

---

---

# The parenthood dilemma in South Africa: A philosophical-pedagogical perspective

*Prof. JL (Hannes) van der Walt  
Edu-HRight Navorsingsfokusarea  
Fakulteit Opvoedkunde  
Noordwes-Universiteit  
Suid-Afrika  
hannesv290@gmail.com*

## **Abstract**

*A wide array of recent reports attests to the fact that South African children seem to be exposed to inadequate pedagogical care and interventions at home. Of particular concern to philosophers of education is the fact that, judged by the behaviour of their children while at school, parents do not seem to have insight into the fundamentals of pedagogical involvement. There is a need, then, to assist parents to master the most basic essentials of education in the broadest sense of the term. This article proffers a possible solution to this problem, namely for teacher-educators and parent-educators to form a school-community in the context of which the former could take the lead and assist the latter to gain a better understanding of what education in its most profound sense actually entails.*

## Opsomming

*'n Reeks onlangse verslae dui daarop dat kinders in Suid-Afrika in hulle ouerhuise blootgestel skyn te wees aan ontoereikende opvoedende sorg. Dit is vir opvoedingsfilosowe 'n bron van kommer dat, te oordeel aan die gedrag van skoolgaande kinders, ouers skynbaar nie beskik oor die nodige insig in die grondbeginsels van pedagogiese betrokkenheid by hulle eie kinders se doen en late nie. In die lig hiervan het dit nodig geword om ouers te help om die mees basiese beginsels van kinderopvoeding te kan baasraak. Hierdie artikel bied 'n moontlike oplossing vir hierdie probleem, naamlik dat onderwyser-opvoeders en ouer-opvoeders gesamentlik 'n skool-gemeenskap tot stand bring waarbinne die onderwysers leiding kan neem en die ouers van leerders help om 'n meer toepaslikie begrip op te bou van wat opvoeding in werklikheid alles behels, en van hulle vereis.*

### **Key words:**

parenthood, teachers, education, pedagogy, school-community, discipline

## **1. Introductory remark**

Educationists such as those mentioned in the following section of this article are concerned about the perceived inability of parents to educate their children in accordance with widely accepted fundamental pedagogical norms. Concern regarding this issue stems, in part, also from a readily explainable dearth of empirical evidence that could support a claim that South African parents are indeed failing in their pedagogical duties. In view of the absence of large-scale empirical investigations regarding the entire parent population in South Africa, the line of argumentation in this paper is based on anecdotal evidence, small-scale empirical investigations, international experience, and the opinions of experts in the field.

## **2. The core theoretical argument of this article, and method of investigation**

The central theoretical argument or thesis of this article is, firstly, that, as far as could be established, no parent receives intentional, specific and

---

targeted pedagogical training to raise a child, and therefore tends to fall back upon his or her own education in their parental home and at school, on their intuition or common sense, hearsay and on publications about child-rearing and the advice of more experienced educators, psychologists or (pastoral) counsellors. The second part of the argument is that this situation could be ameliorated to a degree by encouraging parents to enter into a social compact in the form of a school-community, where teacher-educators, who have received at least a basic training in the sociology and the psychology of education, could assist them in following fundamental-pedagogical guidelines when interacting with their children.

The argument that unfolds in the article is of a pedagogical-philosophical nature in that it concentrates on foundational issues such as pedagogical principles, parents' adherence thereto, or their neglect thereof. In doing so it attempts to contribute to Christian (reformational) scholarship by looking at this dilemma that parents are confronted with by employing the societal-theory perspectives associated with the philosophy of the Cosmonomic Idea (cf. Strauss, 2009:497-608). The word "dilemma" is used in its more informal sense, namely of finding oneself in a difficult situation, of having to deal with a problem (Soanes & Stevenson, 2008). In a more formal sense, the parental dilemma could mean that parents find themselves confronted with a choice: to either obtain the necessary pedagogical knowledge and insight before begetting a child, or simply go ahead with the conception and upbringing of a child without the prerequisite fundamental-pedagogical knowledge, understanding and insight.

### 3. The available evidence

Without actually divulging on what evidence his claim is based, Harris (2017:no page number) averred that issues and stresses in parental homes are a major reason for learners misbehaving in school. According to him, some children are being abused or neglected at home, and others are under duress because their parents are divorcing. In his opinion, learners are acting out in school because they feel helpless about their home situations. Reports in the daily press seem to support his claims. According to one report, five children, three girls and two boys had to be "freed from the clutches of their father, the so-called Springs monster", their biological father (Van der Merwe, 2023:6). In another case, three girls and a boy were sexually abused by their biological parents. According to the judge in the case, it was "difficult to understand – given that the accused presented them as caring parents –

why their children would make such terrible accusations against them” (Otto, 2023:1; Prince, 2023b:8).

In 2017, the Centre for Justice and Crime Prevention (Burton & Leoschut, 2013:54 ff) contextualized its findings about learner indiscipline in schools by referring to their families of origin. It was, for instance, according to these researchers, easy for the learners to get guns and alcohol when at home. One in ten learners in the Centre’s National School Violence Study in 2012 reported that their parents used illegal drugs; a similar percentage reported that their caregivers or parents had been in jail, and one in five secondary school learners reported that a sibling had been in jail. The study also revealed that corporal punishment was at that time still being meted out in learners’ homes.

In the following year, the Federation of School Governing Bodies (FEDSAS) blamed the parents for the fact that their children perpetrated acts of violence in school. Dhlamini (2018:no page number) quotes a FEDSAS spokesperson as having said: “The violence that has shocked the country over the past week has more to do with what happens at home.” The parents, in FEDSAS’s opinion, had not taken responsibility for the upbringing of their children. In by far the majority of cases that FEDSAS had ever dealt with, the ill behaviour of a child could be directly linked to problems at home (Dhlamini, 2018:no page number). In the same year, the Editor of *Star* newspaper, Japhet Ncube, also pointed at what he regarded as a disconnect between active parenting and discipline. He is quoted by Daniel (2018:no page number) as stating: “I doubt (the children’s) parents even know where they are or what they get up to. Until there’s a shooting or a stabbing at school, by which time parenting has failed.” In a study reported in 2019, Kitching, Van Rooyen and McDonald (2019:43) found that teachers also tended to blame the parents for not appropriately disciplining their children at home.

In a more recent development, a school principal, Janienne King, sent a circular to the parents of her school in which she reminded them that if they were unable to control their children in the home environment, they should not transfer the problem to the school. Schools are not nannying institutions; they are meant for teaching and learning (Brits, 2022:1). In support of King’s exhortation to parents, an educational psychologist, Dr Carla Bezuidenhout, averred that the social and societal problems that parents currently have to deal with in South Africa tend to distract parents’ attention from focusing on values and acceptable social behaviour in their children. The challenge to just survive in the difficult conditions currently prevailing in South Africa

---

prevents them from attending to the inculcation of good values in their children. Parents also have less time for this task (Brits, 2022b:9). Ethicist-educationist De Klerk-Luttig (2023:21) quite recently agreed with this view in stating that the parents are the primary educators of their children, and hence also responsible for their moral formation, but that they seem to experience difficulties in rising to the call. More than 40% of all mothers are single parents; there are around 3.7 million orphaned children in the country, and around 150 000 children growing up in homes with a child as head of the family. In such situations where life centres on survival, she concludes, there is not much time and energies for character building and for inculcating values in the upcoming generation.

The situation elsewhere in Africa is quite similar. In an empirical study in the Cameroon, the researcher deduced from the responses of 3 240 learners drawn from 120 schools that in 86% of the cases, a poor value system prevailed at the learners' homes. The parents no longer seemed to see the necessity of hard work or of meritorious service in the community. In many cases, unhealthy home conditions were the order of the day: parents too busy to involve themselves with their children, parents allowing children to keep bad company, parents having no knowledge of the movements and activities of their children, and parents allowing the children to show disrespect to school rules and authority (Ngwokabueni, 2015:69-70). The deplorable conditions in which many children find themselves have recently also been highlighted in a book by the widely acclaimed Nigerian author Adichie. Amala, the biological mother of a child simply referred to as Baby, initially decided to abort an unwanted pregnancy because she could not afford to have a child during the Biafran war, but then changed her mind and put the child up for adoption. Olamma agreed to adopt the child "despite the facts that the baby is a girl and she has always fancied a boy, and her own biological child is due, and also that [she deems it not to be] right for her to raise a child [that Odenigbo] had with a village girl" (Khutia, 2020:188). It is clear that from the very moment of her conception, this child (Baby) had to contend with issues such as having being conceived out of wedlock, being unwanted and nearly aborted, being adopted, being of the "wrong gender", being unaffordable during the war, being the offspring of a person of doubtful social standing, and born at approximately the same time as the adopted mother's own child.

To be fair, all is not doom and gloom as far as the parents' and caregivers' role in the education of their children is concerned. South African Minister of Basic Education Angie Motshekga recently extended a word of gratitude

and praise to the parents for the role that they had played in assisting their children to complete the 2022 Grade 12 examinations despite the impact of the Covid pandemic (Prince, 2023:6; Willemse & Price, 2023:1).

#### **4. A dearth of fundamental-pedagogical training material for parents**

Given the fact that there is a multitude of publications about (effective) parenting on the shelves of bookshops and in libraries, one would have thought that the issues enunciated in the previous Section of this article would have been successfully circumvented. However, analysis of the available publications reveals that most of them are not of a professional-pedagogical nature. Publications on education specifically targeted at parents, such as those authored by MacArthur (2000), Tripp (2005) and Tripp and Tripp (2008), are well-intentioned but are contributions by non-educationists – in these three cases, church pastors. An EBSCO host computer search done in April 2023 revealed that there was no shortage of publications on parenting, but only a few of them seem to concentrate on the basic philosophical-pedagogical aspects of the subject. A few of the publications yielded by the search seemed promising in terms of covering such perspectives, but on close inspection were found not to be based thereon. Among these are books about parenting by George W. Holden, Yvonne Sum and Edward R. Christopherson (psychologists), Lindsay and Mark Melliush (psychotherapists), and David Thomas and Jim Burns (pastors).

The search produced the astonishing number of 5 177 081 publications on parenting, but inspection revealed that they covered specific subjects related to parenting such as: clinical perspectives, gospel perspectives, spanking beliefs, punitive violence, corporal punishment, physical violence, child rearing, parenting musically, parental behaviour in animals, parenting stress, parenting in different countries, parenting and psychological problems, parenting and social justice, parenting and family discipleship, parenting guidelines for professionals, parenting after separation/divorce, parenting and religious considerations, parenting research, parenting, rewards and punishment, coercive parenting, genetics and parenting, parenting and skills building, parental self-efficacy, intrusive parenting, parenting children with ADHD, parenting and prediction of champion behaviour, parenting and finances, parenting and teaching healthy sexuality, and parenting with adult children, and so on. The list is lengthy but does not seem to contain publications from a pertinent fundamental-pedagogical perspective.

---

Books on parenting have also been produced by experienced mothers such as Brittz (2016:21), by trade a speech pathologist and audiologist (supported by previous training in psychology, early childhood development, neurology, anatomy and physiology). Publications on child rearing and education authored by medical doctors such as the paediatrician Benjamin Spock and general practitioner Jan van Heerden (writing as Jan van Elfen) were widely consulted by earlier generations of parents. The fact that education is regarded as “a soft science”, “a lesser form of knowledge” (Labaree, 1998) seems to entitle a wide range of non-educationists to give guidance to parents and caregivers. Notable exceptions in this regard are the contributions of authors such as Richard J Edlin who possesses a doctorate in teacher education, Norman de Jongh who promoted in educational foundations, Harro van Brummelen and others. Their publications are aimed more at schooling than on parental care and duties, however.

## **5. Parental education, on the whole, based on intuition, advice, hearsay, imitation and experience**

Parents tend to resort to their own intuition, experience (they have been brought up by their own parents or caretakers), the advice of others (cf. the publications mentioned in the previous Section), imitation of their own parents, commonsense, and/or hearsay when called upon to begin caring for their first child. People require no prior training about the education of a child or even a licence before bringing a child into the world. All that is required is two sexually mature people of different gender having sexual intercourse at the right time for conception to occur. After nine months, a baby is born, a highly dependent individual for whose arrival and subsequent upbringing most parents have had no preparation or training. Brittz (2016:24, 26-27) has the following to say about her initial impressions of child-rearing: “None of this comes naturally for me!... I kept saying to myself, ‘I’m not stupid. I’m not ignorant. I’m not ungodly or uncaring. Why is motherhood so hard for me?’ There had to be an easier way without all this aggravation and shame.” It is when parents experience such feelings of desperation that they reach for self-help books on child-rearing.

According to Gladwell (2010:239), parents are “powerfully invested” in the idea that they can shape their children’s personalities and behaviour. He then quotes publications in which this notion is contested. He found that the evidence for this belief was sorely lacking. The daily care of a child is relatively easy, but the question remains whether these actions make a

lasting difference to the personality of the child, particularly if the parent is inexperienced and anxious. Studies with twins have shown that character traits that people develop can be ascribed to both their genes and the environment in which they grow up. He concludes: "... the assumption has always been that this environment that makes such a big difference in our lives is the environment of the home. The problem is, however, that when psychologists have set out to look for this nurture effect, they can't find it" (Gladwell, 2010:240). Since the upbringing of a child is challenging, its parents ought to have had the option of consulting the fundamental-pedagogical guidelines proffered by professional philosophers of education.

## 6. The ambit of philosophy of education as a discipline

Philosophy of education as a scholarly discipline typically consists of reflection in terms of the following four sub-themes:

- The philosophical foundations that all scholarly disciplines are required to attend to, namely reflection regarding their ontological, cosmological, anthropological, societal, epistemological, methodological, and ethical foundations, in this case, pertinent to education as a science as well as to education as a practical activity (Afrikaans: *filosofiese grondslaestudie*.)
- Philosophical reflection regarding a variety of issues pertaining to education as a practical inter-personal activity, such as education and social justice, education and (de-) colonisation or decoloniality, education and the environment, peace education, education and race or gender issues, education and religion or spirituality, to mention a few (nowadays often referred to as foundational studies).
- Philosophical reflection regarding education as practical inter-personal activity involving the formation of an educand (person being educated). In this sub-discipline, the educationist reflects on issues pertaining to education such as: the essence/essential features/ground features of education wherever it occurs; the purpose and aims of education; the methods employed when educating; the role of the educator; the role and place of the educand; the societal relationships in which people are educated; the essence of disciplining the child, the limitations of education, to mention a few (occasionally referred to as fundamental pedagogics).
- Philosophical issues regarding the practice of education as a science or scholarly discipline (philosophy of education as science.)

---

---

Parents, as educators in their own right, should have an understanding of, and insight into the issues mentioned particularly in the third bulleted paragraph. This implies that parents and caregivers, as the primary educators of (their) children should in principle be able in some way, and in layman's terms, to demonstrate an understanding of, and insight into the following fundamentals of education:

- A parent or caregiver should know what the term “education” in the broadest sense of the word refers to, and what actions and behaviour on the part of educator and educand are required. (Parents with a reformatory orientation should, in addition to the above, also be able to explicate for themselves what the implications of, for instance, Deuteronomy 6:4-9 and 2 Timothy 3:16-17 are for the education of the children in their care.) As explained below, the phrase “education in the broadest sense” refers to the overall, total and encompassing forming of the child. Education in a narrow sense refers to teaching and learning.
- They should know what the essential features of education in this broadest sense of the word are.
- They should be able to formulate the purpose and aim of education in the broadest sense of the word (also with reference to Biblical injunctions as mentioned above).
- They should be able to verbalise the various methods that a parent or caregiver as educator could employ in striving to reach these aims.
- They should be able to describe their own role as primary educator.
- They should be able to express their understanding of the role of the child as educand; the various phases that the educand passes through, and the challenges of each phase.
- They should have insight into the place and role of the parental (caregiving) home as the societal institution responsible for the primary education of the child. A parent or caregiver with a school-going child should be able to describe the relationship between the home of origin and the school that the child attends.
- Parents should be able to demonstrate a basic understanding of what disciplining a child entails, and why corporal punishment, for instance, is frowned upon.
- They should be able to declare why education in the broadest sense has certain limitations, and how an educator could circumvent them.

In view of the opinions and concerns expressed at the beginning of this article, it seems that knowledge of, and insight into the pedagogical criteria enumerated above are lacking in parents' and caregivers' pedagogical armoury (with the possible exception of those trained as teacher-educators). The opinions expressed and incidents described in the initial paragraphs of this article seem to indicate that insight into the inter-societal relationship between the home of origin and the school, and into the methods that could be employed in disciplining children are lacking. The absence of this knowledge and insight compels parents to fall back on their own experience as educands, to rely on the inexperienced advice of others, on intuition and the example set by their own parents (Brittz, 2016:252).

For parents and caregivers to be able to authentically educate their children, they require knowledge of, insight into, and the skills associated with education in the broadest and most profound sense of the word, namely in the sense of the Dutch word *opvoeden* or the German word *Erziehung*. Azcona (2021:1-2) correctly articulated this broader view of education (i.e., broader than teaching-learning) as follows: "Education is not mere training, but a solid construction of a particular concept of humanity ... Although in past times education was synonymous with instruction and restricted to the formation of youngsters and children by adults, education is much more than that. ... Education is the group of manual and intellectual habits that are accomplished, and the moral qualities that are developed." The purpose of education in this broad meaning is to help children to become flexible, open-minded, critical thinkers and sensitive human beings (Azcona, 2021:3).

Insight into what education in the most expansive meaning of the word actually entails is doubly important for Christian parents. Parents educating from a Christian orientation undertake, when christening their child, to educate, form and guide the child in accordance with Christian doctrine and (Coetzee, n.d.:3), in particular, the guidelines proffered by the Bible as the Inscripturated Word of God (cf. Malan, 1986). They also understand that they are the primary educators of the child and as such will love, care and guide the child until it has reached responsible adulthood. They understand the uniqueness of the close family in that it is founded in the biotic modality of reality (Strauss, 2009:90) and finds its destination function in the ethical modality, that is, in taking loving care of the interests of the child until it becomes independent from its parents (Strauss, 2009:100). Children learn morality from their parents, but since parents are also fallible human beings they should, according to Frame (2008:63), guide their children to become followers of "the only absolute person (that) anybody knows about, the God of the Bible".

---

---

## 7. Difficulties experienced by parents and caregivers to access information and guidelines about this broader view of education

Judged by the behaviour of some parents and their children, parents seem to experience difficulties in accessing publications that deal with education in the abovementioned broadest sense of the word. Most publications on the subject of “education” seem to focus on education in the more restricted sense of teaching-learning, and seldom on education in the more profound sense referred to above. Although the following definition of philosophy of education proffered by Ruth (2022:no page number) begins with words that could be construed as pointing to education in the broader sense of the word, it soon narrows down to the notion of education as teaching and learning: “The philosophy of education is the structured, in-depth study of education, its purposes, and shortcomings. (...) Some of the fundamental questions that the philosophy of education proposes include why should individuals be educated, what kind of knowledge should be taught, and how does learning occur.”

According to this author (Ruth, 2022:no page number),

... many philosophers and educators, in their professional research and publications, tend to ignore philosophizing the purpose of education. They instead devote their efforts to analyzing specific areas of education, including classroom policy or the improvement of certain courses such as math and science. In addition, because education scholars assign these issues more weight in helping to improve the quality of education, the philosophy of education is rarely offered as an available course in colleges and universities, even in philosophy departments.

Ruth (2022:no page number) continues: “The past offers only a select few definitive discussions of the core questions of educational philosophy. (...) Despite the authority of these individuals in their own respective fields of philosophy, psychology, or sociology, their views on the subject are so discordant with one another that clear insights have not been easily derived from their debates.” This view of the state and nature of philosophy of education can be substantiated by an examination of a sample of the 6 631 909 hits yielded by an EBSCO host search based on the term “philosophy of education”. Most of these authors tend to see “pedagogy” as synonymous with teaching and learning (also cf. Beetham & Sharpe, 2007:1).

From the 1940s to the 1990s, philosophers of education at the historically white universities in South Africa made an attempt at developing a brand of philosophy of education that deliberately focused on education in the

broadest sense of the word, though not all from a pertinent reformational-Christian perspective. Space does not allow a detailed discussion of the work of philosophers of education such as J Chr Coetzee, JJ Fourie, PG Schoeman, OA Henning, CFG Gunter, JH van Wijk, PJ Heiberg, CK Oberholzer, WA Landman, SJ Gous, P van Zyl, DPJ Smith, JJ Pienaar, and several others, some of them basing their approaches on the work of Dutch philosophers of education such as MJ Langeveld, J Waterink, and N Perquin. The contributions of philosophers of education such as these are of little significance for South African parents today, however. Their work is, firstly, too technical and detailed for parents and caregivers to follow and apply in practice. Secondly, their publications were mainly in Dutch or Afrikaans, languages that are not accessible by far most parents in South Africa, and thirdly, the type of philosophy of education practised by them has fallen into disrepute among others, because they were thought to support the ideology of Christian-national education, and hence not compatible with the politics of the post-1994 South African dispensation. At teacher education institutions, educational-philosophical issues are now being discussed in the context of foundational studies (the second category of philosophical or fundamental issues referred to above). Since these studies are intended for prospective teachers, they can have no or very little impact on the pedagogical efforts of parents and caregivers.

It is no wonder, then, in view of the above, that parents and caregivers in South Africa have to fly blind, as it were, when it comes to the education (in the broadest sense of the word) of their children, and why many of them fail in attempting to do so, as discussed above.

## **8. Is there a way out of this conundrum?**

Because it would be difficult, if not totally impossible, to reach all South African parents with a programme that would help them master the basics of education in the broadest sense, as outlined above, another solution should be sought. One possibility is to engage the parents in a social compact and in a school-community based thereupon, as suggested by Thebenyane and Zulu (2019:86) and others (cf. Kitching, Van Rooyen & McDonald, 2019:44; Van der Bijl & Gaffoor, 2021:118; Wolhuter & Van der Walt, 2021:146; Thambe & De Beer, 2021:180). This solution is not quite satisfactory because it only involves parents from the time that their child attends school for the first time. In some cases, such involvement may come too late; physical and spiritual harm could by then already have been done to the child. In such cases,

the school-community may have to consider remedial or compensatory measures.

The School Governing Body of a particular school could adopt a policy stipulating that on the day that parents enrol a child at the school, they and the school by common agreement enter into a social compact, thereby forming a new entity or collective unit (Runciman, 2022:22), a school-community. The school-community should consist of at least all the teachers of the school as well as all the parents. Parent membership can understandably not be made compulsory, but the school principal and the teaching staff could exert moral pressure on all parents to become active members, and to attend the activities of the school-community. Parental membership and involvement in the school-community can obviously last only as long as the parents have a child as learner in the school. The school-community is, therefore, not a permanent structure as far as a particular parent is concerned.

The school-community, as contemplated here, should be based on a social compact, a mutual agreement in terms of which the school-community declares to the wider world on what moral principles it functions (Liautaud, 2021:58, 86), and which fundamental pedagogical principles it intends bringing home to all involved, in particular to the parent community. Such compact will take the shape of an implicit (tacit, unwritten) as well as explicit (in writing) understanding among the parents and the teaching corps about the aims of the school-community, the most important of which – in light of the arguments proffered in the first sections of this paper – is to assist the parents to master the basics of pedagogical interaction with their children at home. The purpose of the activities of the school-community is to support all involved, particularly the parents, to understand their role as educators, and to execute this role in the best possible way. With the assistance of the teachers as specialist school-educators, the parents could learn how to counteract antisocial behaviour at home, and to set a good example for their children.

The teachers, as individuals who have undergone pedagogical training and supposedly have mastered the basic pedagogical principles, should be expected to take the lead during school-community meetings. The principal or an experienced teacher-educator could be requested to gently guide the parents (during school-community meetings) to understand some of the basics of childrearing and pedagogy. In this manner, a fair amount of knowledge and insight about pedagogical basics could be imparted to the parents during the twelve years that their child attends school. The

interaction between teacher-educators and parent-educators will be based on the moral “rules” that ought to flow from the social compact. The school community could expect to benefit as a collective when all involved adhere to these “rules”.

A school-community in the sense intended here is not just for recreational or financial purposes. The combined pedagogical task of the teachers and parents in partnership, and based on the social compact, is to form the learners to grow into well-functioning adults in their respective communities.

## 9. Conclusion

The solution offered in this article to the problem of parents being deprived of any special training regarding the principle-based pedagogical upbringing of their child(ren) will only be feasible if the parents could be successfully involved in the activities of a school-community as a moral community, and if the school principal, the teachers and other significant participants in that particular moral community succeeded in involving all the parents. By engaging parents in this manner, schools (school governing bodies, the management team, the teachers and everyone else involved) could contribute to the project of assisting the parents in South Africa to attain a better understanding of the essence of education in the broadest sense of the term, its aim and purpose, and all the challenges involved in imparting acceptable social norms to their children.

## Bibliography

AZCONA, M.C. 2021. Education, a key to a harmonious world. *Academia Letters* Article 2302. <https://doi.org/10.20935/AL2302> (Accessed 21 July 2021).

BEETHAM, H. & SHARPE, R. 2007. *Rethinking pedagogy for a digital age*. London: Routledge.

BRITS, J. 2022. Skoolhoof looi ouers. (Principal scolds parents.) *Beeld* 16 Sept. (p. 1).

BRITS, J. 2022(b). Waardes in skole nodig om discipline te vestig. (Values required in schools to instil discipline.) *Beeld* 17 Sept. (p.9).

BRITZ, H. 2016. *(Un)Natural Mom*. Colorado Springs: David C. Cook.

- 
- BURTON, P. & LEOSCHUT, L. 2013. Results of the 2012 National School Violence Study. Cape Town: Centre for Justice and Crime Prevention. Monograph Series no. 12.
- COETZEE, J.C. n.d. *Toepaslike Skrifgedeeltes vir huisbesoek*. Potchefstroom: Publisher unknown.
- DANIEL, L. 2018. Schools in South Africa are becoming more violent. *The South African*, 18 Sept. <https://www.thesouthafrican.com/south-africa-schools-violent-minister-speaks-out/> Accessed 28 Oct. 2018.
- DE JONG, N. 2003. *Education in the truth*. Phillipsburg: P & R Publishing.
- DE KLERK-LUTTIG, J. 2023. Waarheen is ons op pad met SA se kinders? (Where are we heading with SA's children?) *Beeld* 2 March. (p. 21).
- DHLAMINI, 2018. Parents to blame for children's behaviour, says school federation. <https://www.timeslive.co.za/news/south-africa/2018-03-16-parents-to-blame-for-childrens-behaviour-says-school-federation> Accessed 29 Oct. 2018.
- EDLIN, R. J. 1999. *The cause of Christian education*. Adelaide: Open Book.
- FRAME, J.M. 2008. *The doctrine of the Christian life*. Phillipsburg: P & R Publishing.
- GLADWELL, M. 2010. *The tipping point*. London: Abacus.
- HAI DT, J. 2012. *The righteous mind*. London: Penguin.
- HARRIS, D. 2017. What are the causes of classroom discipline problems? <https://classroom-synonum.com/info-7964722-causes-classroom-discipline-problems.html> Accessed 29 Oct. 2018.
- KITCHING, A.E., VAN ROOYEN, B. & MCDONALD, Z. 2019. Interactive relational dynamics as expressed by learners involved in bullying incidents in three South African schools. In C.B. Zulu, I.J. Oosthuizen & C.C Wolhuter. (Eds.). *A scholarly inquiry into disciplinary practices in educational institutions*. Durbanville: AOSIS. (pp. 27-44).
- KHUTIA, G. 2020. A study of motherism in Chimamanda Adichie's *Half of a Yellow Sun*. *Research Journal of English Language and Literature* 8(4):186-190.
- LABAREE, D.F. 1998. Educational researchers: Living with a lesser form of knowledge. *Educational Researcher*, 27(8): 4-12. Nov.
- MACARTHUR, J. 2000. *What the Bible says about parenting*. Nashville: W Publishing Group.
-

- MALAN, C.J. 1986. *Bybelse perspektiewe en relevante Skrifgegewens ten opsigte van opvoeding en onderwys*. Potchefstroom: Departement Wetenskapsleer.
- OTTO, H. 2023. Kinders se getuienis oortuig hof. *Beeld* 29 September. (p. 1).
- NGWOKABUENUI, P.Y. 2015. Students' indiscipline: Types, causes and possible solutions. The case of secondary schools in Cameroon. *Journal of Education and Practice* 6(22):64-72.
- PRINCE, L. 2023. Onderwys moet streef na gelykheid en gehalte – Sadou. (Education should strive to equality and quality – SADTU.) *Beeld* 23 Jan. (p. 6).
- PRINCE, L. 2023b. Skole moet 'méer oor seks leer'. *Beeld*, 30 September. (p. 8).
- RUTH, M. 2022. Philosophy of education. Salem Press Encyclopedia, Data base: Research Starters. Item: 100259284
- SOANES, C. & STEVENSON, A. 2008. *Concise Oxford Dictionary*. Oxford: University Press.
- STRAUSS, D.F.M. 2009. *Philosophy: Discipline of the disciplines*. Grand Rapids: Paideia Press.
- THAMBE, M.N. & DE BEER, J. 2021. Discipline for an indigenous knowledge systems perspective (Dealing with discipline and ill-discipline from traditional and modern perspectives in educational contexts). In: J. Botha. Ed. *Discipline in education*. Durbanville: AOSIS. (pp. 149-181).
- THEBENYANE, A.T. & ZULU, C.B. 2019. Teachers' and learners' perceptions of the effect and effectiveness of corporal punishment as learner discipline practice in Botswana public secondary school. In C.B. Zulu, I.J. Oosthuizen & C.C Wolhuter. (Eds.). *A scholarly inquiry into disciplinary practices in educational institutions*. Durbanville: AOSIS. (pp. 67-89).
- TRIPP, T. 2005. *Shepherding the child's heart*. Wapwallopen: Shepherd Press.
- TRIPP, T. & TRIPP, M. 2008. *Instructing the child's heart*. Wapwallopen: Shepherd Press.
- VAN DER BIJL, A. & GAFFOOR, A. 2021. Social factors influencing national certificate vocational student persistence, retention and early departure. In: J. Botha. *Discipline in education*. Durbanville: AOSIS. (pp. 99-118).

- VAN DER MERWE, J. 2023. 'Ek is Herman'. *Beeld* 13 June. (p. 6).
- WILLEMSE, R. & PRICE, L. 2023. Matrieks: Provinsies styg almal. (Matrics: all provinces improved.) *Beeld* 20 Jan. (p. 1).
- WOLHUTER, C.C. & VAN DER WALT, J.L. 2021. A postcolonial perspective on discipline in South African schools: Survey and response. In: J. Botha. Ed. *Discipline in education*. Durbanville: AOSIS. (pp. 119-147).