. In a post-modern era and as a key to enlightenment from authoritative cultural traditions and beliefs, education in democratic societies seeks to emancipate its citizens into making their own decisions and judgements through their own rational thinking and deliberations (Carr 1995; Gutmann 1987). In multicultural societies (like South Africa) democratic education seeks: equality, tolerance, receptiveness, desegregation, mutual respect, dialogue and reconciliation (Walzer 1995; Wringe 1995) – elements that constitute better leadership and management of schools.

The education system in South Africa aims to redress past injustices, discrimination, repression and rigid authoritarian values through democratic governance and participative management practices. Governance means therefore a “...process by which authority is mediated in the system, from the level of the national ministry to the individual school” (South Africa 1996a: 13). Democratic governance means consultation and participation by all stakeholders. Participative management practices mean that all stakeholders in the education system are consulted in decision-making and in the management of schools: with the acquisition of new rights students are now also recognised as being as important as any other stakeholders.

2.7. Student rights in South Africa

Ray and Tarrow (undated: 5) define a ‘right’ as:

A privilege or opportunity to which an individual is entitled simply by virtue of being a member of the group to which that right applies. The group that deserves the particular right is typically identified by an adjective that accompanies the word ‘right’. Thus a human right is a privilege belonging to all *Homo sapiens*; children’s rights are entitlements that apply to those *Homo sapiens* who are below a given

age level;...and students' rights are prerogatives of all those who fit the designation 'student'.

Ray and Tarrow's is a clear explanation of a 'right' in all aspects of this context. The fundamental explanation is that a right is an opportunity (a chance) and can also be a privilege, both of which can either be granted or withdrawn. The current trends regarding child and student rights are directly derived from the post Second World War period and the promulgations of the United Nations. During the Second World War

the victors had fought under a rallying cry of rights, including such rights as political self-determination and freedom from ethnic and religious persecution. The United Nations was formed as a body to promote these rights in a peaceful, lawful manner (Ray and Tarrow: 9).

In redressing a rigid, repressive, authoritarian education system, the SA Schools Act (SASA) of 1996 sets a new vision for the management and governance of schools by putting new structures and procedures in place. The discussion of the SA Schools Act of 1996 will be in the context of student rights and discipline in the United States and South Africa. These are both multicultural democracies with similar cultural diversities that have probably influenced student discipline and the management of schools. It has to be made clear here that I am not intending to discuss this section on the premise of race and prejudice, but on the grounds of new constitutional rights, which appear similar in both democracies.

Like South Africa, the United States is a good example of a democracy with a dire need for the freedom of the individual and society at large, especially in the education of its children, who come from a diversity of cultures. However, student discipline in the U.S. has been a bone of contention in American schools for quite a long time. In most cases, student behaviour has been either a direct result of the violation of a student right or an abuse of a right by the teachers or the management of the school. Fitzsimmons (2001) points out that:

For over a quarter of a century, the number one concern facing America's public schools has been discipline. What educators are finding, however, is that the root problem goes beyond rule breaking. Many of today's students need more than just sound and consistent

discipline policies. They also need positive behavioural instruction.

In order to understand the Schools Act, it is necessary to outline the relevant part of the Constitution of the Republic of SA Act 108 of 1996. The most relevant part is that concerning the Bill of Rights. According to Advocate Neville Wood (undated: 2) the most important fundamental human rights, which are at issue here, are the following:

- (1) The right to basic education, making expulsion problematic.
- (2) Equality of treatment, which prohibits unfair discrimination on grounds such as, gender, race, sex,...religion.
- (3) The right to human dignity.
- (4) Freedom and security of the person, which prohibits treatment or punishment in a cruel inhuman or degrading way.
- (5) The right to administrative action that is lawful, reasonable and procedurally fair. This is referred to as due process, which amounts to a fair hearing.
- (6) Every one has access to the courts for the resolution of any dispute by the application of law.
- (7) Every child has the right to be protected from maltreatment, neglect, abuse or degradation.

2.7.1. Discipline provisions of the SASA 84 of 1996.

At this stage the main discipline provisions of the SASA will be given *verbatim*, to enable discussion on each of the aspects. The main discipline provisions are the code of conduct, suspension and expulsion of learners and prohibition of corporal punishment.

Code of Conduct

According to the South African Schools Act 84 of 1996 (South Africa 1996 b: 5–6):

- 1) Subject to any applicable provincial law, the governing body of a public school must adopt a code of conduct for the learners after consultation with the learners, parents and educators of the school.
- 2) A code of conduct referred to in subsection (1) must be aimed at establishing a disciplined and purposeful school environment, dedicated to the improvement and maintenance of the quality of the learning process.
- 3) The minister may, after consultation with the Council of Education Ministers, determine guidelines for the consideration of governing bodies in adopting a code of conduct for learners.
- 4) Nothing contained in this Act exempts a learner from the obligation to comply with the code of conduct of the school attended by the learner.

- 5) A code of conduct must contain provisions of due process safeguarding the interests of the learner and any other party involved in disciplinary proceedings.

Suspension and expulsion from public school

- 1) Subject to this Act and any applicable provincial law, the governing body
Of a public school may, after a fair hearing, suspend a learner from attending the school -
 - (a) As a correctional measure for a period not longer than one week; or
 - (b) Pending a decision as to whether the learner is to be expelled from school by the Head of Department.
- 2) Subject to any applicable provincial law, a learner at a public school may be expelled only -
 - (a) By the Head of Department, and
 - (b) If found guilty of serious misconduct after a fair hearing.
- 3) The Member of the Executive Council must determine by notice in the Provincial Gazette -
 - (a) The behaviour by a learner at a public school, which may constitute serious misconduct;
 - (b) Disciplinary proceedings to be followed in such cases;
 - (c) Provisions of due process safeguarding the interests of the learner and any other party involved in disciplinary proceedings.

Prohibition of corporal punishment.

- 1) No person may administer corporal punishment, at a school to a learner. Any person who contravenes subsection (1) is guilty of an offence and liable on conviction to a sentence for assault.

The questions now are: what is the intended philosophy behind student rights in schools? How do student rights find expression in schooling and what are their implications for the management of schools both in the Western world and South Africa?

2.7.1.1. The code of conduct

One of the most important provisions on discipline is the code of conduct. It acts as the main document on which the day-to-day activities of schools are controlled, coordinated and regulated, to ensure a safe environment, conducive to learning and teaching. The code of conduct is supposed to be adopted by the SGB as a document that contains all rules, regulations and due processes agreed upon by all stakeholders

in the school (Potgieter, Visser, Van der Bank, Mothata & Squelch 1997, South Africa 1996b). The code of conduct binds the views of all stakeholders on acceptable behaviour for the maintenance of a positive learning and teaching environment, by which all stakeholders, particularly students, are expected to abide. According to Potgieter *et al.* (1997: 60):

A code of conduct is a written statement of rules and principles concerning discipline. It tells us about the kind of behaviour that educators expect from each learner and the standards of behaviour a school seeks to maintain. Each governing body will have its own ideas about a code of conduct...an effective code will include: School rules: are standards of behaviour that tell us what we may and may not do...all...rules that are necessary for making sure the school environment is orderly and safe. Rules must be fair, reasonable and realistic. Students must know what...types of punishment will be used if they behave in an unacceptable way.

Discipline policies or codes of conduct have proved to be an important factor in maintaining student discipline. Discipline policies in the US have tended to be a determining factor in the control of student discipline by school management systems. According to Gushee (2001: 1):

A school discipline policy can help prevent and control student behavior problems by coordinating the school's disciplinary procedures and by informing students what types of behavior are expected of them and what types are forbidden. According to a growing body of literature, the primary determinant of discipline policy effectiveness is a healthy relationship between schools and student- as indicated by such variables as principal's leadership styles and students' perceptions of whether or not they are fairly treated.

2.7.1.1.1. School policies, rules and regulations (or codes of conduct) from a management perspective

Student discipline policies in schools are worthy of discussion when attempting to resolve the stalemate between student discipline problems and school management. The following is a discussion of the role and necessity of school policies or codes of conduct from a management perspective.

A consideration of rules and regulations, or codes of conduct, in schools takes this

discussion back to the father of the bureaucratic model, Max Weber (1947). Hoy and Miskel (1996: 48) write,

Weber (1947: 330) asserts that every bureaucracy has a system of rules and regulations, a 'consistent system of abstract rules which have normally been intentionally established...The system of rules covers the rights and duties inherent in each position and helps to coordinate activities in the hierarchy'.

So what is the function of rules, regulations or codes of conduct in schools and why are they necessary? Schools, like all organisations, have a system of authority which super ordinates or subordinates in one way or another. Subordinates and super ordinates may be groups or single individuals. Groups may not necessarily be work groups: in the case of schools, the students could constitute a 'group'. Hoy and Miskel (1996: 48) write, "large organisations develop a well established system of super ordination and subordination, which attempts to guarantee the disciplined compliance to directives from superiors that is necessary for implementing the various tasks..." In schools disciplined compliance is a necessary pre-requisite for the completion of tasks given by the teachers and the management of the school; this is done through the establishment and implementation of sound rules, regulations or codes of conduct. Much has been written about school policy, rules and regulations as the main mechanism of controlling student behaviour. Then why is it that in some schools, rules and established codes of conduct do not seem to work? Gottfredson and Gottfredson (1989), cited in Gaustad (2001: 1), assert that most schools with student discipline problems had the following characteristics:

Rules were unclear or perceived as unfairly or inconsistently enforced; students did not believe in the rules, teachers and administrators did not know what the rules were or disagreed on the proper response to student misconduct; teacher-administration cooperation was poor or the administration inactive; teachers tended to have punitive attitudes; misconduct was ignored...

These are examples of the possible dysfunctional nature of rules in organisations like schools and are probably the main reasons why students continue to misbehave in schools. Although rules in most schools are dysfunctional, they serve as the main mechanism for enforcing obedience to authority and thus the performance of tasks.

2.7.1.1.2. An effective discipline policy.

What is regarded as an effective code of conduct, and how is it to be implemented? Gorton (1983) outlines a number of factors that might affect a code of conduct in a school. He contends that rules may be dysfunctional because they are unclear, they may not be uniform in school districts, or they are irrelevant in relationship to performance of tasks and school objectives, or they are inconsistently enforced.

Gorton (1983) is of the view that most school policies and procedures are too general to be applicable and that it is the duty of the school boards to make such policies and procedures specific in order to maintain a degree of uniformity. With regard to clarity and consistency in enforcement, Gaustad (2001: 1) gives the following views:

First, rules and the consequences of breaking them should be clearly specified and communicated to staff, students and parents by such means as newsletters, student assemblies and handbooks. Once rules have been communicated, fair and consistent enforcement helps maintain students' respect for the school's discipline system. Consistency will be greater when fewer individuals are responsible for enforcement.

Gaustad (2001: 1) maintains that a discipline policy should be distributed in writing, discussed verbally and reviewed periodically. He suggests schools request both students and parents to state in writing that they have read and understood the school policy handbook.

On the subject of the relevance of school policy to school tasks, goals and objectives, Gorton (1983: 340) suggests that the “school should maintain only disciplinary policies and procedures which have an educational purpose, are administratively feasible, and are legally enforceable”. The implication here is that school managers should not waste time on formulating and implementing disciplinary policies that do not enhance goals, objectives and performance of tasks in schools. For example, gum-chewing, asking questions in class or hairstyles are not misbehaviours that disrupt performance and completion of tasks. On the subject of ownership, Gorton (1983: 339) again suggests, “there should be overall agreement among students, teachers, parents, and administrators about the philosophy and objectives of the disciplinary policies and procedures of the school”. In agreement with Gorton, Gaustad (2001: 3) is of the view that, “written policies should be developed with input from everyone

who will be affected by them. Teacher input is especially important because their support is crucial to a plan's success. Student input is also desirable". With all stakeholders having input in its formulation, such a discipline policy can be expected to be effective in a school.

The biggest problem with the enforcement of rules and codes of conduct is the stigma of punishment.

2.7.1.2. Prohibition of corporal punishment – a dilemma.

Straughan and Wilson (1983: 89) are of the view that

rule enforcement is inextricably linked in many people's minds with the notion of punishment, and it is presumably for this reason that discussions about the teacher's authority often end up as fiery disputes over the desirability of school punishment in general and corporal punishment in particular.

Striking a balance between preventive (positive) and punitive (corrective) measures in the US, Gushee (2001: 1) recalls:

American schools have traditionally dealt with student misbehaviour by checking it as it arose, usually through punishment. In recent years, however, suspension and corporal punishment, the two most common punitive methods, have increasingly come under fire. Corporal punishment, many believe, psychologically harms students and presents great potential for abuse if applied maliciously or in anger. Suspension may discriminate against racial minorities, remove from school those students who most need to be in school, and actually reward some by giving them a 'holiday'.

While critics against the abolition of corporal punishment still believe that it is the most effective way to instil student discipline, research suggests prevention: as Gushee (2001: 2) contends:

Common sense as well as some research argues powerfully for prevention. With fewer day-to-day discipline problems, schools would become more 'productive' and educate happier, healthier individuals. Critics claim that preventive methods like incentive programs and counselling are costly and ineffective, whereas punishment at least reduces immediate disruptions. In-school suspension, having both punitive and preventive aspects and often incorporating counselling,

may be effective against some types of misbehaviour, but it too, is subject to many of the criticisms noted above.

Critics of the abolition of corporal punishment are mostly parents who have their own reasons for the justification of corporal punishment. Although justified by parents and perhaps teachers, corporal punishment is detrimental to the cognitive, psychological and physiological development of the learner. Researchers are now recommending rewards or positive measures for disciplining learners. On the debate over spanking (corporal punishment) in American schools Ramsburg (2001: 1) writes:

Spanking is one of the most controversial discipline methods .On one side of the debate are parents who believe it is all right to spank their children. On the other side are those who think that children should never be spanked. Somewhere in the middle are parents who believe that spanking should only be used in particular instances (e.g. when the child runs into the street). Part of the reason for the debate is that parents and experts often define spanking differently. To some, spanking means “slapping a child on the buttocks” (Straus, 1995, p.5), while others consider spanking a generic term for any corporal punishment that does not cause an injury, such as slapping a child’s hand for touching something forbidden or dangerous.

American research has proved that corporal punishment, if used persistently both in schools and at homes, creates a number of emotional and physical problems for learners. Despite this, American parents still use spanking as a disciplinary measure. Leach 1996 (cited in Ramsburg 2001: 1) points out,

while adults would argue that hitting people is wrong, spanking continues to be used as an acceptable form of discipline because many parents think spanking will teach children not to do things that are forbidden, stop them quickly when they are being irritating, and encourage them to do what they should.

Some American scholars explicitly point out the effects of corporal punishment on children. According to Ramsburg, children usually feel resentful, humiliated and helpless after being spanked. Spanking also sends the wrong message to children. According to Straus 1995 (cited in Ramsburg 2001: 2), “when spanking is the primary discipline used, it may have some potentially harmful, long-term effects such as increasing the chances of misbehaviour, aggression, violent or criminal behaviour; impaired learning; and depression”.

In motivating the need for change from punitive to preventive methods of disciplining students, most American educators favour preventive methods, as mentioned by Kohn (2001: 10):

Many educators are acutely aware that punishment and threats are counterproductive. Making children suffer in order to alter their future behavior can often elicit temporary compliance, but this strategy is unlikely to help children become ethical, compassionate decision makers. Punishment, even if referred to euphemistically as “consequences”, generates anger, defiance, and a desire for revenge. Moreover, it models the use of power rather than reason and ruptures the important relationship between adult and child.

Incentives, rewards or positive discipline have been recommended as probably better alternatives to punitive methods like the cane or corporal punishment, but they still do not instil the required values into children to motivate them to be good and self-disciplined and, consequently, improve the achievements of schools.

In South Africa, some of the views expressed by teachers evidently suggest that they are currently facing confusion and a dilemma. According to Julia Grey (1997: 4):

On the ground, educators seem to be struggling to find practical alternatives to disciplining their students – and many still believe that corporal punishment is effective. Others complain that the education departments are not doing enough to help educators find alternatives to caning pupils.

The dilemma regarding the punishment of students is more complicated for some because corporal punishment has become illegal and teachers do it at their own risk. According to Potgieter *et al.* (1997: 62):

it is...illegal for anybody to apply corporal punishment in respect of any learner at a public or Independent (private) school. Parents may not give principals or teachers permission to use corporal punishment. In addition to corporal punishment, non-formal uses of force such as slapping and rough handling are also prohibited. Anyone who ignores this regulation...commits an offence...

Most teachers do believe that corporal punishment is the solution to student misconduct, which is now contrary to the rights of students. Vally, Porteus and Le

Mottee (2001: 7) have captured some of the views held by teachers against the banning of corporal punishment as follows:

...Banning of corporal punishment has led to deterioration in the behaviour of learners and bringing back the cane is the only way to restore a culture of learning in schools. The only way to deal with disruptive learners with behavioural problems who don't respond to other disciplinary measures is to beat them.

Vally *et al.* (2001: 7–8) have the following views about why corporal punishment is not a solution. They argue that corporal punishment,

does not build a culture of human rights, tolerance and respect; does not nurture self-discipline in children. Instead, it evokes feelings of aggression or revenge and leads to anti-social behaviour. It has been shown to contribute to truancy and high dropout rates in South Africa.

Commonly held worldviews on educational philosophies contend that “fear and education are incompatible” (Salim Vally, as quoted by Julia Grey 1997: 4). However, “experiences in classrooms around the world have shown that the best environment for learning is a safe and affirming one” (Julia Grey 1997: 4). The dilemma comes in when teachers try to find effective alternatives that would not be cruel or degrading to students. Julia Grey (1997: 4) writes that:

The issue becomes (sic) how to give this space for learning without letting the students run riot. This becomes more complicated if you take into consideration the South African context where violence is commonplace and authority has long been regarded with suspicion.

Some teachers still use the ‘stick’ to instil discipline in their students (Morrell 2001). However, they do this at their own risk. In some schools, parents and the community at large have been informed of the new disciplinary measures, but they do not have alternatives to disciplining their children. Most parents and the community expect the teachers to discipline their children. Agnes Nugent, quoted by Julia Grey (1997: 4), asserts that:

Apartheid has played its part in undermining family authority. In many cases, the parents have substantially less education than their children. This often gives rise to a situation where the parent is intimidated by the child and feels incapable of disciplining him or her. In that kind of a

situation the child brings an undisciplined attitude to school – and not being accustomed to bowing to the dictates of authority, becomes a big headache for educators.

So, what is the solution to student misbehaviour in schools? Society itself has to change from an authoritative, violent society to one that is caring and loving to children both at home and at the schools. Diseko (1997: 5) writes that:

Children today are growing up in difficult circumstances. They are so vulnerable, especially because violence has become a common feature of our lives...we are already living in such a violent society; there is enough of it outside and some kids are experiencing it at home. It is far more difficult to discipline them; it is far more demanding on the teacher to understand kids, teaching is more difficult now.

In schools, authoritative punishment will have to change as a method of instilling self-discipline in students, but that will definitely take time.

2.7.1.3. Suspension and expulsion of learners.

Only the School Governing Bodies (SGB) can use suspension as a correctional measure. Suspension is a form of punishment and this punishment cannot exceed one week. A learner can be suspended for two reasons: as a correctional measure for misbehaving (a one week suspension); or a learner may be suspended whilst waiting for a decision on whether he/she is to be expelled from the school by the HOD. This can be longer than one week (Potgieter *et al.* 1997: 60). The HOD is the Head of Department of Education in the province (Potgieter *et al.*: vii).

No governing body or principal may expel a learner. The HOD can only expel a learner. Expulsion may take place if a learner has been found guilty of serious misconduct after a fair hearing. The MEC decides what serious misconduct means” (Potgieter *et al.* 1997: 61).

Due process, or a fair hearing, is part of the procedure in dealing with disciplinary issues. The SASA does not indicate how much due process is to be given to a learner before a disciplinary decision is taken, but simply requires that it be fair. However,

This means that the learner involved must be given...a fair and reasonable opportunity to give his or her side of the story. This is to

protect learners' rights and to make sure that disciplinary decisions are fair, just and unbiased (Potgieter *et al.* 1997: 61).

In the US, the rights of students have been further amended. If a student were suspended for more than ten days, it would mean that such suspension "is more than a minimal deprivation of the rights of a student to education" (Cunningham & Cordeiro 2000). However,

students do not set aside their constitutional rights when they walk into school...those rights are balanced against school administrators' disciplinary authority and the civic responsibilities of students. Children facing suspension...must be given a hearing,...hearings need not amount to formal trials (Gottlieb 2001: 2).

2.8 Summary

Section 1 analysed the effects of cultural values on child discipline and their contribution to student discipline in schools. Historically, cultural values contributed to the emergence of authoritarian values that influenced the management of formal education in South Africa, ultimately contributing to student unrest. Authoritarian values are also viewed in a global context, particularly in the US and Europe, from the Middle Ages to the liberal philosophies of the second half of the 20th century.

Section 2 traces the historical context of student unrest in South African schools over a period of time and the reasons for such unrest in these institutions. In discussing the causes of unrest I took into consideration educational management practices that were affected by apartheid legislation, to the present legislation (SASA) that has granted rights to students. These rights are discussed along with the rights of students in the US. In South Africa students' rights are a reflection of human rights in the Bill of Rights in the Constitution, the most important being the right to education and, "the advancement and protection of the fundamental rights of every person ...which includes the right to be protected from cruel and inhuman treatment" (Wood undated: 1.). The next chapter explores the research path that was taken to obtain the data for this study.

CHAPTER 3

METHODOLOGY

3.1. Introduction.

Chapter 3 justifies the research design, the paradigm in which this research was conducted, the method and the data work. I also discuss the ethical implications and offer a critique.

This is an interpretive case study of a single institution – a high school in a rural setting in the Eastern Cape province of South Africa. It involved research instruments that included semi-structured interviews and documentation aimed at obtaining qualitative data concerning stakeholders' perceptions of the discipline provisions of the South African Schools Act (SASA) of 1996 and their implications for the management of the school.

In this chapter I also explain why I chose this particular methodology: i.e. the overall research design, including the paradigm, the method, the research instruments, the envisaged analysis of data and lastly, the ethical implications of the research in investigating this type of phenomenon. The problems related to this methodology will also be referred to.

3.2. The research design

Gall, Gall and Borg (1996), cited in Winegardner (2001: 1), point out that

qualitative research is grounded in the assumption that features of the social environment are constructed as interpretations by individuals and that these interpretations tend to be transitory and situational. Researchers develop knowledge by collecting verbal data through the intensive study of specific instances of a phenomenon...

While Gall *et al.* (1996) place qualitative research in the social environment of individuals, McMillan and Schumacher (1993) place qualitative research as a

naturalistic inquiry, the use of non-interfering data collection strategies to discover the natural flow of events and processes and how participants interpret them. Most qualitative research describes and analyses people's

individual and collective social actions, beliefs, thoughts and perceptions. Qualitative researchers collect data by interacting with selected persons in their settings.

The above descriptions of qualitative research designs fit well within the context of this research. However, since the goal of my research was to seek perceptions, opinions and interpretations of the school's stakeholders on the discipline provisions of the South African Schools Act, it is important to discuss the paradigm in which it is set.

3.2.1. The interpretive research paradigm

According to Guba (1990), no one has been able to define the term 'paradigm'. Cantrell (1993) refers to a 'paradigm' as a range of research perspectives. Guba (1990: 117) has defined the term 'paradigm' to mean: "a basic set of beliefs that guides action, whether of the everyday garden variety or action taken in connection with a disciplined inquiry". A more detailed explanation of a 'paradigm' is given by Terre Blanche and Durrheim (1999: 5):

Paradigms are systems of interrelated ontological, epistemological and methodological assumptions. Paradigms act as perspectives that provide a rationale for the research and commit the researcher to particular methods of data collection, observation and interpretation. Paradigms are thus central to research design because they impact both on the nature of the research question – i.e. what is to be studied - and on the manner in which the question is to be studied.

There are three types of paradigm distinguished by Cantrell (1993: 83): positivism, interpretivism and critical science. For the purposes of my research the interpretive paradigm was most appropriate. According to Cantrell (1993: 83) the interpretive paradigm involves the following underlying beliefs and assumptions. These are extracted from a Table and I have bracketed my changes:

The purpose of research (is to) understand and interpret daily occurrences and social structures as well as the meanings people give to the phenomenon. The nature of reality (ontology) (is) multiple, constructed through human interaction, holistic (and) divergent. The nature of knowledge (epistemology) – (is that) events are understood through mental process of interpretation, which is influenced by and interacts with social context – mutual and simultaneous shaping – (it is)

value bounded.

Dison (1998: 10) points out:

According to this paradigm, objectivity is not possible and the results of an inquiry are always shaped by the interaction between researchers and researched. Knowledge is viewed as a human construction or mental representation and there are multiple constructions of any situation. There is no foundational process by which the ultimate truth or falsity of these constructions are determined, thus one needs to take a relativist position.

As part of my research I recorded stakeholders' diverse perceptions and experiences of the SASA's disciplinary provisions and their effect on the management of that particular school. Next, I discuss the method I used during this research, and explain why I chose this particular method.

3.2.2. The case study method

In defining the case study method, Winegardner (2001:1) writes that it is one of several approaches to qualitative inquiry, probably the most frequently used and arguably the best known and least well understood outside the scholarly research community (p.1). According to Yin (1989), cited in Smith (1993: 1), "a case is an empirical inquiry that 'investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and multiple sources of evidence are used'". McMillan and Schumacher (1993: 375) contend

qualitative research uses a case study design, meaning that the data analysis focuses on the one phenomenon, which the researcher selects to understand in-depth regardless of the number of sites, participants, or documents for study. The 'one' may be, for example, one administrator, one group of students in a class, one school, one program, one process.

For my case I selected a single school.

Case studies have been categorised by Gall *et al.* (1996), cited in Winegardner (2001: 5), according to purpose. They write that case studies can

...differentiate as description, explanation or evaluation. When the purpose is descriptive, the researcher looks for constructs to organise the

data and relate it to other research findings and for themes, which identify the salient features of a case. Thick description involves recreating a situation and as much of its context as possible, as well as the meanings and intentions in the phenomenal situation...

In my research the description involves firstly, the situation of the school within a context that has been defined by the stakeholders themselves as a dilemma and, secondly, the perceptions they attach to the dilemma they face with the discipline provisions of SASA and their implications for the management of the school.

Gall *et al.* (1996), cited in Winegardner (2001: 5), contend that, “the descriptive feature refers to the end product, which is a rich or ‘thick’ description of phenomenon under study. Thick description in anthropology means the complete, literal description of the entity under study”. My research serves the purpose of this type of case study by holistically obtaining a detailed description of the perceptions of stakeholders on the management implications of the new discipline provision of the SASA.

Gall *et al.* (1996), cited in Winegardner (2001: 5), further explain that in explanatory case studies, “the operative dynamic is identification of patterns, in which one type of observed variation is systematically related to another type...Evaluation is an umbrella term for various types of case studies in which the researcher makes judgements”. This research is descriptive, rather than an evaluation or an explanatory study. My case study can also be described as an intrinsic case study (Stake (1994), cited in Smith undated: 30), whereby the researcher, “wants a better understanding of a particular case. The case itself is of interest. The purpose is not theory building, (but) to come to better understanding”. The case of my research is of interest in itself because of the dilemma educators and educational managers face with the management implications of the discipline provisions of the SASA.

3. 3. The research process

I discuss the process that I went through in order to obtain the descriptive data. I begin by discussing the sampling process and its justification, then I discuss the data instruments or the tools I used and why I used them, the analysis of data, ethical implications, potential limitations and problems related to the validity and reliability of such methodology.

3.3.1. Sampling

I used purposeful sampling to select stakeholders for my research, because I was seeking 'thick' information from particular stakeholders of the school. As Paton (1990), cited in McMillan and Schumacher (1993: 169), puts it, I chose the principle of purposeful sampling, contrary to probabilistic sampling, as it is "selecting information-rich cases for study in-depth". McMillan and Schumacher (1993: 378) point out that, "the researcher then searches for information-rich key informants, groups, places, or events to study. In other words, these samples are chosen because they are likely to be knowledgeable and informative about the phenomena the researcher is investigating". In my case I required key informants that would provide me with rich information in the form of their own perceptions about the discipline provisions of the SASA and their possible implications for the management of that school.

The criteria for selection of information-rich stakeholders depended on firstly, substantial knowledge of the SASA and the ability to communicate in clear spoken English.

I chose two students: one from the Learner Representative Council (LRC) and one from the rest of the student body. I hoped the student from the LRC would provide me with information regarding meetings about student discipline held by the School Governing Body (SGB), while the student from the rest of the student body would provide me with information on the general perceptions held by students on the new discipline provisions of the SASA. The principal was selected for the fact that he led and managed the high school in all respects including student discipline. I discovered that there were two Disciplinary Committees in the school. One consisted exclusively of staff members and "belonged" to the school, and another consisted of members of the SGB, including parents. The Disciplinary Committee of the school consisted of four teachers. Two teachers served as Heads of Departments and two were not Heads of Departments. I therefore sampled two teachers; one was a Head of Department and one was not. The purpose of interviewing the two teachers on the school's Disciplinary Committee was to enable me to extract information on how they dealt

with problems regarding discipline since they served on the committee and, more importantly, to obtain their perceptions and experiences as teachers regarding the discipline provisions of the SASA.

I also hoped that two parents (a male and a female) serving on the Disciplinary Committee of the SGB would have a different perception of the implications of the disciplinary provisions of the SASA, compared to the teachers serving on the Disciplinary Committee of the school. I therefore sampled two teachers and two parents from the two committees.

I interviewed two students, two teachers, two parents and the principal of the school. For all these interviews I decided to use semi-structured interview schedules (see appendices: 3,4,5,6).

3.3.2. The semi-structured interview

Berg (1998: 57) has defined interviewing simply as “conversation with a purpose. Specifically, the purpose is to gather information”. Kvale (1996: 5) writes that conversation in daily life is a form of research and that

conversation is a basic form of human interaction. Human beings talk with each other - they interact, pose questions, and answer questions. Through conversation we get to know other people, get to learn about their experiences, feelings and hopes and the world they live in.

These are the specific purposes of interviewing. I will now describe and justify the kind of interview I used in my research. I chose the semi-structured interview. Kvale (1996: 5-6) defines a semi-structured interview as “an interview whose purpose is to obtain descriptions of the life world of the interviewee with respect to interpreting the meaning of the described phenomena”. Berg (1998: 61) describes a semi-structured interview as follows:

Located somewhere between the extremes of completely standardized and completely un-standardized interviewing structures is the semi-standardized interview. This type of interview involves the implementation of a number of predetermined questions and / or special topics. These questions are typically asked of each interviewee in a

systematic and consistent order, but the interviewers are allowed freedom to digress; that is, the interviewers are permitted (in fact expected) to probe far beyond the answers to their prepared and standardized questions.

Since I was seeking the perceptions, opinions and experiences of specifically sampled stakeholders of the high school, the semi-structured interview seemed most suitable in serving this purpose as well as meeting my research goal. As I saw it, the semi-structured interview would grant the interviewee an opportunity to talk more freely about his/her experiences of the discipline provisions of the SASA and how these have impacted on them (the stakeholders) and on the management of the school in general. Another reason is that, since the question of student discipline is a sensitive issue in some schools, especially in connection with the newly acquired student rights in the SASA, I found the semi-structured interview appropriate for this research.

3.3.2.1. Weaknesses of the semi-structured interview

Although suited to the context of my research, the semi-structured interview has its weaknesses, some of which I experienced in the research process. Lincoln & Guba (1985) and Patton (1990), cited in Cantrell (1993:97), identify five weaknesses of the semi-structured interview. Information and responses from interviews:

- (are) highly reflective of interviewee's perceptions and biases.
- Depend upon the respondent's ability to recall.
- Can be affected by interviewee's physical and emotional state.
- Can be affected by reactions to and interaction with the interviewee.
- Depend in large part upon the interviewing skills of the researcher.

These factors, enumerated by Lincoln and Guba (1985) and Patton (1990), had an influence on my research, although it might not have been a strong one. For example, from the manner in which they were answering the questions, one or two interviewees seem to have been affected by their physical and emotional states.

3.3.3. Document study

In addition to semi-structured interviews, I used documentation as another research tool to help me interpret the data obtained from the semi-structured interviews. As a third method of collecting research data, Cantrell (1993: 97) writes that:

The purpose of...documentation is to provide additional information as well as to clarify or verify other data. Documentation refers to “paper” data and includes, for example, records, files, internal and external communications, agendas, policy documents, forms, reports, news articles, journals, textbooks, speeches, lists, and other similar items. The data comes in the form of original documents ... Or copies reproduced through copy machines...

Of particular importance here were the school’s code of conduct, agendas and minutes of meetings on disciplinary issues the school held before and after the SASA. These included reports on disciplinary hearings by the two disciplinary committees submitted to the principal of the school. I have used policy documents extensively throughout my research, especially those concerned with the new dispensation, as well as speeches, agendas and minutes of meetings of similar stakeholders outside the school, but within the province, on the subject of student discipline and the Culture of Learning and Teaching Services (COLTS) being used to restore the culture of learning and teaching in the Eastern Cape Province. As with the semi-structured interviews, documentation suffers from a number of weaknesses and strengths. Cantrell (1993) points out that on the one hand, documents:

1) provide a wealth of information, some of which is not accessible through observation or interviewing, 2) provide highly reliable information if records are legal or official in nature, 3) are easy and cost effective to duplicate, 4) are often readily accessible, 5) confirm information from other sources... On the other hand, they 1) may be of poor or variable quality (inaccurate, incomplete) and 2) can still reflect perceptions and biases of participants.

The most important use of documents in this research was for the confirmation of information.

3.4. Data analysis

In the case of my research, having used the semi-structured interview as a means of collecting data and since the semi-structured interview, “involves the implementation of...predetermined questions and/or special topics” (Berg 1998: 61), I found it necessary to engage in the coding and scoring this information. Coding has been

defined by Kerlinger (1970), quoted in (Cohen & Manion 1994: 286), as “the translation of question responses and respondent information to specific categories for the purpose of analysis”. In this case, I chose predetermined categories that I had already selected during the categorisation of questions in the interview schedule; Cohen and Manion (1994: 286) suggest that, “even though a response is open-ended, the interviewer may pre-code her interview schedule so that while an interviewee is responding freely, the interviewer is assigning the content of her responses, or parts of it, to predetermined coding categories”. In my research coding categories revolve around the three discipline provisions of the SASA: the code of conduct, the prohibition of corporal punishment and the suspension and expulsion of students.

Consequently, I felt that data was “analysed and interpreted in the light of the research objective” (Cohen & Manion 1994: 286). The research objective was to conduct an investigation into stakeholders’ perceptions of the implications of the discipline provisions of the 1996 Schools Act for the management of a rural Eastern Cape high school.

3.5. Ethical implications

Since this research sought information on stakeholders’ perceptions of the discipline provisions of the South African Schools Act, it also implied the potential enforcement of the law on the administration of discipline and therefore the protection of the stakeholders was a pre-requisite. The anonymity of stakeholders was my main concern, especially during the interviews, where I always made sure to assure the interviewee before the interview began that I would only identify him/her as, for example, a member of the SGB (parent) or a member of the SGB (student) or a HOD. Cohen and Manion (1994: 366) write that, “the essence of anonymity is that information provided by participants should in no way reveal their identity”.

This also directly applies to the documents obtained, particularly minutes of meetings on discipline, which have been kept in the strictest confidence throughout this research. On the confidentiality of names of individuals in the documents, Frankfort-Nachmias and Nachmias (1992) in Cohen and Manion (1994: 368) list the following

techniques:

- Deletion of identifiers (for example deleting the names, or other means of identification).
- Crude report categories (for example, releasing...general information rather than specific.).
- Micro aggregation (that is, the construction of ‘average persons’ from data on individuals...rather than data on individuals).

I have adopted the above techniques as the safest means of protecting individuals mentioned in the documents provided to me by the school. Care has been taken to limit the distortion of information in adopting the above techniques, which leads to the final part of this chapter, namely potential limitations in, validity and reliability of this research.

3.6. Potential limitations

Potential limitations in this research are prompted by the fact that the research deals with a very sensitive issue – the discipline provisions of the SASA. The discipline provisions of the SASA, in particular the prohibition of corporal punishment and the provisions on the suspension and expulsion of students, have become a source of concern for teachers and the management of schools in general because, “there are...those educators who believe that corporal punishment is wrong, but they don’t always know what to use instead of physical force or the threat of it to maintain discipline and a culture of learning in the classroom” (Vally *et al.* 2001: 9). Secondly, in the midst of such a dilemma, there is evidence that corporal punishment is still being administered illegally in contravention of the South African Schools Act. A case in Nelspruit in Mpumalanga (Justin Arenstein 2001) serves as an example to suggest that it is possible that the teachers at the high school where I did my research could have withheld information regarding the use of the cane and some quite frankly told me that this was the case.

In the use of documentation, especially minutes of meetings on disciplinary action, limitations were also possible, because of the sensitivity of the issue.

Another limitation could have been the language issue, especially when it came to parents who are stakeholders on the SGB, but who do not understand English. I managed to cope with this problem by discussing this problem first with the principal of the school, who in turn happily provided me with a very reliable interpreter on his staff. I am also able to understand most of the words spoken in the local language, Xhosa.

3.7. Validity and reliability

I will discuss these two issues of validity and reliability of the research in the context of the interpretive paradigm in which this research is set. Since I was seeking perceptions, experiences and opinions of stakeholders, I tried to limit bias by asking open-ended questions to allow the interviewee to talk as much as he/she could on the discipline provisions of the SASA. Thus I established a mutual relationship between the researcher (myself) and the respondents. McMillan and Schumacher (1993: 139) write that; “internal validity of qualitative designs is the degree to which the interpretations and concepts have mutual meanings between the participants and researcher”.

While the reliability of this research would depend on the whole research design, including the analysis of data, McMillan and Schumacher (1993) write that qualitative researchers commonly use a combination of any of eight possible strategies to reduce threats to reliability: verbatim accounts, low inference descriptors, multiple researchers (in this case I was alone), mechanically recorded data, participant review (as I took frequent advice from my supervisor) and negative cases.

3.8. Summary

This chapter describes the research design and process that I undertook in order to investigate the stakeholders’ perceptions of the management implications of the discipline provisions of the SA Schools Act of 1996.

I have explained the following: the process of sampling the stakeholders that were

involved in the research, the use of the semi-structured interview, the use of documentation, the analysis of data, the ethical implications of the research process, potential limitations and validity and reliability of the research. The following chapter analyses the data that was obtained during the research process.

CHAPTER 4

DATA ANALYSIS

4.1. Introduction

In this chapter I analyse the data that was collected using semi-structured interviews (see appendices: 3,4,5,6).

To make the chapter more user friendly, I have identified each interviewee with a code as follows: (P) for the principal of the school; (TNHOD 1) and (THOD 2), for two teachers; (PSGB 1) and (PSGB 2) for two parents; (SOSB 1) and (SOSRC 2) for two students in the high school.

I keep my personal opinions at bay, as far as possible allowing the voices of the interviewees to be heard by recording their words verbatim.

I punctuate the richness of the data by frequently citing the main incidents and examples given by the stakeholders themselves.

Each section of this chapter begins with a short description, written in italics, of themes that emerged from the data. After that I use verbatim quotations, written in italics, of the interviewees' (stakeholders') perceptions and experiences of the discipline provisions of the SASA.

I group the data collected in the following sections, because of their reflection of the discipline provisions of the SASA. I therefore refer the reader to 1.1 and 2.6.1, in order to make it clear why I record Chapter 4 in this way.

The analysis of the views, opinions and experiences of stakeholders is structured as follows:

- The interviewees' awareness of the Schools Act of 1996, and the rights of students.

- The management implications of the drawing and adoption of a code of conduct by all the stakeholders.
- The management implications of the prohibition of corporal punishment.
- Their perceptions on the management implications of the new procedures on suspension and expulsion of students.

4. 2. Stakeholders’ awareness of the Schools Act of 1996 and the new rights of students

The emergent pattern suggests that all stakeholders interviewed acknowledged that they were aware of the South African Schools Act of 1996. They said that they had heard about it either on radio or TV, or in assembly with the principal. They said that they heard that the law prohibited corporal punishment. However, they were not sure of the new procedures regarding suspension and expulsion of students, which is discussed later in the chapter. The principal said:

They (students) ... some of them know. For example...we tell them, in fact in the assembly, that corporal punishment is no longer applicable...now we have no right to do that. (P)

A student confirmed that her parents know about it (SOSRC 2), while another student said he only became aware of the Act when the principal, “told the students during the student assembly” (SOSB1).

One teacher reiterated that both the students and parents are aware of the new rights of students, but that both groups are unable to react to it or any of its provisions. As for the students, she attributed this lack of reaction to their subordinate position. She said that the students:

Are aware of their rights but they are still inferior in our schools ... They just sit there like junior secondary school students...you see. But right enough they are aware, but they are inferior. They try to tolerate even if you see that this one is not satisfied with that (TNHOD1).

The inability of parents to react to the Schools Act, according to the same teacher,

could be fear to involve themselves in school affairs. The teacher said:

The parents are aware because they hear from radios and TV's and from other relatives who are teachers. The parents are aware you see, because they hear that now punishment is no longer administered to their children, but nobody is coming to the front to argue, when a child is beaten. In fact they are not educated. I am sure they don't want to involve themselves in problems of people who are educated (TNHOD1).

A teacher (THOD2) who is directly involved in the management of the school, said that he himself was aware of the School Act of 1996, but only "as far as corporal punishment is concerned." He was not sure if learners were aware of the Schools Act, but thought it possible that:

...They hear from the radio and TVs that we must not do this thing (caning). But whether they are formally told or they know I cannot tell (THOD2).

Asked whether the parents were aware of the Schools Act, he recalled an incident in which possibly some of the parents were aware, especially the educated ones. He said:

There was a case of a student arriving home late. In fact that parent is a very educated person. He wrote a very strong-worded letter to the school that his daughter reported that a student prevented her from leaving the school, put her in the classroom and may be was about to rape her...whatever. So that made her to arrive home late. That this place is not a school... And that he wanted something to be done. So some parents actually know what is expected of us (THOD2).

One parent, had this to say:

The only part I know is that of corporal punishment. That one I know - that you are not supposed to cane any student. But as parents we want our children to be caned (PSGB1).

Summarising the analysis above, it is not quite clear if all stakeholders actually know what is stipulated in the Schools Act, especially when it comes to the details of the provisions on suspension and expulsion. In fact, in most instances I had to explain what the provisions on suspension and expulsion entail before I could ask the questions. The theme for discussion in the next chapter is the seeming lack of proper channels for the dissemination of information in the school. The following section of

this chapter examines another process in the function of the school: that of drafting the code of conduct and how decisions are reached on the rules and regulations to be followed by the students.

4.3. Procedure and decision making processes on the code of conduct, and its implication for the management of the school.

All stakeholders acknowledged that a code of conduct exists in the school except one, who expressed disappointment that up to now no code has been drawn up. One theme that ran throughout was that all stakeholders agreed on the code of conduct, but whether feedback on agreement was monitored from the rest of the student body was not clear. On the procedure that was used, one of the stakeholders had this to say:

There was a meeting of the Governing Body. In the meeting we discussed the code of conduct of the school. There were parents, students and teachers and most unfortunate we normally change them (students) time and again. For example next year we are going to have another student body. Definitely there was consensus, because we have never heard from the student body that this or that was unsatisfactory (P).

A student confirmed the existence of the code of conduct as written down rules. He even remembered some of the rules as follows:

One of the rules say each and every student must come to school; must wear a true, genuine uniform; must read his/her work thoroughly at home before he/she comes to have the work explained by the teacher at school (SOSB1).

Describing the procedure in drafting the rules this student recalls that:

We met in the hall to discuss the rules...There were students and the executive from the SRC and the Governing Body, the principal and other teachers. We all agreed (on the rules). There was no opposition. I am comfortable with the rules and I think others are comfortable too, I understand all the rules. The principal explained the rules to the rest of the student body during the assembly (SOSB1).

A parent confirmed that there was a meeting of all stakeholders in drafting the code of

conduct for the school. This parent agrees with the principal and the students on how the code of conduct was drafted. She recalls that:

We sat down, teachers, SGB and the learners. Then we drew up the code of conduct. We all agreed, including the students. There was no problem according to the students. The students contributed to the drafting of the rules. We explained these rules to the students and they all agreed (PSGB2).

Another parent says that the need for a code of conduct was prompted by an apparent problem in the school. He says:

There was a problem at that time; some students were leaving the school before time. So now we have also come up with a mechanism where students are supposed to pay a fine for those who are found leaving early. We also called parents and there was an SGB meeting and it was agreed that any student who is found guilty must pay a fine of R100 (PSGB1).

A teacher recalls the procedure of drafting the code for the school as follows:

If I can remember very well, actually we got (a draft) input from the South African Council of Educators (SACE) and we also called the SGB which comprises of three students and four parents, the principal, two HOD's and one other member. That way we came out with the code of conduct. Actually, as I have said, we actually looked at that drafted one, as an example. Then there was sort of an amendment, to suit the circumstances here. There was a general consensus, because as far as discipline is concerned those who are on the SRC and have been adopted by the SGB, they see the need for discipline in the school (THOD2).

All stakeholders seem to agree on the procedures followed in drafting the code, aspects of consensus and the adoption of the code. However, the question remains whether the stakeholders arrived at the same decision on the proper rules and regulations to be followed. This raises the question of effective communication and decision-making between the management, teachers and the students as issues, which is discussed in the next chapter, and justified an investigation into the question of compliance with the rules by the students.



4.3.1. The management implications of specified rules and regulations in a code of conduct – monitoring compliance with the rules.

Student control, as a management task, was investigated to determine corrective behaviour or compliance with the rules as well as completion of given tasks. It was also imperative to investigate whether the school had someone in place that monitors student compliance with the rules agreed upon. Confusion about the person responsible for monitoring student compliance, suggests a lack of stipulated roles and responsibilities in the school. However, the principal of the school had this to say on monitoring student compliance to the rules: “For example, we have a number of teachers who are involved in disciplining these students. For example we have teachers who are in charge of uniforms. There is somebody who monitors that” (P).

Contrary to the statement above, one teacher said there were no specially appointed people for the monitoring of student compliance with the rules according to the code. She said: “In fact, it is the duty of each and every teacher, although there is a Disciplinary Committee, which is responsible for the disciplining of students” (TNHOD1).

On the monitoring of student compliance with the rules a teacher said: “We have got a Disciplinary Committee comprising mainly of two (2) teachers who are not HOD’s. Any disciplinary issues arising at school are reported to them” (TNHOD1).

A student from the rest of the student body said that it is the “principal and sometimes the HOD who sees to it that these rules are kept” (SOSB1).

One parent confirmed the fact that there is no specially appointed person monitoring compliance to the rules of the school, giving an example to confirm this: “There is no one because, for example, after the June (2001) holidays some students came very late (some) even in August. And they have not even reported to the SGB, although I (the chairperson) know everything. There is no report, which has been submitted” (PSGB1).

Another parent had this to say regarding the monitoring of student compliance to the

rules: “Teachers alternate in supervising the rules of the school and all that. Twice or thrice a month, more especially when the school is in. They do go there and supervise and monitor the behaviour of students in the school” (PSGB2).

A student reiterated that “there is nobody” (SOSRC2), who sees to it that these rules are kept. From this analysis it can be deduced that the physical monitoring of compliance with the rules may not exist, as most of the respondents suggest this. This prompts the discussion on the lack of distinct roles and responsibilities for effective functioning of the school, in the next chapter. This chapter proceeds from monitoring student compliance, to the actual student compliance and its implications for the management of the school.

The principal had this to say regarding learners’ compliance to the rules and the implications it has for the management:

Well, the majority, but there are still some whom really...are still resisting in one way or another. For example, we stated very clearly that it is a serious offence for a student not to come to school, but now as I say, quite a number of students are not coming to school, without even an explanation. You know what they normally do for example; the student who is present today will not be present tomorrow (P).

The question of truancy seemed to be a major problem affecting the completion of tasks in this school, as the principal indicated, but when asked if such a problem originated from home, the principal replied:

I don’t think so .Our problem here basically is...that this is a day school. We have no boarding; they are staying in the village. Their poor mothers sometimes come from the fields not knowing that the student is sleeping here (in town). For example, I tried to, as we were busy with this CASS (Continuous Assessment) moderation, to go to one of their houses in town, because I wanted these tests and what have you. When I arrived there the student was sleeping in the middle of the day. It then came to my mind that now I don’t think parents can control this kind of behaviour. Eh, it is a difficult situation (P).

As the principal implies, some of the students do not come to school and thereby break the rules and ultimately make the completion of tasks extremely difficult for him and the teachers, a worrying implication for the management of the school.

A student confirmed that if a student did not comply and was left without any punishment, she “would do the same” (SOSRC2); that is “copy what that student was doing and that would affect the running of the school, because everybody would copy the same behaviour”(SOSRC2). On compliance and the effect it has on the management of the school, she pointed out that “some of them keep the rules. Some don’t keep the rules” (SOSRC2). When she was asked if those who do not keep the rules affect the management of the school she said:

I think so, because I like the uniform in the school, because if they did not wear the uniform ...they are going to spoil us. If I see a student who doesn’t wear a uniform, I would like to wear clothes like that one. Yes because if that guy wears a takkie I would like to wear a takkie. So it affects the order and running of the school (SOSRC2).

A student confirmed that there was compliance with the rules stipulated in the code of conduct when he said that, “everybody comes early and leaves on time” (SOSB1).

However, a teacher who had denied the existence of the code of conduct in the school had this to say regarding compliance to the rules and the implication thereof for the management of the school:

It is because the child is only told then, after he/she has done the wrong thing. And it is then that the child is told that he has done the wrong thing. It is affecting the running of the school; because the students are loose...There is no discipline in the true sense of the word (TNHOD1).

Another teacher explained why students do not comply with the rules in the code of conduct:

Really, really in my opinion, they don’t. You know the reason why they don’t? Because really, except for that occasion where they actually ran away and the principal had to chase them, got them in town and asked the parents to come and pay this fine. There is also this coming late for school and absenteeism and so on, because these days they say there is no....We shouldn’t use the ‘swish’ to beat them. So we find ourselves with no authority, you know, to punish them. So because of that, actually they are still coming late to school, because there is no way of actually punishing them (THOD2).

Lack of student control will be discussed (in the next chapter) as producing a negative environment for effective teaching and learning to take place.

In summary, the implication for management here seems to be that students have not yet changed their group values and norms, like the fear of authority, in order to complete academic tasks. Lack of student control in the school therefore pre-empted an investigation into the abolition of corporal punishment and the implications thereof for the management of the school.

4.4. The prohibition of corporal punishment and its implications for the management of the school.

The implication of the ban on corporal punishment, discussed in the following part of the chapter, is that the school sometimes experienced disorder unfavourable for effective teaching and learning, because some students misbehaved. Perceptions of all the stakeholders on this issue confirm that they still like the old order because of its practicability. Asked if the prohibition of corporal punishment has affected the management of the school, the principal of the school asserted:

Well, definitely so. It has affected our school management. You know in the past, for example, when we used corporal punishment some of these students were very co-operative and they feared us, but now these days you know, really without corporal punishment nothing is going well (P).

Asked about the completion of management tasks like achieving the school's objectives and goals in time, the principal gave vivid examples of teachers' and students' inability to complete tasks on time. He said that the abolition of corporal punishment:

Has affected us adversely or negatively so to speak, because as I said, in that situation, really we can't do anything. For example, let me take a very simple example of this CASS business we are working on at the moment (August 2001). What is happening, for example, (is that) some of the students they don't come to school and they don't have the CASS mark. But now what is going to happen? It is their right to sit for a final examination, because they were used in the past, where students would just...make a hell of problems in and around the school and in the final analysis would go and sit for a final examination. They were not aware of this CASS business and some of them are victims of that now (P).

The principal gives another vivid example of the dilemmas that parents, teachers and school management are facing after the abolition of corporal punishment and in the transition from the old order:

For example, these people who are not coming to school regularly, we cannot beat them. The only thing we do is to tell them to go home and come with their parent. And the poor parent will come saying, I am sorry, this is not.... I have not asked my child to behave like this, and that is the end of the story (P).

This raised the need to probe into the management procedures and processes that the management of the school undertakes to deal with a misbehaving student. The pattern of procedure that emerged on this theme from all stakeholders was that a meeting was convened and the parent of the student was called to attend. The principal again gives an example:

For example, last year (2000) we had a very, very problematic student – very problematic student. We call parents, and you will find that, they side with the student and find that sometimes as teachers we were victims of that particular student. But fortunately he failed standard ten, and I refused to readmit him. For example let me expatiate on this, I tried to report the student to the inspector, and he became so arrogant even in front of the inspector (P).

A student confirmed that nothing can be achieved in a situation where they, as students, are not beaten, simply because they were used to the cane to get things done at the school. He even gives the cane three names that they were used to namely ‘the motivator’, the ‘swish’ and ‘lashes’. When he was asked why students at the school should be punished the student replied:

Because I see it in our Continuous Assessment (CASS) at school, during this year (2001). If a teacher is not going to beat these students, they cannot complete their work, because they know the teacher will not punish them (SOSB1).

When asked if the ‘swish’ can affect management tasks like students completing their work on time the student said, “Yes the ‘swish’ works because if a student did not do his/her homework he/she is going to be scared of the teacher” (SOSB1).

A pattern that runs through most of the stakeholders' perceptions of the implications of the abolition of corporal punishment for management is that pupils must be 'scared' in order to get things done at school. The two stakeholders above both believed nothing will be done on time without it. The issue of fear of authority in order to get things done will be discussed in the following chapter. The following stakeholders vividly depict this. For example, on the abolition of corporal punishment a student said:

But it is not right. Because if we are not beaten in the school, we are not going to read books, we are not going to come to school, because we know that the teacher is not going to beat us. Nothing will happen. I think so. I know if a teacher asked me a question and I don't answer the question, I know the teacher will do nothing to me. So I like the 'swish'. I like to be beaten in my view (SOSRC2).

A teacher asserted that if students were not scared of something they would not complete tasks at the school in time. She had this to say on the aspect of fear and the abolition of corporal punishment:

It has affected us, because...our children, they are not used to that, they are used to have something to frighten them. They are not used to this new democracy. This present way of doing things, you see. They are used to being afraid of something. Being afraid of punishment, before they do something right, or before they do their homework or what...Really it is affecting us, because they think that since there is no punishment they are free. They don't know that they must be duty conscious. You see they misinterpret – these words, freedom and democracy. Yeah, which means that they need a lecture, that even if you are free you must be responsible. Truly speaking it has affected the running of the school (TNHOD1).

This teacher depicts the dilemma facing teachers and the whole school management, more especially with the implications of limited power for the principal and teachers, when she says:

As I said, that has affected everything. Yes. Because even when they open school they open late, because they know nobody is going to punish them. And as a leader you cannot punish them, you know the regulation; you are not entitled to use a cane as we have said. And there is no principal. There is no head, the head has no powers – he is just a dummy body who is in the office, he can't do a thing, because – he is tied up, by these regulations. So from the top to the bottom – that is from

the principal to the HOD or to the assistant teacher – you can't do a thing. So the children are loose. It is just chaos in the true sense of the word (TNHOD1).

Another teacher feels that corporal punishment is the only language the students understand in order to control them:

But in the absence of this thing (corporal punishment)...now that the teachers are more or less scared or are afraid of this type of measure, discipline is actually not there, to be very honest. Even though we have in our code of conduct that if you are late you need to be punished; if you don't come to school for three days you have to call your parents and if you don't do assignments you will be suspended from that class and bring your parents. We used not to do all these things because we had the mandate to punish (THOD2).

The parents echo the teachers' dilemma in the school after the abolition of corporal punishment. One parent said:

It has an impact on the management because, there is no way you can stop canning. If you have stopped caning it means that students will be loose. I am comparing it with the past because in the past caning was there and discipline was there (PSGB1).

A parent said that lack of punishment has lowered standards in the school:

Children don't do well when they apply this Act of 1996 of not punishing the children. It promotes corruption of the children. Children differ from one another. Some do their homework; some behave well; some are careless; some do it; some don't. As I said, I am not quite satisfied about this rule of not punishing the children, but they (teachers) do not punish them (PSGB2).

In this section of the chapter a number of management issues are raised. It is indicated that students only carry out or perform their tasks if there is an element of fear of authority and power, both of which have been limited by the SASA (refer to 2.6.1.). The above discussion suggests that students are still used to this kind of coercive leadership and, as stakeholders suggest, it will take time to change this attitude. This phenomenon will be discussed in the next chapter with regard to the possibility, or the impossibility, of changing values, norms, assumptions and beliefs held by a

subordinate group in an organisation, in this case the students of the school. This will also be discussed under the normative and the power coercive strategies of change. Leadership will also be taken into consideration as I examine principal-centred power.

4.4.1. Culture, corporal punishment and educational management.

In the light of the absence of research in the cultural composition of schools that ultimately result in school culture in the form of beliefs, values and assumptions that influence group behaviour like that of the students in schools, I found it necessary to probe into the local (Xhosa) traditions of disciplining children. The principal of the school had this to say regarding this aspect:

Culturally (but now as I say in the light of these new rights, they are quite serious problems) culturally we used to beat somebody. Punish somebody *qha* (only). Or else we normally go to *imbizo* (meetings), where we gather men and women and talk about issues affecting our village. There you are fined. For example, you must produce a goat; you must produce...because of this kind of thing. You must brew beer, because of this and that... But what was very common was 'beat'. That was the only language they understood. But now then, as I said, even there, once you beat somebody you can be charged. The sentence ranges from two years up to eight years. As I said, we are living in a very contradictory situation (P).

When the principal was asked if there was a relationship between age, circumcision and corporal punishment in the Xhosa culture he said:

Listen, I am a traditional Xhosa man, and I am also staying in the rural areas. What is happening for example, we have this circumcision business – these initiation schools. Well it varies from age there. That is what we normally respect. Look, because...I am a man now with more than ten years; therefore you happen to be more (respected) than a man with five years. Now in the past – beat. To circumcise is to cut the ...(laughter). But to misbehave is another story – beat (P).

A student said that at her home it is “only beating, there is no other punishment” (SOSRC2).

Another student had this to say:

In our culture, if you do something wrong, you have to be punished by the parents through beating. There is no other way, apart from the stick at home. That is what gives the student the discipline. So when you come to school you are disciplined, because discipline starts at home (SOSB1).

Talking of traditional ways of disciplining children, a teacher said:

Umntwana (a child) is told, but he/she is not told everything you see, like whites. He is just told that this and this... You are going to meet a wrong thing there, to get a problem there, but it ends there. Children are beaten. Parents are not the same. The other parents beat them and the others don't beat them, they just leave them like that (TNHOD1).

An alternative way of disciplining children among the Xhosa of the Eastern Cape, apart from corporal punishment, was to make a child emulate a role model. The same teacher says:

In fact, the old way of discipline was that children used to listen to the elderly, say the older brother and the elder sisters, and they would imitate what they are doing. They used to respect...they were respecting each other, and the young one was disciplined by this one, who is doing the right thing (TNHOD1).

A parent had this to say about the perceptions on corporal punishment in their tradition:

Traditionally we try to explain to the child, to sit down with the child trying to explain that this thing is not right. But if he/she does not listen, you must beat. That is the way. What I am saying is that normally we talk to the child as parents (PSGB1).

This parent tried to distinguish the approaches to disciplinary action according to age groups:

It is according to the ages, because if she is beyond twenty-one, in the case of a girl, then you can't beat her. You have to talk to her. But in the case of a boy if he is more than twenty, and if he has been circumcised – he is a man now, you also talk with him. But if he is below, you must beat, if he/she does not listen, because you cannot beat someone who is more than twenty (PSGB1).

Another parent had this to say about the traditional approach to disciplining children:

We talked to our children...don't do this...don't do this. When he/she continued, we punished him/her by the stick. And they used to stop misbehaving if you punished them, unlike these ones of these days (PSGB2).

In comparing the traditional ways of disciplining children both at home and at school, the major theme that seemed to emerge from the perceptions of most of the stakeholders was that the black child can only obey and do his /her work, if he /she is 'scared' of an impending punishment. This is a theme that was observed in the general implications of the abolition of corporal punishment on management. This was compared to the situation with white children perhaps as a different culture as the teacher contended: "The children were (previously) afraid of something. So the child couldn't do a wrong thing, because he/she was afraid of something. The child has to be afraid of something...our children" (TNHOD1).

When the same teacher was asked why she said 'our children', she replied: "Maybe to the white children, it is not difficult with them, but with a black child..." (TNHOD1).

When asked whether it was because of family values, she replied:

Maybe, but I don't know...I don't know. It is just...I say a black child is different from a white child. I can't say this and that. He will not do a thing if he/she is not afraid of something, no. Even now if that bell rings, they are supposed to run to the classes. If they are afraid that if the principal comes, he will punish us, then they will run to those classes. But if they are not afraid of something, they can remain in that sun until late (laughter) (TNHOD1).

The next part of the chapter explores the parents' feelings about and experiences of the abolition of corporal punishment and the implications for the management of the school. The major portion of the perceptions will emerge from stakeholders who are not parents at the school, although the perceptions of the two parents on the SGB in the sample are also recorded.

4.4.2. Parental perceptions on the abolition of corporal punishment.

The principal of the school explained how parents perceived the abolition of corporal punishment:

As I said, from the beginning some of the parents are not supportive of its abolition. Even, they come saying 'this is my child – beat'. But now as we are law abiding citizens of this country we cannot beat. Because parents have no backbone, once you are in problems, then they will side with their children (P).

A teacher talked of parental perceptions regarding the abolition of corporal punishment:

I am sure they don't talk the same language, because, parents of today are not the same. The others who go with this modern trend, that the child must be treated like this. And the other parents they like the old style where you spare the rod and spoil the child. Because they say, even the way they were punished at school before...that is why they are... good citizens or what...because they were punished at school so, they see no need for this change. But the others, the other...old people, you can't say they are good people they like their children to be treated like this modern day.... For sure, most of them...they know you are not going to kill the child; you are just making the child straight (TNHOD1).

A student said that parents knew that the students were not supposed to be caned at school, "But they do not accept it, because our parents say that if a child is not punished at school it is going to be what is called *indlavini*" (SOSB1). *Indlavini* refers to somebody leading the life of a 'thug'.

A student from the SRC confirmed that "parents like it. I don't know about other parents, but my parents, they like it (corporal punishment)" (SOSRC2).

On the abolition of the cane at the school, a parent said:

(parents) are dissatisfied about this thing of not punishing the children by the 'swish', because they believe that a learner will obey (do according to) the rules or will learn while he/she is afraid of being punished. Now when he/she is not punished, he/she will think: 'never mind, I will not do this homework, because a teacher will not punish me'. The parents believe that. But they ought to obey the rule and the

government Act (POSBG2).

Another parent said:

Some parents are against it, some are supporting the law, but it is because even those who are against the law, there is nothing they can do because the law is there. You can't...you are not supposed to beat, but some are against that. They are 50/50 (POSGB1).

However, the following parent holds this view:

The way the government has handled the issue, was not the correct approach. They are supposed to have consulted the parents, because they are the ones who are paying the fees. That is the first thing. And secondly these are students; if you don't punish them, they don't care, because there is no pain involved. But with corporal punishment, there is pain involved. Then they should not have lifted that thing of corporal punishment (POSGB1).

4.4.3. Hearings (due process).

Before any action is taken against a student's behaviour, it is imperative that the student be given a hearing to give him/her a chance to defend him/herself and to generally explain why he/she had to behave that way. In that case then, appropriate action can be taken against such a student. Here the provisions on suspension have curbed decision-making processes on appropriate action from the management of the school and expulsion of students through the limitation of power (see 2.6.1.). For this research it was necessary to investigate if such a disciplinary procedure existed. The principal of the school said:

Quite a number of times we have used that. For example I use the Governing Body to come and talk to them. That is what we did, even to that unruly student. We called the Governing Body and he became unruly even in front of the Governing Body. And who are we, what can we do? And you know well, education is a right. It is a right now (P).

Asked on how the hearings are conducted, the principal of the school said, "Normally we call the parents, the parents on the SGB, as well the biological parent of that student". The affected student, as well as the principal, attends the meeting.

As to whether the students show remorse for what they have done, the Principal said:

Eh. Some of them. There are students who misbehave because of mistakes and there are those who do it deliberately. Then in that situation if someone is doing it deliberately, then that is provocative and we cannot beat him or her, then you just say oh, thank you (P).

A student from the student body agreed: “Yes, they (the students) are given time to talk about their problems. They explain their problems to the principal together with their parents”.

A teacher on the Disciplinary Committee of the school commented as follows on due process:

Yes we do. Because actually...the fortunate part of it is that I am a history teacher. I know that a child has to be freed and has to be given ample time, to defend him/herself, the child must satisfy himself/herself so that at the end of the story he/she must know that he/she has done the wrong thing, so that he/she does not do it again. We give the child a chance (TNHOD1).

So far this chapter has shown that all stakeholders acknowledge the procedures involved in conducting hearings in the school. It has also shown that students are given the chance to defend themselves when they misbehave at school. The following part of this chapter analyses the dilemma faced by most teachers and educational managers regarding alternatives to corporal punishment; alternatives that could be applied to alleviate the problems caused by the abolition of corporal punishment.

4.4.4. Alternatives to corporal punishment – a dilemma.

On whether they (including the SGB) have received any training on methods other than corporal punishment, the principal of the school said:

To be honest...you will say no to corporal punishment and that you must use other methods. Other methods. Eh, that is the only explanation. Other methods...it ends there. Look, we are having contradictions here. Why do I say this? Let us say for example you say OK you are going to

cut that grass, you will not come to class for three periods because you have committed this and that and that. And also that is illegal. (Laughter). Apart from abusing him/her, you are depriving him/her the right to be in class. There are quite a lot of contradictions (P).

The Principal contended that the only practical alternative was to talk to the student: "But if you are talking to somebody who is naughty, who is very irresponsible, it is a waste of talk. Nothing will change" (P).

The pattern of talking to the child as an alternative to corporal punishment seems to emerge from the following stakeholders' perceptions. For example, a teacher on the disciplinary committee of the school had this to say regarding alternatives to corporal punishment:

There are, yes there are. You can talk to the child, but you tell the child before that child does the wrong thing. Don't wait until the child starts doing it. Tell the child what is right and what is wrong. Then when that child has done something wrong you say 'bring your regulation every school regulation; put it here, then, is this signed? Then you have signed that you will not do this thing. Make the child to sign the school regulation, so that he does not refuse or he does not take you funny when you bring it to his attention (TNHOD1).

In the absence of talking to the child, the stakeholder above agreed that other measures like cleaning classes were abusive and contravened the rights of students to dignified treatment when she said that:

Those are taken as if the children are made a slave that is slavery, if you say they must work it is abusive. So, if there is no corporal punishment I prefer to talk to them, just mere talking. Those who want to listen to me and accept my advice...but this work business once they start this cleaning business...at least they must be protected (TNHOD1).

The same teacher also expressed the dilemma faced by many on alternative measures when she reiterated that:

You are expected to have good results. The Department is expecting a lot from you when...(Laughter). Really things, Eh, it is difficult these days because these children you see, once you say, maybe stand outside the class... If you have not done my homework, things like that for instance, then the others are hurt... The friends and the boyfriends are

hurt inside. So it is a problem, it is a problem. And that child is missing the lessons at the same time. So it is not easy for the teacher. It is not easy (TNHOD1).

A parent hinted at talking to the misbehaving student, while avoiding abusive alternatives to corporal punishment, when she said:

When I was talking I mentioned the correct punishment not to exceed... Not to abuse the child. I think the management should sit down with the learner who has misbehaved and ask why the homework has not been done, and also explain how this can affect him/her and the management, so that he/she can change (PSGB2).

When she was asked if alternatives like giving rewards could act as incentives to misbehaving students, she said:

I think that prize-giving can help a lot to those who misbehave, who do not wear uniform, who do not do the homework; because they will be jealous, or they will wish to be given these prizes, then they will change their behaviour.

One student talked of another alternative to corporal punishment at school: "There is another punishment. If the student is jumping the fence of the schoolyard, that student pays the school, for jumping the fence of the school. They pay R100 or R50" (SOSB1).

One teacher reiterated what the principal had said:

We tried to institute some other measures. Like for example...during sporting activities we made some students work on the field. So we gave them the spades and other implements, to engage them there by way of punishing them. But it never worked because: one, that very teacher, who is going to supervise them has got a class, so they would do nothing. Secondly, another teacher will come and say no, I am having a test now – first period, and I need the students. So they go (THOD2).

One theme on alternatives that ran throughout was that rewards would work, but would not be as effective as corporal punishment because of the monetary aspect attached to this measure, given the financial standing of the school. This aspect of management will be discussed in relation to theories of motivation, X and Y, together with theories of principal-centred power.

4.4.5. Summary

This part of the chapter has analysed general stakeholders' perceptions on and experiences of the implications of the abolition of corporal punishment. This includes perceptions on culture and corporal punishment, parental perceptions on the abolition of corporal punishment, due processes, alternatives to corporal punishment and the effects the stakeholders think it has on the management of the school. I will focus the discussion in the last part of this chapter on the limitations placed by the SASA on principals' and teachers' power to deal with issues of suspension and expulsion that have apparently confused decision-making in the management of this school.

4.5. The management implications of the new procedures on suspension and expulsion of students.

Lack of power to enable principals and teachers (as implied in the discipline provisions) to suspend and expel students, suggests that decision-making processes to deal with misbehaving students in an institution are ineffective; such as in the case of this high school which apparently used fear of authority in order to ensure effective teaching and learning.

On the issue of limitation of the power to suspend and expel students, the principal of the school said: "What else can we do? We are toothless people (laughter)." (P)

In the case of serious misconduct, which is determined by the MEC, the principal agreed that the student has to remain in the school. He then cited an example of a badly behaved student who posed a serious management problem to the whole school:

Eh man, I am talking about what happened to...not even to mention management – class management now, not school management, it became a serious problem, because I had to avoid that student, not to ask him questions, because he was going to shout at me in front of other students. He was a principal, a self-appointed principal of this school. When they are supposed to run, to respond to the bell, you will see him coming from the village, moving very slowly. And when you are busy teaching he opens the door and sits down (P).

When asked if this affected the whole school, he answered:

Definitely. But thanks God, some of the students as I said they are responsible people. They know what is right; they don't just join the bandwagon. Some of the students are responsible people really. Ah, Ah, they know that this is a mad person or what... (Laughter). (P)

When asked for his opinion about suspension and expulsion, he said:

Eh well, in the light of this abolition of corporal punishment, I am sure if ever we can be given a chance to suspend not to expel. Eh, expulsion must be a prerogative of the MEC, but now to suspend I think it can be... (P)

However, he was not satisfied with the period provided for the suspension of students:

One week is not enough, at least two. So that now, a student must know that if he/she goes because of his/her criminal activity, he/she will lose on such and such a time. One week is not enough (P).

A teacher had the following opinion about the new procedure on suspension and the implications for the management of the school:

Even then, to me I don't know the other people; it depends on the offence of the child. It may be serious that this child is not supposed to sit with the other children, because the other children are still young. Say, that particular child is a student who is raping, do you think they are safe - the other children here? We are not free, we are not even safe, we are afraid of that student ...Do you think the school is normal? (TNHOD1)

Asked about the possible solution to this, she said:

It must be weighed. Then if it is found that this one must be allowed to attend or he/she must be suspended or expelled by the Department of Education, or maybe this one can listen, if we can talk to him/her. We weigh, we weigh the offence of the child (TNHOD1).

One parent had the following to say on the new procedures on suspension and expulsion of students:

We don't accept it (because), there is no corporal punishment...Secondly if you don't suspend or expel, what are you going to do? Which means that you will stay with a child, while he/she is spoiling the school. This has a bad impact because it spoils other students. It is not proper, because to stay with someone who does not listen to teachers, who does not listen to others...even to the SGB is not proper (PSGB1).

However, another parent had a different opinion on the new procedures on suspension and expulsion:

As parents we are satisfied about this thing of not suspending a child for not more than one week. The parents also prefer that the expulsion be done by Bisho (the Provincial Capital). Because, some children do not do their work and yet the parent of that misbehaving child will not be satisfied when he/she hears that a parent on the SGB expelled his/her child. So they prefer that it be done by Bisho (PSGB2).

One student had a similar opinion to those of the principal, the teacher and a parent on the management implications of the new procedures on suspension and expulsion:

If a student misbehaves and is not suspended or expelled, the school will be a yard of thugs, because each and every student if he/she is seeing that a student is not suspended...will want to do the same thing that student did. And then those in lower classes will copy that behaviour from their seniors thinking that behaviour is right (SOSB1).

4.5.1. Summary

This part of the chapter has analysed stakeholders' opinions of the implications of the new procedures on suspension and expulsion for management and how those procedures could possibly be tabled, based on stakeholders' experience. Some parents were of the opinion that the procedures are fairer to their children if the principal of the school or the SGB do not execute the procedures, especially expulsion. However, the main theme that runs throughout is that the new procedures on suspension and expulsion are causing security problems, especially if the problematic student remains at the school. The following chapter is therefore a discussion of findings in the light of literature on the theories of educational leadership and management.

CHAPTER 5

DISCUSSION OF FINDINGS

5.1. Introduction

The reader is reminded that I am investigating the management implications of the discipline provisions of the 1996 South African Schools Act (SASA).

In this chapter I discuss the data that has been analysed in the previous chapter in the light of relevant educational leadership and management theories. My discussion focuses on four themes. To judge my interpretation of the data, the reader is referred to Chapter 4 on data analysis. I begin each sub-section with a summary of the relevant data presented in Chapter 4.

The four themes identified for discussion are:

1. Management's lack of knowledge about and communication of the Schools Act to the school and its stakeholders. The focus is on communication as a managerial aspect of organisations.
2. The limited powers of management as stipulated in the SASA (refer to 1.1 and 2.6.1) and the consequent confusion in decision-making practices especially with regard to due process and the suspension and expulsion of students. The focus is on decision-making processes as an aspect of educational management.
3. Management practices based on the fear of punishment. I relate this to change strategies and include a discussion of the possible historical and cultural dimensions of this practice.
4. Students' compliance with the principal and teachers' instructions out of fear that something will happen to them if they do not comply. I discuss this in terms of McGregor's (1967) Theory X and Theory Y.

I start with a discussion of stakeholders' lack of knowledge of and ineffective communication about the SASA.

5.2. Lack of knowledge and communication about SASA

In this section I refer the reader to 4.2 in the previous chapter on data analysis to facilitate a clearer understanding of the discussion that follows. The implication for management is that there is a communication breakdown in the school: the dissemination of information about SASA in the school and to other stakeholders is ineffective.

On the dysfunctional nature of Weber's hierarchy of authority in organisations, Hoy and Miskel (1996: 50) write:

Hierarchy of authority does enhance coordination, but frequently at the expense of communication. Two of the major dysfunctions of hierarchy are distortion and blockage in communication. Every level in the hierarchy produces a potential communication block because subordinates are reluctant to communicate anything that might make them look bad in the eyes of their superiors.

This explains why meetings in the school have not resulted in effective communication. One teacher had this to say:

You know, we do have, from time to time, Governing Body meetings, then issues like these are discussed and if necessary we also call parents in their meetings, where they come and we brief them. But as for the content, I cannot be very sure if it includes all briefings about the new developments. I don't really think if they actually go into the details. Maybe just here and there...(TTHOD2).

The reluctance of subordinates to seek information during the meetings is depicted in the quotation above, because the agenda does not include all the new developments and teachers, parents and students are not inquisitive.

This is a possible explanation for why all stakeholders had little or no information on all the discipline provisions of the SASA except for the provision on the prohibition

of corporal punishment.

The first part of Chapter 4, which discusses stakeholders' awareness of the SASA, shows that there was a lack of information dissemination in the school. The lack of knowledge as a result of the absence of communication of information was evident when all interviewees confirmed that they only knew about the ban on corporal punishment and not about the provisions on suspension and expulsion of students.

The dissemination of information in the school is not effective, neither unilaterally or through transactional communication. Schmuck and Runkel (1994: 120) write, "unilateral communication is initiated by a speaker and terminated by a listener: examples in schools include announcements at faculty meetings. Popular forms of unilateral communication...include memos, newsletters and e-mail".

According to Schmuck and Runkel (1994: 121), transactional communication is:

a reciprocal process in which each participant initiates messages and attempts to understand the other. Information travels in both directions rather than in one direction only. Each message has some impact on the next message, and the roles of source and receiver shift rapidly back and forth as communication takes place.

This means that the receiver interprets information from the source, and some kind of feedback is then transmitted back to the source. Schmuck and Runkel (1994) call it "two-way communication".

It is evident from my data that unilateral communication, like announcements in morning assemblies, was used at school to communicate at least some information about SASA. A student confirms that he "heard this in assembly...by the principal" (SOSB1).

There was, however, an absence of what Schmuck and Runkel term clarification: "the event remains unilateral because the person who is the original source of information is unable to clarify any misunderstandings that may have occurred during the transmission of information" (Schmuck and Runkel 1994: 120).

According to the data, in Xhosa culture there is an absence of openness (as understood in a traditional western liberal sense) between parents and their children. This lack has carried over to the school and is reflected in the relationship between teachers and students. Since the SGB consists of students, parents, teachers and management, it is quite possible that, given the chance, students might not have readily accepted rules which were adopted because of the authoritarian background of black parents. There is still evidence that, given the nature of their culture, black parents rarely talk about everything with their adolescent children. One teacher said that “*Umntwana* (a child) is told, but he/she is not told everything you see like whites”.

This explains why one parent on the SGB had the following to say about the relationship between age, punishment and communication between parents and their adolescent children: in his culture

if a child is twenty one, in the case of a girl, you have to talk to her. In the case of a boy, if he is more than twenty, and if he has been circumcised – he is a man now – you also talk with him. But if he is below, you must beat, if he/she does not listen.

That is why, perhaps, mere talking does not seem to work when certain students misbehave at school: because they are already regarded as adults in the Xhosa culture and they regard themselves as adults.

The subordinate position of students, given the authority of teachers and management, is also evident when the same teacher commented on students’ awareness of their rights. She said,

they are aware of their rights, but they are still inferior in our school. They see that they are not supposed to be treated like this and that, but they just sit there like junior secondary students...you see. Right now they are aware, but they are inferior.

This is elaborated on later in discussion about the possible interpretations of the drafting of the code.

This raises the question whether or not the stakeholders, particularly the students, at whom the code of conduct is directed, given a culture of lack of openness and authoritarianism and with no support for feedback, accepted the code. According to Schmuck and Runkel (1994: 123),

openness does not mean telling all, confiding indiscriminately, or giving information that is irrelevant to the work situation. It means giving information that both parties need in order to get work done or describing the feelings that are generated by people working together.

I also found communication in the high school emotional, which could be attributed to pressure and stress experienced by both teachers and students, probably generated through having to compile the Continuous Assessment (CASS) portfolios needed by departmental officials. Emotional situations between the above stakeholders were, conceivably, also a factor in preventing openness. On the issue of emotional factors having an effect on openness, Schmuck and Runkel (1994:123) write:

People communicate more or less openly depending upon the emotional closeness or distance they feel toward one another. In emotionally distant interactions, such as the school's authoritarian atmosphere, people know little about one another and view one another as objects that can either fulfil or frustrate their wishes and expectations. In emotionally close interactions, people recognize their interdependence on others, realizing that other people's behaviour simultaneously influences and is influenced by their own behaviour.

Since there was insufficient communication in the school on new educational policies, corporal punishment remained the only way of getting things done.

5.3. Students' lack of intrinsic motivation as an alternative to corporal punishment – Theory X and Theory Y.

South African teachers, especially in the formally disadvantaged areas, have experienced, and are still experiencing, a dilemma in how to maintain student discipline in their schools. South African teachers and principals have not been trained to cope with difficult, badly behaved students, especially in high schools. Teachers have not been trained to apply alternative methods to corporal punishment.

Here I refer the reader to Chapter 4.4.4. Alternatives like rewards are rare or unheard of as incentives that could motivate students to work.

The principal contended that the only practical alternative was to talk to the student, “but if you are talking to somebody who is naughty, who is very irresponsible, it is a waste of talk. Nothing will change.” (P)

It is clear from the data that extrinsic motivation is regarded as the only discipline option. It can be argued that this reflects the underlying assumptions of McGregor’s Theory X: Douglas McGregor propounded Theories X and Y in 1967 in his famous *Human Side of Enterprise*. Quoting McGregor, French and Bell (1995: 71) write:

Those who subscribe to Theory X assume that people are lazy, lack ambition, dislike responsibility, are self-centred, indifferent to the organization’s needs, resist change, and need to be led. Those who subscribe to Theory Y assume that people have the potential to develop, to assume responsibility, and to pursue organizational goals if given the chance and the social environment to do so.

What is lacking is an approach to discipline based on McGregor’s Theory Y. However, the data suggests that the underlying assumptions of Theory Y are culturally incompatible with this community.

French and Bell (1995: 71) write that, according to Maslow, “The task of management is to change organizational structures, management practices and human resource practices to allow individual potential to be released”. As a start, perhaps individual student potential in this school can begin to be released through a different approach to education leadership and management.

Traditionally, there is a very strong belief among teachers, parents and students that the only way students can be motivated is through authoritarian leadership and management practices. It can be argued that the SASA of 1996 envisages a system based on intrinsic motivation of students, without corporal punishment (Theory Y), which is not culturally compatible with traditional beliefs in coercive management practices that are based on Theory X.

If it is accurate to equate the stakeholders' expectations of disciplinary practices with McGregor's Theory X, then it is clear that SASA's discipline expectations are incompatible with the leadership and management of this school and, by implication, most black rural schools. SASA's vision is based in Western thought that students are generally motivated, responsible and can release the potential to develop on their own.

In the absence of motivation, the only compulsion is that of coercion as suggested later.

5.3.1. Principal-centred power

The prohibition of corporal punishment has been a controversial issue in South African schools since its promulgation in 1996 (Grey 1997; Morrell, 2001; Lethoko, Hestek & Maree 2001). In this section I refer the reader to Chapter 4.4 and 4.4.1. Part 4.4 analyses stakeholders' perceptions of the banning of corporal punishment and its implications for the management of the school, while 4.4.1 analyses stakeholders' perceptions on the impact of culture on corporal punishment.

In accordance with Theory X and the traditional authoritarian practices, the leadership and management of the school continued to apply 'fear', because students are used to it and do not have the intrinsic motivation necessary to complete tasks. They apply coercive and power-centred leadership as opposed to the democratic management practices that SASA envisages.

Students in this school do not appear to appreciate the new system of governance and management that gives them the democratic right of participation in the school. One respondent, a teacher, said that "they (the students) are not used to this new democracy...they misinterpret these words – freedom and democracy" (TNHOD1). Students either have to be re-educated to change their norms and values concerning compliance with the school's code of conduct, or continue being subjected to the same coercive power in order to complete their given tasks. The students have failed to change their values, assumptions and norms of how they should behave, despite the existence of rules and regulations in a code of conduct. This raises the issue of change

discussed in 5.4.1.

Covey (1992: 101) writes:

On one level, followers follow out of fear – they are afraid of what might happen to them if they don't do what they are asked to do. This may be called coercive power. The leader in this case has created a fear in the follower that either something bad is going to happen to them or something good will be taken away from them if they do not comply.

This explains why students are used to responding to 'fear' in order to carry out their given tasks. The question is: Why are students used to being coerced in order to carry out their given tasks? This will be discussed later in this chapter, focussing on student culture as an influence in the management of schools. Before that, the next part of the chapter suggests a theory about the need for change in order for organisations like schools to improve their performance.

The following theory explains the coercive approach, not as an aspect of leadership, but as an aspect of change in organisations. The school depicts the coercive approach as a managerial aspect that has not changed since the SASA of 1996.

5.3.2 The coercive approach to change.

Western thinking has it that people are basically lazy (Theory X) and that the only way to get them to comply is through coercion or beating. This thinking has been adopted in the black culture, resulting in authoritarian leadership and management practices.

On the nature of change, Everard and Morris (1990: 231) write:

The nature of change is not well explained in many management books, or in many management courses. Perhaps this is caused by failure to distinguish between theories of education (what we ought to be doing in schools), theories of organizations (how we should be set up to do it), theories of change (what causes progress towards where we want to be) and theories of changing (what has to be done to influence those causes).

The concern here is about theories of organisations like schools, theories of change in those organisations, and theories of changing. I am more concerned in this study with theories of change in group behaviour, particularly that of students, for effective teaching and learning to take place, and why the coercive approach has been maintained in this school by the principal, teachers, parents and, surprisingly, students. Fullan (1991: 189) writes:

Most students will not or cannot change simply by being lectured to or ordered to, any more than the rest of us would. The reason that this issue is critical is that student motivation and understanding regarding a change is directly related to whether and how they engage in what we might call implementation activities...

Implementations of the activities that effect change depend solely on principals, teachers, parents and students themselves. On the role of the principal, Fullan (1991: 152) writes:

Principals are middle managers. As such, they face a classical organizational dilemma...the endless supply of new policies, programs, and procedures ensure that the dilemma remains active. The expectation that principals should be leaders in the implementation of changes that they had no hand in developing and may not understand is especially troublesome.

Because the principal and other stakeholders had not yet undergone any training in terms of the new vision of participatory management as provided for in the Management Task Team Report (1996), the coercive approach to “getting things done” appeared to be the only alternative.

The lack of training explains why the principal and other stakeholders are in a dilemma about keeping order in the school. Sue Davidoff (1997: 42) writes:

While the Schools Act goes a long way towards addressing this problem (of school development), it still does not provide a guarantee that schools will engage in ongoing development. Among the key concerns in this regard is the role of the principal. A lack of any kind of induction programme for newly appointed principals places these leaders in extremely vulnerable positions...

Principal-centred power and the coercive approach to change are based on a Theory X

vision of behaviour in organisations. This is based on the premise that people will not change unless there is an element of force, that people are not ready to change and that they will resist change. Those with less power are forced to comply with the direction and command of those with more power (refer to 4.3.1.).

5.4 Culture and corporal punishment.

5.4.1 The normative re-educative strategy of change.

Authoritarian management practices were rife during the Apartheid era, with the top-down management system as one of the causes of student unrest that has prompted change to a new democratic dispensation in schools (refer to 2.5.2.). This was also the culture in black students' homes and schools. Quoting Connock and Magona, Morrell (2001: 295) writes:

Many South African autobiographies refer to the liberal use of corporal punishment in homes by parents and other guardians. Such punishment seems to be more prevalent in African homes...and it is a short step from the use of corporal punishment at home to the use of it in schools.

The use of corporal punishment in the homes and schools of black students has therefore become a norm that has become difficult to dispense with. This is evident in the data in Chapter 4.

The normative re-educative strategy of change is based in socio-psychology, anthropology, and psychoanalysis. French and Bell (1995: 102) suggest, "normative, re-educative strategies, are based on the assumptions that norms form the basis for behaviour, and change comes through a re-educative process in which old norms are discarded and supplanted by new ones". People tend to behave and think the way they do simply because of an unconscious understanding of the way to behave. People will behave according to their needs and whether their needs are being met. According to Chin and Benn, as quoted in French and Bell (1995: 103):

Patterns of action and practice are supported by socio-cultural norms and by commitments on the part of the individual to these norms...And change in normative orientations involve changes in attitudes, values,

skills, and significant relationships, not just changes in knowledge, information or intellectual rationales for action and practice.

The question is: have students failed to adjust to the new norms of democratic participation and governance of their school? Stakeholders who are teachers in the school confirm the fact that the students have not changed their values and attitudes. Here I refer the reader to 4.4 that discusses vivid perceptions of the feelings of all stakeholders on the attitudes and values of students.

Hoy and Miskel (1996: 127) write “...in the 1930s and 1940s, both Elton Mayo (1945) and Chester Barnard (1938) were stressing the importance of work-group norms, sentiments, values and emergent interactions in the workplace as they described the nature and functions of informal organization”. This description fits workgroup norms that are found in schools in the form of school culture. The findings in this research reveal the disciplinary nature of the culture of this particular school and its situation and environment. A possible explanation could be that the school is a rural day school where the parents and the administration have lost total control of the students and where the parents are mostly illiterate. The re-education of students on the new norms of democratic governance is hampered by its situation and environment because schools, like any organisation, are open systems influenced by the environment.

In the next part of the chapter I discuss the provisions of the SASA and their implications for decision-making processes.

5.5. The implications of due process, student suspension, expulsion and the resultant confused decision-making processes.

The current procedures for the suspension and expulsion of students in schools pose a problem, especially in formerly disadvantaged, South African, black schools. Schools are not safe; there are dangerous students loitering around, as most of the stakeholders in the research suggest, especially if the principal does not have the power to expel a student as stipulated in the SASA. This is a result of the stipulation laid down by SASA for the expulsion and suspension of students, which has affected decision-making processes for due processes, suspension and expulsion of students, as it

implicates the law. Here, I refer the reader to 4.4.2.

This chapter focuses on how the new SASA policy has confused the decision-making process.

When asked how hearings are conducted, one teacher said:

Sometimes the principal is there, sometimes he is not there, at the moment when we called the child but as a Disciplinary Committee, we sit here in the office, and we call the child and deal with that particular child. Ultimately we bring to the attention of the child, that he has done a wrong thing and that he must not do it again. We warn the child and the child afterwards goes to class. We report to the principal and it ends there. And if it is a serious case, we report to the principal then the principal calls the parents. Otherwise we don't call the parents as a Disciplinary Committee. We have no powers. (TNHOD1)

A parent had this to say about the hearings or due process at the school:

We do give him/her a chance [to say] why he has done this. The principal reports the problem to the SGB. Then we (SGB) ask him questions before calling in the learner. Thereafter we call the learner and he/she comes to explain the reason why he/she has done this misconduct. If we don't agree with the learner, we call the parents or the guardian of the learner (PSGB1).

Data on suspension and expulsion also suggest the lack of power of stakeholders to take clear-cut decisions on how to deal with students on the above matters. One teacher said:

It is not supposed to be like that (according to SASA) because, he (the principal) is the person who sees how the thing is supposed to be done – that it is the principal who stays with the children, because the Department is staying very far, it doesn't know what is happening at the school. It's high time that the Department trusts the principal...He will know, he will see who is not supposed to be suspended and expelled...The very fact that he/she is a principal it means he/she has brains. Then why should they not trust the principal? What about other things the Department is not seeing? Why is this principal a dummy body? He can't do a thing...Expected in fact to do miracles, without being given all the powers...Because he is the person who knows where the shoe pinches. (TNHOD1)

How then can schools be safe without infringing the rights of the student? Barbara Clayton (2001) suggests the following:

Administrators ensure that all people involved with the school are working in support of safe schools. This goal involves parental involvement, careful screening and selection of all staff members, in-service training on school crime for all staff, comprehensive violence-prevention approaches, intervention in bullying behaviour as well as racial and sexual harassment, addressing of student discipline issues in a non-shaming but firm manner that does not incite violent behaviour, and development of interagency partnerships directed at creating a safe school within a safe community.

All said and done, school principals may not suspend or expel students given the SASA of 1996 and the right of children “to a basic education”(The Constitution of the Republic of South Africa Act 108 of 1996: 14).

Taking decisions on due process, suspension and expulsion of students in the context of the discipline provisions of the SASA of 1996 has become one of the most difficult management actions, especially for the principal of this school. In the context of educational leadership and management the problem of student discipline has become difficult to solve, given the fact that “problem solving and decision-making are often viewed as a single process” (Schmuck & Runkel 1994: 267).

Echoing the relationship between problem solving and decision-making, Evarard and Morris (1990: 47) write:

Decision taking can be a painful process since it usually involves:

1. Change;
2. Conflict;
3. The risk of being wrong and being called to account;
4. Having to cope with a bewildering number of facts and alternatives.

The result is that many people would rather do almost anything than actually take a decision of any importance...

The difficulty of making decisions as a management action in itself, coupled with the provisions for the suspension and expulsion of students in the SASA, has added to the confusion. The traditional coercive approach ensured that power was located and centred on the principal, which is opposed to the SASA’s democratic management

approach. This implies the type of management that is coercive, as opposed to normative. It is, therefore, in order to argue that centralising the power to expel students in the hands of the Provincial Head of Department of Education and the MEC (Member of the Executive Council) incapacitates the principal and contradicts the vision of self-management as advanced by the Task Team Report on Education Management Development (South Africa 1996a).

In the case of this school, the principal does not seem to have the power to influence other stakeholders regarding decisions on due process, suspension or expulsion of students.

Schmuck and Runkel (1994: 270), quoting French and Raven (1959), list the following sources of power:

1. Reward power: The control and distribution of rewards valued by others.
2. Coercive power: The control and withholding of rewards valued by others.
3. Legitimate power: Authority legally vested in or assigned to a position.
4. Expert power: The expertise of special knowledge, skill, or experience.
5. Referent power: Personal attractiveness or membership in someone's primary reference group.

Students in this school, as well as other stakeholders like teachers and parents, would work and relate better if some of the power sources above were utilised. Quoting Hornstein and his colleagues (1968), Schmuck and Runkel (1994: 271) suggest that, "teachers find more satisfaction working under principals who employ expert or referent power than those who impose legitimate or coercive power".

5.6. Summary

Chapter 5 is a discussion of the findings of a research study done in one of the rural schools in the Northern Region of the Eastern Cape Province. The discussion focuses on the three discipline provisions of the SASA and the implications they have for the management of a rural high school. The discussion relates to the findings of the research namely:

- Stakeholders in the school lacked information and knowledge on the SASA, due to absence of transactional and unilateral communication. The adoption and ownership of the code of conduct was dependent on open communication, devoid of an emotional atmosphere. The absence of open communication had prevented free flow of information and knowledge about the SASA. Lack of information and knowledge has also influenced students' attitudes, values and assumptions.
- The use of power, coercion or authoritarianism is still a challenge for the management of student discipline in this school and this school has evolved a culture of its own, because students have not changed to the new norms of democratic management practices envisaged in the SASA. It therefore means that students need to be re-educated on the new norms of democracy, freedom and responsibility.
- It is the responsibility of parents together with the principal, teachers and students themselves to cultivate and groom responsible students in this school through more parental and community involvement in the affairs of this school, as well as developing programmes that can motivate students through rewards, instead of punishment, in order to release the students' potential to develop. McClelland, Schmuck and Runkel (1994: 271) write that (this) "concept of power emphasized the negation of punishment – not being subject to punishment or threats from others, being in control of one's destiny".

However, as a result of the limitations on power as stipulated by the SASA , decisions on due processes, suspensions and expulsions are still unclear in the school.

CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS

6.1. Introduction

The focus of my study has been stakeholders' perceptions of the management implications of the discipline provisions of the 1996 Schools Act of South Africa (SASA). The aim of the investigation was to find out from stakeholders how educational leadership and management are affected by the SASA of 1996.

In this chapter I present a summary of the main findings, talk about the potential value of my study, make some recommendations for further research and provide advice for school managers on how to cope with indiscipline in schools by adopting workable, alternative, disciplinary methods.

Finally I present a critical assessment of my work.

6.2. A summary of stakeholders' perceptions of the school management implications of the SASA.

The previous chapter presents a discussion of the findings of a research study done in one of the rural schools in the Northern Region of the Eastern Cape Province. The discussion focuses primarily on the three discipline provisions of the SASA and their implications for the management of a formerly disadvantaged school. The discussions relate to the findings of the research, namely:

- Adopting a code of conduct depends on open communication devoid of an emotional atmosphere, depicting the dysfunctional nature of the Weberian Model.
- Authoritarianism is still a challenge in the management of black student discipline in some of South Africa's black schools, because management is still based on Covey's (1992) power-centred leadership of 'fear' of authority.
- Group norms of students have not yet changed and change seems to be

through power coercive strategies, thus evolving a unique culture.

- Black rural schools have evolved a culture of their own, especially after the collapse of the Culture of Learning and Teaching Services (COLTS) that was designed by the Department of Education to bring back the culture of teaching and learning in the schools.
- Basing the argument on systems theory and since a school is an open system, it is the responsibility of black parents, together with the school manager, to cultivate and groom responsible students in their school through more parental and community involvement in the affairs of the school, especially through effective decision-making processes by the SGB.
- Because of the limited powers of teachers and the principal, decisions on due processes, suspensions and expulsions are still unclear, especially with regard to safety of staff and students in the school.
- The school manager (principal) together with the teachers, parents and students has to design intrinsic motivation methods based on rewards to compel their students to work through their academic tasks, as perpetuated by Maslow and McGregor (1960) and developed by McClelland (1961) and Herzberg (1966).

6.3. The value of this study

I anticipate that this study will be of value for the following reasons:

- It will provide deeper understanding of student indiscipline in schools, and the consequent implications for school management. It also offers practical alternatives to corporal punishment and the 'fear' of authority as the only way to achieve the completion of teaching and learning tasks.
- It will be of interest to Educational Development Officers (EDOs), District Managers (DMs), principals of schools, teachers, parents and students, all of whom are grappling with the management of school discipline in most public schools.
- It will be of interest to stakeholders in making decisions on the suspension and expulsion of learners.

6.4. Recommendations

Presently (between 2000–2003), there are a number of training programmes being implemented by Subject Advisors, Educational Development Officers and District Managers to try to educate and inform all stakeholders (mentioned in 1.3.1.) in the new policies on educational leadership and management in South Africa. Unfortunately, few of these policies address the concerns of educational leadership and management with regard to student discipline or the management of student discipline.

I therefore recommend that the Department of Education facilitate the conducting of research, and the design and provision of training programmes, specifically focussed on managing student discipline, especially in previously disadvantaged areas. These should focus on the following:

- Training stakeholders in problem solving and decision-making processes especially with regard to the drafting and adoption of a code of conduct. This will help instil a sense of ownership into all the stakeholders of the school, which will in turn instil a sense of responsibility towards the implementation of the rules and regulations.
- Training stakeholders in effective communication and how to conduct effective meetings.
- Research on and training of stakeholders in alternative methods of disciplining students especially the method of motivating students, rather than punishing them. Research and training should focus on how public schools can design cheap methods of rewarding students that can be afforded by schools in formerly disadvantaged areas.
- Conduct research on and train stakeholders in student misconduct that can be handled at the school level, including procedures for suspension by SGBs.
- Conduct research on and train stakeholders in ways of involving parents and the community in school activities, in order to promote a culture of effective teaching and learning, as well as safety and

security, in schools.

I propose that an Organisation Development (Schmuck & Runkel 1994, French & Bell 2000) approach be adopted to achieve the above.

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COMMUNICATION DR. CHING

APPENDIX 1

20 South Street Westbourne,
Queenstown .

Dear Principal of the High School

5th August 2001 .

RE : LETTER OF CONSENT.

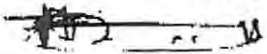
I am an enrolled Masters Student in the final year of my study at Rhodes University . The topic of my research is : A case study of stake holders' perceptions of the management implications of the discipline provisions of the 1996 Schools Act in a rural Eastern Cape High School .

I intend conducting this study through semi-structured interviews with you , your School Governing Body , your students and your teachers .

The goal of my research is to find out from you and the rest of the stakeholders mentioned above , your experiences and your perceptions of the management implications of the new discipline provisions mentioned in the Schools Act of 1996.

I hope this research will help both you and me and all teachers in the teaching fraternity . I thereby trust that my request to conduct the research study in your school will receive a favourable response .

Yours sincerely



Daniel Luggya .

APPENDIX 2

THE PRINCIPAL OF THE HIGH SCHOOL

15th August 2001 .

Mr. D. Luggya
20 South Sreet Westbourne ,
Queenstown .

Dear Mr. D. Luggya ,

Thank you for your Letter dated 5th August 2001 . After Consultation with the Stakeholders in this school , there was a joint consensus that you are permitted to conduct your research study in the school .

We do wish you success in your studies .

Thanking you ,

The Principal of the High School .

APPENDIX 3

SEMI - STRUCTURED INTERVIEW SCHEDULE FOR THE PRINCIPAL OF THE HIGH SCHOOL

Date : 18 /8/01

Place : The High school

Time:

Sir let us start . I will call you the Principal of the High School .

Q: Do you have a code of conduct here at school ?

Q : How were they drafted , how was the procedure ?

Q : Which stakeholders were present during drafting ?

Q : So the students as part of the stakeholders are always changing ?

Q : How about the parent part of it , does it change regularly like that every year ?

Q : When was it drafted ?

Q: In the meeting was there a general consensus from all the stake holders that these are the acceptable rules and regulations ?

Q :Have you ever heard any complaint from the student body about the rules and regulations ?

Q : When you approved these code of conduct did the SRC report back to the rest of the student body ?

Q : You talked of previous complaints where students were unruly , was that before or after 1996 ?

Q : Just after the School Act ?

Q : You thought (and said) that the SRC explained the stakeholders view of suitable rules to the rest of the student body ?

Q : Something like that ... Do the students now abide by these rules , do you think they abide by them ?

Q : A lot of truancy . Do you think homes can cause students to play truancy .

Q : OK . Ah , is there anybody who keeps on monitoring student discipline ?

Q : So there is somebody who monitors that ?

Q : Do these rules promote self discipline , is the student responsible even if the teacher is not there ?

Q : You are aware of the Schools Act . Has its abolition improved or affected your management of the school ?

Q : It has affected , because you don't achieve your objectives in time ?

Q : Has it affected the results ?

Q : So , in cases of misconduct sir , which types of punishments do you give to the misbehaving student ?

Q : So in case of that misbehaving student you called the parent ?

Q : He misbehaved even in front of the Regional Inspectors ?

Q : So in such cases of serious misconduct do you give students some kind of hearing , sit down with them , talk to them and let them defend themselves ?

Q : So who conducts these hearings , how do you do it ?

Q : A parent on the SGB , as well as the biological parent of that student . Who else is there , is there any HOD , is there any teacher , is there any ... ?

Q : Are you there in that meeting (hearing) to hear what is taking place ?

Q : According to your view such hearings have been fair to the student of serious misconduct ?

Q : Are students aware of their rights ?

Q : Have you ever explained to them on the assembly that they are not supposed to be beaten with a cane , that they are not supposed to be suspended for more than one week from school ?

Q : Are their parents aware that a student is no longer beaten with cane at school ?

Q : The Schools Act says that a student is not to be suspended from school for more than one week , and that the only one who expels is the MEC and the Provincial Head of Department . So in that case what do you do as a Principal of the school ?

Q : So when the student remains in the school like that , has it any effect on school management ?

Q : So definitely this misbehaving boy disrupted school order and the management of the whole school ?

Q : Has the three provisions in the Schools Act affected the school apart from class management ?

Q : Alright tell me one thing , what do you think their parents feel about corporal punishment , do they feel that this should continue ?

Q : In your view for example do you think things can get done ,goals and objectives realised , with or without corporal punishment ?

Q : So teachers and students have to adjust themselves in order for things to work out . Is it a matter of procedure , is it something which needs to be given time ?

Q : Do you think in future it could work out , parents will know how to control their children and you will know , and students will know how to behave responsibly ?

Q: In your opinion how do you think suspension and expulsion should have been conducted ?

Q: And you said expulsion , let us leave it to the MEC ?

Q: Do you think preventive ways of disciplining students can work , like giving them presents ... for those who do well , so that they act as incentives for those who don't do well ?

Q: Can it be more effective than the cane ?

Q: So you can use alternative ways of disciplining students ?

Q: Have you ever thought of something like that , or has the government given you something like that ?

Q: Has the SGB, or the Disciplinary Committee received any training on alternative ways of maintaining discipline in the school ?

Q: How do you summarise the old ways , the traditional ways , how was it done ?

Q: Do you think among the Xhosa there are age limits to beating , supposing a boy is about to be circumcised , may be twenty , was there something like that ?

THANKS A LOT SIR .

APPENDIX 4

A SEMI - STRUCTURED INTERVIEW SCHEDULE FOR THE TEACHER ON THE DISCIPLINARY COMMITTEE OF THE SCHOOL.

Date : August 2001.
The High School.

Place:

Time:

Good morning madame? I will call you a member of the Disciplinary Committee of the school .

Q: Now let us start with the first question. Does the school have a code of conduct?

Q: You don't have, then how does the school operate, there must be some rules to control the students?

Q: OK . So what are they are told?

Q: Who sees to it that students behave in the school

Q: Now as you say that there is nothing written down as such, how does it impact on the management of the school?

Q: How does it affect school order?

Q: How about the running of the school?

Q: Madame are you aware of the South African Schools Act of 1996?

Q: Has the abolition of corporal punishment, for example affected the day - today running of the school?

Q: Now in cases of misconduct what do you do, what kind of punishment do you give to the student?

Q: When a student misbehaves, do you give him/her a hearing to explain his/her behaviour, and a chance to defend him/herself?

Q: How do you conduct it , who conducts the hearing ?

Q: How many are you on the disciplinary committee of the school?

Q: In the hearing are there decisions taken regarding the behaviour of the student?

Q: Are these students aware of their rights at school, do you think they are aware that they are not supposed to be caned at school?

Q: Do you think their parents are aware that students are not supposed to be beaten?

Q: How do the parents feel about the abolition of corporal punishment?

Q: So in summary, most parents, let me say, would like their children to be punished?

Q: In terms of managing the school is there a need to continue with the cane?

Q: Do you think there are other ways of disciplining students apart from corporal punishment?

Q: So in the absence of such a thing, you said you can talk to a student. Are there no other measures like cleaning the toilet, cleaning classes to make the student change his/her behaviour or change his/her attitude?

Q: Do you think preventive measures like giving prizes to those who have done well could change student misbehaviour?

Q: In your opinion can it be as effective as corporal punishment?

Q: Madame tell me this is the land of the Xhosa, now traditionally how do the people discipline a child who has misbehaved, how is it done?

Q: There are not beaten?

Q: Meaning that they would get a role model , some kind of role model to give advice or some kind of supervision from the elder ones ?

Q: Now madame the old ways in the former homeland and the new rights of students where is the fit, was there any difference in the management of schools?

Q: All in all you are saying the (child) student has to be afraid of something?

Q: Why do you say our children?

Q: But what brings about that (difference between black and white children)?

Q: Is it family values ... what do you think?

Q: Madame tell me one thing, you have explained things like rules and regulations, making the student aware of these rules, making the student sign the rules, why are such processes and procedures non - existent here at school?

Q: Madame what is your opinion on the new procedures on expulsion and suspension, because a student is not supposed to be suspended for more than a week, and a student is only expelled by the Head of Department in the Province together with the MEC?

Q: So in your opinion there is no way we can leave a misbehaving student in the school?

Q: How do you think suspension and expulsion should have been conducted in your opinion?

MADAME THANKS A LOT

APPENDIX 5

SEMI -STRUCTURED INTREVIEW SCHEDULE FOR THE STUDENTS

Date: August 2001.

Place: The High school

Time:

I am going to call you, a student from the rest of the student body.

Q: Does the school have a code of conduct, do you have rules and regulations which are written down?

Q: Can you remember some of them?

Q: So those are some of the rules of the school OK. How were they drafted, did you come together as a student body to discuss them?

Q: You met in the hall?

Q: So, who was there in the hall?

Q: Who was there apart from the School Governing Board and you say there were students?

Q: When they were making these rules... you said you were all involved, the students were involved . Was there a general consensus, did you all agree on these rules?

Q: Are you comfortable with these rules?

Q: And the other students apart from yourself, do you think they are comfortable?

Q: Do you have any rules which you feel should be cancelled or added?

Q: After drafting the rules in the hall, were other students who were not in the hall informed and explained of the new rules?

Q: Who explained them?

Q: Oh, they were explained by the Principal in the assembly. Now, do you actually abide by these rules?

Q: Who sees to it that these rules are kept?

Q: Are you aware of the Schools Act, have you heard that you are not supposed to be beaten at school?

Q: Have you heard that you are not to be caned at school, and be suspended for more than one week?

Q: When did you hear this?

Q: From where?

Q: So when there are some students who misbehave, how are they punished here at school?

Q: Have you ever been beaten with a stick?

Q: When you misbehave or your friends misbehave, are you given time to defend yourself?

Q: Who does that?

Q: Are you aware of your rights?

Q: Do you know that you are not supposed to be punished by the stick?

Q: Where did you hear that?

Q: How about your parents, do they know your rights?

Q: What is *indlavini*?

Q: So your parents want you to be punished at school, can you talk more about that?

Q: So you believe someone should be punished, how should she/he be punished?

Q: What is the "motivator"?

Q: You believe that students cannot behave without being beaten?

Q: Why?

Q: Now do you know what suspension is, to be suspended from school?

Q: What is it?

Q: For how long should he/she be suspended from school?

Q: But if a student is not suspended from school for example how will the school be?

Q: Will the school experience the same problems if that student is not beaten?

Q: Do you think the 'swich', 'motivator' works more than other punishments?

Q: You mean there is no other punishment that can make the student obey?

Q: Is that what happens here at school, are there some students who have been made to pay when they misbehave?

Q: How about expulsion, do you think that it is fair to expel a student from school, do you know what expulsion is?

THANKS A LOT FOR YOUR TIME

APPENDIX 6

INTERVIEW SCHEDULE FOR PARENTS ON THE SGB OF THE SCHOOL

Date: August 2001

Time:

Place:

Sir I will refer to you as a parent on the SGB of the school.

Q: Being the chairman of the SGB, are you aware of the Schools Act which was passed in 1996, are you aware of the issues in that Act?

Q: The Act briefly talks about corporal punishment, and the suspension and expulsion of students. That any teacher that is found canning a student will go to court and be convicted, and that there is no student who is supposed to be suspended for more than a week. That the SGB is the only one that suspends a student, and that no student can be expelled by anybody except the MEC and the Head of Department of the province. Does the SGB know all about these things?

Q: Do you think learners are aware of their rights, that they are not supposed to be beaten?

Q: How about their parents, are they aware of their children's new rights?

Q: Does the school have a code of conduct?

Q: How was it drafted, can you tell me how it was done?

Q: Was there a general agreement, did the student body agree on the rules?

Q: Did the SGB make a follow up to see to it that the students understood the rules in the code of conduct?

Q: So, because there was no complaint the SGB assumed the students accepted and agreed to the rules?

Q: Do the students abide by the code of conduct?

Q: Who sees to it that the rules are kept?

Q: Has the abolition of corporal affected the management of this school in any way?

Q: So in the case of misconduct what type of punishment do you give to such a student?

Q: You say a student who breaks the rule is fined a sum of 100 rand, what kind of rule, is there a specific rule?

Q: When a student misbehaves is he/she given a fair hearing, does the SGB sit down with the student to hear why he/she has done that, and then let him/her defend herself?

Q: Who actually conducts the hearing?

Q: What do you think are other effective methods of disciplining children?

Q: According to the Schools Act, it is only the SGB that suspends a student, and not for more than a week, and that the school has no longer powers to expel a student from school. That it is the MEC and the provincial Head of Department who have powers to expel a student. What is your opinion about this?

Q: Does this affect the running of the school in anyway?

Q: So according to you, there is need to continue with corporal punishment?

Q: You being a parent, how do you think other parents feel about the abolition of corporal punishment?

Q: In your opinion, how do you think suspension and expulsion should have been handled?

Q: What are the traditional ways of disciplining children among the Xhosa?

Q: How do you compare the old system of disciplining student with the new system, or that of the Schools Act?

THANKS A LOT FOR YOUR TIME SIR.

ATTENTION DR. CLIVE APPENDIX 7

Code of Conduct

1. Punctuality

Students are supposed to be in school from 7:50 am up to 3:00 pm.

Any student who is late in coming to school or leaves school before 3:00 pm shall be reprimanded and be made to sign a logbook for school offence.

If that same student continue to commit the same offence as mentioned in paragraph 2 above he/she shall be made bring his/her parents.

2. Absenteeism

No student must be absent without any valid reason. The parent must send a written permission to the class teacher or the principal prior to that student absenting himself/herself from school. A student who has obtained permission to go to the hospital or clinic must bring a Doctor's certificate to school the following day as a proof.

Any student who is absent from school for a day shall be made to sign the logbook. If this becomes habitual, the student shall be made to bring his / her parents.

3. School Uniform

It is compulsory to wear the prescribed uniform – white shirt and khaki shirt with gray trousers for boys and black dress and white or khaki shirts for girls - to school on all school days. Students are supposed to wear grey trousers and white shirts (boys) on Mondays, Tuesdays and Thursdays. Khaki shirts shall be worn only on Wednesdays and Fridays. No fancy jackets will be allowed.

Failure to wear the prescribed uniform would result in the student signing the students Logbook and thereafter the student shall be made to go home to change his or her uniform before returning to class. If this persist, the student will be made to bring his / her parents.

4. Cleanliness

If a student is untidy he / she must be chased away to go and tidy himself or herself. No hats should be worn inside the school premises. If a student continues to wear it he / she will be made to bring the parents.

App. 7 Contd

ATTENTION S.R. CHINE

5. Drinking and Smoking

Drinking and smoking in the school premises is not allowed under any circumstances.

Any student caught involved in such acts will be sent home to bring the parents.

6. Fighting and carrying of dangerous weapons

Fighting and assaulting of fellow students will not be tolerated in the school. Any student who indulges in such acts shall be sent home to bring the parents. If it is worse, the case shall be reported to the Police.

7. Refusal to write tests, assignments, class works etc.

Any student who refuses to write test, assignment or any similar task given by the teacher shall be made to bring his or her parent. A logbook will be signed by the parent as a witness that he / she is aware that his / her child has been dodging such tasks.

7. Submission of School Books and other School materials

Any schoolbook or material given to a student must be returned back to the school before the year ends. Similarly, school Jerseys must be handed over to the sport master after the end of any game.

If a student loses any school property he or she shall be made to pay for it or replaced the lost item adequately.

8. Visiting the toilet

Students are permitted to visit the toilet only at break time. If it has become necessary for a student to go to the toilet, permission must be sought from the teacher.

Any student found in and around the toilet during class hours shall be called to the office to sign the logbook. Again if this persists, the student will be made to bring the parents.

The school reserves the right to amend this code of conduct if necessary.

Principal

