

**CHANGING TIMES, CHANGING VALUES:**

**AN ALCHEMY<sup>1</sup> OF VALUES EDUCATION**

***BY***

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**Doctorate in Education**

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<sup>1</sup> Alchemy is a word that is borrowed from Deepak Chopra, (Chopra, 1996).

# **DEDICATION**

**This work is dedicated to**

**My mother, Mrs Parvathy Ramkaran**

**And**

**My mother-in-law, Mrs Dawpathy Dwarika**

**Both of whom merged with the Divine**

**During the completion of this project.**

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Finally, I offer my prostrations to my spiritual guru, Sri Sathya Sai Baba.

# DECLARATION

I, Indera Baijnath declare that the thesis entitled **CHANGING TIMES, CHANGING VALUES: AN ALCHEMY OF VALUES EDUCATION** is the result of my own investigation and that it has not been submitted in part or full for any other degree or to any other university, and that all the sources I have used or quoted have been indicated and acknowledged by complete references.

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INDERA BAIJNATH

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SUPERVISOR

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## **ABSTRACT**

This study sought to explore what human values were being fostered by teachers at secondary schools within the context of the transformation that is occurring in South Africa and in education. Teachers from three different demographic regions: urban, township and rural responded to what human values were being promoted in their classes, why these values were being promoted and if they had changed their values during their teaching career, what factors were responsible for the change.

This study is set in the context of a changing educational arena in South Africa. The promotion of values education is seen by the government of South Africa as a cornerstone in assisting with not only the transformation of education and also in the transformation of South Africa and to promulgate nation building.

For this study the production of data involved a comparative case study of teachers' responses on values education, at three different geographically located schools. For this aspect, data was obtained through using a questionnaire. Data was also obtained from a semi-structured interview of three teachers, one teacher from each school. This information was then compiled as a narrative. The methodology employed for this study utilized a combination of comparative case study, narrative inquiry and auto-ethnography approaches. The analyses of the data are presented in two levels. Level one analysis which comprises descriptive statistics is contained in Appendix F. Categories that were identified from the emerging trends from the data analysis are presented as a second level of analysis.

This study is located within the interpretative/social constructivism research paradigm. Different theories (Piaget, Kohlberg, Gillian, Bandura and Freud) of moral development that propose how values are developed are discussed to highlight the process on how human beings and more especially children formulate their values. Some of the perspectives that explain the development of morals or values include the cognitive approach, the developmental and the social learning perspective. Transformative Change

Theory (Mezirow, Boyd & Myers) is also outlined, which explains transformation processes in an adult. An interdisciplinary approach was utilised since it was extremely difficult to select any one theoretical framework to guide this thesis.

The data analyses revealed that teachers were struggling to adopt change and found that the promotion of human values was difficult to initiate. Teachers cited various reasons as to why this process was fraught with difficulties. The central concern of teachers was a lack of awareness of: values education in general, documents and policies implemented by the government and the education departments to foster positive values and a lack of avenues for professional development in the area of values education. While teachers cited that the country had transformed into a democratic nation, these changes were not experienced at ‘grassroots level.’ It was also found that different teachers were at different levels in their ability to promote values education in their classes.

On the basis of the above, my research has suggested the following which serve as a positive contribution to theory pertaining to values education: the theories on values development are largely concerned with the values development of children and does not apply to adults, in this case, teachers, and therefore a theory that will help explain how adults form or change their values is required. An alchemistic values cycle is then proposed.

# CHAPTER ONE

## INTRODUCTION

### 1.1 Background and Context

PAGE 2 DAILY NEWS  
MONDAY APRIL 16 2007

# Teenage killers face sentencing

Victim paid boy's school fees

PAGE 2 DAILY NEWS  
MONDAY APRIL 16 2007

# SCHOOLS' PEACE HOPE

Minister calls for calm in KZN

*Daily News*  
DURBAN, SOUTH AFRICA LATE FINAL EDITION • TUESDAY APRIL 17 2007

# Lover's deadly rampage

STUDENT KILLS GIRLFRIEND THEN DOZENS MORE

PAGE 6 DAILY NEWS •  
TUESDAY APRIL 24 2007

NEWS

# Pupils, teachers go on the march

Safety at schools a major concern

Second attack linked to 'racism' at Northwood High

NOT THE FIRST TIME: A HISTORY OF SCHOOL SHOOTINGS

*Daily News*  
DURBAN, SOUTH AFRICA LATE FINAL EDITION • THURSDAY MARCH 29 2007

# PUPIL KILLS TEACHER

Stabbed woman dies in her colleague's arms

*Daily News*  
DURBAN, SOUTH AFRICA LATE FINAL EDITION • FRIDAY APRIL 13 2007

# Back-to-school terror

Teachers and pupils fear for their safety

People are exposed to these headlines on a daily basis which is indicative of what is happening in many schools and in education. These headlines give a sense of panic in terms of what is happening in the educational system, and also clearly indicates that the system of education is failing children and society. The day when teachers are afraid to go to school out of fear for their safety, teachers are murdered by their learners, racism still exists in society thirteen years after democracy, learners murder their caregivers and benefactors, learners kill other learners in a fit of rage, and when the minister of education calls for calm and peace, we know that the education system is crumbling to pieces...

Over the years, there have been numerous incidences of violence and killings in many schools:

- Michigan, 1927: Forty- five people died in a series of bombings at the Bath School, in Bath Township, Michigan. Most of the victims were young children. The killer, Andrew Kehoe, a school board member, was upset by a property tax levied to pay for the school;
- Dunblane, 1996: This remains the deadliest attack on children in Britain. Thomas Hamilton, an unemployed former shopkeeper, entered the Scottish primary school with four handguns and seven hundred and forty three cartridges, killing sixteen children and one adult before turning the gun on himself;
- Texas, 1966: Charles Whitman climbed a 27 storey tower at the University of Texas in Austin and shot passers-by on the campus before being killed by police. Fifteen people were killed, including his mother and wife, whom he had killed the night before. He had been suffering with a brain tumour;
- Westside, 1998: At Westside Middle School in Jonesboro, Arkansas, two boys aged thirteen and eleven set off the fire alarm and killed four learners and a teacher as they left the school;
- Columbine, 1999: Teenagers Eric Harris and Dylan Klebold rampaged through their school in Littleton, Colorado, killing twelve learners and one teacher as well as wounding twenty four others, before committing suicide. Videos were found of them testing an array of weapons, and Harris's diary contained the words: 'so many people have to die';

- Red Lake, 2005: Jeffrey Weise, a sixteen year old learner shot five learners, a teacher and a security guard at Red Lake High School, Northern Minnesota, before killing himself. On neo-Nazi websites he referred to himself as the Angel of Death. In addition he killed both his grandfather and his girlfriend on the Chippewa Indian reservation;
- Colorado, 2006: Duane Morrison, a 53 year old drifter, took six female high school learners hostage in Bailey, Colorado, after entering Platte Canyon High School, claiming to be carrying a bomb. He sexually assaulted them and then shot one, before killing himself;
- Nickel Mines, 2006: Charles Roberts, 32, a milk truck driver, entered the wooden, one room Amish school in Nickel Mines, a village in Pennsylvania, and took everyone hostage. He bound and shot ten girls aged seven to thirteen killing five before shooting himself. Roberts had indicated that he had dreams about molesting children;
- Virginia, 2007: Chen Chia-hao, a Virginia Tech learner, in Blacksburg, Virginia, after having an argument with his girlfriend, went on a killing spree and massacred thirty two people, including learners and lecturers, before killing himself;
- South Africa, 2007: A learner at Mahlabathini High School took a gun to school to take revenge on a teacher. The plan backfired when the gun went off accidentally and he shot his friend in his face;
- South Africa, 2007: A Pinetown school learner, Mazwi Armstrong Mkhwanazi murdered his class teacher at Thornwood Secondary School. He stabbed her twice, once in the shoulder and once in the throat, out of anger because she had humiliated him in front of his classmates earlier that day.

My purpose in this chapter is to:

- (a) provide a background for my study in terms of developments in education in South Africa from the apartheid era to a post-apartheid era, with particular focus on values education.
- (b) i) discuss international perspectives on values education;
- ii) describe education and values education during the apartheid era;

- iii) show how South African education is being transformed from the apartheid era to a new democracy. The main focus being the transformation of values education and the ‘newer values’ that is being promoted by the South African government;
  - iv) present attempts by the South African government to show how education is being transformed, with regard to the different policies, documents and strategies. In terms of this research, the document on the Manifesto on Values Education is discussed.
  - v) present the aims of the research and its research questions against this background.
- (c) develop a rationale for studying the transformation of teachers’ values.
- (d) outline the plan of the dissertation in terms of the purpose of the remaining chapters.

## **1.2 The Current State of International and South African Education**

In the course of the various outbreaks of moral panic in many parts of the world, including South Africa, by the apparent rise in anti-social behaviour among young people, teachers and schools will attract criticism for the alleged moral decline of contemporary youth. This idea of moral decline is encapsulated by the words of a spiritual leader, Sri Sathya Sai Baba:

*“Present day education develops the intellect and skills but does little to develop good qualities. Of what avail is all the knowledge in the world, if one has no good character? It is like water going down the drain. There is no use if knowledge grows while desires multiply. It makes one a hero in words and a zero in action.”* Baba (1986, p.43)

As we enter the twenty-first century, people all over the world are calling for heightened efforts to promote positive values in youth. Some will cite concerns about youth violence and school safety as a rationale for supporting these efforts. For example, Brooks and Goble (1997) indicated that:

*“Crime and other costly forms of irresponsible behaviour are increasing with alarming rapidity and have permeated all aspects of our daily life and social fabric. Our society is staggering under the burden of violence, vandalism, street crime, street gangs, truancy, teenage pregnancy, business fraud, and political corruption, deterioration of family life, lack of respect for others, and lack of a work ethic.” (p. 3).*

Others indicate that the devaluing of character and decency is not confined to youth or to recent years, but rather is a hallmark of twentieth-century culture. Reports on crime, suicide and promiscuity among youth have been a staple of the nation’s communications media for over ten years. According to Cornett and Chant (2000) newspapers, magazines, and television reports show that in three decades, there has been a three- and four-fold growth in various indicators of youth pathology as mentioned above. Through national and international television coverage, we have been exposed to the Menendez brothers, who shot their parents to death, and to Susan Smith, a young mother who rolled the family car into a pond, sending her two young children to a slow death through drowning. Today it is rare to find communities that have not had teenagers who have performed some monstrous atrocity on other children or family members. The result of all this is a deep national worry about American youth and the manner in which they are being prepared for adulthood (Cornett and Chant, 2000). America is not alone in its concern about their state of education. South Africa also has its own unique educational problems.

The major problems in South Africa’s education system are undoubtedly related to the troubled past, and particularly to the policy of apartheid and its consequences (Donald, Lazarus and Lolwana, 1999). If we are to grow beyond the past, we need to understand the nature of the challenges that we face. The broadest of these challenges is that of education. There are two challenges that face education directly. One has to do with how to change the structure of the education system and the other is how to change the process of education. The main structural changes have involved bringing eighteen different education departments under one ministry with one policy, redressing the differences in resources and access to education, new curricula, and support services. Structural changes will not be enough, changing the process of education must be a central goal. Transforming the process of education involves

transforming the quality of education which results in the healthy development of whole, competent, and confident persons and when education has the ability to empower all. According to Donald et al (1999) at the centre of changing the process in education is the need to change the values, understanding and actions of individual people, parents and members of the community.

In any society education cannot afford to be only about intellectual and scholastic achievement. All aspects of healthy development must be included. Within the South African context there is a need to redress the social damage and development problems encountered by the youth. Since these problems have been inherited from the past, whole-person development is even more important. Therefore the process of education should concentrate on promoting positive and caring individuals. Education should promote all dimensions of development that together contribute to positive, cognitive, emotional, social, moral, and spiritual aspects of development. Health promotion should therefore not be ‘tacked onto’ the curriculum, it has to be infused into all that is done in the teaching and learning process (Donald et al., 1999). It is for the above reasons that I chose to look at what kind of values teachers were transmitting in their classrooms and whether this will be effective in making some kind of in-roads to stem the tide of moral decay in our society.

### **1.3 Education During the Apartheid Era**

Within the context of this study of values education and the ‘changing values’ of teachers in present day education in South Africa, it is important to understand what education was like in the apartheid era. An overview of education during the apartheid era is presented:

Apartheid was not born with the National Party government in 1948, but three hundred years earlier when the first Dutch settlers landed in the Cape which was then reinforced by successive Dutch, British and French colonial rulers (Taylor and Vinjevold, 2000). The principal manifestations of the apartheid system in the education sphere were:

- Fragmentation: Prior to 1994 apartheid education was administered by seventeen distinct ethnically-based departments;
- Glaring inequalities across departments: In 1990, the average per capita expenditure on white learners was nearly five times more than that of Africans and
- An ethos and management system dominated by extreme authoritarianism.

The various race groups under the apartheid system were educated separately in order to prepare them for their predetermined place in society. Education played a major role in preparing whites to lead the economy while simultaneously preventing blacks from occupying influential positions in the labour force. Education for whites was free and compulsory until the age of sixteen. Under the same system white schools were provided with excellent facilities and a large percentage of the white minority had diplomas and degrees in higher education at the government's expense. In contrast, educational opportunities for blacks were limited; it was neither free nor compulsory. Hendrick Verwoerd, Minister of Native Affairs of the apartheid white minority government once said, (as cited in Byrnes, 1996):

*“ ...there is no place for him (blacks) in the European community above the level of certain forms of labour. Until now he has been subjected to a school system which drew him away from his community and misled him by showing him the green pastures of European society in which he was not allowed to graze. Who will do the manual labour if you give the Natives an academic education? Education must train and teach people in accordance with their opportunities in life.” (p.32).*

With that in mind, a well-regulated technical education system was imposed on the black majority rather than an academic one. Under the policy of apartheid the education provided was not only separate but it was also unequal, with government spending heavily biased towards white learners and African learners getting the least. In addition, different socio-economic backgrounds and varied population growth rates resulted in gross differences in teacher supply, learner-teacher ratios and class sizes. White schools had the lowest learner-teacher ratios and at the bottom with high learner-teacher ratios and large class sizes were African schools (Hofmeyr and Hall,

1995). Ratios were even higher in rural schools where teaching mostly took place in multigrade classes, church buildings and community built schools. The double shift and platoon systems were widely used in rural and urban areas and continue to be used in some rural African schools.

#### **1.4 Values in Education during Apartheid Era**

Although I have provided a brief overview of education during the apartheid era, for the purpose of my study, what is critically important is the kind of values that were transmitted through education during that period.

- What were the values that were considered to be important and desirable?
- Which population group stood to benefit from the programme on values education and;
- What was the purpose or intention behind the values in education programme?

Following the British victory in the South African War, the new representative of the Crown, Sir Alfred Milner, brought thousands of teachers from Britain, Canada, Australia and New Zealand to instill the English language and British cultural values. To counter the British influence, a group of Afrikaner churches proposed an education programme, Christian National Education (CNE), to serve as the core of the school curriculum. The National Party then introduced CNE as the guiding philosophy of education (Byrnes, 1996).

The concept of CNE was based on Afrikaner exclusivity and aimed at single-medium institutions for Afrikaners. During apartheid, education was the only sector in which a distinction was made between Afrikaners and English-speaking people. CNE required schools to educate their learners about and in line with the spirit of Christian values. The official apartheid policy wanted to give a Christian character to state schools and gave state funding preferentially to private schools with such character. Furthermore, the courses that were part of the public curriculum, namely 'religious studies' or 'biblical studies' had an essentially reformed and very conservative

theological perspective in the sense that the focus was on Christian essentials, while hardly anything was said about other world religions (Naidoo, 1997).

CNE supported the National Party's programme of apartheid by calling on educators to reinforce cultural diversity and to rely on 'mother-tongue' instruction in the first years of primary school. As cited in Ashley (1989) education should be in the mother-tongue instruction for as long as possible as language is the carrier of the culture. This policy on mother-tongue instruction hampered the African population proficiency in the official language which subsequently limited access to employment. The sudden change from mother tongue instruction to the double-medium or 50/50 policy (English/Afrikaans) caused many African learners to fall behind in their education and created other major upheavals (Byrnes, 1996).

Ashley (1989) argued that CNE viewed the process of schooling as one of 'moulding'. The aim was to mould children into the image of their adults, founded upon Christian and National values. The role of the teacher was one of authority and who was not afraid to exert this authority over young children. Ashley (1989) also stated that educators had to have a view of the world that relied heavily on Biblical authority for its justification.

It became apparent that the CNE was formed to promote Afrikaner values while black culture and values were totally ignored. The government at that time used CNE as a way of ensuring that blacks have very little if any access to education and thereby maintain the status quo of the Afrikaners.

## **1.5 The Transition of Values: Apartheid to Post-Apartheid**

In the late 1980s there were increasingly intense negotiations between the National Party government and the African National Congress and other parties from the resistance movement. Eventually, this led to President F. W. De Klerk's famous speech, given on 2nd February 1990, at the annual opening of parliament, which set in motion the protracted constitutional negotiation process leading up to the first

democratic elections in April 1994 and the first democratic constitution for South Africa.

An important issue for all sides in the negotiation process was how to achieve a constitution to govern the post-apartheid, democratic South African state. One of the major areas that needed immediate intervention was education.

Thus, with the impending transformation in the country, education also needed to transform from the norm that was applicable in the apartheid era to now implement a democratic education. There was no place in the classroom, then, for an education that promotes any one creed or belief over any other. Yet, there is every reason for schools to expose learners to the diverse religious philosophies that impel and inspire society, and the morality and values that underpin them (Report of the Working Group on Values Education, 2000). According to Donald et al (1999) South Africa is recognised as being a deeply religious society, and religions offer highly organised and often very effective moral codes upon which value systems are based. As cultural systems for the transmission of values, religions are resources for clarifying morals, ethics, and regard for others. Since it is contained in the new Constitution of South Africa, the constitution guarantees the right to equality, to non-discrimination on the basis of religion, and to freedom of belief, thought and conscience. Schools can reinforce the Constitution by using 'religion education' to reaffirm the values of diversity, tolerance, respect, justice, compassion and commitment in young South Africans.

A multi-tradition approach as opposed to a CNE approach enables learners to examine critically and creatively, the moral codes embedded in all religions, which include their own religion as well as others'. If religious education, with specific spiritual aims, is the responsibility of the home, family and the community of faith, then religion education, with clear educational aims, is the responsibility of the school. 'Religion education' is not engaged in the promotion of a religion but is a programme for studying religion, in its many forms, as an important dimension of human experience and a significant subject field in the school curriculum. Such education can provide opportunities for both a deeper sense of self-realization and a broader civil acceptance of others and balance the familiar and the foreign in ways that give

learners new insights into both. Further, it can teach learners about a world of religious diversity, while simultaneously encouraging them to think in terms of a new national unity in South Africa.

## **1.6 The Process of Transformation of Education**

The 1990's was characterised by enormous reforms in various aspects of South African policies. Amongst this was the need to reorganise education, which proved one of the most daunting tasks as South Africa embraced democracy (Donald et al, 1999). When the map of South Africa was redrawn in 1994 the four provinces were replaced by nine provinces. The implication of this new arrangement for education, was the creation of one national ministry and nine provincial departments of education. In 1991 the government published the Education Renewal Strategy (ERS), which was an attempt to move away from apartheid education. However, the report was criticised for its vague recommendations about the governance and administration of the education system and its silence about issues of class, race, religion, gender and inequalities in education (National Education Policy Investigations (NEPI), 1992, 1993). These needed to be addressed.

Then, the former President, F.W. de Klerk, of South Africa, in a speech to Parliament in January 1993, emphasised the need for a non-racial school system, with enough flexibility to allow communities to preserve their religious and cultural values and home language. In February 1995 Education White Paper 1 on Education and Training was gazetted (Department of Education, 1995). This was the official government framework for the restructuring of the education system in line with the Constitution. The framework's recommendations further reinforced the four key education rights guaranteed by the then Interim Constitution (1993) and subsequently the South African Constitution (1996a). These are the right to:

- basic education;
- equal access to education institutions;
- choice of language of instruction where reasonably practicable; and

- establish educational institutions based on a common culture, language and religion, provided that there shall be no discrimination on the grounds of race.

Other key recommendations and proposals were:

- the declaration of eleven official South African languages at the national level, with provincial autonomy to declare any national official language as a provincial official language;
- in line with the principles of equity, the transformation process should be accompanied by a process of rationalisation - rationalising among other things the nineteen education departments;
- the role of inter-departmental cooperation between the Department of Education and Training (DoE) and the Department of Labour in the provision of education and training in line with the National Qualifications Framework (NQF);
- further investigations into a new policy framework for school ownership, governance and finance and
- the need for a teacher education audit.

Although the first White Paper provoked debate on the role of language, religion and culture in education, its recommendations reinforced the government's commitment to a unified and integrated approach to education.

After much consultation and deliberation, Education White Paper 2: The Organisation Governance and Funding of Schools was issued (Department of Education, 1996).

The main recommendations of the task team report and the White Paper were:

- the abolition of different models and the establishment of two types of schools, i.e. public and independent schools, thereby doing away with Model C schools;
- the establishment of school governing bodies in all schools, consisting of teachers, learners and where applicable parents who constitute a majority and

- the implementation of a sliding scale for school fees, based on parents' income, allowing for the exemption for parents who cannot afford to pay.

In November 1996 the South African Schools Act was passed by Parliament (Republic of South Africa, 1996). The Act applied to general or basic education (Grades 0-9, i.e. level 1 on the National Qualifications Framework). Some aspects of the Act are:

- compulsory school attendance between the ages of seven and fifteen; exceptions may be granted by the provincial head of department;
- admission tests in public schools are not permissible and children may not be refused admission on the grounds that their parents cannot afford school fees;
- school governing bodies may determine the language policy of the school provided such policy is not used to implement discrimination;
- governing bodies have a right to suspend learners for correctional purpose, and only provincial heads have a right to expel learners;
- the provincial Head of Education must arrange alternative placement for an expelled learner who may appeal to the Provincial Executive Council;
- the governing body can decide on the school's code of conduct in consultation with parents, teachers and learners;
- from grade eight student representative bodies must be established but exemption may be granted for learners with special educational needs; and
- religious observation must be equitable, free and voluntary.

While the South African Schools' Act provided the framework that governed basic education, 1996 witnessed the introduction of the formalising of rights and responsibilities of all South African citizens. These rights and responsibilities were recognised in the South African Constitution that formed the cornerstone of South Africa's democracy. It was clear, then, that the Constitution 'is a call to action' to all South Africans to seek to build a just and free democratic society in which the potential of each person is freed. The importance of meeting this call is therefore of

particular importance to educators. The South African Constitution (1996) requires that education be transformed and democratised in accordance with the values of human dignity, equality, human rights and freedom, non-racism and non-sexism. According to Bray (2004) the Constitution is therefore aptly labelled a ‘value-laden’ and ‘value-driven’ document because it reflects basic values that are identified and sustained by the community as common aspirations and goals for the present and the future.

There are ten values that are contained in the Constitution that compel transformation. It therefore should be imperative that all educators be aware of these values so that they would be able to transmit these values in their classrooms so as to aid the transformation of South Africa into a democratic nation. I am going to briefly outline these ten values as I believe that they are the cornerstone for transformation in education and more specifically within schools and classrooms. In addition it bears relevance to my study in terms of whether teachers are practicing the following values in their classrooms:

- *Democratic values:* The Constitution commits us to the establishment of a society based on ‘democratic values, social justice and fundamental human rights’. It means that government is based on ‘the will of the people.’ Education is the because it empowers us to exercise our democratic rights and shape our destiny by giving us the tools to participate in public life, to think critically and to act responsibly;
- *Social Justice and Equity:* it establishes as a right the access to adequate housing, health-care services, sufficient food and water, social security, and a basic education. The social justice clauses in the Constitution have profound implications for education because they commit the state in ensuring that all South Africans have equal access to schooling and that they have access to such schooling in their mother tongue if they so desire;
- *Equality:* The goal of providing all South Africans with access to schooling goes hand in hand with making sure such access is equal. The implications of what is known as the ‘Equality Clause’ on schooling have

been spelt out in the South African Schools Act of 1996: all children must obtain equal education, and the state must strive towards giving all learners - whether they are in suburban, township or farm schools - the same access to resources and to personnel, and the same opportunities to realise their fullest potential;

- *Non-Racism and Non-Sexism:* Practising the values of non-racialism and non-sexism in education means not only making sure that previously disadvantaged learners get equal access to education, but also that black learners and teachers attain equality with their white peers, and that girls at school attain equality with boys. Non-sexism means, that female teachers and learners are not victims of sexual abuse or harassment in schools, and that female learners are not discouraged from completing their schooling because of abuse, harassment or pregnancy. This also implies a level of tolerance for people of different races and a tolerance for different genders;
- *Ubuntu (Human Dignity):* This means, “I am human because you are human.” From the values of ubuntu and human dignity flow the practices of compassion, kindness, altruism and respect which are at the very core of making schools places where the culture of teaching and the culture of learning thrive;
- *An Open Society:* As with all the values contained in the Constitution, our rights come with certain responsibilities: we may not exercise our rights to openness if they have the intention of inciting violence, propagandising war, or advocating hatred based on race, ethnicity, gender or religion. The value of openness is at the core of the South African educational curriculum, which cherishes debate, discussion and critical thought, for it is understood that a society that knows how to talk and how to listen does not need to resort to violence;

- *Accountability (Responsibility)*: This means, that we are all responsible for the advancement of our nation through education and through our schools and that we are all responsible, too, to others in our society, for our individual behaviour. There can be no rights without responsibilities - whether as parents, administrators, educators or learners;
- *The Rule of Law*: This means that the law is supreme; that there is a consensus of rules and regulations we must obey - and that we understand that if we do not, we are breaking the law of the land, and that the State is thus entitled to punish us;
- *Respect*: As a value, 'respect' is not explicitly defined in the Constitution, but it is implicit in the way the Bill of Rights governs not just the State's relationship with citizens, but citizens' relationships with each other: how can I respect you if you do not respect me?;
- *Reconciliation*: The Constitution itself calls upon us to 'heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights'. It means accepting that South Africa is made up of people and communities with very different cultures and traditions, and with very different experiences of what it means to be South African.

The Constitution highlighted ten core values that it considered as vitally important to help shape the transformation of the country in general and education in particular. However this was not going to be sufficient. These values needed to be translated into operational documents and strategies wherein these values could now be incorporated. Then, the President and the Minister of Education launched a campaign on the Culture of Learning, Teaching and Service (COLTS) in February 1997. Through the campaign it was hoped that the structural transformation achieved so far will be geared towards delivery by transforming the 'cultural' dimension (i.e. practical realities) of education. The purpose of the campaign was to urge learners, teachers and parents to work together to improve the quality of education. The

campaign also encouraged communities to take responsibility for their schools and to condemn violence and abuse.

Besides COLTS, other initiatives were also introduced, which were designed to assist with the transformation of education, which was in keeping with the values as outlined in the constitution. In 1996, the Minister announced the implementation of an Outcomes Based Education (OBE) curriculum. In 1997 an announcement was made that OBE would be introduced in grade one in 1998 and by the year 2005 all general education grades within level one on the NQF will be included in what has become known as Curriculum 2005. The new outcomes-based curriculum is divided into eight learning areas with eight Learning Area Committees responsible for developing specific outcomes for each area. The learning areas are different from the old system of isolated subjects of study. For instance, subjects such as geography, history, environmental studies and world ethics and belief systems have been grouped into one learning area: human and social sciences.

OBE was intended to be a dramatic shift from apartheid education, with more emphasis given to outcomes which are specifiable in terms of skills, knowledge and values, as opposed to rote memorisation of content. Some of the key features of OBE are the specification of critical or essential and specific outcomes for each learning area. The critical outcomes are broadly inclusive of the skills, knowledge and values necessary for development of a democratic citizenship and the specific outcomes refer to what learners should be able to do at the end of the lesson. The successful implementation of OBE would depend on successful teacher training and the availability of appropriate teaching and learning materials.

In the above section I have discussed some of the attempts and strategies made by the government in assisting transformation in education in the country. As outlined above, the government introduced a number of new policies that would help to restructure education. It introduced a totally different syllabus (OBE) but has the government addressed the need for the country to embrace new democratic values and how has the government proposed to do this? I attempt to answer these questions in the next section.

## **1.7 Transformation of Values in Education**

With the demise of apartheid, there is an emergence of a new South African consciousness, greater awareness of national identity, a strong sense of brotherhood, and an urgent need for social change (Donald, Lazarus and Lolwana, 1999). South Africa is a society in transition, a society seeking new dimensions and new directions toward full human and socio-economic development of the person and the nation. However new structures, systems and strategies cannot work effectively unless people change. A new society means people with a new outlook, new attitudes, new values and new behaviour. Developmental goals cannot be achieved unless the people themselves develop habits of being industrious, self-reliant, honest, punctual, consistent and responsible. Moreover, development cannot take place unless there is peace. It is imperative to identify those core values, beliefs, attitudes and skills in cultures that promote peace, non-violence, tolerance, harmony and mutual understanding. In this way, efforts towards peace and development can be rooted in people's culture and have better chances to succeed.

Social transformation towards the building of a culture of peace is not possible without inner change in the individual. This calls for values education starting with the development of values that enable the self to be a human being, a member of a family, a citizen of a country, a citizen of the world, an inhabitant of planet Earth and a believer in a supreme being (Quisumbing, 1985).

Values are products of a people's culture and ways of life: their philosophy, religion, law, language, literature, art and technology; their natural and social environment; the significant events in their history; and their unique character and personality. They have become cherished elements of their tradition, foundations of their norms of behaviour, their reward and sanction systems, their goals, aims and aspirations. Thus, the value system of a people is instrumental in forming its group identity, unity and stability, and ensures its existence and continuity. However, values are dynamic and undergo change as the group adjusts itself to changing needs. Value transformations occur as a result of people's creativity and adaptability to particular needs and situations as events unfold in the different periods of their history.

With this in mind, the government realised that there was a need to focus on the process of values transformation in education and in schools. Formulating and propagating values have been at the very centre of the transformation of education since the passage to democracy in 1994. The government has introduced many acts and policies to ensure that transformation does occur, especially with regard to the kind of values transmitted to the younger generation (National Educational Policy Act, South African Schools Act, Curriculum 2005, Code of Conduct of the South African Council of Educators and the National Qualifications Framework). The National Education Policy Act of 1996 committed the state to:

*"Enabling the education system to contribute to the full personal development of each learner, and to the moral, social, cultural, political and economic development of the nation at large, including the advancement of democracy, human rights and the peaceful resolution of rights." (p.5)*

Supporting this Education Policy Act of 1996, the Preamble to the South African Schools Act (1996) committed this country to an educational system that would not only,

*"Redress past injustices in educational provision and contribute to the eradication of poverty and the economic well-being of society, but would also advance the democratic transformation of society, combat racism and sexism and all other forms of unfair discrimination and intolerance, and protect and advance our diverse cultures and languages." (p.4).*

Besides these values being documented in policies, it needed to be translated into the syllabi that the schools would now follow. The government then introduced the new outcomes-based curriculum which commits educators to instil in learners, 'knowledge, skills and values', and the Report of the Curriculum 2005 Review Committee emphasised that at the very heart of the curriculum lie,

*"The values of a society striving towards social justice, equity and development through the development of creative, critical and problem-solving individual." (p.viii).*

The critical outcomes of the National Qualifications Framework (NQF), as contained in the Report of the Working Group in Values in Education (2000) require learners to,

*"Show responsibility toward the environment and the health of others, demonstrate an understanding of the world as a set of related systems, and show awareness of the importance of, among other things, responsible citizenship and cultural sensitivity" (p.26).*

While the above policies and reports describe the outcomes expected from schools and learners, a new statutory body that would regulate professional matters with regard to educators, was formed and was known as the South African Council of Educators (SACE). The Code of Conduct of SACE defines an educator as one who:

*"Strives to enable learners to develop a set of values consistent with those upheld in the Bill of Rights as contained in the Constitution of South Africa." (p.3).*

The preceding debates make it clear that if values are to be taught as policy dictates and if they are absorbed and practiced by young South Africans, then it will not be by imposition. The purpose of a values education programme is to resonate a series of values in children. This is contrary to the rote style of learning which characterised the apartheid schooling system.

Hence in October 2000 a school based research project was conducted by a consortium of research organisations led by the Witwatersrand University Policy Unit to explore the way educators, learners and parents think and talk about 'Values in Education.' After a process of research and debate, this working group presented a report on its findings and recommendations entitled, 'Values, Education and Democracy: Report of the Working Group on Values in Education' in April 2002. According to the Report the democratic constitution and Bill of Rights accepted in 1996 to provide the frame of reference for a democratic educational philosophy. It was against a climate of anxiety about the need for moral regeneration and the re-norming of society, that the Working Group on Values in Education presented its document 'as a starting point in what ought to become a national debate on the appropriate values for South Africa to embrace in its primary and secondary

educational institutions'. It set out six qualities our schooling system should actively promote. These were Equity, Tolerance, Multilingualism, Openness, Accountability and Social Honour. 'Equity' required an understanding that equality of opportunity for all South Africans, regardless of their race, gender, class or geographical location be at the core of the value system in education. Sustaining equity would require 'Tolerance', a value to be achieved 'by deepening our understanding of the origins, evolution and achievements of humanity on the one hand, and through the exploration of that which is common and diverse in our cultural heritage on the other' (Values, Education and Democracy: Report of the Working Group on Values in Education 2000). The Report argues for the importance of these values in the intellectual and emotional development of the individual, and their influence in defining a democratic national character. The report strongly emphasises the responsibility of schools in this regard.

Besides this particular report which calls for these values to be included in the schooling system, Nelson Mandela, (2001) in his opening address at the Saamtrek conference in Cape Town in February 2001, reminded South Africans that we cannot take the values enshrined in the Constitution for granted. He stated:

*"We cannot assume that because we conducted our struggle on the foundations of those values, continued adherence to them is automatic in the changed circumstances. Adults have to be reminded of their importance and children must acquire them in our homes, schools and churches. Simply, it is about our younger generation making values a part of themselves, in their innermost being."(p.5).*

When one reviews all the above cited documents and policies that the government has instituted, it is evident that the government is taking transformation of education and more importantly the transformation of values very seriously. The government had to then ensure that all these ideals were filtered down to schools and educators and they then drew up a very critical document that reflects all this information. This document was entitled, 'The Manifesto on Values Education.'

## **1.8 The Manifesto on Values Education**

The Manifesto is a document for South Africans, the succession of citizens who are the country's future, for all those engaged in any way in education: educators, administrators, community leaders, parents, officials and learners themselves. It provides a practical framework for instilling and reinforcing the culture of communication and participation that the Values in Education Initiative identified as a critical step in nurturing a sense of the democratic values of the Constitution in young South Africans. The Manifest begins by asking two questions, 'Why Values? Why Now?' (DoE, Manifesto on Values Education, 2000).

The Manifesto outlines sixteen strategies for instilling democratic values in young South Africans in the learning environment. The first two strategies deal with making schools work better; nurturing a culture of communication and participation; promoting commitment as well as competence among educators. The next set of strategies focuses on the curriculum, the primary means of instilling knowledge, skills and values in young people: infusing the classroom with the culture of human rights; making arts and culture part of the curriculum; putting history back in the curriculum; teaching religion education; and making multilingualism happen. Using sport to shape social bonds and nation building at schools is the next strategy. A sense of equity, social justice and equality in schools is the thematic thread linking the next set of strategies: ensuring equal access to education, promoting anti-racism, and freeing the potential of girls as well as boys. Rights do not exist without responsibility. This is the thrust of the last cluster of strategies: dealing with HIV/AIDS and nurturing a culture of sexual and social responsibility, making schools safe to learn and teach in and bringing back the rule of law to schools; and, finally, nurturing the new patriotism (DoE, Manifesto on Values Education, 2000). The ultimate goal is for values to be diffused throughout the education sector. It is envisaged that every institution in the country will have a Values Statement and a Values Action-Plan, and a shared commitment to them. However these initiatives will not be easy to implement and there may be some obstacles to its effectiveness. In the next section some of these difficulties that impede transformation are discussed.

## **1.9 Difficulties in the Transformation of Education**

While the government and the Department of Education (DoE) have proposed a number of new legislations to assist with the transformation of education and values in education, it is not without difficulties. According to Christie (1998) a prominent and problematical legacy of apartheid education in South Africa is commonly termed the ‘breakdown of the culture of teaching and learning’. What this refers to is the poor functioning of a large number of previously black schools in South Africa. These schools, generally secondary schools located in the poor and disadvantaged communities spawned by apartheid, share a number of common features. These include: disputed and disrupted authority relations between principals, teachers and learners; sporadic and broken attendance by learners and often teachers; general demotivation and low morale of learners and teachers; poor school results; conflict and often violence in and around schools; vandalism, criminality, gangsterism, rape, substance abuse and school facilities are in a generally poor state of repair (Christie, 1998).

One of the reasons for the breakdown of black schooling may be traced back to the years of opposition to apartheid and the resistance struggle waged within schooling from 1976 onwards. The rejection of Bantu Education through protests and boycotts (often violent) and the unsuccessful attempts to forge an alternative People’s Education have brought a legacy of contestation of authority. Alongside this are the poor material provisioning of apartheid black schools and the conditions of poverty and disruption in black communities, which have contributed to the low value placed on schooling. These conditions, both the tradition of opposition and disruption in schooling and the deprivation of schools and communities, have not simply disappeared with the replacement of the apartheid government with a new government. Accounted for in this way, the breakdown of the culture of learning and teaching is understandable. Thus the transformation of these schools was a major challenge facing the post-apartheid national and provincial governments.

These sentiments were echoed by Chief Pathekile Holomisa (2001), Chairperson of the Council of Traditional Leaders of South Africa at the Saamtrek conference in 2001. He stated:

*“All of these values will not amount to much if the allocation of resources remains as skewed as it is, where the majority of rural schools are made of mud and thatch grass, have no piped water, have no electricity, have no modern technical equipment such as telecommunication systems, computers, libraries and laboratories, and no reliable and affordable transport for both learners and teachers. If this situation is not turned around as a matter of national urgency, our freedom will continue to be a mirage for the majority of our people, who, as some say, are the poorest of the poor.” (p.7).*

The physical environment of many schools is not conducive to quality teaching and learning: a quarter of all primary schools have no access to water within walking distance, nearly half of all primary schools still use pit latrines, and over half of all schools have no electricity (Christie, 1998). Again, huge strides have been made since 1994: two thousand schools have been built, another one thousand renovated, and the Department of Education estimates that the inequality of spending per province has been reduced by half (50%). But South Africa is still nowhere near being able to say that there is equity in its provision of educational resources. Neither is it yet able to meet the promise expressed by the Schools Act of South Africa in providing every South African child with ten years of ‘free and compulsory education’.

Thus, in an attempt to address this inequality that was still evident in many schools, the then Minister of Education, Kader Asmal launched the Tirisano campaign in 2000. Asmal stated:

*“Firstly, there is rampant inequality of access to educational opportunities of satisfactory standard. In particular, poor people in all communities, of whom the overwhelming majority are rural Africans, continue to attend decrepit schools, too often without water or sanitation, electricity or telephone, library, workshop or laboratory. Their teachers may never see their supervisors from one year to the next. Their parents remain illiterate, poor and powerless. They are unable to give practical and intellectual support to the educational aspirations of their children. For such children of democratic South Africa, the promises of the Bill of Rights remain a distant dream. Without a solid*

*foundation of learning, their chances of educational and economic success in later years are dim". (p.8).*

In the Tirisano programme, Asmal notes that “although the government has contributed more than one billion rand to the National School Building Programme, it may require twelve times that amount to meet the backlogs identified in the School Register of Needs. This is well beyond the reach of the normal budgets of provincial education departments, which in recent years have suffered sharp decreases in the funds allocated to school building and services.”

In the next section of this chapter I outline the purpose, aims, critical questions and the rationale for this study.

## **1.10 Purpose**

The implementation of legislation on the protection of human rights and ethics of different beliefs and value systems does not seem to serve as a deterrent to human rights violations. The increase in crime and violence, drug abuse, rape and corporal punishment at schools signal the importance of integrating values and human rights at all levels of education. Therefore, the purpose of this study is to explore what human values are being fostered by teachers at secondary schools within the context of a transforming society. The fundamental aim of this study is to understand human values in secondary schools. More specifically, it attempts to address the following questions:

- Have the teachers at schools been able to translate the values that are contained in the Constitution and the Bill of Rights, and the Manifesto on Values Education into their classrooms?
- Are teachers able to practice the values of tolerance, respect, ubuntu and acceptance (amongst others)?
- Have schools become democratic institutions?
- Have teachers’ values changed from the ones that they had during apartheid times?
- Have teachers been able to incorporate ‘newer values’ into their belief system?

- What are the factors that are promoting or hindering the transformation of values in adult teachers?

These are some of the issues that will be explored in the present study.

### **1.11 Aims**

The fundamental aim of this study is to understand how values education is being influenced in the context of a changing society at secondary schools. More specifically, the aim is to:

- Explore the kinds of values currently being transmitted/promoted, explicitly or implicitly in secondary schools;
- Ascertain teachers' perceptions of values, and values education;
- Explore the ways in which values education takes place;
- Investigate whether the values as enshrined in the Constitution of South Africa and the Bill of Rights are being translated within the classroom context;
- Explore how the transformation process has shaped the promotion of values and
- Understand factors that promote or hinder values education.

### **1.12 Critical Questions**

In the context of this research the following three problems, posed as questions, will be focused upon:

- What human values are being promoted in the classroom within the context of educational transformation?
- Why are these human values being fostered?
- Have teachers changed their values during their teaching career and if so, what factors have caused the change?

The research questions suggest specific methods with the idea of understanding values education.

### **1.13 Methodology**

I will provide a brief overview of the methods by which the information for this study was collected. A more detailed discussion of the methods utilised to collect and analyse the data is contained in chapter four. I used a combination of comparative case study, narrative inquiry and auto-ethnography.

Two main approaches to data collection were employed: a survey of teachers in three different geographic regions, within the Ethekewini region (this utilised the administration of a questionnaire), followed by semi-structured interviews with one educator per school. Since the purpose of this study was to explore what human values were being promoted by teachers within the context of a changing society, the questionnaire and the questions for the semi structured interviews were designed to elicit the above information.

### **1.14 Rationale**

The rationale for the study flows from the introductory sections of this chapter. It is based on the following observations and issues:

- my personal observations (as an educator) about values education during and after the apartheid era in South Africa;
- a unique and profound period of change in South Africa during the transition from apartheid;
- a changing education curriculum and the nature of its implementation in the South African context of change and
- literature which suggests that values education in the context of transformation in South Africa has been a neglected area of study.

In the 20<sup>th</sup> century, the education system of South Africa assumed economic importance as it prepared young Africans and people of colour for low wage labour and protected the privileged white minority from competition (Byrnes, 1996). From the 1950's to the mid 1990's no other social institution reflected the government's racial philosophy of apartheid more clearly than the education system because schools

were required to teach and practice apartheid. Many young people (like myself) during the 1980's were involved in challenging the school system because of its identification with apartheid, by engaging in learner strikes and boycotts. I completed my education as a trainee teacher during the apartheid era. During this period I was exposed to a Christian National Education (CNE) and was forced to learn and accept the values inherent in that. With the demise of apartheid, I have to consciously re-evaluate the different values from the new Constitution and the Bill of Rights. I have had to make my own adjustments and mind shift from apartheid to a post apartheid democracy. How have I as an educator translated all off this? Have I been able to work through the regimental and authoritarian values that were indoctrinated in me by the CNE? Have I been able to accept and translate the values that are contained in the new Constitution of South Africa? How and what values have I, as an educator, been fostering in my classroom? It is for the above reasons that I have decided to use myself as a subject in my research. One of the aims of this research is to understand how other educators are fostering human values in their classrooms and what these values are, but I also need to understand my role as an educator. Hence, the school where I am based as an educator formed part of my research site. In addition two other schools were then selected based on the geographical areas that they were located in, one from each geographical area. My focus is to examine the three different geographical areas: urban, township and rural schools. The educators from these three schools participated in the survey and one educator from each school was subsequently interviewed. This study will contribute to the understanding of values and therefore can be utilised for the promotion of values education in South Africa.

The South African Constitution, Act 108 of 1996, is a clarion call to action to all South Africans to seek to build a just and free democratic society in which the potential of each person is freed. There are ten values that are entrenched within our constitution that 'compels transformation'. These ten values are: Democracy, Social Justice and Equity, Equality, Non-racism and Non-sexism, Ubuntu (Human Dignity), An Open Society, Accountability, The Rule of Law, Respect, and Reconciliation. Arising out of these ten values, a Manifesto on Values Education was published by the Department of Education, which provided the framework for a programme on Values Education for all schools. The Department had also introduced the C2005 and the Revised National Curriculum Strategy (RNCS) - new curriculum and syllabi that

is envisaged to bring about transformation in education and in values education. The Education Department expects that this values programme will be fostered in the classroom context. It is doubtful whether with overcrowded classrooms, low teacher morale, lack of discipline and an ethos of violence and gangsterism that exists at our schools that these values are in any way being promoted. It is also doubtful whether the Department of Education has put into place strategies or mechanisms on how all this information will be filtered down to the level one educator. As noted earlier, the current context in South Africa is one of immense turmoil and change in policies, structures and activities in all dimensions of South African life. The responses of schools, principals and teachers to the changes have been documented in several studies and show that there are deep confusions, with implementation of the new policies falling far short of government hopes (Christie, 1998, Lombard and Grosser, 2004, Muller, 2004, Rhodes and Roux, 2004, Shindler and Fleisch, 2007). One response in schools has been referred to as 'strategic mimicry', where schools and teachers exhibit some of the trappings of the new approaches, but do not change in deeper ways. Explanations have been suggested in terms of the difficulties of paradigm shifts, weaknesses in past teacher education programmes, failures of school management, lack of resources, and so on. There is no research on whether similar responses and explanations apply to teachers' values development and values transformations. According to Green (2004a) if educators are to be expected to address issues of values in schools it is important to access their current perspectives and to encourage debate.

Concerns of worsening morals and values amongst our citizens in the post apartheid era are supported by influential politicians (Asmal, 2000; Zuma, 2000). Have we replaced oppression, discrimination and segregation of the past apartheid context with that of moral degeneration in the post apartheid era? Why is it of concern now that we have a constitution that emulates human rights? Did the transition from apartheid to democracy develop another animal in our people?

Whilst large scale research on values and character education has been conducted internationally, (Cornett and Chant, 2000; Williams, 2000; Milson, 2000, Powney, Cullen, Schlapp, Glissov, Johnstone and Munn, 1995; Manchishi, 2000) very little has been investigated within the South African context, especially within the period of

democracy and transition. From internet searches, perusal of publications, books and review of journals in the field of values education in the South African context, there appears to be a definite gap in the literature on how adult values could change. Most of the research on values education has highlighted the moral development of children and how values can be taught, what values should be taught and the effect of values education on children. However, very little information is available on how adults can incorporate new values into their value system and how adults, if at all possible can change their values.

### **1.15 Limitations**

The findings from this project reflect the opinions of a relatively small sample of educators. Educators from only three schools were selected. Because of the small sample size, the results from this study do not make it generalizable. This is a case study and a case study is about illumination and not generalizations and therefore a large sample size was not necessary. Study (1996) stated that one of the advantages cited for case study research is its uniqueness and its capacity for understanding complexity in particular contexts. A corresponding disadvantage often cited is the difficulty of generalising from a case.

Secondly, the discussion of a person's values is a sensitive topic and although teachers in this study were able to discuss and report on what values they foster in their classes, there may not have been total disclosure of information. Thirdly, this project has not investigated how learners have been able to mediate their values with their teacher's values; it has concentrated on teachers perceptions of values education and what they (teachers) think and do. There is considerable scope for further study in this area.

## **1.16 The Thesis: A Summary**

**Chapter 2** contains the definitions and constructs used in this study. A review of the literature on values and values education is also presented. The role of the teacher in promoting values education is also examined.

**Chapter 3** contains the theoretical framework for this particular study. A combination of an interpretive and social constructivism theoretical framework is used for this study. Various theories on values and moral development are discussed. These include the theories on values or moral development as expounded by: Piaget, Kohlberg, Gilligan, Bandura and Freud. Transformative Change Theory is also discussed.

**Chapter 4** outlines the research methodology that is employed to answer the research questions. A combination of comparative case study, narrative inquiry and auto-ethnography is used. The methodology employed for data collection and data analysis is also presented.

**Chapter 5** discusses the results that were obtained from the surveys that were administered to the teachers at the three different schools. A first level analysis is contained in the appendices. This chapter presents a second level of analyses which examines themes and trends that have emerged from the first level of analyses.

**Chapter 6** contains the narratives from the three teachers who were interviewed and their stories are written as a narrative. The narratives are then analysed and various themes that was generated is discussed.

**Chapter 7**, in the final chapter, I have attempted to synthesize the findings from the surveys and the narratives and a final thesis is presented. An Alchemistic values cycle is then proposed.

# CHAPTER TWO

## LITERATURE REVIEW

### 2.1 Introduction

The purpose of this chapter is to review relevant literature relating to values and character education, both internationally and in South Africa. As the purpose of this study is to explore what human values are being promoted in classrooms in South Africa, within the context of a transforming society, I identified key focus areas, which relate to this field on values education. The literature that is reviewed in this chapter initially provides definitions for the constructs or terms that are utilised in this study. This is followed by an argument which supports the need for values and character education, the benefits of character education, and the impact of a values education programme on learners. The role of the teacher in promoting character education is reviewed and literature pertaining to the South African context is surveyed. This chapter will look at the available literature surrounding values and moral education. In the following section I will focus on the definitions of the constructs being used in the study, and then a historical perspective will be done on values and values education.

### 2.2 Clarification of Terms

Before starting on a project aimed at gaining an understanding of transformation of human values education, we need to understand what is meant by values, character and by values or character education, as well as transformation. We also need to understand what is meant by 'alchemy', a construct that is used in the title of this thesis. In the following section, I attempt to provide working definitions of these constructs.

### **2.2.1 Alchemy**

Alchemy is a concept that is used in the title of this thesis. Alchemy is one of the most magical words in our language and it means transformation. Transformation is simply change. Life is constantly changing all around us but not all of this change qualify as alchemy, only those changes that transform the essence, substance of existence. In legend, alchemy denoted the wizard power to turn base metal into gold. However, that was a symbol for a deeper, much more profound transformation - the alchemy of spirit – that is the kind of alchemy that I refer to (Chopra, 1996). I felt that the choice of the word, alchemy, essentially captures the idea or spirit of the transformation.

### **2.2.2 Values**

It is imperative for us to understand what the concepts of values and values education mean since it will help to crystallise the impact these have on education. Historically, the definition of values has been very confusing and conflicting and many authors tend to postulate differing conceptions of the meaning of values (Powney et al, 1995; Lickona, 1997; Halstead and Taylor, 2000). In the following section I will present a historical perspective on the development of the meaning of the term ‘values’. It is also imperative that we understand the epistemological and ontological discourse on values and in the next section this is presented.

Epistemology refers to our theory of knowledge; in particular, how we acquire knowledge. There are two basic points which need to be looked at: what is knowledge and how do we obtain ‘valid’ knowledge. A major philosophical problem is how do (or could) we know something is true, i.e. how do we really know what we know? The Sophists were perhaps the first to raise the question and this has troubled philosophers for centuries. According to Hirschheim (1990) the problem is a straightforward one: since man cannot transcend his language and cultural system, he cannot obtain any absolute viewpoint. The solution is to define knowledge in an alternative fashion, one where knowledge is only ‘asserted’. It is supported by evidence (usually of an empirical variety), and knowledge claims are conceived of in

a probabilistic sense. Knowledge is therefore not infallible but conditional; it is a societal convention and is relative to both time and place. Knowledge is a matter of societal (or group) acceptance. The criteria for acceptance are an agreed set of conventions which must be followed if the knowledge is to be accepted by society. The set of conventions are not arbitrary; they are well thought out and have historically produced knowledge claims which have withstood the test of time. In any society there are a myriad of knowledge claims: those which are accepted are those which can be supported by the forces of the better argument. They are an agreed best understanding that has been produced at a particular point in time. Such knowledge claims may become unacceptable as further information is produced in the future.

Ontology is a study of conceptions of reality and the nature of being. Social scientists adopt one of four main ontological approaches (Floridi, 2003): realism (the idea that facts are out there just waiting to be discovered), empiricism (the idea that we can observe the world and evaluate those observations in relation to facts), positivism (which focuses on the observations themselves, attentive more to claims about facts than to facts themselves), and postmodernism (which holds that facts are fluid and elusive, so that we should focus *only* on our observational claims).

Historically the definition of values has changed. However it is important to understand the historical development of the definition of the construct of values. According to Heenan (2000) just over a hundred years ago, the German philosopher, Friedrich Wilhelm Nietzsche (1844-1900) began to speak of values. He used values not as a verb, meaning to value or esteem something, nor as a singular noun, meaning the measure of something (the economic value of money) but in the plural, meaning the moral beliefs and attitudes of a society. Nietzsche used the term repeatedly to signify what he believed to be the most profound event in human history. His invention of 'values' was to be the final revolution against 'virtues'. There would be no good or evil no virtue or vice. There would be only values (as cited in Heenan, 2000).

Shortly after Nietzsche's death, the sociologist Max Weber (1905 as cited in Heenan, 2000) borrowed the word 'values' and it was absorbed unconsciously and without resistance into the vocabulary and ethos of modern society. The new meaning of 'values' brought with it the assumptions that all moral ideas are:

- Subjective and relative
- Mere custom and convention
- Peculiar to individuals and societies

Values became whatever the individual subjectively considers, at the time and in the circumstances, to be right or important. Over time this understanding had a powerful influence on school curricula and gradually replaced the traditional objective values (virtues) with the ideology of subjective values or moral relativism. According to Heenan (2000) what Nietzsche and his followers failed to understand was that objective values (principles or virtues) transcend time, space, and culture. They are consistent, universal and trans-cultural, and that they inform and direct our behaviour. Heenan (2000) stated:

*“That these universal values build character, which produces behaviour that is beneficial for the individual, others and the community. They enhance the wellbeing of all, prevent harm to both the individual and society; are the essence of healthy relationships and are essential for the conduct and preservation of a democratic society.”(p.35).*

Many authors have expanded and elaborated on the initial definitions of values as presented by Nietzsche and Weber. I will elaborate on a few of these definitions. According to Irwin (1988) we tend to assume that holding a particular value ('believing in'), for example honesty, implies appropriate behaviour. Pring (as cited in Powney, Cullen, Schlapp, Glissov, Johnstone and Munn 1995) suggests that any account of values should recognise the importance of the connection between behaviour and its social context. Hill (1991) asserts that holding a value involves believing in it as an idea related to worth or obligation (knowing); believing in it with a degree of intensity (feeling); and therefore, having a disposition to act consistently with it (doing). Rodger, (as cited in Powney et al 1995) argues that values are:

*“Generally true that the development of sensitivity to a wide range of values is a necessary aspect of the maturely moral life. To respect and care about others includes respecting and caring about the main concerns in their lives.”*  
(p.3)

The above definition also has relevance to the South African context. The Working Group on Values in Education (2000), describe values as:

*“desirable qualities of character such as honesty, integrity, tolerance, diligence, responsibility, compassion, altruism, justice, and respect.”* (p.2)

Therefore from the above quotations it would seem that the term ‘values’ is used to refer to the principles and fundamental convictions which act as general guides to behaviour and the standards by which particular actions are judged to be good or desirable. Examples of values are love, equality, freedom, justice, happiness, security, peace of mind and truth (Halstead and Taylor, 2000).

Muller (2004) also provides support for the above definition when he states that a ‘standard’ definition of social values has it that values are conceptions of the desirable that guide behaviour over the long term. The European Values Study (Halman, 2001) and the World Values Survey (2004) have used approximations of this definition of values. It implies that values are of a heuristic nature in that they enable us to interpret and categorise our own and other people’s general approach to life. Values appear in attitudes, opinions, preferences etc. As people act on their opinions, attitudes, judgements and beliefs, they learn from the experience and that affects their values (Muller, 2004). There are many similarities in the definitions presented above. Many of the above cited authors allude to the idea that values are desirable traits that govern desirable behaviour. The authors also state that values guide behaviour and at times observable behavioural traits are analysed to infer issues about the person’s values. So while behavioural concepts such as discipline and responsibility are not really values, they have ethical overtones and inference about a person’s values can be made from such constructs.

Values appear in attitudes, opinions, preferences, etc. When we observe social interaction and behaviour, we can discern patterns. According to Muller (2004) if we focus our attention on attitudes, opinions, beliefs and moral judgements, we argue that a distinct pattern in a wide array of these observable aspects is evidence of constraints. These constraints are evidence of a value orientation. This is still an interpreted constraint and thus an interpreted value orientation. That is what value analysis is for. It makes it possible to understand the general orientations that guide or underlie behaviour over the long term. Values are non-empirical 8 conceptions of the desirable in the sense that they cannot be observed directly. However, it is assumed that values are latent variables underlying opinions, attitudes, beliefs and moral judgements. These can be regarded as manifestations of values focusing on a particular object or class of objects, whilst values are more general and enduring. However, as people act on their opinions, attitudes, judgement and beliefs, they learn from the experience and that affects their values. In this sense there is a reciprocal relation between values and manifestations of values and behaviour. Values engage moral considerations because of the implied moral dimension of conceptions of 'desirability' as distinct from simple 'desire'. Conceptions of desirability are social and historical. Muller (2004) stated that we engage in moral discourses with a view to particular issues that we face and have to take decisions on in everyday life as well as in momentous circumstances. These issues relate to contexts of interaction and social structures, and thus we are engaging with others when we form and change values. In addition, the others whom we meet in this engagement are not all part of one seamless series of exchanges but part of a complex array of relations and structures. That means that values have to be studied with due regard for the particular historical and social context within which they are found (Muller, 2004).

The word values, in terms of moral beliefs and attitudes, have two distinctive meanings: personal preferences and objective principles. Preferences and principles are opposites. Preferences are subjective while principles are objective. Values, that are preferences, are something 'to have,' like a big house, lots of money, but values that are principles, are something 'to be.' For the purpose of this study the conception that will be utilised is that values are principles, which means that values are objective and it is something to be, for example, to be a person with good character. Good character is a set of objective values that a person possesses and practices. This study

focused on whether teachers were promoting values as principles, something that they and their learners would aspire to be for example, people of good character and not whether they valued lots of money or whether they valued having a huge house etcetera.

Values may also be expressed at two levels, fundamental and contextual. Fundamental values may be thought of as universal values, like love, tolerance, non-sexism, while contextual values inform specific behaviour within particular circumstances. Political, racial, cultural, gender and other groupings inform the values at a contextual level. The contextual values will be all aspects that impact on the development of a person's values. It could be aspects such as the family, schooling, their childhood experiences, race and gender.

For the purpose of this study I will incorporate both expressions of values. The fundamental values that I will be focusing on in this study will be the values which are contained in the Constitution and Bill of Rights (a detailed explanation of these values are contained in chapter one) which may be considered as a universal value. These values amongst others are: democracy, social justice and equity, equality, ubuntu and respect. The purpose of this study is to explore what values teachers are fostering in their classrooms, therefore this study explores whether teachers are fostering the fundamental values of love, tolerance, acceptance and respect etcetera. The contextual values are also important to consider because values are developed and are influenced within a context. Teachers' values have been influenced by their parents or significant others, their exposure to a system of schooling, their childhood experiences, their race and gender. This study also explores the context or factors that have contributed to teachers' development and promotion of their values. One of the contexts that influences the promotion of teachers values is the schools where they are based as teachers. Therefore, the study utilises the conception of values at both a fundamental and contextual level.

For the purpose of this study the following definitions of values will be used:

- Values include, but go beyond the religious and moral areas of belief; 'values' also refer to other aspects of how our lives are sustained, organised and experienced;

- Values are objective principles which refer to something ‘to be’;
- Values may engage our cognition, emotions and behaviour;
- Values may be expressed at two levels: fundamental and contextual.

In the following section I will provide a definition and brief analysis on the word character. The values that a person possesses have a direct impact on the character of the person.

### 2.2.3 Character

The word ‘character’ is derived from the Greek word ‘to mark’ or ‘to engrave’. Like the concept of ‘values’, the word ‘character’ also has many interpretations and many authors have postulated their meanings of the word ‘character’. Titus and Keeton (1973) describe the word character as:

*“the sum total of an individual’s motives, attitudes, dispositions, habits and moral values.”* (p.11).

Pritchard (1988) elaborated on the above definition and stated that the term character refers to:

*“A complex set of relatively persistent qualities of the individual person, and the term has a definite positive connotation, when it is used in discussions of moral education.”* (p.23).

However, Knowles and McLean (1990) provide a far more comprehensive definition:

*“Character is that aspect of a person that exerts a directive or dynamic influence on behaviour. That is, character is thought to be comprised of, but not equivalent to, dispositions, traits, habits, and tendencies, all of which are elements that define an individual’s identity. In other words, character is considered to be a relatively stable feature of an individual that determines, at least in part, a person’s behaviour across a wide variety of times and places.”*  
(p. 34)

In the context of the present study the term ‘character’ refers to those aspects of one’s personality that relate to values, and the person’s ability to behave consistently in congruence with his values. Character implies an ingrained behaviour pattern that is biased by one’s values.

#### **2.2.4 Values Education**

In this section I will outline, describe and provide a definition of what values education is. Values education can be considered a moral initiative undertaken by schools. Moral education initiatives are variously described, for example, as education for world citizenship (Friedman, 2000), education for democracy (Lipman, 1998), character education (Lickona, 1991), values education (Veugelers, 2000), citizenship education (McLaughlin, 2000) and the development of moral intelligence (Coles, 1998; Borba, 2001). Despite differing emphases, they share the following common aims: to foster the active personal ownership of values and the development of reasoned judgement (Broadbent, 1995). As Campbell, Chambers and Bickhard (2002) point out, this does not, and cannot, take place independently of the sense of self. Undoubtedly the instilling of values includes all the dimensions of any developing human being (Zhu and Thagard, 2002). The above literature supports the discourse that the term of values education may also be used interchangeably with character and moral education.

A Values Education Survey (2003) was conducted in Australian schools. The study indicated three main domains that values education needed to address. These included: articulating the school’s values in its mission/ethos, developing learner’s responsibility in local, national and global contexts and incorporating values into all school policies and practices, including teaching programmes across key learning programmes. According to Powney et al (1995), values are to do not only with beliefs but also with our understanding, feelings and behaviour. Values education may be understood in a broad sense to mean all aspects of the process by which teachers (and other adults) transmit values to learners. It encompasses all the formal and informal means by which values may be transmitted in schools.

Many politicians, spiritual leaders, heads of states and ordinary people have argued that education needs to be holistic. As much as secular knowledge is important, even more important is the development of good character of the learners. Therefore it is argued that education should also teach morals and values. Martin Luther King Junior encapsulates the essence of what values education should be when he stated:

*“Intelligence is not enough. Intelligence plus character; that is the goal of true education.”* (Bush, 2001, p.2)

From the above quotation, it can be gleaned that education needs to focus not only on the cognitive domain but also on the social and emotional, which also encompass the character of the person. In supporting this argument, Jones, Ryan and Bohlin (1999) defined character education as knowing the good, loving the good and doing the good. Character Education is defined by the National Commission on Character Education as:

*“Any deliberate approach by which school personnel, often in conjunction with parents and community members, help children and youth become caring, principled, and responsible.”* (Williams, 2000, p.33)

The broad term ‘values education’ encompasses and in practice is often seen as having a particular emphasis on, education in civic and moral values. It is very closely related to other terms in current use, including, spiritual, moral, social and cultural development (OFSTED, 1994), character education (Lickona, 1997), education in the virtues (Carr and Steutel, 1999) and the development of attitudes and personal qualities (Halstead and Taylor, 2000). Character education is a broad term that is used to describe the general curriculum and organisational features of schools that promote the development of fundamental values in children at school (Peterson and Skiba, 2001; Coeyman, 2000). According to Peterson and Skiba, (2001), character education could include education in civic virtue and in the qualities that teach children the forms and rules of citizenship in a just society and secondly, education in personal adjustment, chiefly in the qualities that enable children to become productive and dependable citizens.

Thus, values education for this study is taken to mean all aspects of the process by which teachers and other adults transmit values to learners. One of the fundamental aims of values education is in the promotion of universal values, such as tolerance, love, non - violence and respect. Therefore, within the South African context the implementation of universal values such as that of tolerance is seen as mandatory, which would assist in the transformational phase in all aspects of South African life, but more especially within the educational arena. In the following section I will elucidate the definition of transformation and argue why transformation in education is essential.

### **2.2.5 Transformation**

In this section I present a definition of transformation and outline what constitutes transformation in education. For the purpose of this study the concept of transformation is important because although it investigates teachers' promotion of values in their classes, it does this within the context of transformation that is occurring within South Africa, and more importantly within the transformation of education in South Africa.

According to the Webster's Dictionary, the definition of transformation is:

*“An act, process, or instance of change in structure, appearance, or character. A conversion, revolution, makeover, alteration, or renovation. Transformation could also mean a qualitative change, a shift or transmutation, an alteration that causes modification, example an event that occurs when something passes from one state or phase to another.”* (p.109).

While the above quotation encompasses a broad definition of transformation, the Kellogg Foundation's Forum on Higher Education Transformation (KFHET) (1998) offers the following definition of transformation in education:

- alters the culture of the institution by changing select underlying assumptions and institutional behaviours, processes, and products;
- is deep and pervasive, affecting the whole institution;

- is intentional; and
- occurs over time.

Thus, to be transformational, change must be systemic and of a magnitude that affects *all* aspects of institutional functioning rather than a few or a single part of an institution. It is so profound that it affects values and assumptions as well as structures and processes. This definition also specifies intentionality about the purpose and the direction of change, even though the details of the change will evolve over time. Finally, transformational change is cultural. It affects the underlying assumptions and deeply embedded values and meanings attached to what institutional members do and believe about their institution.

KFHET adopted a values-driven definition of transformation, that transformational work of education has as its ultimate goal to enhance its service to society. Institutional transformation came to have an explicit purpose of improving the communities in which institutions work.

Since the education of the learner and service to the community and to society are fundamental to the purpose and mission of all institutions of education, the ultimate aim of any transformation effort should be to enhance educational effectiveness. Effectiveness, in turn, should be gauged in terms of the educational capacity to serve the community and the larger society by assisting learners in becoming more competent, engaged, caring, and responsible citizens, parents, and neighbours (KFHET, 1998).

In the above section I have provided definitions of: alchemy, values, character, values/character education, tolerance, and transformation. It must be borne in mind again that I have opted to use the words values and character synonymously and values education and character education synonymously throughout this thesis. In the following section I argue for the need for values education.

## 2.3 The Need for Values Education

From time to time we are reminded that the world can be a hostile place where people are capable of inflicting great harm on each other in the most casual ways. Outrages from Northern Ireland to Rwanda show us what can happen when the ties of shared humanity snap. We discover too, that children themselves are entirely capable of murdering schoolfellows or teachers (as seen in the headlines presented at the beginning of chapter one). At such times we wonder whether education, which concentrates relentlessly on raising standards of literacy and numeracy might be in danger of leaving something out (Haydon, 1999a). Even spiritual leaders are concerned about the worsening moral situation in the world. The following quotation by a spiritual leader in India encapsulates this idea. He stated:

*“It is the decline of human values that accounts for the degradation of human-beings in the country today. Technology has made great strides in modern times. The advance in other fields needs no mention. The revolutionary advances in technology have brought about many changes in national life. The most important change is the decay of morals. All spiritual and ethical values have been undermined. Moral standards have collapsed. Hence, learners today should be more concerned about good qualities than about knowledge. Society can progress only through men of virtue,”* (Baba, 1995, p.9)

Cornett and Chant (2000), express similar views as Baba (1995). According to Cornett and Chant (2000) irresponsible behaviour is increasing with alarming rapidity and has permeated all aspects of our daily life and social fabric. Our society is staggering under the burden of violence, vandalism, street crime, street gangs, truancy, teenage pregnancy, business fraud, political corruption, deterioration of family life, lack of respect for others and a lack of work ethic. This contributes to a total devaluing of human life and character. With the recent rash of school shootings, countries have focused their attention on violence in schools, therefore focusing directly on the character development of children. This is summed up in the following words by Hayes and Hagerdorn, (2000). They stated:

*“Are these violent incidents signs of a national crisis of character? Do these acts demonstrate a lack of character development?” (p.2)*

Thus schools are now trying to reverse this trend by reintroducing values education through the curriculum (Hayden, 1995). Good character is the set of objective values that a person possesses and practices. According to Heenan (2000) there are compelling reasons why a progressive school would want to implement effective comprehensive values education. It would help to:

- Develop more civil and caring communities;
- Reduce negative learner behaviour;
- Improve academic performance and
- Prepare young people to be responsible citizens and productive members of society

Therefore it would seem that one of the ways in which the decline of morals can be stemmed or even alleviated will be the introduction of values education. From the numerous articles that we are faced with on a daily basis in our local newspapers and in the numerous reports over the radio, about the dismal situation in our schools, with children and teachers becoming targets of violence and children also being responsible for these hideous crimes, it becomes imperative that society and government need to address this. From the literature quoted it would seem that the introduction of values education in all schools would assist with this process. These ideas are encapsulated by the following words by UNESCO (1995):

*“Education is the most powerful lever for promoting tolerance, understanding, dialogue, and respect for diversity, human rights and democratic principles.” (p.7).*

Therefore, if ‘education is the most powerful lever for promoting tolerance’, then teachers and schools must promote this. According to Miller and Sessions (2005) a well-developed tolerance and diversity education programme can enhance and promote acceptance and respect of differences while it encourages acculturation and multiculturalism. In turn, this mutual acceptance and interaction serves to sustain and validate the importance of respect for all humanity.

The break down of the stereotyping of a given culture, disability, race, gender, religion, age, medical conditions or sexual orientation should be at the foundation of tolerance and diversity education. This process helps all learners understand the role of values and how they help shape character. The process also provides a forum to introduce relationships that exist between history and social change. Some children are lacking when it comes to learning about tolerance and diversity. Tolerance and respect for people with individual differences require continuous attention if we are to promote respect for diversity and remove barriers learners face in schools or communities.

Unfortunately, racism and intolerance towards diversity still exists in our society. Lack of knowledge and education in this area can contribute to intolerance and violence towards members of society. For instance, sometimes the racial comments heard in school warrant discussions which can be a source for lesson plans that incorporate human values and can discuss the issue of tolerance. When these episodes occur, learners need to know that such issues are real and visible within our school and in our community (Tatum, 2000). Educators play an important role in this process. Teachers need to strive to encourage all learners to be tolerant and respectful of differences. This requires educators to help learners realize that intolerance and negative attitudes towards others, is detrimental not only to the person in question, but also to oneself.

Therefore when we consider the current state of education in South Africa, we realise the importance and relevance that values education has within the curriculum. Education in the apartheid era was not tolerant of the minority groups and certainly did not practice tolerance but instead instilled an authoritarian regime (as explained in chapter one). In the wake of the transformation of education in the post-apartheid era, it becomes imperative that education needs to teach values such as tolerance and respect so that all races will be able to practice the value of tolerance and in this way assist in nation building and in creating a harmonious democratic nation. Therefore values education must enable citizens to make decisions about when and under what conditions they should exercise tolerance or self-restraint in the face of actions or ideas of others that they oppose, disagree with or find unacceptable (Miller and Sessions, 2005).

While I argue that there is a need for values education, in a broader context, I also make a case for character education programmes. One of the ways in which values education can be achieved, is through the introduction of character education programmes in schools. In the following section I will explain what character education programmes are and provide some evidence for the success of these programmes.

## **2.4 Character Education Programmes**

In order for schools to teach values and morals and tolerance education effectively, many schools have embarked on character education programmes. The character education movement, the fastest growing reform in education today, is encouraging society to examine the personal values, social interactions and civic responsibilities that children and youth struggle with during their school years (Williams, 2000; Peterson and Skiba, 2001; Milson, 2000).

Many schools have looked for ways to provide for learners to learn the positive behaviours and values that should be part of the education of all people. Character education is a broad term that is used to describe the general curriculum and organizational features of schools that promote the development of fundamental values in children at school. According to Murphy, (in Cornett and Chant, 2000), character education means coming to understand, care about and practice virtue and values. Character education is seen as the solution to the many ills of society and this is expressed in the following words by Brooks and Goble (1997):

*“Systematic character education in primary and secondary schools is a remarkable bargain for the entire community. Learners benefit by acquiring positive attitudes and habits that enhance their confidence and make their lives happier and more productive. Teachers’ work becomes easier and more satisfying when they achieve greater classroom discipline. Parents are pleased when their children learn to be more courteous, considerate and productive. School administrators welcome the improvements in discipline,*

*attendance, scholarship, and learner and teacher morale, as well as reductions in school vandalism.” (p.29)*

In elaborating on the above quotation, the New Zealand Foundation for Character Education, (2001) stated that character education is not merely an educational trend or the school’s latest fad; it is a fundamental dimension of good teaching, an abiding respect for the intellect and spirit of the individual. These sentiments are further expounded by the New Zealand Foundation for Character Education (2001), in the following words:

*“We need to re-engage the hearts, minds, and hands of our children in forming their own character. That done, we will surely be a nation of character, securing freedom and justice for all.” (p.21).*

According to Cornett and Chant (2000), ‘the United States has an AIDS problem, a drug problem and a violence problem. None of this will go away until schools, once again, make it their job to teach character both directly, through the curriculum, and indirectly, by creating a moral environment in the school. Schools courageous enough to reinstate and reinforce the concept and practice of the values will accomplish more toward building a healthy society than an army of doctors, counsellors and social workers.’ In response to this urgent need for character education, the President of the United States, George W. Bush (2001) has been instrumental in propagating character building programmes in the United States. He stated:

*“We’re here today to recommend that throughout America we teach values to our children, that we not only teach our children how to read and write, but that we be bold enough to teach them the difference between right and wrong as well.” (p.1)*

Other members of the senate also expressed similar sentiments like President Bush. United States Senators, Pete Domenici and Christopher Dodd (2001) have also supported the initiative of promoting character education in schools as a means of improving school achievement and communities. Domenici and Dodd stated:

*“This initiative ensures that our children’s character, as well as their minds, receives care and nurturing in our schools.”* (p.10)

From the literature presented above, it would seem that character education is seen as the antidote for the pandemic of moral decay and moral decline in society. Character education is considered to be all aspects of the school life, which encompasses the curriculum and the members of staff as well as the ethos of the school. With regard to the South African context, the literature is sparse in finding any specific character education programmes operating within the schools. However, Baijnath (2002) conducted a study on the impact of the Sathya Sai Education in Human Values Programme (SSEHV), which is regarded as a character education programme, in a school in Durban, South Africa. The study focused on whether teachers were able to foster the value of tolerance in their classrooms and schools. Thus, the character education programmes may have far reaching implications in being able to promote the implementation of these values in classrooms and in schools across South Africa. However, character education programmes themselves are not sufficient. In order for the character education programmes to be effective we would need dedicated, innovative, industrious and ‘transformational’ teachers. Therefore the role that the teacher has in promoting character education is fundamental. In the following section the role of the teacher and the school in promoting character education is discussed.

## **2.5 The Role of the Teacher and the School in Values Education**

While we may understand the importance of character education programmes, if it is not implemented at schools, these programmes would prove to be futile. The ultimate responsibility then is in the ambit of the schools and more importantly its teachers. In the following section I will highlight the role of the school and the teacher in promoting values education. I will also discuss the importance of the ethos of the school in promoting and sustaining values education, I will then provide a description of the kind of teacher that is envisaged to promote values education and finally I will also discuss some research studies that have been conducted on the role of the teacher.

## 2.5.1 The Role of the School

Children begin to learn values very early in their lives, initially from their families, but also from the media, peers, playgroups, care givers, their local community and other agencies. There is evidence that children probably develop a moral sense within the first two years of life (Kagan and Lamb, 1987 as cited in Halstead and Taylor; 2000; Buzelli, 1992 as cited in Halstead and Taylor, 2000) and this is closely linked with their emotional and social development (Kuebli, 1994). Children therefore arrive in school with a range of values drawn from their pre-school experiences. Therefore, the role of the school is then two-fold:

- to build on and supplement the values children have already begun to develop by offering further exposure to a range of values that are current in society (such as equal opportunities and respect for diversity), and
- to help children to reflect on, make sense of and apply their own developing values.

Lewis (2000) also highlights the role of the school in the following words. He stated:

*“Good character is not dropped into our souls at the time of birth. It has to be developed, nurtured and exercised”* (p.15).

The school is ultimately responsible for the development of values and good character. This can be implemented in various ways. The school may use appropriate curricula, its teachers’ need to be educated with regard to appropriate teaching methodology and the school can create a climate where values education must also be seen as an integral component of education in general.

According to Mcgongial (2005) the role of the school is to get children to change their perspective which is not simply a rational process. Being forced to consider, evaluate and revise underlying assumptions can be an emotionally charged experience. Children have successfully used their current paradigms to excel in school and understand the world. They may reasonably be reluctant to abandon what they believe is the right way to think, create and solve problems. Teachers who wish to

facilitate transformative learning must create an environment that encourages and rewards intellectual openness (McGongial, 2005)

While teachers are instrumental in shaping the values in learners, cognizance of the ethos of the school, is an equally significant aspect of this value system. The ethos of the school is a term that refers to the general atmosphere within a school and has been identified by numerous researchers as an important element both in school effectiveness and in values education (Christie, 1998; Taylor, 1996, Ungeod-Thomas, 1997 in Halstead and Taylor, 2000; Green 2004b).

Lickona (1997), and Halstead and Taylor, (2000) argue that the moral climate of the school must be consistent with the values promulgated through direct instruction. In its broadest sense the term ‘ethos’ encompasses:

*“the nature of relationships within a school, the dominant forms of social interaction, the attitudes and expectations of teachers, the learning climate, the way that conflicts are resolved, the physical environment, links with parents and the local community, patterns of communication, the nature of pupil involvement in the school, discipline procedures, anti-bullying and anti-racist policies, management styles, the school’s underlying philosophy and aims and the system of caring.” (p.32).*

The above statements are rich in their potential to influence the developing values, attitudes and personal qualities of children and young people. In phrases like ‘the caring school’ and ‘the caring teacher’, the term ‘caring’ refers to a conscious decision to prioritise the needs and interests of the learner. For example, in a study of parental choice of schools, Hughes, Wikeley and Nash (1994) found that parents wanted the school to be a caring place where children were made to feel valued. In the USA, on the other hand, ‘caring’ is now the name for a theoretical approach to moral education that emphasises relationships and connectedness (Halstead and Taylor, 2000).

Another element that incorporates the ethos of the school is the approach that is utilised for all interactions in the school. These include amongst others, the way adults treat learners, the way learners treat adults, the way learners are permitted to treat each other, the way the administration treats staff and parents, and the way sport is conducted, conflicts resolved and grades given conveys moral messages and determine learners' developing character (Lickona, 1997; Myers, 2001; Kirschenbaum, 2000).

Both explicit moral instruction such as explanation, exhortation and curriculum-based lessons in values and implicit moral teaching through processes such as modelling, discipline and co-operative learning are part of the moral life of the school.

From the above literature it is argued that besides the characteristics and personality traits that are required from teachers who would be exemplars for their learners in terms of values education, the ethos of the school also needs to advance learners' development of values. If schools are still functioning within the old autocratic and authoritarian rule, then the school obviously does not provide the ethos which will assist in the development of democratic values. If the school cannot implement democratic values within its ethos then it certainly cannot hope to instil these democratic values in their learners. Within the South African educational context, the transformational government has addressed this issue and one of the strategies that was adopted was the introduction of various policies that would guide not only education but also the role of the teacher. In the following section I will look at the kind of teacher that is envisaged for the promotion of values education.

### **2.5.2 The Kind of Teacher that is required for Character Education**

The classroom is an arena to reinforce, model and practice positive character traits on a daily basis, therefore the teacher is central to character education. Baba (1995) lays firmly at the feet of the teacher, the responsibility of shaping the destiny of the nation, by moulding the character of children. The following words illustrate the essence of a teacher. Baba (1995) states:

*“Those good men and women, who teach children how to act righteously in the future ahead of them, and promote the spirit of equality and affection, are alone real teachers. Teachers, in fact, are the people who indicate the royal road for human life. Teachers illumine the nation by promoting great ideals. They are responsible for the blossoming of ideals in the young.” (p.4)*

Kelsey’s (1993) argument about the role of the teacher is also similar to the above quotation. Kelsey (1993) states that in character education there can be only one kind of teacher and this teacher has to be a model of outstanding character. This person must have a history of patience, affection, enthusiasm, thoughtfulness, respectfulness, firmness, good judgement and confidence. Mandela (2001) also lays claim that the teacher has to be trustworthy and that learners learn values by emulating their teachers. This idea is expressed in Mandela’s (2001) words. He stated that:

*“One of the most powerful ways of children and young adults acquiring values is to see individuals they admire and respects exemplify those values in their own being and conduct. Parents and educators or politicians or priests who say one thing and do another send mixed messages to those in their charge who then learn not to trust them. The question of leadership generally, and in the educational sphere particularly, is therefore of vital importance.” (p.1).*

Lynch and Hanson (1998) echo similar sentiments to Mandela. They reported that it is undeniable that what educators do in the classroom is influenced by their values and biases. Teachers teach what they are. Their mental states, like their lifestyles, influence their learners more than all their intellect and abilities. If teachers are to foster the development of their learners’ character, they will themselves need to be moral, caring and socially skilled so that they can demonstrate important skills and understandings in word, thought and deed (Watson, 1998; Milson, 2000; Williams, 2000; Anderson, 2003). However the present climate of schools in South Africa, with low teacher morale, large classes, violence and uncontrollable bad behaviour by learners, it becomes increasingly difficult for teachers to demonstrate the above qualities. While teachers may understand that this is desirable, whether this actually transpires in practice is highly questionable. Despite this, the character traits of teachers in character education are also supported by spiritual leaders around the

world. Baba (1995) again reiterates the importance of teachers being exemplars and that teachers need to set the correct example. He stated:

*“The authentic human values cannot be learnt from books or from lessons given by teachers or gifted by elders. They can be acquired only by experience and example. You, the teacher, must be the example, and the children have to experience.”* (p. 4).

Like Baba (1995) Lickona (1997) also lays the responsibility of teaching values with the teacher. According to Lickona (1997) the quality of a teacher’s relationships with learners is the foundation of everything else a teacher may wish to do in character education. In their relationships with learners, teachers exert positive moral influence in three complementary ways:

- Firstly, they serve as effective caregivers, caring about and respecting their learners, helping them succeed at their school work and thereby building their self-respect, and enabling learners to gain first-hand appreciation of the meaning of morality by being treated in a moral way.
- Secondly, they serve as moral models, demonstrating a high level of respect and responsibility inside and outside the classroom and modelling moral concern by taking time to discuss morally significant events from school life and current events. Adults cannot teach character unless they display character.
- Thirdly, teachers serve as ethical mentors, providing direct moral instruction and guidance through explanation, storytelling, classroom discussion, encouragement of positive behaviour, and corrective moral feedback when learners engage in actions hurtful to themselves or others.

Like Lickona (1997) proponents of character education argue that teachers should teach good character explicitly, rather than leaving such instruction to the ‘hidden curriculum.’ There are countless opportunities for teachers to use the morally rich content of academic subjects, literature, history, science and art as a vehicle for teaching values. A science teacher can design a lesson on the need for precise and truthful reporting of data and on how scientific fraud undermines the scientific

enterprise. A social studies teacher can examine questions of social justice, actual moral dilemmas faced by historical figures. A literature teacher can have learners analyse the moral decisions and the moral strengths and weaknesses of characters in novels, plays and short stories. A mathematics teacher can ask learners to research and plot morally significant societal trends (e.g., violent crime, teen pregnancy, homelessness and children living in poverty). All teachers can engage learners in the study of men and women who have achieved moral or intellectual distinction in their fields (Lickona, 1997). Comprehensive character education asserts that effective character education must encompass all aspects of the moral life of the classroom and school.

Miller and Sessions (2005) concur with Tatum (2000) by stating that educators are ethically and morally bound to teach as well as demonstrate tolerance and respect for all individuals. The lessons they provide should include positive effective instruction on how to get along with others who may be different. Learners must be able to work together in order to solve the many problems that they will encounter throughout their lives. Additionally, they will need to take a closer look at how values can be used as building blocks when confronted with barriers and social problems that occur in our diverse society. Facilitating lessons that develop tolerance, respect and appreciation for diversity of all learners can be accomplished in a variety of ways. One strategy to accomplish this task is to integrate activities that incorporate tolerance and diversity education along with social personal skills into lessons (Miller and Sessions, 2005).

Lickona (1997) as stated above asserts that all subject teachers can teach values. This also has relevance in the new C2005 curriculum of South Africa, where it is expected that besides the Life Orientation (LO) teacher, all other teachers should also teach values. The Life Orientation learning area is compulsory for all learners from grade 1 to grade 12. One of the components of the LO area is that it directly addresses the issue of the teaching of values

Prinsloo (2007) has been very vociferous in her interpretation of what the role of the teacher should be. She stated that the character of the Life Orientation (a learning area in the Revised National Curriculum Statement (RNCS) in South Africa) teacher is of the utmost importance. Teachers who themselves have no positive value system,

who entertain little enthusiasm in the teaching task, who show no diligence and are unpunctual should not be allowed to present the LO programmes. In many ways, the person of the teacher determines the degree of success with which all aspects of life, survival and communication skills are conveyed to and internalised by learners. An official screening process should ensure that the right calibre of person is appointed in this position.

Therefore, conducting an honest self-inventory to identify personal beliefs and biases is critical because this process helps teachers identify cultural values. This is especially so for teachers who may have grown up or taught during the apartheid era in South Africa. Therefore, as cited above, teachers should begin the first step with the self-examination of personal biases especially towards tolerance and diversity in South Africa. Before attempting to understand the diversity and the uniqueness of learners, teachers should analyze their personal preferences and tendencies. As Creswell (1998) noted:

*“Knowledge is within the meanings people make of it; knowledge is gained through people talking about their meanings; knowledge is laced with personal biases and values; knowledge is written in a personal, up-close way; and knowledge evolves, emerges, and is inextricably tied to the context in which it is studied,” (p.19).*

Therefore if teachers have not dealt with their own personal biases and prejudices, they may find themselves imparting those same values to their learners. The values teachers find important for their learners are expressed in the content of their instruction and in the way they guide the learning process. The values a teacher wishes to develop in his/her learners are expressed in the pedagogical content knowledge of that teacher (Gudmundsdottir, 1990) and in his or her interpretation of the curriculum. Teachers stimulate these values via subject matter, chosen examples and reactions to their learners. Learners develop their own values, they give their own signification of meaning, but teachers try to influence this process of signification (Veugelers, 2000). By doing so, teachers stimulate the development of specific values. Teachers, however, can encourage learners to develop certain values or they can try to influence them to do so. Teachers may be asked which values they want to

develop in their learners, which values they propagate by means of didactic materials and educational behaviour and how they work on stimulating the development of values in learners. Most often, teachers will only implicitly show the values they find important for their learners. They express them in their content of instruction, personal curriculum and didactic methods.

However, teachers can work more explicitly on value stimulation by stimulating certain values quite clearly and overtly. In their educational practices, in dealing with the development of values, teachers can also concentrate on teaching cognitive strategies, strategies for critical thinking. But even then, teachers will show which values they find important for their learners. The skills or cognitive strategies teachers want to teach their learners are 'coloured' by the values they find important for them. All this does not mean that learners have to adopt the values the teacher expresses, but due to the balance of power in education, learners tend to approach these values in a serious way (Veugelers, 2000).

Subsequently, in the interaction of values in the classroom, teachers act both as participants and coaches. Teachers make their own contribution to the content, but because of their pedagogic authority this contribution cannot be compared to that of their learners (Veugelers, 2000). Teachers have a greater influence on the curriculum in practice. Their values are ingrained in educational matters and also in the pedagogical relations which, together, constitute education. As we have seen, teachers cannot remain neutral with regard to expressing certain values in their teaching. Stimulating certain values is characteristic of their profession. Therefore it is advisable to be aware of the values teachers want to develop in their learners. For teachers, this means that they have to make more explicit which values are included in their "pedagogical content knowledge" (Veugelers, 2000). In considering their work, teachers should not only reflect upon their interaction with the learners, but also upon the values that govern their teaching.

Veugelers (2000) asserts that in teaching their learners critical thinking skills, teachers do not take up a neutral position, but they stimulate certain values. Therefore, it is important to examine what teachers do when they try to develop critical thinking skills in their learners and at the same time wishing to develop certain values.

Veugelers (2000) also states that teachers can try to continue the dialogue with their learners and to change certain values. Therefore, when teachers combine value stimulation with critical thinking they also have to analyse their own opinions and values.

From the above literature, there seems to be only one kind of teacher who would be acceptable to teach values education and that teacher will have to be a living exemplar of the values they wish to promote. Teachers have to be credible, ethical, honest, trustworthy, compassionate, fair, just, tolerant and be worthy of emulation by their learners. That is the kind of teacher that is envisaged to teach or promote values education. Sometimes teachers fall short of these qualities, they may not have the necessary skills to incorporate these qualities or they simply lack guidance and direction. Fortunately, government has implemented some policies that will provide guidance to teachers that will illuminate their roles as teachers. In the next section I will make reference to a few of these policies.

### **2.5.3 Policies to Guide the Role of Teachers**

As mentioned in chapter one, South Africa needed to transform education to enable the formation of a democratic nation. In chapter one, I have already discussed many of the policies implemented with regard to the transformation of education in South Africa. However, I want to focus on a few policies which specifically outlines the roles that teachers have to play, with particular emphasis on their responsibility in values development.

One such policy is the ‘Norms and Standards for Educators’ promulgated by the South African government (2000) which specifies roles that prospective educators are expected to fulfil. An educator is expected to:

*“ play a community, citizenship and pastoral role, to practice and promote a critical, committed and ethical attitude towards developing a sense of respect and responsibility towards others, uphold the constitution and promote*

*democratic values and practice in schools and society.*” (Report on the Working Group on Values in Education, 2000, p.11).

It can be gleaned from the above quotation that teachers are not only responsible for teaching content subjects, like maths or physics, but are also required to do much more than that. Teachers are to instil in learners a sense of patriotism that they are all citizens of the country and should be proud to be South African. If we can all recognise that we are equal stakeholders in our country then this awareness helps to assist with the development of a sense of nation building. It further requires teachers to practice ethical attitudes, which implies being able to teach right from wrong and for learners to be able to understand the consequences of their actions and to learn to discriminate in deciding what is the right thing to do. Teachers are expected to develop in learners a sense of respect for all other learners, so that they can appreciate the diversity in the different race groups and to be able to respect them. Also very importantly, it requires teachers to uphold the constitution, which implies that firstly teachers must be aware of the contents of the constitution and why the items that are listed in the constitution are relevant for our country. Unfortunately, none of this can be learnt in any teacher training course and it is left to the individual teacher to acquaint themselves with this information.

Another policy that guides the role of the educator is the Standards for the Award of Qualified Teacher Status (Teacher Training Authority, 1997) which require, among other things, evidence that teacher trainees ‘set a good example to the learners they teach, through their presentation and their personal and professional conduct’. There are at least two assumptions here:

- that teaching is in some way a moral vocation (Carr, 1993) and
- that children’s values will be influenced, consciously or otherwise, by the example set by their teachers in their relationships, attitudes and teaching styles (Jackson, 1992).

From the above statements it can be deduced that proper behaviour, based on certain moral, ethical and religious norms, forms the basis of all education and when this is not upheld by an educator, he/she will have little more to offer the learner than mere instruction of the subject content (Rossouw and Waal, 2004). It was the Minister of

Education, Professor Kader Asmal (2000) who emphasized the need for morality to be reinstated as the 'bedrock' of school life. Some forms of misconduct not only 'set a bad example', but may have direct impact on one or more learners when they become actively involved in the offence. When educators are found guilty of some form of misconduct, learners' fundamental rights are often infringed: these include their rights to inherent dignity, bodily and psychological integrity, protection from maltreatment / neglect / abuse or degradation, having their best interests regarded as of paramount importance and their right to education (Rossouw and Waal, 2004).

Nyberg (1990) points out that educators cannot avoid inculcating values through their personal words and actions. Every educator must therefore be a role model for young developing learners, since children learn first and foremost through the example of those who have authority over them (De Villiers, Wethmar and van der Bank 2000). This becomes evident especially when educators abuse their positions for either financial or personal gain. Numerous allegations of sex-related acts of misconduct by educators are also currently being published on a regular basis. The public actions of a teacher, Janine Orderson, for example, made headlines. This was because of her, as the editor of the education newspaper, 'The Teacher' put it, 'obscene behaviour and cucumber-sucking antics' as a contestant on the reality television programme 'Big Brother' (The Teacher, 2001).

One of the statutory bodies that are in place in South Africa to monitor the professional conduct of teachers is the South African Council of Educators (SACE). All teachers are compelled to register with this body and it deals with professional issues as well as with misconduct of teachers. The Code of Conduct of SACE defines an educator as one who:

*"Strives to enable learners to develop a set of values consistent with those upheld in the Bill of Rights as contained in the Constitution of South Africa,"*  
(p.2).

Even though the main responsibility of SACE may be in dealing with the teacher, they also support and promote the values that are contained in the constitution and in the Bill of Rights (as seen in the above quotation). They outline the role of educators

and expect educators to teach learners to practice the democratic values that are contained in the constitution. Besides getting learners to practice these values, educators also have a responsibility to teach values education.

While teachers are expected to be exemplary people who will be able to teach and foster good values and develop good character of their learners, few policies are in place to assist with this. In order for the government to engage more resources to assist teachers, they may require some empirical evidence to support the investment of more resources for teachers. In the following section, I will examine some of the research done on the effect that teachers have on their learners.

#### **2.5.4 Studies on the Role of Teachers**

Subsequently, from the above statements it is evident that the teacher has the power to influence learners (Hansen, 1993), and since values are inherent in teaching, it seems unlikely that learners will be able to avoid the influence of teachers' values completely, even if teachers do not see it as part of their role to set a moral example (Carr, 1993). However, research provides mixed evidence about the extent to which children follow the example of their teachers, or even respect them. A Mori poll found that 78% of adults considered that teachers set a good example for young people (School Curriculum and Assessment Authority, 1996). On the other hand, a study based on interviews with American teenagers suggests that only 9% of learners consider their teachers to have made a difference in their lives (Csikszentmihalyi and McCormack, 1986). This seems a low percentage, but in a survey of 9000 young people in Illinois, only 4% said they would turn to a teacher for advice (Billings, 1990).

A major research project carried out in Chicago from 1988 to 1990, called 'The Moral Life of Schools', goes some way towards explaining the discrepancy between these findings. Much of the moral influence that teachers have on their learners may occur without the learners being aware of it, and sometimes even without the teachers being aware of the moral consequences of what they are doing. Indeed, teachers and learners rarely describe their actions in specifically moral terms (Hansen, 1993). The indirect moral influence on children is deeply embedded in the daily life of the school,

either within normal teaching activities or within the interactions at classroom level (Hansen, 1993). Such moral ‘lessons’ can only be understood by carefully observing the day-to-day life of the school and the gradual emergence of shared understandings and values (Hansen, 1993). The process is further complicated by the fact that the same incident may have moral meaning to one observer and not to another (Hansen, 1993). This is the case with what Jackson (1992) calls ‘expressive morality’, by which they mean not only teachers’ facial expressions and gestures but also the confidence and trust they may inspire, the aura of friendliness and personal integrity which may surround them and the way they convey messages through personal routines and other aspects of teaching style (including prompt arrival, thorough preparation and careful marking of learners’ work). But what the research does make clear is that the moral meanings evident in classroom teaching are often ‘the expression or enactment of the person the teacher is, which can encompass far more than self-conscious intent’ (Hansen, 1993).

In supporting Hansen (1993), Walker (1999) delineates the perceived personality characteristics of moral exemplars. The importance of warm, positive and secure relationships between young children and adults is emphasised in a review of research by Elicker and Fortner-Wood (1995), who also show that a secure attachment with a teacher can partially compensate for an insecure attachment with a parent. Attempts to personalise the school experience of adolescents can help to curb disruptive behaviour (Shore, 1996). It is through relationships that children learn the importance of qualities such as honesty, respect and sensitivity to others. Children are most likely to be influenced by teachers whose qualities they admire. Such qualities include tolerance, firmness and fairness, acting in a reasonable manner and a willingness to explain things (Taylor, 1996) and, for older learners, respect and freedom from prejudice (Rhodes, 1990), gentleness and courtesy (Haberman, 1994) and sensitivity and responsiveness to the needs of learners (Halstead et al, 2000).

Reviewing evidence from five studies in the USA, Hepburn (1984) concluded that ‘democratic experiences in the school and the classroom do contribute to participatory awareness, and the skills and attitudes fundamental to life in democratic societies’. A case study of four secondary schools in the USA (Mosher, Kenny and Garrod, 1994), which had operated different forms of democratic organisation for several years,

showed that debate in school councils could raise learners' levels of moral reasoning and understanding. Learners learned self-governance and found solutions to school problems; took others' views into account, had increased consideration for the rights of others and an awareness that their actions could make a difference. Importantly, a practice explicitly agreed by learners within a democratic school community was likely to have more influence on the social behaviour of adolescents (Halstead et al, 2000).

From the above discussion it becomes clear that the teachers have a critical role to play in transmitting values. The school has its own role in establishing patterns of communication which will allow the fostering of positive human values. The school has to ensure that the ethos fosters the development of positive values. Teachers need to become aware of their own personality, their biases and values so that they could foster desirable qualities that will then impact on the character development of their learners. Government has introduced some policies which serve as guidelines for the roles that teachers have. However, more effort, perhaps re-training of educators, need to be undertaken by the government in ensuring that educators are able to practice and promote democratic values as contained in our constitution. Some studies have provided conflicting evidence of the impact that teachers have on learners. Of importance in this study is whether teachers have been able to adopt the values that are contained in the constitution and in the Bill of Rights, have they been able to practice these values in their own lives and in their schools with their learners and also have they been able to promote these values in their classrooms and in their schools. In a previous part of this chapter I have discussed character education programmes and the fact that these programmes may have the answer to stem the moral decay in our society. In the subsequent section I will discuss the impact of some of the studies that have been conducted on character education programmes.

## **2.6 Studies on the Impact of Values and Character Education**

In the earlier parts of this chapter I have explained the need for values education, the importance of character education programmes and the role of the teacher in this values/character education programme. In this section, I will outline some of the

studies that have been done on values education programmes. These studies indicate whether these character programmes have been effective in developing positive character traits.

Much evidence on the effects of character educational is anecdotal. Steinberg, (1998) the principal of Gaithersburg Middle School in the United States, says that since he instituted character education four years ago, test scores are up and suspensions are down. The Round Rock, Texas, school district started character education in 1998 and the school reported a 40% drop in disciplinary referrals since the programme's inception. At the Fort Foote Elementary, a school in Washington reported that:

*“Before character education came in, kids were hostile, had bad attitudes and were very rude to classmates and adults. Now it's 100% better.”* (Ferguson and Barovick, 1999, p.69)

Weinberger (1993) reported that in 1989 the Allen Classical Traditional Academy Elementary school in Ohio was ranked 28<sup>th</sup> among the 33 elementary schools in its district, and with a large percentage of its learners involved in disciplinary problems. A character education programme was initiated in 1990 and disciplinary problems dropped sharply and the school rose to 5<sup>th</sup> place by 1992. Today it's ranked number one. Teacher attendance is now among the best in the district.

Jefferson Junior High, an inner city school in Washington was engulfed in fights, theft, teenage pregnancy and total indifference towards academics. Character education was introduced into the curriculum. The result has been a notable decline in thefts, fights and absenteeism. Jefferson is now among the top middle schools in the district in attendance and academic achievement. They now have a waiting list of more than 500 learners per year (Weinberger, 1993).

Character education appears to be working with Dayton Public Schools in Ohio, with its 27 000 learners. Five years after the programme was initiated, the National Centre for Policy Analysis measured its success. Not only was there a dramatic improvement in the children's behaviour, but also their test scores rose. The school's test scores, which had previously ranked 28 out of 33, ranked number one at the time of the study (Walters, 1997).

The findings from the above studies by Ferguson and Barovick (1999), Weinberger (1993) and Walters (1997) have indicated an improvement in test results, discipline and the general behaviour of learners since the introduction of character education programmes. The literature review suggests consensus that character education programmes have impacted positively on the general character of learners and teachers. From the literature reviewed thus far, the evidence of the impact of the character education programmes, have been anecdotal. However, more formal studies have also been conducted on ascertaining the impact of character education programmes.

The St. Louis Programme, Personal Responsibility Education Process (PREP), which involves 213 000 learners in nearly 400 schools and 28 districts, has conducted formal evaluations at the participating schools on character education. Their findings suggest that cognitive development of character has increased. Learners' ability to recognise character traits in stories and define them had improved. Character education has had some impact on learners (Walters, 1997).

Likewise, Lickona (1997) surveyed schools that had character education programmes. Her survey asked school officials, teachers, parents and learners to document how well their school was implementing certain basic criteria. These included the use of conflict resolution, providing good role models, utilising literature that teaches values and including parents in the character education process. She found that learners succeeded in 'thinking, feeling and behaving' in line with the core values and that the school staff shared responsibility for and lived by the core values and that the schools involved parents and the community in promoting character education. This finding is related to Ferguson's and Barovick's (1999) results that indicated that learners had changed their attitudes and were now practicing values learned from the character education programmes and Weinberger's (1993) study that indicated that even teachers practiced the values that were being taught.

Powney, et al (1995) conducted research on values education in the primary schools, in Scotland. They attempted to explore the kinds of values currently being taught, explicitly or implicitly in the school and to investigate teachers', learners and parents' perceptions of values education. The sample consisted of five (5) study schools in

different areas of Scotland. In these schools information was gathered from staff, learners, parents and documents, by formal and less formal interviews and discussions, observations and analysis of learners' written materials. The main findings from this research was that there was considerable consensus among the staff over the values they were fostering with their learners and that parents knew of, and shared the values being fostered in class and school. This is consistent with Lickona's (1997) and Weinberger's (1993) observation that teachers also played a major role in promoting these values by having to practice it themselves. Teachers and principals gave rationales for values education and the fostering of specific values ranging from minimising disruption and maximising learning in the classroom, to inculcation of values for life. Teachers also regarded fostering values as part of their job and integral to what went on in the classroom.

Marantz (2000) conducted a case study on the implementation of the Sathya Sai Education in Human Values (SSEHV) Programme in Public Schools in New York, Chicago and San Diego. The sample was made up of three public schools in New York, Chicago and San Diego and the research was conducted over a one year period. She incorporated the use of questionnaires, interviews and observation of teachers implementing lessons in their classrooms. The focus of her research was on curriculum, change issues, the teacher, feasibility and potential. The research had a very positive outcome to effect change, as the teachers were very responsive and enthusiastic to character development. Eighty percent of the teachers felt that they could inculcate values education into their teaching techniques. This finding was also consistent with Powney's et al (1995) postulation that teachers regarded the inculcation of values as integral to their occupation.

While the study by Marantz (2000) investigated the implementation of the SSEHV Programme in public schools, Manchishi (2000) conducted an impact study of the SSEHV Programme at a school in Ndola, Zambia in 1998. The main finding of the study was that the SSEHV Programme had a positive impact on learners, teachers and parents. SSEHV had a positive impact on learners' development and this was displayed in the general behaviour and the level of discipline, readiness to abide by school's regulations, willingness to work hard towards improving academic results and give voluntary service to the school. The learners at the school had developed

more positive personalities in terms of respect for parents, teachers and authority. Most teachers at the school came from government schools where indiscipline was the most common feature of school life. These teachers have become dedicated to their work, have become value-conscious and have displayed great improvement in their professional competence.

Aswani and Pitre (2000), like Manchishi (2000), conducted a study to assess the impact of the SSEHV Programme on schools, learners and teachers, in the 18 schools adopted in Mumbai by the Institute of Sathya Sai Education, set up in Dharmakshetra, Mumbai. The main finding of the research was that the teachers in the adopted schools showed very good competency in handling the techniques and approaches to value education. The researchers observed that the learners exhibited a laudable ability to respond to the value based inputs from the teachers. The survey results showed that there was a positive relationship between SSEHV input and actual social behavioural aspects of learners. Aswani and Pitre (2000) also observed that the teachers employed in different schools were equally motivated and committed. This finding is also related to those of Marantz's (2000) and Manchishi's (2000) results that indicated that teachers were very responsive and enthusiastic to character development.

Baijnath (2002) like Marantz (2000), Manchishi (2000) and Aswani and Pitre (2000) also conducted a study on the impact of the SSEHV programme on primary school learners, in Durban, South Africa. Learners', parents' and teachers' perceptions were sought on the impact that the programme had on character development. The main finding was that there was overwhelming evidence that the programme was effective in bringing about character development in the learners.

In his eight-year study of more than one thousand classrooms, Goodlad (1984) found a 'great hypocrisy' in the differences between what schools espouse as values and what learners experience. This disparity produces cynical learners who don't take seriously what schools say about character. At River School, a charter middle school of approximately 160 learners, teachers work hard to develop an entire school culture that teaches character through the explicit curriculum of reading, writing and arithmetic and through an implicit curriculum of values called the implicit four R's:

responsibility, respect, resourcefulness and responsiveness. The schools' motto is: 'You are not teaching subjects. You are teaching who you are.' The principal at River School stated the following:

*"At River School, we rarely talk about character, nor do we have posters or pencils that trumpet value, -because we know that the most effective character education is to model the values that we want to see in our learners. We attempt to align every part of our school, from assessment to awards, from decision making to discipline, to encourage and foster learners' character development. Our mission is to help learners cultivate a strong sense of self through demonstrations of personal and social responsibility," (p.2).*

From the review of the literature, we cannot underestimate the importance of the role of the teacher in promoting values in their learners. While there may be some conflicting evidence about whether teachers really do make a difference in their learners' lives, there is also overwhelming support for character education programmes in supporting and promoting character development. Although there is literature that delineates the role of the teacher, and the kind of qualities that a teacher must possess to foster values education, there is no literature available to indicate how teachers can change their pre-existing values that they already possess in their repertoire, especially if these values are in conflict with what the norm of society dictates. In this particular study, many of the teachers who are participants of this study, have grown up during the apartheid years and have imbibed the values that were fostered during that era. Now the country is in a state of transformation and is dictating to its citizens that some values may be inappropriate in the new dispensation and hence must be changed or adapted and that people (including teachers) must now embrace a whole set of new values, as contained in the constitution and Bill of Rights. How is it possible for people, and more importantly for teachers to be able to do this? This study attempts to address this issue.

## 2.7 National Literature

This section of the literature review examines South African research that bears relevance to character or values education. In the previous section I have alluded primarily to international literature with some discussion on South African literature. Therefore in this section I will address literature that is relevant to the South African context, with specific regard to values development and the promotion of values education. I will discuss some of the initiatives implemented by the government in promoting and transforming values, I would elaborate on studies that have been done on values, I will comment on the role of the 'changing' school principal, and finally I will examine how the abolition of corporal punishment and the introduction of Curriculum 2005 will assist in the transformation of values in schools.

To understand the moral crisis in South Africa, cognizance of the history of our country needs to be taken. This helps to put the problem in perspective. Ours is a history of oppression, of racial discrimination and dehumanisation, of poverty and the breakdown of family life through control laws and violence. According to the Report of Moral Regeneration (2000), 'we are now reaping the fruits of our past, the fruits of a culture of social injustice, dehumanisation and public immorality and most social deviants tend to justify their anti-social behaviour by claiming to be products of an oppressive apartheid system.' The reality is that we have a generation who needs community support structures in order for them to function in the new South African context. Within this context, the South African government has committed itself to a process of moral regeneration as one of its challenges in the new democracy. Therefore workshops on moral regeneration were held so that concerns and issues of right and wrong, of ethical behaviour and moral values are seen as pertinent for national survival.

One participant at the workshop on Moral Regeneration put the above situation in context when she stated:

*"I was told in the days of the 'struggle', that to kill an informer was a noble thing to do and that stealing from the affluent whites were repossessing what was rightfully mine. I was forced by my experience to believe that, going*

*against my Catholic upbringing. I now need to hear a voice in the opposite direction, in this new South Africa.*” (Report on Moral Regeneration, 2000, p5).

Therefore, according to the participant’s words, if South Africans are to benefit from the hard-won freedom, key values have to be recovered and restored. The ex-National Minister of Education, Professor Kader Asmal MP, requested in February 2000 the formation of a working group on values in education because of his deep concern about the worsening moral situation in South Africa. According to Jacob Zuma, the Deputy President of South Africa, (2000), there is a need to renew our value systems against an onslaught of social, moral and political decadence (Report on Moral Regeneration, 2000). Similarly Smangaliso Mkhathshwa, (2000) argued that:

*“A democracy such as ours, which has emerged from the apartheid ashes, should be founded on sound moral values which will inculcate in us a sense of national pride, oneness and commitment to a common good.”*

(Report on Moral Regeneration, 2000, p.2)

In drawing attention to the gravity of the worsening moral situation in South Africa, the Deputy Minister of Education used the phrase, ‘*Sitting on a moral time-bomb*’ (p.3). This has been interpreted to mean that the longer we delay in addressing the issue, the more challenging the situation will become. Other authors, (Ugalde, Barros and McLean 1998; Haydon, 1999(a); Kelsey, 1993) too, have strongly articulated that moral education is in crisis and that society itself is in crisis due to a lack of moral values in its citizens.

The Report of the Working Group on Values in Education claims that, in a democracy, public education is one of the major vehicles by which the values of a people are acquired by the children and young adults who make up our schools’ population. They state:

*“By values we mean desirable qualities of character such as honesty, integrity, tolerance, diligence, responsibility, compassion, altruism, justice,*

*respect. We would like our young adults to possess these values and therefore for our schooling system to actively promote them. The promotion of values is important not only for the sake of personal development but also for the evolution of a South African national character. The definition we give to values today is also an avenue to imagining the future character of the South African nation. These values are therefore the moral aspirations which South Africans should regard as desirable.” (Report of the Working Group on Values in Education, 2000, p.2)*

The government of South Africa is placing immense importance on values in education. With this in mind, two workshops on Moral Regeneration were held in February and May 2000. The aim was to work towards the establishment of proactive measures to ensure that the country does not degenerate into a moral slum. A strong link between freedom and the need to be moral and responsible citizens were made. The second workshop focused on establishing a national framework for moral regeneration. This would entail an identification of national priorities, action to be taken and setting up a committee to take the process forward. Among others, the need to involve all government departments, rebuild strong social support and family structures, turn our schools into moral environments, draw the business sector into discussion and for religious organisations to play a prominent role in moral regeneration, was emphasised.

Schools are rediscovering that there is much they can do to build good character. They can begin by making character development their highest educational priority the goal that underlies everything else they do. They can challenge all other formative social institutions, especially the family, to do their part in teaching the young the values they need, respect, responsibility, prudence, self-discipline, courage, kindness and chastity, to make a good life and to build a good society.

Creating a democratic classroom in South Africa means involving learners, on a regular basis and in developmentally appropriate ways, in shared decision making that increases their responsibility for making the classroom a good place to be and to learn. A democratic classroom contributes to character because it provides a forum

where any need or problem of the group can be addressed. It also provides a support structure that calls forth learners' best moral selves by holding them accountable to norms of respect and responsibility.

Thus, teaching learners how to resolve conflicts without force or intimidation is a vitally important part of character education for at least two reasons:

- firstly, conflicts not settled fairly will erode a moral community in the classroom and
- secondly, without conflict resolution skills, learners will be morally handicapped in their interpersonal relationships now and later in life, and may end up contributing to violence in school and society.

So, what is essentially required from the school and the teacher is to be able to teach children conflict resolution skills. We know from the history of our country that violence permeated many aspects of our lives, including the classroom and schools. Therefore in order to rectify and restore the idea that violence is not the way to address disagreements, teachers could start by teaching conflict resolution skills. Again the role of the teacher in teaching values education is critical. This idea is also expressed by spiritual leaders, who place great importance on the character of the teacher. Therefore, according to Baba, (1995):

*“The teacher has the greatest role in moulding the future of the country. Of all professions, his is the noblest, the most difficult, and the most important. He should be an example to his pupils. If a teacher has a vice, thousands are polluted. If he is dedicated and pure, thousands of children will be improved and the nation will gain from educated men and women of character.”* (p.47).

Hence the future of a country is in the hands of its teachers. It therefore becomes imperative that the government extends its resources to teachers. Teachers need to be empowered, re-trained, exposed to new teaching strategies, also be presented with opportunities for growth as a human being. If the government is unable do this, we will not have any progressive teachers, but instead we will have teachers who will not be able to translate any of the values from the constitution and Bill of Rights into their schools and classes. In the previous section and in chapter one, I have alluded to

some of the initiatives made by the government to restore and reinstate fundamental values in schools, for e.g. The Moral Regeneration workshops, the Report on Values Education and the Manifesto on Values Education, as well as many policy implementations. In the next section I will discuss some of the research studies that have been done in South Africa with regard to values education.

## **2.8 Research Studies on Values Education**

There appears to be little formal empirical evidence for the success of any particular form of intervention with regard to moral education initiatives in schools in South Africa (Green, 2004b). Veugelers and DeKat (2003) compared the perspectives of learners, parents and teachers regarding the moral task of the teacher. Research with educators tends to focus on values they endorse and the concerns they have about their role (Green, 2004a).

In October 2000, the University of Witwatersrand Educational Policy Unit (Wits EPU) conducted research in schools to understand the way that educators, learners and parents think about values in education in the context of the Values, Education and Democracy Report tabled by the Working Group on Values in Education (2000). Their sample was made up of 97 schools across 5 provinces. The study included self-administered questionnaires to 1350 educators and 79 principals; and in-depth participatory research with learners, educators and parents. The main findings from the study were that educators, parents and learners described the current values in schools in different ways. Educators and parents placed an overwhelming emphasis on ‘discipline’, ‘respect’ and ‘obedience’. Learners were concerned that the values that currently dominated school, in their view, were negative. The majority of learners described the school environment as reflecting the values of disrespect, discrimination and negative discipline. Learners placed special emphasis on the importance of modelling values in practice. Learners described how educators, parents and other potential role models ‘preach’ one set of values and publicly practice another.

Green, (2004a), conducted a study to identify the moral and cognitive dispositions that educators in one province of South Africa believe to be important to nurture in schools, and the extent to which they actively engage in doing so. The research findings suggest that the majority of educators recognise a moral dimension to their work. Alarmingly, however, many educators do not appear to act on this belief (Green, 2004a). According to Green, 2004(a), one of the recommendations that emerged from the study was that, if educators were to take on this responsibility (of teaching values) then they need to be encouraged to engage in some form of ongoing conversation about the values and associated virtues that a particular school and community wish to nurture. Also, educators are likely to need experiences that mediate a deeper understanding and articulation of their own values and thinking processes and the relationship between them if they are to feel confident about their role.

In another study conducted by Green (2004b), one aspect of the role of the educators in preparing learners for citizenship of a democracy, namely, the nurturing of appropriate values was explored. This study looked at the strategies employed by a sample of three hundred and fifty Western Cape educators to nurture the dispositions (both cognitive and moral) they considered to be important. The two most frequently used strategies were those associated with traditional discipline, suggesting that moral education tends to be perceived as a response to negative behaviour rather than as the active encouragement of virtues. It was found that while educators accepted a role that goes beyond the mere provision of information, they tended not to conceptualise what they did in terms of nurturing values, or as ‘moral education’ or as ‘education for democracy’. They did not call upon a wide range of strategies for the active mediation of virtues, and appeared not to have reflected on these issues (Green, 2004b).

Schoeman (2006) conducted a study to investigate African teachers’ perceptions of good citizenship and felt that this would provide a starting point for addressing the issues of education for democratic citizenship in South African public schools. She believed that because of African teachers’ human rights philosophy of *ubuntu* and the legacy of apartheid they would see a good citizen of South Africa as someone who possesses the following characteristics: responsible attitude toward the welfare of

others; participation within the community; tolerance of a diversity of views; morality; patriotism; knowledge and critical thinking skills. According to Schoeman (2006) she found that African teachers have a very specific, community-oriented understanding of citizenship, whereas the international literature reveals a somewhat more individualistic understanding of citizenship.

The findings from the above studies by Green (2004a), Green (2004b), Veugelers and DeKat (2003) and Wits EPU (2000)) have indicated the educators have a tremendous influence in promoting values education and the studies have also highlighted that many teachers do not practice these values. While these studies have outlined that teachers are not transforming, what about the school principals? Have they been able to transform amidst all the policies and strategies that the South African government has instituted? In the next section I will address some of these issues.

## **2.9 The Role of the “Changing” School Principal**

Besides teachers having to change their roles in preparing learners for a democratic nation, principals of schools would also be required to change their historic position of being autocratic despots to more democratic leaders who would assist in the transformation of education and transformation within their schools. In an article ‘Top principals make top schools’, Matseke (1998) focused on the crucial role of the principal in the learning and teaching process. He stated that people in leadership positions have to think about what they should do to improve their lot. According to Mathibe (2007) principals should be exposed to programmes of professional development in order to ensure that schools are managed and led by appropriately qualified principals who understand the notion of optimum utilisation of educators’ potential. Mathibe (2007) stated that schools should appoint the ‘wisest people’ to their administrative offices. As a result, Greenfield and Ribbins (1993) state that:

*“The ultimate training of a leader would be a kind of philosophical withdrawal to look at the larger issues in fresh perspective ... deeply clinical approach to the training of administrators is needed ... our training is*

*disjointed, reflection is separated from action, thinking from doing, praxis from the practical,” (p.32).*

The foregoing discussion indicates that training should develop sophistication, credibility, know-how, integrity and vision in principals. Mathibe (2005) notes that in South Africa, unlike in the UK and USA, any educator can be appointed to the office of principalship irrespective of the fact that he/she had a school management or leadership qualification. Such openness to appointment to the highest office in a school does not only defeat the view of ‘getting the right person’ for the job, but it also places school administration, management, leadership and governance in the hands of ‘technically’ unqualified personnel.

Naidu (1998) reports that there is a dire need to train and develop both the existing and also the newly appointed principals, who would effectively manage organisational structures and other facets of educational management development, so that improvements in the quality of learning takes place. Bush and Odura (2006) explain that there is rarely any formal leadership training and principals are appointed on the basis of their teaching record rather than their leadership potential. In a democratic society it is expected that schools will also be run in a democratic way. As a result, Mathibe (2007) states that principals should be capacitated to create and maintain democratic processes in schools. As part of their responsibilities, principals should show commitment to ensuring involvement of teachers, parents and the community in the administration of schools.

Singh and Lokotsch (2005) report that the education system of past years made it very difficult for principals to change because of the comfort zone of bureaucratic structures. Principals, deputies and heads of departments find it difficult to move from this comfort zone, even if it means improving education for the learners. According to Singh and Lokotsch (2005) school principals are resistant to change because:

*“Change brings with it uncertainty about what must be done, anxiety about the ability to cope in the ever tightening economic situation and difficulty in allocating time and limited resources to these problems. Along with this is a*

*lack of expertise and knowledge of how to implement a transformational approach,” (p.17).*

Although Singh and Lokotsch (2005) have found that school principals are resistant to change, Prew (2007) has found some conflicting evidence. In his study between 1997 and 2001 he found that some principals have changed and transformed their schools while other principals have not been able to implement any of the innovative changes. He lays claim to this by highlighting the management style that the principals adopt. He therefore stated this about the principals' management styles.

*“Principals who reflect the changing management norms in South African political and business life — typified by the leadership styles advanced by Presidents Mandela and Mbeki, which are typified by inclusive, participatory and distributed, but strong, leadership approaches with a complementary focus on developing systems of accountability and responsibility — are more adept at managing change and leading high performing schools than the majority of principals in South Africa who exhibit what I typify as a ‘Botha-esque’ (after apartheid-era president PW Botha) management style, which is centralized, hierarchical, ‘militaristic’, authoritarian, rule-driven, and secretive.” (p.1)*

Therefore, Mestry and Singh (2007) report that providing principals with the necessary knowledge, skills, values and attitudes becomes increasingly important in relation to the difficulties faced by a dynamic and changing educational culture. Therefore, the professionalisation of principalship can be considered as the strategically most important process to transform education successfully. Senge (1996) encapsulates the role of the educational leader in a new millennium with the following words:

*“We are becoming to believe that leaders are those people who ‘walk ahead’, people who are genuinely committed to deep change in themselves and in their organisations. They lead through developing new skills, capabilities, and understandings. And they come from many places in the organisation,” (p.3).*

The above literature suggests that if school principals do not change their management style or acquire new skills and expertise, then schools will not change. Therefore when we consider whether transformation is occurring at schools, we need to firstly consider whether principals of those schools have had any exposure to retraining in the acquisition of new skills, values and attitudes. Have they attended workshops with regard to how to transform their schools structurally and also more importantly, have they attended workshops or training on how to change their management styles in keeping with the democratic values of our country. Attendance at a workshop does not necessarily imply that they would implement anything learnt from the workshops, but it is the first step in acknowledging that something needs to change. While principals need to change, the Department of Education has also introduced some strategies that will assist in the ‘changing’ values in schools. In the following section I will address two of these strategies: the abolition of corporal punishment and the introduction of Curriculum 2005.

## **2.10 The “Changing” Strategies**

Besides teachers and principals having to change their roles in preparing their learners for a changing value system, the DoE has introduced some strategies within the educational sector in order to promote the changing value system within schools. In the following section I will focus on two of these strategies which have a direct influence on the changing values and the development of values of learners: the abolition of corporal punishment in schools and the introduction of the curriculum C2005.

### **2.10.1 The Abolition of Corporal Punishment**

In keeping with the transformation of education, the South African government abolished the use of corporal punishment in schools. The South African Schools Act (1996) laid the ground rules that must be adhered to by all, namely, that:

- no person may administer corporal punishment at a school to a learner and
- any person who contravenes subsection 1 is guilty of an offence, and liable on conviction to a sentence that could be imposed for assault.

Corporal punishment is generally understood to be a method of discipline in which a supervising adult deliberately inflicts pain upon a child in response to the child's unacceptable behaviour and/or inappropriate language (Maree, 1999; Andero and Stewart, 1996). It includes a wide variety of methods such as hitting, slapping, spanking, punching, shaking, shoving, choking, use of various objects (wooden paddles, belts, sticks, pins, or others), painful body postures (such as placing the child in an enclosed space). Naong (2007) has found that with regard to corporal punishment, educators usually hit various parts of the learners' body with a band, or with canes, paddles, yardsticks, belts, or other objects to cause pain, fear and humiliation.

Kubeka (2004) reports that teachers argued that, without corporal punishment, discipline could not be maintained, children would neither show them respect nor develop the discipline to work hard unless they were beaten or threatened with being beaten; their power as educators had been taken away; corporal punishment was quick and easy to administer, while other methods required time, patience and skill, which educators often lacked; unless they were beaten, they (the children) would think they (got away with) wrongdoing, and would repeat this misconduct; corporal punishment would restore a culture of learning in schools; it was the only way to deal with difficult or disruptive learners; educators had not experienced any harmful effects when it was administered to them as learners, so there was no reason why they should not administer it to their learners as well.

Gladwell, (1999) argues that the dilemma confronting the South African teacher is that the South African education system is in a stage of transition from a system that supported corporal punishment and the promotion of an inhumane retributive ideology to a situation where schools now promote health and well-being. This requires support from the authorities which according to Naong (2007) has been lacking. Therefore if schools are to be run effectively, teachers will need to undergo a paradigm shift, or a change in the way in which they view the world (De Jong, 1995). Naicker (1999) emphasises that teachers in South Africa have had to switch over from an education system that was content-based, segregated and often inflexible, to a non-racial, outcomes-based education system with a flexible curriculum, instruction and assessment. The challenge has therefore been for teachers to let go of the old style of

thinking and adopt a more holistic approach to education. A paradigm shift could be facilitated by teachers thinking more systematically and putting in place interventions that promote a systemic understanding of learners' behaviour (De Jong, 1995).

According to Naong (2007) it is imperative to point out that all the commendable policies and procedures to support the national transformation process must take into consideration the fears and reservations of those who are supposed to implement them. If the concerns of teachers are not meaningfully and adequately addressed and their fears are not allayed, this process of change is bound to fail.

The South African government has outlawed corporal punishment in keeping with the new found democratic values which promotes non-violence. While this may be a progressive change with regards to human rights, the government has unfortunately not provided suitable alternatives for teachers to use as disciplinary measures. Therefore many teachers claim that discipline is out of control. Many schools equate their discipline with whether good values are operating in their schools.

## **2.10.2 Curriculum 2005**

Besides the banning of corporal punishment, another strategy that was introduced to promote democracy in South Africa was the introduction of the Curriculum 2005. It was introduced in 1996 and implemented in schools in 1997. It was followed by a revised version in 2001, the Revised National Curriculum Statements (RNCS). According to Muller (2004) the introduction of the RNCS is looked upon by the South African government as an important tool in the transformation of South African society. The values that were identified in the Manifesto on Values Education are taken up in the RNCS Grades R–9 and are discussed under the heading 'The Kind of Learner that is Envisaged'. The document argues that:

*“The challenge for the Revised National Curriculum Statement is how the goals and values of social justice, equity and democracy can be interwoven across the curriculum. The promotion of values is important not only for the sake of personal development, but also to ensure that a national South African identity is built on values different from those that under-pinned apartheid*

*education. The kind of learner envisaged is one who will be imbued with the values and act in the interests of a society based on respect for democracy, equality, human dignity, life and social justice” (Revised National Curriculum Statement, 2002, p.24).*

However, according to Breidlid (2003), C2005 is modelled on a Western model, depending heavily on borrowing from different international contexts, especially from New Zealand and Australia. According to C2005 Outcomes Based Education (OBE) will, ‘ensure that learners gain the skills, knowledge and values that will allow them to contribute to their own success as well as the success of their family, community and the nation as a whole’ (DoE, 1997). Breidlid (2003) argues that concepts such as ‘critical and creative thinking’, ‘organise and manage themselves’ and ‘critically evaluate information’ are based on Western curricula and Western values and that South African or African values have not been taken into account. He further argues that only one so-called African value has been included which is ‘ubuntu’. Fataar (1999) expressed similar sentiments like Breidlid (2003). He reported that the C2005 compartmentalised the learning areas, and that ‘the learning areas still reflect the areas of knowledge of the social reality so typical in so-called modern, Western societies.’

Further, Breidlid (2003) stated that “C2005 is fundamentally a modernist document and the 10 fundamental values listed in the Manifesto as derived from the Constitution, are basically modern values developed in Europe and the West after the industrial revolution” (p93). Hence from the above arguments it would seem that the C2005 which is being hailed as being instrumental in bringing about transformation in education in South Africa is unfortunately based on Western curricula and Western values and as such may not be applicable within an ‘African’ context. Beidlid (2003) argues that:

*“Traditional African values do not figure prominently in the curriculum and there is hardly any discussion, in either policy documents of C2005 or in the educational debate in the wake of the new curriculum, of any potential tensions between traditional and modern values. It is more or less taken for granted that the curriculum is to be based on Western, modern values,” (p.33).*

In an analysis of Curriculum 2005 and the RNCS, value and belief systems are identified and integrated in most of the eight learning areas. The multicultural and multi-religious character of South African society holds important implications for education, as the different values that are inherent in each belief system have to be accommodated in societal structures (Fataar, 1999). According to Rhodes and Roux (2004) research has indicated that most teachers have not played an active or successful role in teaching different values and beliefs in schools and now most of these teachers will now be responsible for the implementation of C2005 and the RNCS and their associated values. There is therefore a need for teachers to be sensitised to the different values embedded in each belief system and all cultural orientations. The prevalence of values and belief systems in the OBE curricula of C2005 and the RNCS will have to be acknowledged, identified and promoted if it is to be successful.

The RNCS divided the curriculum into eight learning areas and although values are embedded in all learning areas, it seems that the learning area of Life Orientation carries the most responsibility in implementing these values. Prinsloo (2007) conducted a study to ascertain principals' and life orientation teachers' perceptions on the implementation of the life orientation programmes at schools. Principals were concerned that many teachers were not exemplary role models. Some teachers were guilty of many misdemeanours. They set a poor example in the way they did their work and were often late or absent from school. The result was that learners lost what little respect they still had for authority figures and the discipline problem in the schools intensified. The life orientation (LO) teachers stated that they had had little rigorous formal training in the presentation of the LO programmes. Their training had consisted of one to three day short courses on the content and aims of the programmes. They criticised the knowledge and experience of the trainers/facilitators who had been appointed by the Department to empower them for their task. Their key criticism was that these trainers had little teaching knowledge, little knowledge of didactic methods in a learning area like LO and little knowledge of the current conditions in schools and classrooms. Facilitators did not seem to comprehend the problems in contemporary classrooms. One wonders then that with all these difficulties, how would it be possible for the LO programme to have any positive effect on the learners. Prinsloo (2007) found that teachers in government schools,

especially those in rural schools were ill equipped to cope with the demands of the life orientation programme and had little influence in the formation of learners' values.

In a study conducted by Carrim and Keert (2005) which investigated whether human rights (which include skills, attitude and values) were infused in the RNCS, they have argued that human rights and inclusivity amount to a *minimum infusion* in the RNCS as a whole. By this they meant that human rights and inclusivity issues are treated more indirectly, implicitly and by emphasis on the applications of knowledge and access to it. The RNCS does not treat human rights and inclusivity issues and concerns in a *maximum infusion* manner. It does not always cover human rights content directly or holistically. This suggests that knowledge, skills, values, attitudes and development in regard to human rights are not always covered and/or are not covered holistically.

Like the abolition of corporal punishment, the introduction of C2005 was heralded as a major shift in promoting a democratic education to all young South Africans. From the literature reviewed above, it seems that the C2005 is heavily flawed. It has borrowed this concept from the Western countries, it does not account for African values, the training of teachers in the RNCS seems to have been inadequate and the document itself does not directly cover the teaching of values (with the exception in Life Orientation).

## **2.11 Conclusion**

The introduction of documents such as Manifesto on Values Education, The Report on the Working Group of Values Education, the introduction of various policies and strategies occurred at a time of immense change in South Africa. The central focus of changing education was a change in the values of learners', teachers' parents' and community members. The issue of values is central to the meaning and justification for education. It is about the heart and minds of school stakeholders, which will determine the fibre of citizenship in the future. Given that the fundamental values and rights that guide education policy have been articulated in the Constitution, Bill of Rights, and education legislation, the deepening of democratic values in our schools will be facilitated by opening pathways for school stakeholders to engage in value

articulation. The policies that guide teacher education highlight the enormous professional responsibilities of educators. Such professional responsibilities have implications in terms of how the teacher educators viewed themselves in terms of their ability in the promotion of values.

# CHAPTER THREE

## THEORETICAL FRAMEWORK

### 3.1 Introduction

In the previous chapter, a review of the literature on values and values education was undertaken and through this the concept of values education for this study was determined. The main purpose of this chapter is to establish the theoretical framework that underpins my research by developing the theoretical tools I will use to inform my methodology and analysis. I will first discuss the role of the theoretical frame of social constructivism as this pertains to my research. Thereafter, I will present and critique different theories/perspectives on the development of morals and values to support my interpretive perspective. Different theories that propose how values are developed are discussed to highlight the process of how human beings and more especially children formulate their values. Some of the perspectives that explain the development of morals or values include the cognitive approach, the developmental and the social learning perspective. I will also discuss the ice-berg theory. Transformative change theories that are espoused by Mezirow and Boyd and Myers are also discussed.

### 3.2 Social Constructivism

Given that the purpose of my study is to explore what human values are being fostered at schools in South Africa, within the context of transformation and a changing society, my central concerns are to understand how teachers' values were developed, what values they are promoting in their classes and whether they have been able to incorporate the values as contained in the constitution and Bill of Rights as a means of transforming education. Thus, while my study is essentially interpretive in its purpose, it attempts to understand how teachers make meaning of their lives and I therefore also use the social constructivism approach.

Constructivism is a learning theory that offers an explanation of the nature of knowledge and how human beings learn. Constructivists generally regard the purpose of education as educating the individual child in a fashion that supports the child's interests and needs; consequently, the child is the subject of study, and individual cognitive development is the emphasis (Ismat, 1998). However, social or Vygotskian constructivism emphasizes education for social transformation and reflects a theory of human development that situates the individual within a socio-cultural context and that the social context is important (McMahon, 1997). For Richardson (1997), individual development derives from social interactions within which cultural meanings are shared by the group and eventually internalized by the individual. Individuals construct knowledge in transaction with the environment and in the process both the individual and the environment are changed. A major focus of social constructivism is to uncover the ways in which individuals and groups participate in the creation of their perceived social reality. It involves looking at the ways social phenomena are created, institutionalized and made into tradition by humans. Socially constructed reality is seen as an ongoing, dynamic process; reality is reproduced by people acting on their interpretations and their knowledge of it. Therefore, in terms of my present study, with the focus on values development of teachers and how they promote these values, one needs to consider all the social cultural factors that have influenced their development of values. Teachers' values did not just develop on its own, it is not only a case of 'nature', but many factors have impacted on the formation of their values and these are therefore also 'nature' factors that one needs to account for: the family, the socio-economic area in which one lives, the cultural, religious and ethnic factors all play a significant role in the internalisation of our values.

Social constructivism argues that the optimal learning environment is one where there is a dynamic interaction between instructors, learners and tasks provides an opportunity for learners to create their own truth due to the interaction with others and the world. Social constructivism thus emphasizes the importance of culture and context in understanding what is happening in society and the world, and constructing knowledge based on this understanding (Derry 1999; McMahon 1997). In terms of the South African context, in one classroom there may be learners from different

cultural backgrounds and the teachers will have to acknowledge these differences and accept learners' perspective on reality and accept that multiple realities exist.

Social constructivism is based on specific assumptions about reality, knowledge, and learning. Social constructivists believe that reality is constructed through human activity. Kukla (2000) argues that members of a society together invent the properties of the world. To social constructivists, knowledge is also a human product, and is socially and culturally constructed (Ernest, 1999; Gredler, 1997; Prawat and Floden, 1994). Individuals create meaning through their interactions with each other and with the environment they live in. Social constructivists view learning as a social process. According to McMahon, (1997) learning does not take place only within an individual, nor is it a passive development of behaviours that are shaped by external forces. Meaningful learning occurs when individuals are engaged in social activities.

Therefore according to Richardson (1997) schools must be considered to be socio-cultural settings where teaching and learning take place and where 'cultural tools,' such as reading, writing, mathematics and certain modes of discourse are utilized. Martin (1994) and O'Loughlin (1995) state that this approach assumes that theory and practice do not develop in a vacuum but that they are shaped by dominant cultural assumptions.

Martin (1994) and Vadeboncoeur (1997) urged educators to deconstruct and scrutinize cultural assumptions that underlie various interpretations of constructivism to expose how social beliefs have influenced the development of theory and practices. Without such scrutiny, societal inequities and historical forms of oppression may be perpetuated in supposedly constructivist classrooms and the very constraints on individual development constructivists seek to remove or ameliorate will be reinforced. Myers (1996) expressed similar concerns when he stated that programs influenced by social constructionist tradition attempt to help teacher education learners deconstruct their own prior knowledge and attitudes, comprehend how these understandings evolved, explore the effects they have on actions and behaviour, and consider alternate conceptions and premises that may be more serviceable in teaching.

These views have very important implications in South African teacher training programmes and in the course content of programmes at universities and institutions of higher learning. Our country has had a history of racial inequalities and therefore teacher training programmes must take into account the context in which the teacher trainees have lived. It also needs to take into account their experiences. Therefore, for example, a black female teacher must be able to unpack her own attitudes and values and feelings about being black, about being female and about her role as a teacher. If she perceives herself as being a ‘victim’ and being helpless to change her situation, then in most probability she would teach the same ideology to her learners, and those particular perceptions will not assist in transforming the values of our learners and it will only serve to perpetuate a divided and ‘helpless’ society.

Therefore for the purpose of my study, which attempts to understand the impact of the transformation that is occurring in the country as a whole, and in education specifically, with regard to values development, the social context cannot be ignored as it serves and exerts a dynamic force on the development of values. Therefore the social constructivist approach will be used. In the next section I will comment and critique some of the seminal works that have been done on providing explanations on how values and morals are formulated.

### **3.3 Perspectives on Values Development**

One strategy in an interpretive framework was for me as the researcher to become knowledgeable about different theories and paradigms that respondents might be using and it was also important to understand how teachers had formed their values.

As cited earlier on in chapter one and two, the terms values and morals are used interchangeably within this study. In this particular section I will focus on four perspectives on the development of morals, which include:

- the cognitive approach, which is associated with the teachings of Piaget;
- the developmental approach, which is associated with the teachings of Kohlberg and Gilligan;

- the social learning approach which is associated with the teachings of Bandura and
- the iceberg theory which is associated with the teaching of Freud.

### **3.3.1 Cognitive Approach**

Jean Piaget, the Swiss psychologist, is among the first of the psychologists, whose work remains directly relevant to contemporary theories of moral development. Piaget who is best known for his theory of cognitive development, also proposed a theory of moral development in the early 1930s. His moral development theory was influenced by his cognitive theory and had the same basic format, being based on stages that children are supposed to pass through at certain approximate ages.

The first stage is known as premoral judgement and lasts from birth until about five years of age. In this stage, children simply do not understand the concept of rules and have no idea of morality, internal or external. This stage roughly coincides with the sensori-motor and pre-operational stages of Piaget's cognitive theory and is related to them in the sense that since the child has a poor conception of other people's consciousnesses, and is incapable of carrying out complex mental operations, it is impossible for them to have a sense of morality (Santrock, 1997).

The second stage is called moral realism and lasts from the approximate ages of five to nine. Children in this stage now understand the concept of rules, but they are seen as external and immutable. Children obey rules largely because they are there. Since a rule tells you what you're not supposed to do, moral realist children evaluate wrongdoing in terms of its consequences, not the intentions of the wrongdoer. In terms of Piaget's cognitive theory, this stage corresponds to the pre-operational and concrete operational stages.

The third and final stage is called moral relativity. This stage begins at about seven years of age, so it overlaps at first with moral realism. Children who have reached this stage recognise that rules are not fixed, but can be changed by mutual consent, and they start to develop their own internal morality which is no longer the same as

external rules. A major development is that actions are now evaluated more in terms of their intentions, which most people would see as a more sophisticated view of morality. Piaget also thought it was during this stage that children develop a firm concept of the necessity that punishment specifically fits the crime. This stage corresponds to the concrete and formal operational stages in Piaget's cognitive theory, during which children become able to carry out complex mental operations, first on concrete examples, and then additionally on abstract concepts.

In his early writing, Piaget focused specifically on the moral lives of children, studying the way children play games in order to learn more about children's beliefs about right and wrong. According to Piaget, all development emerges from action, that is, individuals construct and reconstruct their knowledge of the world as a result of interactions with the environment. Based on his observations of children's application of rules when playing, Piaget determined that morality, too, could be considered a developmental process. From his observations, Piaget concluded that children begin in a 'heteronomous' stage of moral reasoning, characterized by a strict adherence to rules and duties, and obedience to authority (Nucci, 1997).

Moral realism is associated with 'objective responsibility', which is valuing the letter of the law above the purpose of the law. This is why young children are more concerned about the outcomes of actions rather than the intentions of the person doing the act. Moral realism is also associated with the young child's belief in 'immanent justice'. This is the expectation that punishments automatically follow acts of wrongdoing (Piaget, 1965).

As children grow, they develop towards an 'autonomous' stage of moral reasoning, characterized by the ability to consider rules critically, and selectively apply these rules based on a goal of mutual respect and co-operation. The ability to act from a sense of reciprocity and mutual respect is associated with a shift in the child's cognitive structure from egocentrism to perspective taking. Co-ordinating one's own perspective with that of others means that what is right needs to be based on solutions that meet the requirements of fair reciprocity. Thus, Piaget (1965) viewed moral development, as the result of interpersonal interactions through which individuals work out resolutions which all deem fair.

Piaget (1965) concurred with Durkheim, (1961), that morality resulted from social interaction in a group and Piaget (1965) then concluded from this work that schools should emphasize co-operative decision-making and problem solving, nurturing moral development by requiring learners to work out common rules based on fairness. However, Durkheim (1961) believed that moral development was a natural result of attachment to the group, an attachment that manifests itself in respect for symbols, rules and authority of that group. Piaget (1965) rejected this belief that children simply learn and internalise the norms for a group; he believed individuals define morality individually through their struggles to arrive at fair solutions. Given this view, Piaget (1965) suggested that a classroom teacher perform a difficult task: the educator must provide learners with opportunities for personal discovery through problem solving, rather than indoctrinating learners with norms (Crain, 1992). Piaget's theory has also been criticised on the grounds that it is based on moral 'universals' which may in fact be culture-specific. According to Armsby, (1971) it has been claimed that the moral development of children in non-western cultures may differ from that of the children Piaget investigated. Given that South Africa is a country that has many different cultures and that many of the cultures have been influenced by the north (which includes countries like the USA, India etc), Piaget's theory may not be adaptable within the South African context, which also has an African context which is not accounted for in Piaget's theory.

### **3.3.2 Developmental Approach**

#### **3.3.2.1 Kohlberg**

Kohlberg modified and elaborated Piaget's work, and laid the groundwork for the current debate within psychology on moral development. Consistent with Piaget, Kohlberg proposed that children form ways of thinking through their experiences that include understandings of moral concepts such as justice, rights, equality and human welfare. Kohlberg followed the development of moral judgment beyond the ages studied by Piaget, and determined that the process of attaining moral maturity took longer and was more gradual than Piaget had proposed.

On the basis of his research, Kohlberg (1969) identified six stages of moral reasoning grouped into three major levels, namely the pre-conventional, conventional and post-conventional level. Although Kohlberg believes that these stages reflect more than merely age trends, he does make some rather tentative conclusions about the age of the child at a particular stage. Kohlberg suggests that stage one and two should be occupied by children between the ages of ten to twelve, stage three as a dominant stage should be occupied by adolescents in the age group of thirteen to fifteen, stage four should be occupied by sixteen to eighteen year olds, stage five should be occupied by nineteen or twenty year olds, and by the age of twenty four an individual should be at stage six. However, according to Kohlberg (1981) age prescriptions are merely tentative and that there is no reason why an individual, simply because he or she is an adult, should be at the post-conventional level of morality, and he has found that few individuals if any, ever reach stage six level of moral reasoning.

### **3.3.2.1.2 Kohlberg's Stages of Moral Development**

According to Kohlberg (1981) each level represented a fundamental shift in the social-moral perspective of the individual. At the first level, a concrete, individual perspective characterized the pre-conventional level, a person's moral judgments. Within this level, at Stage 1 orientation focuses on avoiding breaking rules that are backed by punishment, obedience for its own sake and avoiding the physical consequences of an action to persons and property (obedience and punishment). As in Piaget's framework, the reasoning of Stage 1 is characterized by ego-centrism and the inability to consider the perspectives of others.

At stage 2 there is the early emergence of moral reciprocity. The stage 2 orientation focuses on the instrumental, pragmatic value of an action. Reciprocity is of the form, "you scratch my back and I'll scratch yours". At stage 2, one follows the rules only when it is to someone's immediate interests. At stage 2 there is an understanding that everybody has his (her) own interest to pursue and this conflict, so that right is relative (in the concrete individualist sense) (Kohlberg, 1981)

Individuals at the conventional level of reasoning, however, have a basic understanding of conventional morality and reason with an understanding that norms and conventions are necessary to uphold society. They tend to be self-identified with these rules and uphold them consistently; viewing morality as acting in accordance with what society defines as right. Within this level, individuals at stage 3 are aware of shared feelings, agreements, and expectations, which take primacy over individual interests. Persons at stage 3 define what is right in terms of what is expected by people close to one's self and in terms of the stereotypic roles that define being good, for example, a good brother, mother, teacher. Thus, being good means keeping mutual relationships, such as trust, loyalty, respect and gratitude (Santrock, 1999).

According to Kohlberg (1981) stage 4 marks the shift from defining what is right in terms of local norms and role expectations to defining right in terms of the laws and norms established by the larger social system. This is the 'member of society' perspective in which one is moral by fulfilling the actual duties defining one's social responsibilities. One must obey the law except in extreme cases in which the law comes into conflict with other prescribed social duties. Obeying the law is seen as necessary in order to maintain the system of laws, which protects everyone.

Finally, the post conventional level is characterized by reasoning based on principles, using a 'prior to society' perspective. These individual reasons are based on the principles which underlie rules and norms, but reject a uniform application of a rule or norm. While two stages have been presented within the theory, only stage 5 has received substantial empirical support. Universal ethical principles is the sixth and highest stage in Kohlberg's theory. At this stage persons have developed a moral standard based on universal human rights. When faced with a conflict between law and conscience, the person will follow conscience, even though the decision may involve personal risk (Santrock, 1999). Kohlberg had been scoring some of his subjects at stage 6, but he has temporarily stopped doing so because he has found that the subjects were not consistently reasoned at this stage. Consequently, he has temporarily dropped stage 6 from his scoring manual, calling it a 'theoretical stage' and scoring all postconventional responses as stage 5 (Santrock, 1999).

Stage 6 remains a theoretical endpoint, which rationally follows from the preceding 5 stages. The stages (1 -5) have been empirically supported by findings from longitudinal and cross-cultural research (Power, in Nucci, 1997).

Kohlberg used findings from research studies to reject traditional character education practices. He claims that these approaches are premised in the idea that virtues and vices are the basis to moral behaviour or that moral character is comprised of a 'bag of virtues', such as honesty, kindness, patience, strength, etc (Nucci, 1997). Kohlberg (1981) rejected the focus on values, not only due to the lack of consensus on what values are to be taught, but also because of the complex nature of practicing such values. For example, people often make different decisions yet hold the same basic moral values. Kohlberg believed a better approach to affecting moral behaviour should focus on stages of moral development. These stages are critical, as they consider the way a person organizes their understanding of virtues, rules, and norms, and integrate these into a moral choice (Power, Higgins, and Kohlberg, 1989). In addition he rejected the viewpoint that certain principles of justice and fairness represent the pinnacle of moral maturity, as he found that these basic moral principles are found in different cultures and subcultures around the world (Kohlberg and Turiel, 1971).

Consequently the goal of moral education is to encourage individuals to develop to the next stage of moral reasoning. According to Wagner (2007) initial educational efforts employing Kohlberg's theory were grounded in basic Piagetian assumptions of cognitive development. Development, in this model, is not merely the result of gaining more knowledge, but rather consists of a sequence of qualitative changes in the way an individual thinks. Within any stage of development, thought is organized according to the constraints of that stage. An individual then interacts with the environment according to their basic understandings of the environment. However, the child will at some point encounter information, which does not fit into their worldview, forcing the child to adjust their view to accommodate this new information. This process is called equilibration, and it is through equilibration that development occurs. Early moral development approaches to education, therefore, sought to force learners to ponder contradiction inherent to their present level of moral reasoning. The most common tool for doing this was to present a 'moral

dilemma' and require learners to determine and justify what course the actor in the dilemma should take. Through discussion, learners should then be forced to face the contradictions present in any course of action not based on principles of justice or fairness. While Kohlberg appreciated the importance and value of such moral dilemma discussions, he held from very early on that moral education required more than individual reflection, but also needed to include experiences for learners to operate as moral agents within a community.

In a study conducted by Miller and Bersoff (1992) dealing with cultural influences on moral reasoning, Kohlberg's logic upon which his stages of moral development is based, is argued. A study comparing American and Indian cultures proposes that an alternative moral reasoning, equally moral could be based on interpersonal responsibilities (Miller and Bersoff, 1992). Thus, a cross-cultural study between Americans and Indians was conducted to examine any systematic differences between the two types of reasoning. These two groups were chosen because of the diversity of cultural beliefs and values, which have an effect on views of interpersonal responsibilities. The researchers predicted from the cultural differences that Indians would give more priority to interpersonal relations in moral situations relative to justice considerations, in comparison with American groups. The American group generally held a Christian or Jewish background, whereas the Indian group generally maintained traditional Hindu beliefs and customs. Subjects were presented with situations that dealt with breaches of justice and interpersonal relations. The results confirmed the hypotheses that there exist cultural differences in judging moral situations through interpersonal responsibility or in terms of justice concerns (Miller and Bersoff, 1992). Indians more frequently resolved situations in terms of alternatives dealing with relations between people. In addition, Americans rated solutions of justice as more desirable than interpersonal choices (Miller and Bersoff, 1992). The researchers argued that in the Indian framework, obligations between individuals might be viewed as paramount in comparison to justice obligations when individuals are assessing moral behaviour. From these findings, it seems that moral reasoning is partially culturally bound. According to Miller and Bersoff (1992) Kohlberg's theory overemphasizes Western philosophy. Individualistic cultures emphasize personal rights while collectivistic cultures stress the importance of society and community. Eastern cultures may have different moral outlooks that Kohlberg's

theory does not account for. Crain (1992) states that Kohlberg has developed a stage model based on the Western philosophical tradition and has then applied this model to non-Western cultures without considering the extent to which they have different moral outlooks.

Another criticism is that Kohlberg's theory is gender-biased. Gilligan (1982) observes that Kohlberg's stages were derived exclusively from interviews with males and she charges that the stages reflect a decidedly male orientation. For males, advanced moral thought revolves around rules, rights, and abstract principles. The ideal is formal justice, in which all parties evaluate one another's claims in an impartial manner. This conception of morality, Gilligan (1982) argues, fails to capture the distinctly female voice on moral matters.

Current character educators object to Kohlberg's moral development approach. They point to its use of moral dilemma discussions and claim that these dilemmas are artificial, contrived, and ultimately useless (Lockwood, 1997). Since learners are encouraged to reason through situations that present moral choices and dilemmas, character educators believe that these dilemma discussions promote ethical relativism. Thus, Kohlberg's model may also be inadequate to interpret the African experience.

### **3.3.2.2 Gilligan**

A major critique of Kohlberg's work was put forth by Carol Gilligan, in her popular book, 'In a Different Voice: Psychological Theory and Women's Development' (1982). She suggested that Kohlberg's theories were biased against women, as only males were used in his studies. Gilligan has made an effort to trace women's moral development. Since she believed that women's conceptions of care and affiliation were embedded in real-life situations, she interviewed women facing a personal crisis—the decision to have an abortion. By listening to women's experiences, Gilligan (1982) offered that a 'morality of care' can serve in the place of the morality of justice and rights espoused by Kohlberg. In her view, the morality of caring and responsibility is premised in non-violence, while the morality of justice and rights is based on equality.

Gilligan (1982) proposed a stage theory of moral development for women. Gilligan asserted that women were not inferior in their personal or moral development, but that they were different. They developed in a way that focused on connections among people (rather than separation) and with an ethic of care for those people (rather than an ethic of justice). For women, Gilligan (1982) says, morality centred not on rights and rules but on interpersonal relationships and the ethics of compassion and care. Thus Gilligan produced her own stage theory of moral development for women. Like Kohlberg's, it has three major divisions: pre-conventional, conventional, and post conventional. But for Gilligan, the transitions between the stages are fuelled by changes in the sense of self rather than in changes in cognitive capability. Gilligan's (1982) theory is based on a modified version of Freud's approach to ego development. Thus Gilligan is combining Freud with Kohlberg and Piaget.

Most psychologists now disagree with the empirical claim that men and women differ in their moral reasoning in the way Gilligan outlines. There have also been criticisms of the rigor of her interview method of research.

### **3.3.3 Social Learning Theory**

Knowles and McLean (1990) stated that during the process of socialisation, children learn how to become functioning members of society. This process includes learning the values and standards of the society as well as the behaviours appropriate for various social settings. The content of what is learned may vary from culture to culture, and even from family to family, but the ultimate goal is the internalisation of a set of rules and values that the child's social group deems appropriate

Contemporary Social Learning Theory, as exemplified by the work of Bandura (1997), addresses the process by which social behaviour is learned and maintained in a person's repertoire. According to this theory, most social behaviour is learned through the observation of the behaviour of others and the consequences of which that behaviour produces. Bandura (1997) formulated his findings in a four-step pattern, which combines a cognitive view and an operant view of learning:

- Attention - the individual notices something in the environment;
- Retention - the individual remembers what was noticed;
- Reproduction - the individual produces an action that is a copy of what was noticed; and
- Motivation - the environment delivers a consequence that changes the probability the behaviour will be emitted again (reinforcement and punishment) (Hummel and Huitt, 1997).

Bandura's work draws from both behavioural and cognitive views of learning. He believes that mind, behaviour and the environment all play an important role in the learning process. In a set of well known experiments, called the 'Bobo doll' studies, Bandura showed that children (ages 3 to 6) would change their behaviour by simply watching others (Crain, 1992).

Behaviours, which are directed towards other people and which benefit or give pleasure, are known as pro-social behaviours. Examples of pro-social behaviours are sharing, helping, co-operation and giving praise. Knowles and McLean (1992) stated that pro-social behaviours could be considered a form of moral behaviour, since they involve self-control and the inhibition of self-indulgent behaviour, in order to benefit another person. One way children acquire pro-social behaviour is through direct instruction. Instead of observing a model, the child 'observes' a verbal explanation of the appropriate behaviour. There is evidence that parents who explicitly instruct their children in pro-social behaviour and demand that behaviour from them have children whose behaviour is more pro-social (Bryant and Crockenberg, 1980 in Knowles and McLean, 1992; Olejnik and McKinney, 1973, in Knowles and McLean, 1992). Reinforcing pro-social behaviour is an effective means of increasing its occurrence. Social reinforcement is most likely to be effective if it is given by a warm, nurturing person, that is, someone who is pro-social in their own behaviour (Knowles and McLean, 1992). The results of these studies provide support for the social learning explanation for the acquisition of social behaviours. They indicate that new behaviours can be learned either through direct instruction, through the visual observation of the behaviour of others, or through hearing a verbal description of behaviour. Furthermore, once behaviours are learned, positive reinforcement will increase the likelihood of their occurrence.

Social Learning Theory has tried to explain the concept of moral character. According to Hummel and Huitt (1997) many social thinkers agree that character is that aspect of a person that exerts a directive or dynamic influence on behaviour. That is, character is thought to be comprised of dispositions, traits, habits, and tendencies, all of which are elements that define an individual's identity. Second, there appears to be some consensus among philosophers that character produces continuity or consistency in social behaviour. The elements that comprise character are relatively enduring and stable attributes of an individual. In fact, regularity in behaviour across time and setting is considered by some to be '*prima facie*' evidence for the existence and impact of character (Knowles and McLean, 1992). Character is considered to be a relatively stable feature of an individual that determines, at least in part, a person's behaviour across a wide variety of times and places.

Bandura (1997) has advanced the concept of self-efficacy. This increasingly recognized psychological construct deals specifically with how people's beliefs in their capabilities affect the environment, control their actions in ways that produce desired outcomes (Luthans and Stajkovic, 1998). Unless people believe that they can gather up necessary behavioural, cognitive, and motivational resources to successfully execute the task in question, they will most likely dwell on the formidable aspects of the project, exert insufficient effort, and, as a result, fail. Self-efficacy refers to an individual's convictions (or confidence) about his or her abilities to mobilize the motivation, cognitive resources, and courses of action needed to successfully execute a specific task within a given context.

Moral character is the ability and the motivation to value certain goals and to engage in actions necessary to accomplish those goals. Defined in this way, moral character can be considered in social learning theory terms as a special case of a more pervasive and generic concept, namely person variables. Social learning theory provides a vehicle for understanding how various behavioural capacities; expectancies and values are initially acquired by linking these facets of the person to the individual's social learning history.

### 3.3.4 Iceberg Theory

The ice-berg theory also attempts to provide an explanation of moral development. Moreover it also provides an explanation as to why people's, including teachers' values are resistant to change. According to Santrock (1997) Freud coined the term, the 'iceberg model', with regard to describing one's personality /character. In this model, there are some parts of your personality that are visible to the world and some parts that are not visible. And, like an iceberg, most of the content is below the surface of the water. Most of *you* is wrapped up in those thoughts and day dreams and plans in your head, but only a small portion of that makes it into the visible world. According to Freud, what is important is looking at that part of your personality that is just below the surface of the water. Measuring that part of your personality is important. Things below the water line, if they change at all, change slowly. Things far below the surface, like your core values, probably won't ever change. Above the water line, one can look at behaviour (Competency Communication Styles, and Feedback systems). A layer below is where the Big 5 Personality traits reside. These are harder to connect with behaviour and change slowly. Big 5 traits include things like "Extroversion" and "Sociability" (Santrock, 1997).

Santrock (1999) argued that Freud often compared the mind to an iceberg. The tip of the iceberg corresponds to consciousness. The much larger portion, (the part you can see through the water) is the preconscious. The vast majority of it, the part you can't see, is the unconscious. Although the conscious and preconscious have an impact on people's behaviour, Freud saw them as less important than the unconscious. The unconscious is where Freud thought the truly important operations of personality take place. The unconscious may be regarded as the bulk of the individual's psychic self. The aspect of the self that is most readily available, the conscious, is topographically the 'smallest' portion of one's mental existence ('the tip of the iceberg,' the thin, uppermost layer of one's psyche). Adjacent to that region' is the preconscious, which is not immediately available to our conscious awareness but could become so when one is in a state of relaxation of controls. These concepts, the conscious, preconscious, and unconscious, comprise Freud's topographic model of the mind (Santrock, 1999).

According to Santrock (1997) most teaching addresses the ‘exposed’ part of the iceberg: facts, the things we see and touch and hear; formulas, regulations, guidelines, etc. However, story, symbol and ritual enable us to reach through the preconscious to shape the assumptions and myths out of which the person operates. Storytelling is one of the doors to the unconscious. Subsequently it is an important teaching/learning practice. The ‘under the iceberg’ influences how we respond to or perceive the information and facts present to the top of the iceberg. Some people focus on the present data provided in the five senses (senses); some people focus on the future possibilities contained in the data (intuitive). This has a vital role in how people learn.

The above theory perpetuates the idea that in terms then of personality/character development the deep core values that a person has, is not subject to change because these are buried deep down in the unconscious. The only way we can effect any change then, is to be able to tap into the unconscious so that these values can be adapted or modified or even changed. This might prove to be very difficult and may be beyond the vast majority of people. This theory will be used to explain whether teachers have been able to adapt and change the values that they have acquired during the apartheid era to the more ‘desirable’ values that are expounded in the Constitution of South Africa and in the Bill of Rights that promote democracy and tolerance.

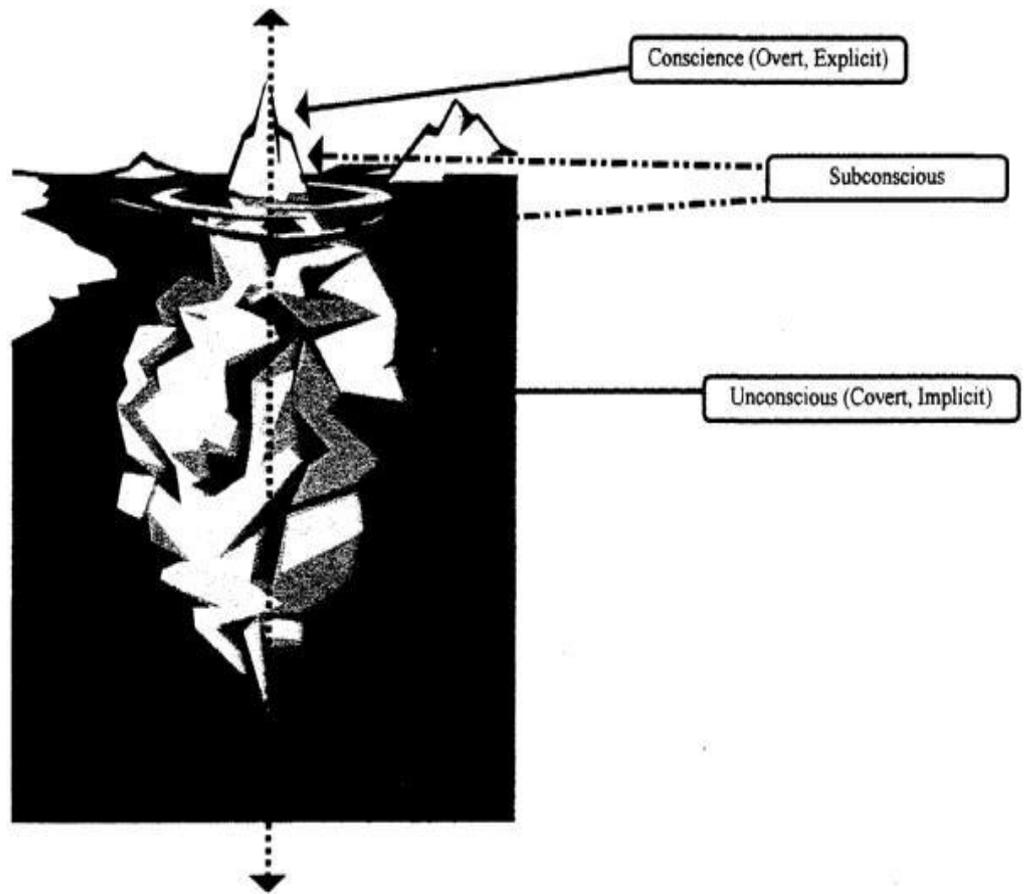
Below are two diagrammatical representations of the ice berg theory. The first diagram (Diagram One) illustrates the three aspects of consciousness. It shows that the largest part of the iceberg is made up of the unconscious where Freud argued that the bulk of our personality traits are. Hence, our values, attitudes, beliefs are all contained in our unconscious. The tip of the iceberg is all the observable behaviour.

The second diagram (Diagram Two) is also a representation of an iceberg and it illustrates that beliefs (which comprise values, perceptions, attitudes etc) and our feelings are submerged deep down in the bottom part of the iceberg. Again, the implication here is that values are so deeply submerged that it would need the iceberg to melt or break in order to reach the values that person possesses (and we know how difficult that is). Another implication here is that people may appear to change and demonstrate cosmetic changes rather than make fundamental changes to their

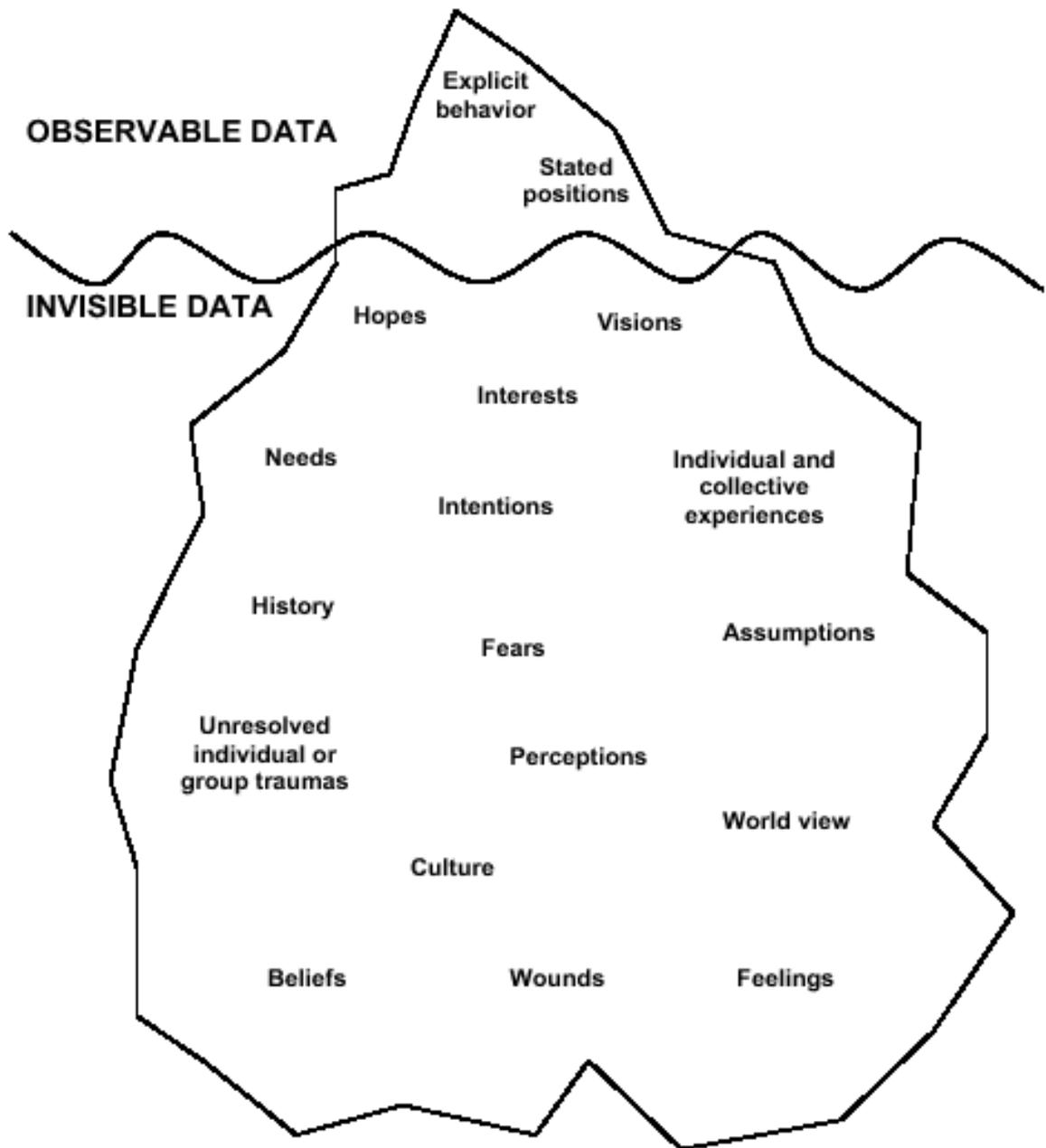
personality. According to this it would be very difficult for a person to make fundamental changes to their personality and that their value systems may therefore only mirror cosmetic changes.

Diagram One

Iceberg Theory



**Diagram Two**



Source: *Facilitation Resources*. 1999. University of Minnesota Extension Service and Hubert H. Humphrey Institute of Public Affairs.

### 3.3.5 Transformative Change Theory

Given the purpose of my study was to explore what human values were being fostered by teachers at secondary schools within the context of a transforming society and whether teachers' values had changed, my central concerns were organisational and individual change, teacher educators as learners, and reasons why the teacher educators did or did not change. Thus, in the first part of this chapter, I presented a review of theories that have contributed to our knowledge about values development. Thus, while my study is essentially interpretivist in its purpose, it arises in the context of social transformation. In this section I discuss transformative change theories that account for changes among persons such as teacher educators.

One of the assumptions in conducting this research was that, because the teachers come from different backgrounds (for example, as a result of apartheid structures and processes), they may respond differently to change. How they have changed in the process of relating to the transformation in education processes at their schools may therefore differ among individuals. I will therefore briefly describe transformation change theory for its potential in supporting my critical question so as to understand their responses to change.

Transformative learning was introduced by Mezirow (1997) as a change process that transforms frames of reference. His theory defines frames of reference as "the structures of assumptions through which we understand our experiences. They selectively shape and delimit expectations, perceptions, cognition, and feelings" (Mezirow, 1997). According to this view, "actions and behaviours will be changed based on the changed perspective" (Cranton, 1994). Initially, a disorienting dilemma, or "an activating event that typically exposes a discrepancy between what a person has always assumed to be true and what has just been experienced, heard or read" (Cranton, 2002) and may contribute to a readiness for change (Taylor, 2000). Cranton (2002) describes this as a "catalyst for transformation". It could be a single event or a series of events that occur over a much longer period as in "an accretion of transformation in points of view" (Mezirow, 1997).

The literature highlights the central importance of cultivating a process of critical reflection with certain key elements (Mezirow, 1991; Sokol and Cranton, 1998). “Critical reflection is the means by which we work through beliefs and assumptions, assessing their validity in the light of new experiences or knowledge, considering their sources, and examining underlying premises” (Cranton, 2002). Cranton (1994) explains, “Transformative learning theory leads us to view learning as a process of becoming aware of one’s assumptions and revising these assumptions”. Cranton (1994) simply states, “If basic assumptions are not challenged, change will not take place.”

One major area of contention surrounding Mezirow’s (1997) theory is its emphasis upon rationality. Although many empirical studies support Mezirow’s contention that critical reflection is central to transformative learning, others have “concluded that critical reflection is granted too much importance in a perspective transformation, a process too rationally driven” (Taylor 1998). A view of transformative learning as an “intuitive, creative, emotional process” is beginning to emerge in the literature (Grabov 1997). This view of transformative learning is based primarily on the work of Robert Boyd (Boyd and Myers 1988), who has developed a theory of transformative education based on analytical (or depth) psychology. For Boyd, transformation is a “fundamental change in one’s personality involving [together] the resolution of a personal dilemma and the expansion of consciousness resulting in greater personality integration” (Boyd 1989). The process of discernment is central to transformative education (Boyd and Myers 1988). The process of discernment is composed of the three activities of receptivity, recognition, and grieving. First, an individual must be receptive or open to receiving “alternative expressions of meaning,” and then recognize that the message is authentic (Boyd and Myers 1988). Grieving, considered by Boyd (1988) to be the most critical phase of the discernment process, takes place when an individual realizes that old patterns or ways of perceiving are no longer relevant, moves to adopt or establish new ways, and finally, integrates old and new patterns.

### **3.4 Interdisciplinary Approach**

In the present chapter I have discussed the different perspectives that have been advanced with regard to values development. I have outlined the cognitive approach, which is associated with the teachings of Piaget, the developmental approach, which is associated with the teachings of Kohlberg and Gilligan, the social learning approach which is associated with the teachings of Bandura and the iceberg theory which is associated with the teaching of Freud. All the above theories are discipline specific and I found that it was extremely difficult to select any one theoretical framework to guide this thesis and therefore I have used a combination of all the above theories. I have also used the Transformative Change theory to understand the processes involved when people change their assumptions and beliefs. This theory is contained in the domain of education. I have used a combination of theory from psychology and education and as such have used an interdisciplinary approach.

Interdisciplinary approaches typically focus on problems felt by the investigators to be too complex or vast to be dealt with the knowledge and tools of a single discipline, such as values development. The adjective interdisciplinary is most often used in educational circles when researchers from two or more disciplines pool their approaches and modify them so that they are better suited to the problem at hand. In a sense, interdisciplinary involves attacking a subject from various angles and methods, eventually cutting across disciplines and forming a new method for understanding the subject. A common goal of understanding unites the various methods and acknowledges a common or shared subject or problem, even if it spreads to other disciplines. Klein (1990) attests that “the roots of the concepts lie in a number of ideas that resonate through modern discourse—the ideas of a unified science, general knowledge, synthesis and the integration of knowledge.” Giles (1992) also provides support for this argument when he states that, “interdisciplinary programs sometimes arise from a shared conviction that the traditional disciplines are unable to address an important problem, for example values development.”

According to Klein (1990) interdisciplinary approaches are seen as a remedy to the harmful effects of excessive specialization. However, interdisciplinary approaches are also entirely indebted to those who specialize in one field of study—that is, without

specialists, inter-disciplinarians would have no information and no leading experts to consult. Interdisciplinary approaches can also transcend disciplines, viewing excessive specialization as problematic both epistemologically and politically. When interdisciplinary collaboration or research results in new solutions to problems, much information is given back to the various disciplines involved. Therefore, both disciplinarians and inter-disciplinarians may be seen in complementary relation to one another.

Many other researchers such as Murray (1999); Damon (2002); Jordan (1997); Giacalone, Riordan and Rosenfield (1997) and Sherblom, Tchaida and Szulc (1995), have used interdisciplinary approaches to the study of morals and values. This provides support for my choice of using an interdisciplinary approach to this present study.

The cognitive and the stage development theories help us to understand that moral development is related and dependent on the cognitive development of the person and that this development occurs in stages. The social learning theory helps us to understand that morals and values can be learnt from observing the behaviour and conduct of other people in the environment. The process of reinforcement, punishment and imitation are used to explain children's moral behaviour. When children are rewarded for behaviour that is consistent with laws and social conventions, they are likely to repeat that behaviour. When models who behave morally are provided, children are likely to adopt their actions. Another important point about the social learning view of moral development is that moral behaviour is influenced extensively by the situation. Social learning theorists also believe that the ability to resist temptation is closely tied to the development of self-control. Social learning theorists also believe that cognitive factors (reference to Piaget's theory) are important in the child's development of self-control. Freud commented that positive feelings such as empathy contribute to the child's moral development and that although empathy is experienced as an emotional state, it often has a cognitive component (reference to Piaget's theory). The ice-berg theory helps us to understand that in order for morals and values to change these need to be in the conscious level of a person's personality. Hence, teachers' development of values will also be dependent on their level of cognitive development as well as the kind of influences

they have been subject to from the environment. The implication is that if teachers want to teach positive morals and values to their learners, they need to first model these values and serve as exemplars to their learners.

### **3.5 Conclusion**

Various theories on moral development have been advanced to account for how we develop our morals and values. Some of these theories have limitations. Piaget examined moral development as being in distinct stages while Kohlberg only considered the views of men. Freud argued that values are so deeply embedded that it is difficult to change. None of the theories have been able to explain how once a person has already formulated their values, it is then possible to change, or adapt or make modifications to these values. In a country like South Africa, with different cultures, a theory must be able to consider the cultural aspects of moral development. When we consider all the theories advanced thus far, how can one moral theory sufficiently explain moral development and morality within all cultures when the complexities of each culture are considered, especially within the South African context? How can one moral theory account for the depth of various socio-cultural realities underlying the general concept of morality? There is a need to develop alternative theoretical models which account for and are developed from within cultures.

# CHAPTER FOUR

## RESEARCH METHODOLOGY

### 4.1 Introduction

The purpose of this chapter is to present the methods and processes that were utilised in obtaining data from three population groups. The methodology and design that was selected for this particular project had to ensure that it was effective in answering the research questions which were raised in the previous chapter, namely, what kind of values are being fostered in schools within the changing climate of South Africa. This was done through the lived experiences of teachers with regard to values education. Firstly I will outline the position from a paradigm perspective, indicating the paradigm this particular research is located in. I have used a combination of research approaches in this study. I have used a comparative case study and auto-ethnography. I have included myself in this project so I am also regarded as a participant, and therefore I have adopted an auto-ethnographic approach, which I will outline. The research sites and strategies used to obtain data, as well as the methods for data analysis, is then described.

### 4.2 Paradigmatic Assumptions

According to McCorkel and Meyers (2003) traditional scientific approaches require researchers to minimize their selves, viewing self as a contaminant and attempting to deny themselves. The researcher puts bias and subjectivity aside in the scientific research process by denying his or her identity. Denzin and Lincoln (2000) state that the positivist tradition is so strong that researchers who use even well-established qualitative research methods are continually asked to defend their research as valid science. Ways of inquiry that connect with real people, their lives, and their issues are seen as soft and fluffy and, although nice, not valuable in the scientific community (Wall, 2006). Wall (2006) has revealed that data can be socially constructed.

One major criticism of the scientific paradigm, is that understanding human beings as individuals in their entirety and their proper context is neglected, resulting in a partial, distorted picture of social reality. Since the purpose of my study is to understand the lived experiences of teachers and how they foster values development in their learners, the scientific research paradigm was not appropriate. I therefore decided to place my research within the interpretive/social constructivism research paradigm.

The central concern of the interpretive research paradigm is in understanding human experiences at a holistic level. This methodological approach allowed me to interpret the complexities embedded in the teachers' experiences to seek meaning about their experiences. It also enabled me to deconstruct the realities of how teachers' experiences have influenced their development of values and how they have been able to negotiate the changing climate in South Africa, with regard to 'new' values development. Ernest (1994) provides support for this reasoning when he states that, 'the interpretive research paradigm is primarily concerned with human understanding, interpretation, inter-subjectivity, lived truth (i.e. truth in human terms).'

Human experiences are shaped in context and best understood as they are found in their natural settings. Social constructivism emphasizes the importance of culture and context in understanding what occurs in society and constructing knowledge based on this understanding (Derry, 1999; McMahon, 1997). Social constructivists believe that reality is constructed through human activity. Individuals create meaning through their interactions with each other and with the environment they live in. Social interaction shapes the way people think (Donald et al, 1999).

I blended insights from the interpretive and social constructivist paradigms because the two paradigms are focused on the process of interpreting and creating meaning from the participants' unique lived experience. Within the interpretivist/social constructivist paradigm, reality is subjective and constructed. This implies that what the teachers' constructed, as their experience is real and since people have different experiences multiple realities emerged.

Social constructivist researchers assume multiple realities based on their belief that reality is constructed on personal experiences, which differs from one individual to the next (Denzin and Lincoln, 2000). In this study I believed that reality and knowledge about fostering values development in classrooms could be established by exploring how teachers working in schools make sense of their daily experiences and how they construct knowledge about the kinds of values that should be promoted in their classrooms. In beginning to understand the realities we need to see the world through the eyes of these teachers and to analyse the meanings constructed, based on their lived experiences.

The interpretive and social constructivist paradigms that guide this study complement each other in terms of the researcher-participant relationship. Whereas in the interpretivist approach the researcher creates a trusting relationship with the participants that enable the researcher to explore their experiences, the social constructivist recognises mutual interaction between the researcher and the participant in constructing meaning (Denzin and Lincoln, 2000). As an interpretivist/social constructivist researcher I have combined both strategies in my study by taking an active role in co-creating meaning during data collection, the analysis process and the interpretation of the data. I established rapport before commencing the data collection processes and maintained this throughout the research process.

### **4.3 The Research Process**

To answer the research questions and to generate grounded theory, I obtained in-depth perspectives of the teachers in order to understand and explain the activities in the school. I used a combination of both quantitative and qualitative research methods. Bruce (2007) states that because grounded theory shares some characteristics with quantitative methods but is clearly positioned in the qualitative tradition, it offers an interesting lens through which distinctions between quantitative and qualitative data collection and analysis methods appear less absolute. Bryman (2006 as cited in YiWi, 2007) has discussed the values of combining methods in social research as it is becoming increasingly common in recent years. It helps us to ‘think outside the box’, to theorize beyond the micro-macro divide and to enhance and extend the logic of

qualitative explanations (Mason, 2006 as cited in YiWi, 2007). Leininger (1990) argues that one can mix methods in each paradigm to achieve cross-validation, which is combining two or more sources to study the same phenomenon to gain a complete understanding (Denzin, 1970), and to achieve complementary results by using the strength of one method to enhance the other (Morgan, 1978). Some researchers on the other hand suggest that the quantitative and qualitative paradigms are incompatible because they make different assumptions about the nature of knowledge and reality and have different research objectives (Rubaie, 2002). Synthesists according to Moon, Dillion and Sprenkel (1990) attempt to resolve the above debate by stating that the two methodologies are neither incompatible nor compatible: they are complementary (Rubaie, 2002).

I concur with Ritchie's, (2003 as cited in YiWi, 2007)) view, that each of these two approaches provides a distinctive kind of evidence and when used together they can offer a powerful resource to inform and illuminate the practice of teachers. Despite the objections leveled at the use of multi-methods or mixed methods my concern was to answer the research questions using the most suitable methods possible. Therefore I chose to integrate these methods in order to provide a full picture of the research.

The quantitative research method allowed me to obtain statistical information since I was also concerned with comparing the different geographical areas where teachers taught, whether the geographical area had a bearing on the kind of values being fostered and also whether the geographical area affected teachers' actual practice of values education.

I also chose the qualitative research approach to this study because qualitative inquiry focuses on understanding the meaning people attach to their lived experiences (Donald, et al, 1999). Qualitative research is a form of inquiry that explores phenomena in their natural settings and uses multi-methods to interpret, understand and bring meaning to them (Anderson, 1998). The qualitative research approach made it possible for me to explore the lived experiences of the teachers by building a trusting interactive relationship that encouraged them to talk about their perceptions.

According to Denzin and Lincoln (1994):

*“Qualitative research is multi-method in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning people bring to them.”* (p.2)

By utilizing a qualitative approach, an attempt will be made to understand how and what values are being fostered, from the subjective experiences of teachers. One of the benefits of using qualitative methodology is to be able to obtain rich data. Because of the nature of qualitative research, investigations related to this methodology are often connected with methods such as in-depth interviewing, participant observation and the collection of relevant documents, which in turn generate qualitative data such as transcripts or text.

Grounded theory incorporates a number of quantitative- like procedures, such as data saturation requirements; prescriptive coding systems of open, axial, and selective coding and code counts (Bruce, 2007). Bruce (2007) also stated that because grounded theory shares some characteristics with quantitative methods but is clearly positioned in the qualitative tradition, it offers an interesting lens through which distinctions between quantitative and qualitative data collection and analysis methods appear less absolute.

#### **4.4 Methodology**

For the purpose of my study I used a combination of a comparative case study approach of the teacher, narrative inquiry and auto-ethnography. Yin (1984) defines the case study research method as 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 in which multiple sources of evidence are used. Feagin, Orum and Sjoberg, (1991) state that case study is an ideal methodology when a holistic, in-depth investigation is needed. The unit used in a

case study could include an individual, a social institution or a cultural group and in this case it applied to teachers.

The case study approach applied to this study provided rich descriptions of the lived experiences of the teachers who participated in this study. The advantage of a case study is that it presents a real life situation and provides a holistic account of phenomenon and insights that would enable the reader to visualise the experiences of the people in the phenomenon (Denzin and Lincoln, 2000). Comparative case studies make use of multiple cases for the purpose of comparison. This study was in part a comparative case study because it sought to compare whether teachers in different geographic areas experienced values differently.

I also employed the narrative inquiry approach. Storytelling is an ancient tradition used to pass on information. It preserves customs, beliefs and events of significance. Storytelling as a cultural representation and sociological text emerges from many traditions, but nowhere more strongly than in oral history and folklore and is becoming more disciplined in line of work called narrative inquiry (Clandinin and Connelly, 1994).

According to Connelly and Clandinin (1990):

*“Humans are storytelling organisms, who, individually and socially, lead storied lives. The study of narrative, therefore, is the study of the ways humans experience the world”*

Bruner (1996) further elaborated on the above definition when he stated that narrative is the way that people make sense of their lives and experiences and that we ‘swim in stories’. Stories are a powerful way to communicate, according to Barone (1992), because they provoke emotions and empathy, stimulating the reader to speculate and resonate with the characters and their experiences. Many teachers and curriculum writers find narratives a liberating idea. It encourages imaginative thinking (there is no ‘correct’ place to start), a sense of audience, attention to subtext as well as text, and the incorporation of waves of divergence and convergence developing plot, interest and progression (Malcolm, 1998). Narrative-type inquiries gather events and

happenings as data and use narrative analytic procedures to produce explanatory stories (Steers, 2005). Although narrative inquiry is subject to the essential fallibility of human beings, it can still empower us to theorize about our own professional practice and help us to improve the quality of our own learning and that of others. “Narrative inquiry can complement empirical research” (Dunpath, 2000).

According to Chase (2005) narrative researchers treat narrative - whether oral or written - as a distinct form of discourse. Narrative is a retrospective meaning making - the shaping or ordering of past experience. Narrative is a way of understanding one’s own and others’ actions, of organizing events and objects into meaningful whole, and of connecting and seeing the consequences of actions and events over time. A narrative is a joint production of narrator and listener, whether the narrative arises in naturally occurring talk, an interview, or a fieldwork setting. One approach to narrative inquiry is found in auto-ethnography, where researchers also turn the analytic lens on themselves and their interactions with others, but here researchers write, interpret, and/or perform their own narratives about culturally significant experiences.

Since I was interested in how teachers’ experiences impacted on their development of values I considered narrative inquiry as an option. These narratives describe the lived experiences and explain the teachers perspectives on values development and what values they try to transmit in their classrooms, either consciously or unconsciously, since that is the purpose of this study. The signal feature of these narratives has been to provide a medium through which ordinary teachers were able to make personal statements about their experiences and their lives.

I also used auto-ethnography as an approach to this study. In the following section I outline my reasons why I chose this particular approach.

Where was I in this research? Where should I place myself? Who was I in the study? Was I using the most appropriate method to unearth the rich data which I believed was present, data that would best provide answers to the research questions? How did I arrive at the method I eventually chose to use for the study? How did I become a participant as well as the researcher? What was my place in the study? Because of

my unusual closeness to the subject I was researching, I knew that I was more than just the researcher. How could I most effectively tailor fit the method of my role in the study? I had originally chosen to use a personal experience narrative to explore the research question. This method is defined by Creswell (2002) as ‘a narrative study of an individual’s personal experience found in single or multiple episodes’ (p. 524). However, I had to adopt a position that would not only legitimize my voice but also allow me to express my thoughts without marginalizing the voices of the other participants.

I questioned whether ethnography would give me enough latitude to address fully the study’s purpose. I felt I needed to include my opinions, views, and feelings on the subject, because I am from the same culture as the study’s participants (all being teachers). My experiences mattered too, and my input, in terms of reflections, feelings, insights, and experiences, appeared to me to be integral to the study. However, if I used the traditional method of ethnography, whereby I would be in the standard role of researcher, I would be forced to ignore my experiences, which were going to produce very relevant data. I realized that my input might be invaluable in the context of this particular study. My contributions, as the researcher, would be as valid as those of the participants. I was as much a part of the teacher culture as they were.

As Jenks (2002) has stated, my experiences undoubtedly have affected what I observed, what I wrote, and how others will interpret and react to what I wrote. Therefore, in the end, I chose to use auto-ethnography as my method. By definition, auto-ethnography enabled me to tell the story of my life experiences and incorporate my views, thoughts, and story to enrich the ethnography of my participants (Denzin, 1989; Reed-Danahay, 1997). Using auto-ethnography permitted my experiences to play a valid role in the study, because the genre includes the researcher as a participant. As Gergen and Gergen (2002) stated, ‘In using oneself as an ethnographic exemplar, the researcher is freed from the traditional conventions of writing. One’s unique voicing, complete with colloquialisms, reverberations from multiple relationships, and emotional expressiveness, is honoured’ (p. 14). Therefore, auto-ethnography allowed me, in my role as the researcher, to add my views and thoughts of the experience to enrich the story for the readers. Creswell (2002) has

listed auto-ethnography as a type of narrative research, so, according to Creswell, I was still using my original choice of method. The genre auto-ethnography enhances the study for the readers by allowing me, in my role as researcher, to inject my interpretations of my own experiences. Because I am from the same culture (of teachers), I can, as Goodall (2000) has suggested, look at my own story through the same lens that I am using to interpret the worlds of my participants.

By using auto-ethnography, researchers can use their experiences, together with those of other participants, to complement their research. Auto-ethnography is a recognised qualitative research where the researcher documents (graph) her or his own (auto) ethnic background and social history (ethnos).

Auto-ethnography?

*“I start with my personal life and pay attention to my physical feelings, thoughts and emotions. I try to understand an experience I’ve lived through. Then I write my experience as a story. By exploring a particular life I hope to understand a way of life”* (Ellis, 2004).

A number of authors provide definitions for auto-ethnography (Sparks, 2000; Pelias, 2003; Ellis, 2004). Some of these definitions are as follows: Auto-ethnographies ‘are highly personalized accounts that draw upon the experience of the author/researcher for the purpose of extending sociological understanding’ (Sparks, 2000, p.21). Pelias (2003) provides support for this when he states that an auto-ethnography ‘lets you use yourself to get to culture’ (p.372) and that auto-ethnography refers to writing about the personal and its relationship to culture. Ellis (2004) reports that auto-ethnography is an autobiographical genre of writing and research that displays multiple layers of consciousness. Auto-ethnographic texts are usually written in the first person voice. One of the methods used is personal narratives where researchers view themselves as the phenomenon and write evocative stories specifically focused on their academic as well as their personal lives. The primary purpose of personal narrative is to understand a self or some aspect of a life in a cultural context.

In general, auto-ethnographic methods are very useful for studying hidden or sensitive topics, such as sexuality, individual/familial well being, and abuse (Ronai, 1992). This is because the researcher as subject can delve into such topics with relative ease thus providing invaluable insider knowledge not accessible from mainstream research methods where subjects may be unwilling or afraid to disclose sensitive personal information. The discussion of personal values and the kind of values that are being transmitted in their classrooms can be regarded as sensitive information, which the teachers shared with the researcher. The teachers also disclosed sensitive information about their personal well being.

Under these conditions, the records of research based on this theoretical framework will be of personal interpretation (Connelly and Clandinin, 1994). They will show how the researcher made sense of that world. In my research, the desire to make sense of my unique world required such a theoretical framework

As with any other research methods, auto-ethnography also has its disadvantages and limitations. Delving into private experiences, the back-roads of personal life is potentially threatening to the auto-ethnographer since the process of externalizing the private inevitably challenges core aspects of one's self-concept (Lejeune, 1989). Auto-ethnographers, therefore, directly or indirectly risk hurting themselves as well as the lives of those around them, since they may disclose sensitive information about themselves or those associated with them. With this particular research the three teachers who were interviewed shared sensitive information and information that may even show a negative side to them. However, they all felt compelled that their stories needed to be told, despite the consequences, if any. Ethically, the other two participant's identity has been concealed. However, because I have chosen to use auto-ethnography, my identity cannot be concealed.

#### **4.5 Data Collection**

This study examined the experiences of teachers in fostering values education to their learners. Schools were selected before the selection of the participants. Data collection was divided into two phases. Phase one involved the administration of

questionnaires to educators at three different research sites. Phase two utilised the approach of in-depth semi-structured interviews with three selected educators, one from each research site.

#### **4.5.1 Choice of Research Sites**

The schools within the Ethekewini region were selected to participate in this study because of its convenience and accessibility to the researcher. This region is generally classified as urban, but there are schools that fall into the township areas as well as schools that are located in deep rural areas. I wanted a cross section of schools that were in the urban, township and rural areas as I also wanted to establish whether teachers in different geographic areas experienced values education differently. Are teachers' values shaped by their geographical location and what influence does the geographical area have on the development of teachers' values? Schools were purposively selected based on the geographic area into which they were classified. One school per geographic area was selected.

Three different research sites have been selected and these sites have been selected because they represent three geographical areas and not because they reflected different racial groups. Race was not a construct that was considered in this study otherwise I would have included members of the White population group/ or a model C school. However I do acknowledge that having a white participant may have yielded interesting data. I was based as an educator at Northway Secondary School<sup>2</sup>, which has been purposively selected since I will form part of the research. Northway Secondary School falls within the Phoenix Central District, Ethekewini Region, Durban, KwaZulu Natal and may be regarded as a township school since it is on the border of KwaMashu and Phoenix.

The other two sites have also been purposively selected, because of their geographical location and accessibility. Parktown Secondary School falls within the Ethekewini region and the Umlazi district and may be regarded as being in the urban area. The next research site was chosen in the Umsunduze area as it is situated in the deep rural

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<sup>2</sup> The names of all schools and all participants have been changed to maintain confidentiality.

areas of Ndwedwe. A subject advisor (from the Department of Education), who works in that area and whom I had discussed my study with advised me to select this particular school. One of the reasons was that this school was easily accessible. Therefore I selected Themba Secondary School which is situated in the rural areas of Ndwedwe, in the Umsunduze area and has an African (Black) staff and learner population. Throughout my research, I maintained the anonymity of the schools and the research participants through the use of pseudonyms.

#### **4.5.2 Accessibility to the Schools**

Permission to conduct the study was first obtained from the Department of Education (refer to Appendix A). Subsequently permission was also obtained from the schools' principals and their respective governing bodies. This process was undertaken to ensure that ethical considerations were accommodated. The schools were also provided with a copy of the ethical clearance obtained from the university (refer to Appendix B).

#### **4.5.3 Participants for the Research**

##### **4.5.3.1 Questionnaires**

The total teacher compliment at the three schools was used for the administration of the questionnaires. At two of the research sites, Northway and Parktown Secondary Schools I initially made an appointment to meet with the school principal and then outlined the purpose of my study and the demands that would be placed on the teaching staff. Both principals were very interested in the study and permission was granted. At both Northway and Parktown Secondary Schools I was able to meet and address all the staff members at a specially convened meeting, where the aims and purpose of the study and the questionnaire were explained. At Northway Secondary School because I was part of the staff population, access was easy and I was able to motivate the staff members to participate in the study. At Parktown Secondary School, the principal allowed me to address all staff members one morning at a staff meeting. I provided the school, more specifically, the Technical Drawing Department

with thirty new compasses to be distributed to needy learners. The only reason for the donation was because I had a surplus supply of them. Also, in my capacity as an educational psychologist, I offered to provide free counselling to learners. Unfortunately at the other research site, Themba Secondary School, I initially could not schedule an appointment with the principal despite numerous attempts telephonically. Finally, armed with the questionnaires, I drove to the school. On meeting with the school principal and having informed her of my attempts at contacting the school, she informed me that their telephone lines had been down for the last month after a terrible storm and they had still not been attended to.

I was not able to address the staff members directly. This was not possible due to logistic reasons at this site but I held a short meeting with the principal where the research and the purpose of the study were discussed. The principal assured me that she would disseminate this information at a staff meeting so that all educators would be aware of the research and its demands on them. It was assumed that the school principal addressed the staff members. She then took me on a tour of the school. During my initial visit I observed that many learners were borrowing pencils from each other. I subsequently provided sixty new pencils to be distributed to the needy learners at this school. I chose not to offer free counselling because of the impracticability in terms of location.

The following table represents the sample that was finally used for the administration of the questionnaires.

**Table 4.1: Total sample used in the research**

<b>NAME OF SCHOOL</b>	<b>STAFF NO</b>	<b>GEOGRAPHICAL AREA</b>
Northway	33	Township
Parktown	37	Urban
Themba	34	Rural

### 4.5.3.2 Interviews

Besides the administration of the questionnaire, three teachers, one from each research site, were selected for a series of in-depth interviews. These teachers were purposively selected based on their willingness and availability to be part of this research process. The rationale for purposive sampling is to seek information rich cases to provide in-depth understanding of a phenomenon. Purposive sampling was a suitable strategy for this study because the intention of the study was to explore the lived experiences of teachers and to obtain an understanding of how teachers promote values education in their classes. The advantage of purposive sampling is that the researcher selects the participants based on the purpose of the study (Denzin and Lincoln, 2000), thus choosing participants who have experienced the phenomenon and have first hand information relevant to the study.

I was already a participant in this study, so at the other two sites, the school principal assisted in the identification of a teacher who would be willing to be a participant in this research. I then made appointments to meet with them where the purpose of the study was discussed and then future appointments for the interviews were arranged. The final sample comprised of three females. This was not deliberate. The gender variable happened coincidentally and was not a requirement (perhaps because there are more female teachers as compared to male).

The following table illustrates the final sample that was interviewed. It must be remembered that two of the names have been changed to protect the identity of the participants.

**Table 4.2: Details of participants who were interviewed**

SCHOOL	SEX	AGE	MARTIAL STATUS	CHILDREN
Northway	Female	41	Married	2
Parktown	Female	48	Divorced	2
Themba	Female	39	Single	2

#### 4.5.4 Data collection methods

The use of the following data collection instruments were used in producing data: questionnaires, teacher interviews and observation.

##### 4.5.4.1 Questionnaires

This kind of tool (or instrument) of research is widely used as a method of data collection. According to Cohen and Manion (1994):

*“A questionnaire is a self-report instrument used for gathering information about variables of interest to an investigator. It consists of questions of items on paper that a respondent reads and answers.”*

A questionnaire to assess teachers’ perceptions and experiences about the kinds of values that are being fostered in the classroom was developed. The questionnaire consisted of closed-ended and open-ended responses and included some of the following information: biographical data, teacher development with regard to values education, values that are considered important, what values teachers and schools are promoting and how these are being done. In this study the questionnaire was used as a baseline to draw a profile of the perceptions that teachers had formed about values and values education within their classrooms. The questionnaire yielded both statistical and qualitative data because the questionnaire used both closed and opened ended questions.

The questionnaire was constructed along the following lines and contained some of the following information (refer to Appendix D).

**Section A:** Comprised biographical information and consisted of questions related to gender, age, marital status, number of children, age of children, type of residence, religion, teaching experience, teaching experience at this particular school, qualifications and designation.

**Section B:** Comprised teacher development and wanted to ascertain whether educators were familiar with the document on the ‘Manifesto on Values Education’, how they had come to know this information and whether they had attended workshops on values education.

**Section C:** Comprised open ended questions and wanted to ascertain from educators the values they considered important, values they were fostering within their classrooms, values others were fostering, whether they were successful in fostering values in their classrooms and how they measured this success and to what extent they had practiced some of the values that are contained in the Manifesto on Values Education and in the Constitution of South Africa.

**Section D:** Was left for general comments that they wished to write about.

#### **4.5.4.2 Teacher Interviews**

In this study, the intention was to obtain the participants views on their experiences of values education and how they make meaning of it in their classrooms. I used face-to-face interviews to facilitate interaction and as a means of collecting the data. The interviews enabled me to gain explanations and information on material that is not directly accessible: perceptions, attitudes and values through probing. The kind of interview process employed is described by Cohen and Manion (1994) as the ‘semi-structured interview’, which allows depth to be achieved by providing the opportunity on the part of the interviewer to probe and expand the interviewee’s responses.

The advantage of the semi-structured interview is that I am in control of the process of obtaining information from the interviewee, but am free to follow new leads as they arise (Denzin and Lincoln, 2000). In this study I was concerned with obtaining accounts of events and attitudes of teachers’ values and the kind of values they were transmitting in their classrooms. Therefore a common set of questions, based on a review of literature on values provided a basic framework for examining the phenomena and the accompanying attitudes but, given the diverse nature of values,

freedom to move beyond the basic set of questions was essential (refer to Appendix E).

The semi-structured interviews were used as a means of generating qualitative data. I believed that if the findings of the study were to be useful, it had to communicate the voices of the teachers through their stories. With this in mind, the two teachers from the participating schools were interviewed. A semi-structured interview was conducted with the teachers to establish the teachers' perceptions and experiences about the development of values within their classrooms and schools and also about their own values and the development of it. This enabled the teachers to tell their stories. These interviews were electronically recorded, transcribed and analysed and a narrative was then compiled. These interviews were held at locations that were feasible for both the participants and myself and ranged from their place of work to outside venues.

#### **4.5.4.3 Observation**

The third data collection method was observation in the context of interaction between the participants and me. Direct observation of non-verbal communication during the interaction between myself and the participants allowed me to understand the holistic perspective of the phenomenon under study (Ellis, 2004).

My observation was done during the briefing session that I had with the educators as well as during the interviews. During the interview observation may be in the form of taking notes of body language, gestures, facial expressions and pauses that could add significant meaning to the verbal expression (Ellis, 2004). When I was interviewing the educators I took note of the tone of voice as they narrated their story and answered my questions. The observation was a multiple, ongoing process over the period of the interviews.

When I visited the research sites I also observed what was transpiring at schools. My observation covered issues like whether the children were loitering around the school, what was the general atmosphere at school, where the schools were situated and what

was the general condition of the schools. Upon arrival at the rural school and after having a short meeting with the school principal, she took me around the school to observe some of the teaching and learning. These were some of the things that I observed: the classroom conditions were poor, there were no tiles on the floor but just bare cement and this occurred in all the classrooms, all the walls were bare and there were no pictures or charts. Many of the classrooms had desks right up front and almost touching the chalkboard and there was no access for the teacher to walk around and monitor the learners' work (they could not fit through because of no space and no aisles). Many of the learners in each class did not have common stationery items like pens, pencils and rulers and were borrowing from each other. Most glaring was that there was only one tap in the entire school for all the children (enrolment is about 1000) to use! I then decided to offer the school some pencils. This was for the use by their learners and not the teachers. The teachers at this school were the respondents and not the learners. At the other two schools I offered my services as a registered educational psychologist to provide counselling to their learners. However, this was never requested by the schools.

## **4.6 Data Analysis**

The process of data analysis involved scrutinising the data to identify key factors or themes and to establish how these themes are related, as well as to construct an explanation of how teachers experienced values education. In this study I applied social constructivist principles to identify themes from the emerging data and how they relate to generate a substantive theory on how educators foster values education in their classrooms. The data analysis was done in two distinct phases, namely, the analysis of the questionnaires and the analysis of the interviews.

### **4.6.1 Questionnaires**

The information from the questionnaires was coded and a computer programme, the SPSS was utilised to generate the data, which will be presented in graph and table formats (refer to Appendix F). However, about 50% of the questionnaires also contained open-ended questions. The responses for all the questions were then

grouped together to establish whether there were any similarities in the responses. These responses were then collapsed into common themes that were emerging. These responses were then analysed qualitatively.

#### **4.6.2 Interviews**

All interviews were electronically recorded and then transcribed. From the transcriptions, narratives were then formulated. Since I have adopted an auto-ethnographic approach, one of the methodological strategies associated with the meanings and uses of auto-ethnographies includes personal narratives. In this study since I am researcher and participant, the personal narrative allows me to write about my own experiences. According to Richardson (2000) auto-ethnographically based personal narratives are:

*“Highly personalized, revealing texts in which authors tell stories about their own lived experience, relating the personal to the cultural ...In telling the story, the writer calls upon fiction- writing techniques. Through these techniques, the writing constructs a sequence of events holding back on interpretation, asking the reader to emotionally “relive” the events with the writer.” ( p. 11).*

Bochner and Ellis (2002) expanded on this definition and stated this about narratives:

*“The stories we write put us into conversation with ourselves as well as with our readers. In conversation with ourselves, we expose our vulnerabilities, conflicts, choices, and values. We take measure of our uncertainties, our mixed emotions, and the multiple layers of our experience.” (p. 748)*

One of the techniques that I used in the actual writing up of the auto-ethnography is reflective thinking where I recalled critical incidents that had occurred in my life and wrote reflectively on these incidents. Coia and Taylor (2002) highlight the importance of personal narratives and the power these have in evoking reflexive thinking:

*“Reflection on personal experience in relation to readings and educational theory would produce a deeper understanding of the issues as learners gain insight from making sense of their experience.”(p. 49)*

In terms of the other two participants in this research, their stories were also written as a personal narrative. I chose to write their stories in the first person because this allowed me to experience their lives and immerse myself into their experiences and this also allowed me to write it as though I was them. Writing in the first person allowed me to feel as though I was the character in the story. I did not want to write this from a third person perspective, where I would then be reporting about what they had said and this becomes a very objective type of writing.

Now, in attempting to analyse the personal narratives, I had to first start by reading and rereading the hard copies of my narrative accounts (Schwalbe, 1995). I then identified themes of significance. According to Denzin (1989) the categorization of the auto-ethnographer’s personal accounts into general themes and by-themes provides an easy, clear, and concise way of grouping the qualitative personal data into intelligible categories and making sense of them. I then coded the information. The major premise behind the development of any auto-ethnographic coding system involves the consistent and persistent searching of the data for patterns of significance (Bogdan and Biklen, 1998).

Writing the personal narrative and sharing it with others is important, as Coia and Taylor (2002, p. 48) articulated:

*“We write ... to first make meaning as individuals and more importantly to make meaning in the context of our community. The discussions that arise from the sharing of our autobiographies encourage a critical examination and analysis of our teaching experiences, beliefs, and practice.”*

Since I placed my study within the interpretive/social constructivist paradigm, the approach that I used in the analysis of the data was grounded theory (GT). According to Glaser (1998) grounded theory is an interpretive research methodology that is useful to generate research-based knowledge about the behavioural patterns that shape

social processes as people interact together in groups. Grounded theory is based on the belief that as individuals within groups define situations with the self and others, common patterns of behaviour emerge (Glaser, 1998). According to Bowen (2006), grounded theory is the most prominent among the so-called 'qualitative' approaches to data analysis. One of the strengths of grounded theory is that it explains what is actually happening in practical life at a particular time, rather than describing what should be going on. Grounded theory was chosen as the best analytical tool for making sense of the narratives of Indera, Dudu and Jenni, because it offers a well established approach to ensuring that ideas and recommendations which the researcher(I) develops and makes emerges from the data, are grounded in what key participants have contributed through their words and experiences. According to Goodley, Lawthorn, Clough and Moore (2004), GT gives an analytical qualitative approach explicitly concerned with seeking out theoretical explanations for what is going on in any research situation, and is sufficiently adaptable to be fitted to projects in which both the research methodology and the process of analysis are developing in unpredictable ways.

## **4.7 Conclusion**

This chapter sought to explain the methods and procedures that were utilised in the collection of data. As I have outlined, this study is placed within an interpretivist/ social constructivist paradigm and as such interpretive research methods were employed in the process of data collection and data analysis. A combination of research methodologies were employed to understand the research questions. I used a combination of a comparative case study, narrative inquiry and auto-ethnography. A multi-modal approach to data collection was informed by the purpose of this study. The multi-modal approach used a survey questionnaire to get a sense of the perceptions of teachers on values education. A narrative design comprising semi-structured interviews to capture the lived experiences of the teachers was also used. The analytical framework that informed the data analysis included a grounded approach.

The next two chapters will outline the analysis of the data produced. Chapter 5 contains the analysis from the survey, while chapter 6 contains the personal narratives from the three participants.

# CHAPTER FIVE

## ANALYSIS OF DATA

### 5.1 Introduction

Chapter Four outlines the research methodology that was employed in this study. A combination of comparative case study, narrative enquiry and auto-ethnography were employed. The research sites and the participants of the study will also be discussed. In this chapter the analysis of the data is presented. The information collected from the questionnaires was captured on a computer programme, the SPSS system and tables were generated to illuminate the results. The questionnaire also contained open-ended questions. The open-ended questions were coded and the analysis is presented after the closed ended questions. The analysis is presented separately according to the geographical areas of the school i.e. township, urban and rural and then an analysis is presented looking at the similarities and differences from the schools within the three different geographical areas. This process is regarded as my first level of analysis and all this information is contained in the appendices at the end of the thesis (appendix F). After an analysis of the data was obtained, it was found that there was no significant relationship between the different geographical areas and the teachers' practice of values.

The following results of the chi-square reflect that there is no significant relationship between demographics and the practice of values.

**Table 5.1: Respondent demographics (rural school) and the practice of values**

**Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.077	1	.782
N of Valid Cases	15		

### Interpretation

The above Chi-square ( $\chi$ ) test result indicates **p** value is **0.782**, which is above 0.05, this result reveals there is no statistically significance relationship between these two statements. These two variables are not associated and are independent of each other.

**Table 5.2: Respondent demographics (urban school) and practice of values**

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.563	1	.453
N of Valid Cases	32		

### Interpretation

The above Chi-square ( $\chi$ ) test result indicates **p** value is **0.453**, which is above 0.05, this result reveals there is no statistically significance relationship between the two statements. These two variables are not associated and are independent of each other.

**Table 5.3: Respondent Demographics (township school) and practice of values**

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.008	1	.315
N of Valid Cases	26		

### Interpretation

The above Chi-square ( $\chi$ ) test result indicates **p** value is **0.315**, which is above 0.05, this result reveals there is no statistically significance relationship between the two statements. These two variables are not associated and are independent of each other

The above results illustrates that the teachers demographic area of residence and school had no significant relationship on the values that they fostered in their classrooms. Having established that the teachers' practice of values was also not dependent upon their age, gender, teaching experience and whether they had children or not, I then embarked on a second level of analysis where I focused on relational understanding and examined the themes that emerged which are also discussed in this chapter.

## 5.2 Total sample

**Table 5.4: Table illustrating total sample used to collect information from research sites.**

NAME OF SCHOOL	GEOGRAPHICAL AREA	STAFF NO	NO OF STAFF RESPONSES	NO OF NON-RESPONSES
Northway	Township	33	26	7
Parktown	Urban	37	32	5
Themba	Rural	34	16	18
		104	74	30

The following section illustrates some of the biographical details of the teachers who were participants in this study. There were a total of seventy four (74) teachers who had completed and returned the questionnaires, from a total population of one hundred and four (104), of whom 28 were male and 45 were female respondents. The majority of the teachers belonged to the age group 31 to 50. 70% of all the teachers were married, while 22% were single.

**Table 5.5: Type of residence of teachers**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rural	7	9.6	9.9	9.9
	Township	9	12.3	12.7	22.5
	Urban	55	75.3	77.5	100.0
	Total	71	97.3	100.0	
Missing	System	2	2.7		
Total		73	100.0		

Although schools were selected from three demographic regions, which included urban, township and rural, the majority (75.3%) of teachers lived in an urban area, 12.3% lived in townships and 9.6% lived in the rural areas.

**Table 5.6: Religion of teachers**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Hindu	19	26.0	26.0	26.0
	Muslim	4	5.5	5.5	31.5
	Christian	47	64.4	64.4	95.9
	Other	3	4.1	4.1	100.0
	Total	73	100.0	100.0	

The predominant religion that the majority of the teachers subscribed to was Christianity (64.4%), followed by Hinduism (26%) and Islam (5.5%).

**Table 5.7: Teaching experience**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0 - 5yrs	13	17.8	17.8	17.8
	6 -10 yrs	8	11.0	11.0	28.8
	11 - 15 yrs	12	16.4	16.4	45.2
	16 - 20 yrs	9	12.3	12.3	57.5
	21 - 25 yrs	18	24.7	24.7	82.2
	Above 26 yrs	13	17.8	17.8	100.0
	Total	73	100.0	100.0	

Only 28.8% of the teachers had teaching experience of between 0 and 10 years. The majority of the teachers had been teaching for more than 10 years and 17.8% had been teaching for more than 26 years.

**Table 5.8: Qualifications of teachers**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Academic	31	42.5	42.5	42.5
	Professional	42	57.5	57.5	100.0
	Total	73	100.0	100.0	

It was highly significant that all the teachers surveyed were qualified and had either academic or professional qualifications. The majority of the teachers were level one educators (75.3%), while 20.5% were members of management. (Appendix F).

With regard to table 5.4, there was a high percentage return from the staff at Northway Secondary School. One of the possible reasons was that I was based there as a teacher and had motivated the staff members to complete the questionnaires and

return these. The principal of the school was also interested in the study and had on numerous occasions encouraged the staff to participate in the study.

There was also a high return rate from Parktown Secondary School. One of the possible reasons here was that I had initially met with the school principal and had outlined the purpose of the study and the principal then acceded to me meeting with the staff members to do the same. Subsequently, I met with the staff at a staff briefing and addressed the staff on the importance of the study. I also undertook to provide free counselling to learners, in my capacity as an educational psychologist. The school was also provided with new compasses for the Technical Drawing Department. These gestures may have motivated the staff members in completing and returning the questionnaires.

The lowest return rate was from Themba Secondary School. One of the possible reasons here was that I did not meet personally with the staff members due to logistic reasons because of the rural nature of the school and a common time available to both myself and staff could not be arranged. I discussed the study with the school principal and it was left to the principal of the school to brief the staff members, and this may not have really encouraged them to complete the questionnaires. The school was given a gift of pencils for their learners.

The above section describes the research participants in this study. In the next section I will discuss some of the trends that were gleaned from the second level of analysis.

### **5.3 Emerging Trends**

The first level of analysis had provided information that was discussed in the above section and is also contained in Appendix F. In the second level of analysis, through relational understanding I examined patterns or trends that emerged from the data. The analysis below identifies broad trends that emerged from the data collected via the questionnaires. Each trend or theme that is unpacked is followed by substantiating information from the analysis of the questionnaires and reference is made to the information which is contained in the appendices.

### 5.3.1 Awareness of Values Education

**Table 5.9: Are you familiar with the contents of the document "Manifesto on Values Education?"**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	20	27.4	27.4	27.4
No	53	72.6	72.6	100.0
Total	73	100.0	100.0	

The above table illustrates whether the teachers from all three geographical areas, urban, township and rural, were aware of the document on the 'Manifesto on Values Education'. It was startling to note that the majority, 72.6% of all respondents were not familiar with the document on the 'Manifesto on Values Education', while only 27.4% were familiar with it. If teachers were not familiar with the document that promotes values education then this would have far reaching implications in their ability to promote these values in their classrooms. It is expected that this document should have been accessible to all schools and all school managers should have been aware of this document. Therefore, this has deep reaching significance with regard to teacher training in terms of them incorporating values education in their classrooms. Teachers are expected to foster democratic values in their lessons but they are not even aware of a document that outlines the values that should be promoted and why the need for values education exists. Waghid (2004) argues that the implementation of the Department of Education's 'Values in Education' initiative would be problematic without also invoking procedures of deliberation. Unlike the identified 'values' on their own: i.e. equity, tolerance, multilingualism, openness, accountability, and honour, as announced by the Department of Education, deliberative procedures offer the possibility to deepen a sense of citizenship in schools. He argues that the 'Values in Education' initiative has a better chance of cultivating citizenship in schools if enacted commensurate with the notion of deliberative democracy.

A few of the teachers (20%) who had indicated that they were aware of the workshops on values education and may have attended them, were school managers, and not level one teachers. However, members of management have minimal teaching hours so even if they are familiar with the contents; it would not reach all the children,

because they teach fewer classes as compared to the level one teacher. Also, the implication here is that even if they were members of management who have attended some workshops on values education, they have not filtered this information down to the rest of the staff members, and so their schools will not benefit from this information which they have. We can use the metaphor of the hunter and gatherer to describe them. They hunt this information but then keep it to themselves and not share it with the rest of the staff members. Many assumptions can be made about why this was not done. Teachers and managers often cite that there is far too much to do in one day, that they do not have the time, they are ill equipped to do this or they may not understand the relevance of this.

**Table 5.10: Have you attended any workshops on Values Education held by the Department of Education?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	7	9.6	9.6	9.6
	No	66	90.4	90.4	100.0
	Total	73	100.0	100.0	

It is alarming that the vast majority, 90.4% had indicated that they had not attended any workshops on Values Education that were held by the Department of Education, while only 9.6% had attended such a workshop. How can education be transformed and values that are contained in the Constitution and Bill of Rights be instilled, when teachers have no access to professional development?

**Table 5.11: Has your School conducted workshops on Values Education?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	4	5.5	5.6	5.6
	No	68	93.2	94.4	100.0
	Total	72	98.6	100.0	
Missing	System	1	1.4		
Total		73	100.0		

It is even more alarming that 93.2% of the respondents reported that the school where they are based have not had a workshop on Values Education, while only 5.5% had indicated that they had attended a workshop conducted by their school.

**Table 5.12: Have you attended workshops on Values Education by Other Agencies**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	11	15.1	15.1	15.1
	No	62	84.9	84.9	100.0
	Total	73	100.0	100.0	

Only 15.1 % of the respondents had indicated that they had attended workshops on values education held by outside agencies.

**Table 5.13: What were your reasons for not attending workshops on Values Education?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No time	6	8.2	8.5	8.5
	Workshops held after school hours	1	1.4	1.4	9.9
	No knowledge of workshops	35	47.9	49.3	59.2
	Not required to	7	9.6	9.9	69.0
	Never heard of values education	7	9.6	9.9	78.9
	Other	4	5.5	5.6	84.5
	Not applicable	11	15.1	15.5	100.0
	Total	71	97.3	100.0	
Missing	System	2	2.7		
Total		73	100.0		

The majority of the teachers, 47.9% reported that one of the reasons why teachers did not attend workshops on Values Education, was that they had no knowledge that these workshops were being held. 9.6% reported that they were not required to attend these workshops and 9.6% stated that they never heard of Values Education, while 8.2% of the teachers reported that they had no time to attend these workshops. One educator reported:

*“This is the first time I have heard about values education.”*

### 5.3.2 What values are Being Promoted?

**Table 5.14: The frequency of values that teachers fostered.**

VALUES	NO OF RESPONSES
RESPECT	50
TOLERANCE	23
HONESTY	21
WORL ETHICS	19
DISCIPLINE	16
RESPONSIBILITY	12
EQUITY	5
CHRISRTIAN	5
CLEANLINESS	4
DEMOCRACY	4
LOVE	4
CULTURAL	3
DEDICATION	2

Educators were requested to list three values that they attempted to foster in their classrooms. One hundred and sixty eight responses were generated. Of these the most frequently mentioned value that educators perceived as being fostered in their classes was respect. One teacher remarked that, “*respect begets respect.*” Green (2004a) found similar results in another study were respect was also the most frequently mentioned value as perceived to be important. Educators reported tolerance and honesty as the next most important value. Teachers also placed great emphasis on work ethic, discipline and responsibility. Some teachers cited that they also promote Christian and cultural values. Ling, Burman and Cooper (1995) found that educators in Australia prioritized tolerance, respect for the self and others, equality, and social survival skills. Killeavy’s (1995) study of educators in Ireland listed the following curriculum principles: democratic values, honesty, truth, equity, care, respect, religious values and children’s needs. Educators in Israel (Zuzovsky, Yakir and Gottlieb, 1995) favoured left wing and liberal curriculum principles and considered values education important, linking it to cognitive problem solving.

Educators in Slovenia (Razdevzek-Pucko and Polak, 1995) supported principles of honesty, justice, peace, human rights, respect and tolerance. Stephenson, Ling and Burman (1995) conducted a similar study with educators in England and found support for curriculum principles of moral values, tolerance, respect and caring. Wood and Roach (1999) found that the five character education values that teachers believe are the most important are responsibility, honesty, good citizenship, respect and co-operation. Parents and teachers in a study conducted by Bulach (2002) highlighted the importance of respect and honesty.

Many teachers at the school believed that Christian and cultural values were important. As cited earlier in this chapter, the majority of the teachers who participated in this study were Christians. They regarded some of the following values as being Christian in orientation which they would like to foster in their classrooms: responsibility, confidence, respect, accountability, commitment, tolerance, rules of school, culture of learning, social honour, equity and discipline. According to Rhodes and Roux (2004) if a curriculum indicates that the facilitation of different values systems is part of the education process, one should assist teachers, especially those from different religious and cultural backgrounds, to identify the values in different belief systems and social groupings. The availability and accessibility of a functional values-identification instrument will benefit teachers in in-service and pre-service training processes. As knowledge of different value and belief systems is a crucial part of facilitating values, teachers will need assistance in identifying the different values. This may help to improve their understanding of human interaction in society. This understanding can then lead to a greater social coherence as well as to the development of an acceptable common values system, especially within the school and broader society. It can be reasoned that understanding will lead to the reduction and/or the avoidance of unnecessary conflict as people will be better informed about the beliefs and values of different societal groups. An increased sensitivity towards others can only be developed through knowledge of different values and beliefs and a respect for diversity. Rhodes and Roux (2004) further supports this by stating that a culture of respect for human rights and dignity can only be cultivated in an environment of knowledge of the values of different groups. Another important aspect is that understanding the different values

systems present in the South African society will accommodate a multicultural classroom that caters for the need of every learner.

Teachers from all three schools seemed to believe that the assembly was an appropriate place to teach values. Since all the children from the school will be assembled at one place, it was convenient and it also ensured that all learners were being taught the same value. Weekly assemblies are a long-standing tradition of many schools, and play an important role in bonding and unifying the school community. *“Like the rest of the school’s learning programmes, the assembly should be an occasion for affirming and celebrating unity in diversity.”* Accordingly, if religious materials are used in assembly, they should be presented in the framework outlined for ‘religion education’ rather than as a religious ceremony. School governing bodies and principals need to be empowered with ways of transforming assemblies from being occasions for imposing religious uniformity to being forums where diversity is celebrated, along with the values of our Constitution (Document on Values in Education Initiative, 2000).

One teacher reported that since we teach in a multicultural environment we need to foster a spirit of ubuntu and this underpins all decision making of life. We also have varying religious backgrounds and must be able to respect each other.

### **5.3.3 Why are these Values Being Promoted?**

The teachers from all three schools gave very similar responses in terms of why they were promoting these values. Teachers from all schools believed that it will help children become more focused on their work and that it will produce better quality of work and results from the learners. *“The government has to start somewhere, and schools are one of the places where good values can be taught to the young people of South Africa.”*

There were also some differences in responses from the teachers in the rural, urban and township areas. Many of the teachers from the township schools believed that since there was a new government we needed *“to wipe out the past apartheid values*

*and replace it with new values*". Teachers in the township schools believed that these values were important because it was important to build character, while teachers in the urban schools felt that if these values are fostered in a child it will lead to a well rounded individual where the child will have to respect yourself and authority figures. Teachers believed that these values were important because it allowed them to interact with each other, to inspire and motivate learners to give of their best and to set high goals to achieve excellence. They also stated that, "*individuals would grow up to be acceptable human beings in the world and that what was learnt in the class today will be passed to future generations.*" They also envisaged that by promoting these values it would help to improve the standard of education. Teachers also believed that these values would teach responsibilities in the learners and that it would shape learners' personalities so that they could appreciate social norms and values.

Some teachers situated in the rural area stated that these values of respect, tolerance, discipline and a sense of work ethic helped in building the moral being of learners. These values formed a framework for co-existence and effective participation and that these values were the main building blocks of a responsible future adult.

Multilingualism was considered important more especially in the work place, to be able to use other languages besides your own. Teachers also believed that by advocating these values learners could take charge of their lives fully when they are accountable and therefore contribute to the culture of learning and teaching. Teachers also reported that these values developed confidence among learners and they also improved communication between educators and learners. These values assist in moulding the character of the learner. These values also help to promote discipline and assist with the running of the school. They also believed that these values were important because it would help learners to abstain from drug abuse and alcoholism and that learners would learn how to discriminate.

Although teachers stated that respect, tolerance and honesty were vitally important, in terms of promoting these values in their classrooms, they were unable to articulate how and when they were doing this. One of the questions that was contained in the questionnaire required teachers to describe a teaching event and its method when values had been taught (refer to Appendix F). It was found that teachers in all three

schools didn't answer this question or those that attempted to answer the question, gave very little information. Also, many teachers did not interpret this question accurately and many of their responses were not appropriate. Many teachers also left this question unanswered. One possible reason is that teachers cannot articulate a teaching event or identify a teaching method that they had utilised in teaching values.

However some teachers reported that they use: Right living (now not a subject in the OBE curriculum), buzz sessions, discussions, when incidents occurred in classrooms and they used it to discuss values. They also believed that the Speech and Awards day and Debutantes Ball, were occasions that could be used to teach values. However they did not elaborate or expand on how these school functions could serve as a means of teaching values.

Teachers were also presented with a list of values that are contained in our constitution and were asked to indicate whether they practiced these values at all, sometimes or almost always. The majority of the teachers indicated that they practiced all these values almost always (refer to Appendix F). However, I feel that a lot of these responses may not reflect the same situation in the classrooms because the teachers may have given politically and socially correct answers. It is anticipated that teachers are practicing these values and they may have indicated that they are doing so, so as not to "look bad".

From the second level of analyses various other themes emerged which are discussed below.

#### **5.3.4 Schools are Sites for Lawlessness**

All three schools cited the high crime rate in the country as a contributory factor to lawlessness in schools. Teachers envisaged that an introduction of values education into the curriculum and schools will bring about a decrease in the crime and violence that has seiged this country. Also a shared thought was that the morals of the young learners were falling apart and that by introducing values in education, schools would help to stem the tide of moral decay. They also believed that there was "*a lack of*

*discipline, an increase in crime and violence, irresponsible sexual behaviour, drug and alcohol drug among the young learners and the morals in society are dropping.”*

Many teachers also believed that there was a lack of discipline and that children's rights were prioritized and this has corrupted the culture of learning. .

Some teachers believed that schools have become lawless, learners do not respect authority or one other, learners are being killed and educators threatened and there appears to be a degeneration in morals and values. We see evidence of this in our daily newspapers. Without a good value system any country will fall apart and this seems to be the case in South Africa, where we seem to lack a good value system. The government has to start somewhere, and schools are one of the places where good values may be taught to the young people of South Africa. One teacher reported that to ensure a culture of learning, schools will become a military zone as educators become the police if the decline in values continues. Some teachers believed that due to the lack of tolerance and respect, many crimes are committed and that a nation without values is doomed.

In a study conducted by Prinsloo (2007) she found that most of the learners were careless and irresponsible towards themselves and other people. They lacked any religious anchor; they did not value and respect themselves, their elders or members of the peer group. There was a total lack of responsibility towards their own community and towards society in general. They had no vision or mission in life; they expected and demanded to receive everything they wanted without the least input from their side.

However, in 1990-91, the Jefferson Centre and Los Angeles United School District (LAUSD) pilot-tested the Centre's values education curriculum in 25 elementary and middle schools. It's most obvious effects were a drop in discipline and behaviour problems and a rise in learners' taking responsibility. Teachers and principals noted improvements in school climate and became strong supporters of the programme. The first-year evaluation suggested that a systematic approach to values education could have positive if not dramatic consequences-even in a huge, complex urban school system like LAUSD (Brooks and Kann, 1993).

According to Zulu, Urbani, van der Merwe and van der Walt (2004) school violence and its negative impact on a culture of teaching and learning in a school is symptomatic of deeper seated problems, viz. a lack of respect for others, a lack of vision for a better future, and a lack of commitment in ensuring that such a future be made into reality. He argues that this problem can be eradicated by the introduction of ubuntu (humanity) in the schools, possibly even as an examinable subject. Learners' lack of respect for themselves, their peers, their parents, school property and the authorities is symptomatic of a lack of sense of ubuntu. Ubuntu depends on the cultural continuum between the parental home and the school. It instils a sense of belonging and respect in learners since it keeps alive and fosters the tradition of the people. It equips learners with a sense of belonging and nationhood as well as service to fellow human beings, the country and the nation (Zulu et al, 2004).

### **5.3.5 The Changing Ethos of the School**

Despite being situated in different geographical areas, the three schools had similar reasoning in terms of why the government needed to focus on values in education in schools. All three schools alluded to the fact that there was a changing society, and therefore new values were important. Reference was also made that with the demise of apartheid, there was an imperative need for newer values for the country. Many of the teachers from the township schools believed that since there was a new government we needed *'to wipe out the past apartheid values and replace it with new values'*.

According to scholars, such as Carr (1991) the "habits of the mind and the habits of the heart", the dispositions that inform the democratic ethos, are not inherited. Each new generation has to acquire the knowledge, learn the skills, and develop the dispositions that underlie a constitutional democracy. These dispositions have to be fostered and nurtured by word and study and by the power of example. Every democratic society therefore faces the challenge of educating succeeding generations of young people for responsible citizenship (Burchell, 1993). Learners have to be prepared for their future responsibilities as citizens of a democratic society. Many institutions help to develop citizens' knowledge and skills and shape their civic

character and commitments: family, religious institutions, the media, and community groups all exert important influences. Schools, however, bear a special and historic responsibility for the development of civic competency and responsibility (Dayton, 1995). Therefore schools become responsible for instilling the values of the Constitution and the Bill of Rights and as such must be able to change their ethos to transmit these values to their learners.

The ethos of many schools is changing with schools becoming more integrated and having children from different cultures and linguistic backgrounds. Teachers in the rural schools favoured multilingualism because it was considered important especially in the working place to be able to use other languages besides your own.

Some teachers believed that it was difficult to foster values owing to their different racial background compared to their learners and saw race as a barrier. According to Prinsloo (2007) teachers of schools in which there was cultural diversity in the classroom expressed concern about the success of teaching and learning of values in the school. They mentioned that teachers had great difficulty in creating a relationship of trust and a climate of success in the classroom. Teachers neither were proficient in the mother tongue of learners nor understood their background and culture.

Some teachers believed that the government was now concerned about values education to improve relationships amongst diverse people, to improve self knowledge, for self development, acceptance of others and to eradicate whole-scale corruption that has pervaded our society.

Schools have also changed their ethos from being governed by the province or state to having their own school governing bodies to govern the schools. The school governing bodies also play a major role in implementing values education in schools. According to Adams and Waghid (2005) the mere promulgation of policy does not necessarily imply its effective implementation. They argued that despite the existence of the South African Schools Act, school governing practices do not seem to be conclusively democratic. Unless school governing practices are re-conceptualised

and restructured in accordance with a notion of deliberative democracy, such practices will continue to remain less democratic.

### **5.3.6 The Effect of Economics on Values Development**

According to Sampatkumar (2002) today's youth face the challenge of making choices that are difficult because of the complex world they live in and because of an uncertain future they will inherit. He states that this is even truer for the young people of South Africa, a country that is yet to build a cohesive, violence-free, prosperous society. He stated that there are two things that impact on the youth's development of values and those are violence and corruption. He reported that a strong relationship exists among corruption, income inequality and poverty. Greater income may reduce corruption. Merton (2003) theorises that corruption is motivated behaviour stemming from social pressures that result in the violation of norms. From the above arguments it can be gleaned that the state of the economics of a developing nation can impact on the values that the youth adopts. According to Sampatkumar (2002) if people are subject to poverty, levels of corruption can increase because it becomes easier to violate the cultural norms and values.

Some teachers reported that economics have impacted on the decline of values amongst learners. With the high cost of living, and the high rate of inflation, in many households both parents are forced to work. This then reduces the amount of time that parents have to spend with their children. Most often parents only see their children in the early evenings, and then its time for homework, cooking and supper and their household chores. There is no time to discuss issues that pertain to right and wrong, or correct morals and values, and why we should not steal, murder and other acts of wrongdoing or even learn how to be tolerant to our friends at school.

Also, the poor economic situation of many families leads them to resort to unlawful activities, e.g. housebreaking, theft and hi-jackings. Because people cannot find and sustain jobs, they resort to unlawful activities to survive, and then questions of morality and righteousness is not considered.

### 5.3.7 Teachers are not Exemplars

Teachers in all three schools have indicated the importance that adults demonstrate values by being exemplars to the learners, and that the manner in which they conducted themselves was something for the learners to emulate. Therefore teachers in all three schools placed great emphasis on the proper conduct and behaviour of the teachers. Despite this, teachers from all three schools indicated that teachers from their schools actually demonstrated negative values, which was evident from their behaviour, attitudes and activities they engaged in. Teachers in all schools felt that teachers did not practice the values that they preached, and that they said one thing and did something else e.g. they swore at the learners, gossiped and went late to class. According to Moloji (2007) there is a general acceptance that teacher reliability and punctuality are problems that contribute to a weak culture of teaching and learning and are likely to impact negatively on learner attitudes and discipline.

Teachers in the urban and townships schools reported that it was common knowledge among the learners which teachers smoked and drank, yet they were telling the learners not to do so. One teacher remarked that “*some teachers smoke and swear in the presence of learners, gossip in corridors, go late to class, and make negative remarks about educators to learners.*” The moral example set by educators as partners in education is pivotal (De Villiers *et al.*, 2000). De Villiers *et al* (2000) reported that learners cannot be expected to be diligent in their work if the educators are extremely slothful in doing their own work. If, for example, educators steal time at work and steal school stationery, learners will be tempted to do the same. On the other hand, if the learners observe their educators as being diligent, respectful and fair towards others, and scrupulously honest, their own attitudes and conduct are bound to be influenced by the moral integrity of their educators. Prinsloo (2007) stated that school principals were concerned that many teachers were not exemplary role models. Some teachers were guilty of many of the misdemeanours mentioned under negative influences of community life. They set a poor example in the way they did their work and were often late or absent from school. The result was that learners lost what little respect they still had for authority figures and the discipline problem in the schools intensified.

Many teachers believed that teachers were fostering negative values when there was no cooperation amongst them, not everyone was committed to what they were doing and making sure that they achieved similar goals of productivity and that they did not want changes. They reported that there are still incidents which demonstrate that our knowledge and practice of the values are two different things. Some do so by not setting good examples, or through negligence, or the way we talk and behave in front of our learners. Green (2004b) reported that teachers indicated that ‘personal modelling’ (being a good role model, try and set a good example) was a strategy that they used to encourage positive values in their learners. However Green (2004b) notes that educators acknowledged that in order to be effective role models themselves, they would need to be personally involved and share their own experiences. Green (2004b) therefore recommends that it would be helpful for educators to be given supportive opportunities to reflect upon their personal values and virtues and those of the school and community. Secondly, they might identify and debate the means that they currently employ to influence the development of virtues, and expand their repertoire of possible strategies and mediational skills.

The Working Group on Values in Education urged that ‘teachers and administrators must be the leaders, and set the example’, since ‘children learn by example, consciously or unconsciously.’

### **5.3.8 Responsibility of Life Orientation**

Again all teachers from the three schools believed that the Life Orientation school subject provided the best opportunity to teach values. However, this then excluded all other subjects and learning areas. Positive values can be taught in all subjects across all learning areas and the fact that the majority of teachers feel that it should be done in the Life Orientation period indicates that they have not explored the possibility of teaching values in their subjects and classes. All textbooks and learning support material from the Department of Education contain values that should be taught but if teachers are not familiar with this, can they possibly teach this?

Again the perception among the teachers is that values teaching should be done in the Life Orientation periods and this then excludes many other avenues where values can be taught. It also shifts the responsibility for teaching values from them as individuals to the teacher of Life Orientation. Discussion documents on the revised National Curriculum Statement for Grades 9-10 proposed what was formerly known as ‘civics’ (it is now ‘education for citizenship’) be infused throughout the curriculum in such a way that young people learn basic political literacy, peace education, environmental education, democracy education and anti-discrimination education. Conflict-resolution skills should be developed and the importance of tolerance, friendship and respect will be emphasised. In language learning, for instance, texts may be chosen which tell stories of peoples’ experiences of oppression, exploitation and discrimination. In mathematics and technology, learners may be encouraged to look at how girls have faced barriers or have been discouraged in their career and life choices and of what the human effects of certain technologies, such as nuclear power, have been. In the natural sciences, learners may be encouraged to understand environmental issues and allied human rights concerns that go with them. In management sciences, learners may also look at the impact of different economic systems on society. Therefore the responsibility of teaching values should not be confined to the Life Orientation teacher. Instead it should be the responsibility of all teachers of all learning areas. An analysis of the C2005 (1997) and RNCS (2002) clearly shows that values are integrated in all learning areas (Rhodes, 2003). With the focus in the school curriculum on knowledge, skills and values, teachers will have to facilitate different values and belief systems into all learning areas across the curriculum.

These values can be taught through the use of role-plays and discussions. One teacher reported that ethics may be taught in accounting where learners are warned about fraud. Values may also be taught in computer theory about copying CD’s and DVD’s. Values may also be taught in the science lessons when teaching reproduction as this presents with good opportunities to speak about the importance of fidelity and safe sex. Gandhi (2007) summed up the teacher’s dilemma of teaching values across all learning areas when she reported ‘how do we teach a maths teacher to teach non-violence, these are the things we need to explore.’

### **5.3.9 Outside Influences are too Strong**

Many teachers felt that they could be successful in fostering values but only to a slight extent because outside influences were too strong, e.g. peers and media. Others felt that they were not successful because they experienced too much resistance. Teachers in the rural schools were more concerned about how the learner would cope in the wider community. Teachers in all three schools also hoped that the introduction of values education will help stem the tide of drug abuse and alcoholism. All schools believed that values education was important in schools because it will create better citizens in the country.

However, in contrast, teachers in the urban and township schools felt that it was difficult to foster these values in classrooms owing to the strong external forces resistance from learners. Learners have to deal with increasing demands from their friends and are often subject to peer pressure. In order for them to be accepted within the group, they resort to activities that would win them favour with the popular groups in schools. It is common knowledge that many gangs operate within schools and they get learners to commit a crime as part of the initiation and acceptance in the group. The child now has to make a decision about committing a crime or upholding values that may have been taught and instilled in him. However, young children are impressionable and very often they succumb to pressure from friends.

Another force that is considered to be very strong in influencing learners in their development of their values is the influence of the media. One only needs to peruse the television guide to get an idea of the kind of programmes that learners have access to. There are programmes that deal with violence, murder, aggression and pornography. The soap operas that children are 'addicted' to teach the children a 'warped sense of reality', you may commit murder and not be found guilty, it's okay to lie, cheat and be conniving, you may get married, divorced, marry your father-in-law, your husband may be you child's father and grandfather etc. Again, economics also contributes to this. In many households, the television acts as a babysitter, where parents often leave their children in front of the television while they do their chores etc. However, there are a few programmes, especially the religious ones which do promote good morals and values. It is unfortunate that these programmes do not

appeal to learners because it is not interesting and not geared to suit their needs. Prinsloo (2007) in her study reported that school principals were concerned about the influence of community life on the value system and behaviour of the learners. A general refusal to obey laws of the government and municipalities was rife. Non-payment of basic services, alcoholism, drug abuse, child abuse, criminal activities, extreme violence, sexual licentiousness and a total lack of responsibility served as a daily example to learners in their formative years. The media reinforced these negative influences. Principals complained about television programmes, movies and the yellow press to which the learners were exposed.

### **5.3.10. Neglected Area of Study**

Many teachers expressed the view that values education was badly neglected at schools and it needed to be addressed by reintroducing it into the curriculum. However, this would imply that the schools are ignorant of the information contained in the 'Manifesto on Values Education', the Constitution of South African or the Bill of Rights. If they were aware of the information contained in these documents then they would not ask for the 're-introduction of values' but would have realised that this should have been incorporated into their learning areas and into every facet of school life. It would then seem that the Department of Education has failed in delivering this information to the schools because they cannot translate this information into practical realities for children in schools. One teacher even reported that in completing this questionnaire, it was the first time he had heard of values education. It would then seem that schools and management have also failed in disseminating this information to the teachers. Teachers also state that subjects like right living and guidance need to be reintroduced into the curriculum. Some teachers reported that education has become result driven and not character driven and that schools should educate people to be model citizens of society. These sentiments are echoed in the following words of a teacher:

*“A learner with top results may be selfish and arrogant but I will rejoice at the fact that a learner who has not performed well has excellent values. Human values must become part of the schools curriculum.”*

### **5.3.11 Difficulties Faced by Teachers**

The teachers have cited various factors that served as obstacles in their attempts to foster values education at schools. Teachers in the rural and township schools blamed the poor working conditions, low teacher morale, large classes and the demands made on them for adding to a stressful situation and therefore not being able to consistently foster positive values. Metcalfe (2007) reported that teachers experienced many difficulties in promoting values in schools and she stated that the main problems that they experienced were: no opportunities for professional development, no time or support was provided for the teachers and that geographical areas suffered the most and that access to rural and isolated schools was limited.

Teachers reported that learners' negativity affected them sometimes as it was not possible to give learners individual attention because of time constraints and large classes. Some teachers believed that the individual's low morale is the cause and that they are self-centred. Many teachers also reported that negative values were being fostered when teachers are impatient and don't take the whole child into consideration. They also believed that the pressures of work, unfair demands and bad conditions of service also contribute to this. Present educator teaching loads and large classes hinder the inculcation of values. Teachers also cited that they were struggling for time to ensure that there was adequate syllabus coverage, and therefore did not really pay much attention to the development of values. Green (2004b) provided some support for these findings. One of the findings from her study was that teachers from primary schools reported more frequent use of strategies to promote values in their learners. She reports that these trends may reflect demands on the curriculum and/or an assumption that such matters are, or should have been dealt with earlier. Secondary School educators were significantly less likely to use strategies to foster values education because most secondary school educators set fairly rigid boundaries around their own subject speciality, given the time available for teaching.

Teachers are demoralised and blamed the too permissive society and poor parental control. According to Naong (2007) amongst the many reasons for low morale, cited by teachers, lack of discipline was clearly the most prevalent and common concern, and generally seemed to be attributed to the abolition of corporal punishment.

Other teachers cited the fact that they had to teach children of different cultures and this made it difficult for them to foster values. One teacher stated that she was not successful in fostering values because it was too difficult, *“it is a challenge to me to teach Indian learners, teaching two different cultures”*.

Other teachers reported that they sometimes felt that values of democracy and openness were lacking in the work place and that tempers were lost too easily. Some teachers reported that some of the adults were very selfish and self centred and this fostered negative values. One teacher stated that he sometimes did this by getting angry and losing his patience. Another teacher felt that the other adults practise racism, have no respect for your private materials and speak in a condescending manner. Some teachers felt that negative values are displayed due to the stressful working conditions and sometimes arise out of personal conflicts at school

Jackson and Rathmann (2005) conducted a study to assess the relationship between burnout, job characteristics and health. The results showed that job demands (overload), a lack of opportunities for growth and a lack of control were the best predictors of exhaustion of educators. A lack of job resources (including growth opportunities, job security and job control) contributed to cynicism. Exhaustion contributed to physical ill-health, while exhaustion, cynicism and low professional efficacy contributed to the psychological ill-health of educators.

Some teachers also commented on the lack of training provided in this area of teaching values or values education. They reported that they have not had much exposure to the information and literature on values education, they had not attended workshops in this area and that training in values education was almost non-existent. *“It is not only the learners that need to be taught about values, but even educators need to be work-shopped on values.”* According to Lombard and Grosser (2004) educator’s capacity and commitment play a pivotal role in the implementation of new education policies and are key ingredients in the realisation of the renaissance and transformation of education. In order to improve the quality of education and to realise the ideal of the learners being able to become competent thinkers who can identify and solve problems and make decisions by using creative and critical thinking, a qualitative improvement in the training of educators will have to take

place. In this regard Mashile (2002, as cited in Lombrad and Grosser (2004), also states that the need for the professional development of educators to enable them to meet the constantly evolving challenges in education cannot be overemphasised. Educator concerns that have been identified include the need for training (Maslovaty, 2000; Milson and Mehlig, 2002; Wood and Roach, 1999), a reluctance to make a public commitment or to have their values scrutinized (Ling, Burman and Cooper, 1995), and the perceived impossibility of teaching values that are not one's own (Stephenson, Ling, Burman and Cooper, 1995).

### **5.3.12 Parents are not Playing the Game**

*“If parents instil human values from birth, we wouldn’t have such a big problem.”* These words expressed by one teacher reflected the sentiments of most of the teachers from the three schools. They believed that although schools, parents and the community needed to work together to foster positive values, the ultimate responsibility was with parents. However, again, various factors prevented this from happening. Sometimes parents themselves were ignorant and did not understand the importance of instilling good values in their children. Also parents are again dictated by economics, are forced to work, work long hours, they do not spend quality time with their children and the most fundamental values are not taught at home. The township and urban schools have also indicated that families were ‘broken’ and do not provide for the values education that should be undertaken by the family and therefore schools became important places to transmit these values.

One teacher reported that: *“parents are not playing the game, and it is difficult to get on with the job of teaching”* (refer to Appendix F). Many teachers from the township and urban schools also felt that the parents were failing in their duty in teaching their children values and that this needed to start at home. However, a few teachers expressed the view that they needed to look at the children in the schools as being the next generation of parents and if parents were failing, then they (the teachers) needed to ensure that the ‘new parents’ were being taught positive values within the school environment so that they would then be able to transmit these positive values to their children. It would then create a ‘cyclic formation’. These teachers believed that if

these values were fostered in a child it would lead to a well rounded individual where the child would have to respect themselves and authority figures. Singh, Mbokodi and Msila (2004) found that in their study the teachers pointed out that the expected collaboration between parents and the school on general educational issues was far from satisfactory. Seventy-five percent of the teachers stated specifically that the parents' ignorance was to be blamed for the schools' lack of success in promoting values education. The teachers believed that the parents were not doing their share of the work as expected. Teachers were strongly vocal about the parents' ignorance and stated that education in the historically African schools would never succeed because parents distance themselves when it comes to education.

Also, teachers reported that if children were taught at an early age, they would become beneficial to society but if they were left until it was late, it became difficult to enforce these values. They also believed that it was also important so that they produced people who were responsible citizens, people who were not scared to be heard and people who were democratic. These values prepared a child to face challenges in the outside world.

Prinsloo (2007) found that parents regarded themselves as disempowered to assist their children. They were not interested in becoming involved and were often not interested in exerting themselves on their children's behalf. Reasons for this situation differed. Impoverished parents were struggling to feed and clothe their families and they lacked the energy to become involved in school matters. Other parents were so busy generating big incomes that they did not have time to spend with their children. Many children lived with relatives far away from their parents and the latter seldom troubled themselves with the children's school related issues. Frequently children had lost both parents and lived in child-headed households without the support of adults.

According to Singh, Mbokodi and Msila (2004) parental involvement in education is beset with problems because it is influenced by a number of factors that include the parents' social class. Parental involvement in educational matters can be influenced by the socio-economic status of parents. According to McGrath and Kuriloff (1999) an imbalance in parental involvement in education is clearly identified in historically disadvantaged secondary schools where most of the parents lack the required literacy

levels of participation. In addition, many of these parents are unemployed, consequently reducing their role in negotiating from a point of strength. In the current climate of educational changes in South Africa, researchers are focusing on factors that might have an impact on the learners' achievement, especially scholastic achievement (Myburgh, Niehaus and Grobler, 1999). The learner's background is considered to be a crucial factor that influences the learner's performance and the values that they eventually adopt. Community constitutes part of this background.

## **5.4 Conclusion**

From the analysis presented above, a few conclusions may be derived:

- All teachers from all three schools were qualified either professionally or academically, so we cannot attribute the fact that values education is not occurring in the schools to not being qualified. All of them were suitably qualified.
- From the total sample of teachers, many of them were quite young and had been teaching for ten years and less. Yet even these young teachers had not heard of Values Education. This then leads to the uncertainty of what is transpiring in teacher training at higher institutions? Is this aspect not covered in any of the modules that are done at the tertiary teacher training institutions?
- Most teachers had indicated that values education is important and they need to instil these values in the children, yet they themselves are not doing so.
- The majority of teachers believed that values education should be taught in the Life Orientation period, thus excluding the possibility that values may be taught in all subjects across all learning areas.
- Teachers from the three geographical regions indicated that there were many challenges that they faced which made it difficult for them to promote positive values in their learners.

The teachers from all three geographically based schools have echoed similar thoughts and perceptions about why values education is important. They have cited numerous reasons. These include: individuals growing up to be responsible citizens, teaching future generations these values, improving the standard of education, creating awareness in our learners to become better role models, becoming balanced individuals and promoting harmony. This may form a framework for peaceful co-existence and effective participation.

The data also concludes that although teachers are fully aware of the importance and significance of promoting values education in schools, they fail to do so. Despite thirteen years into democracy, South African schools and teachers have been unable to incorporate many of the essential tools for transformation. Education in South Africa seems to be stuck in a time-warp and therefore will fail our present learners and our society. These sentiments are echoed in the following words by Mahatma Gandhi:

*“The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the learner to earn more. We hardly give any thought to the improvement of character of the educated. As long as such ideas persist there is no hope of our ever knowing the true value of education.”*

While this chapter examined the findings from the survey where two levels of analysis were employed, the narratives and the analysis of the narratives is presented in the following chapter.

# CHAPTER SIX

## NARRATIVES

### 6.1 Introduction

In this chapter, the information obtained from the auto-ethnography and the narrative interviews with the two teachers were transcribed and compiled into narratives. This process of developing narratives will allow for the merging of the analytical frameworks that inform auto-ethnography and narratives in a way that will both compare and illuminate the emerging issues on teachers' experience of teaching values in education. This kind of analytic process, where the narrative inquiry approach within auto-ethnography, has been found by researchers such as Chase (2005) to be most suitable for comparing and illuminating the emerging issues across methodological lenses exploring a single phenomenon. The chapter is therefore structured to present the auto-ethnography narrative and the analysis of data obtained through this methodological lens, followed by the presentation of the narratives constructed from the interviews of the two teachers and an analysis thereof using the analytic tools associated with narrative inquiry. Finally the chapter concludes with a comparative analysis of the auto-ethnography and the narrative interviews.

Since I was interested in how people's experiences impacted on their development of values I considered narrative inquiry as an option and also because personal narratives lends itself to the auto-ethnographic approach, which I have used in this study. Narratives are a rich resource for learning more about peoples' emotions, perceptions, and interpretations of their everyday interactions. My purpose in this chapter is to:

- Firstly provide an explanation of how these narratives were constructed;
- Present the three narratives and
- Discuss the analyses of the narratives

These narratives describe the teachers lived experiences and explain their views and perspectives on values development and the values they try to transmit in their classrooms, either consciously or unconsciously. All three narratives are from women teachers but a feminist lens had not been adopted to view their stance on values development because the research is not particularly concerned about a feminist perspective and has not adopted a feminist paradigm. Also it was just coincidence that all three participants were female. After each narrative has been presented, the analysis on the narratives is outlined.

## **6.2 The Construction of the Narratives**

In order to understand the lived experiences of the teachers, I conducted face to face interviews with them. I interviewed both teachers twice, at a time that was convenient to both the respondent and me. One school was situated within close proximity and the principal was very accommodating and allowed me to conduct the interviews during the teacher's free periods. These arrangements were made after a scrutiny of the teachers' time table. The other school was situated in the deep rural area and arrangements were made to meet with the teacher at a designated venue in Durban where the interviewing was conducted. This venue was convenient for the participant because it was near the taxi rank and she could get there easily from school and could also obtain a taxi easily to get back home. It was also convenient for me because it was accessible and in close proximity to home. More elaborate details on these processes were outlined in chapter 4. The interviews were then transcribed and were listened to multiple times to allow for particular themes and recurrent ideas to 'emerge' from the data.

In drawing on the interviews with the participants, I have constructed the stories. I constructed the stories through observations, interactions, understanding their feelings and trying to empathically understand their situations. Once the stories were written, these were presented to the participants for verification of accuracy of the content and details (member check). Very little changes were made by the participants and they accepted my version of their story. One of the implications here could be an element of power relations. They may have viewed me as being a doctoral learner, who

probably understands the rigour of research writing better than them and they may have been reluctant to make any further changes.

In terms of ethical considerations there were a few incidents that were narrated which was of a sensitive nature, however, both respondents felt that these should be included as this portrayed the real lived experiences of them and also their anonymity was guaranteed since the names of both respondents (with the exception of myself) and all schools have been changed to protect their identities.

I have also opted to use the first person in terms of writing all the narratives as opposed to the third person. The first person uses the pronoun 'I' and the third person style are written in reported speech and uses the pronouns 'he/she'. The third person is not in the story but tells the story from an objective point. I felt that using the first person approach would make the narratives 'more authentic' and I didn't want to be reporting on what somebody had said but wanted to really understand and feel what they had experienced and so utilising the first person allowed for this. I became the character in the story. I became my respondents and through using 'I' I 'walked in their moccasins'.

Since I am also a participant in this study, I also had to construct my own story. I did this through recalling critical incidents that have had an impact on my life. These critical incidents were used as a means of generating data. The recalling of critical incidents can be viewed as a means of self reflection. In the next section the narratives from the two participants and me are presented. As indicated earlier, all names of people, besides mine, and schools have been changed to protect their identity.

## **6.3 The First Narrative: Indera Baijnath**

### **6.3.1 Site 1: The School**

Northway Secondary School opened its doors for the very first time on the 21 January 1980, with 418 learners and 32 educators (which equated to 13 learners per teacher!) The school offered classes from grade 7 to grade 11. The first principal was Mr.D.V.Naidoo. The first black learners were admitted in 1992. At present there are 1003 learners, 40% are black and 60% are Indian. The staff population consists of Indian and Black teachers. The school falls within the EtheKwni region and in the circuit of Phoenix. The school is on the border of KwaMashu and Phoenix and can be classified as a “township” school. The school is well equipped. It has many fully furnished classrooms, laboratories (currently not in use), running water, electricity, surrounded by a high brick wall, and a guard at the remote controlled gate. I was a level one educator at the school for 14 years.

### **6.3.2 A Journey into Selfhood: Indera Baijnath**

I am an Indian female, married with two children. I grew up in a strict yet loving and nurturing family with both my parents and my siblings. Although we were not very wealthy, we had a nice house, family car, always had food on the table and had a stable family. My mother was a pillar of strength and for as long as I can remember she was always associated with excellent cooking. There was never a time when you came home, and there was nothing to eat. Our house used to be filled with the wonderful aromas of her cooking. My father, who was a teacher, grew up and taught in the apartheid era and long realised the importance of education. As such, I was sent to school everyday, to arm myself with knowledge so that I would be able to liberate myself and others.

### 6.3.3 My Warrior Teachers

My earliest childhood memories of school go back to 1972 when I was in class 1 (grade 1). If I close my eyes I can picture the day as though it occurred yesterday. My teacher had taken leave and the principal was going to mind us. Before she could get to class, I got up and took my bag to go and sit next to my best friend, who lived next door (in our neighbourhood). We were forced to sit next to a boy...yuck! And the teacher decided where we sat. En route to my friend, I knocked down an empty glass bottle at the back and it made a noise. When the principal marched in, she demanded to know who had done that. Lo and behold, my male partner shouted out that it was me! The principal took her cane in her hand and waved it at me and screamed that I should take my bag and march to the office to await her. A five year old girl being punished, and all because I wanted to sit next to my best friend! I was petrified and took my bag and en route to the office, I ran out of the school gates. I took my bag but ran like the wind out of school. I ran away from school! I then had to walk into the town and find an alternate route home. This was something that I had never, ever had done before, where I wandered off into unknown places. The only time that I was not within my parents' sight was when I walked to school and walked back home, so this was something very frightening. The principal was a widow and she only wore white saris (a Hindu custom to denote that she was a widow), and every time I saw even a flutter of white I was terrified. I never explained to my parents what happened then and only did so years later, for fear of further persecution from my dad.

I had to go into unknown territory. After that day, I was so terrified of the principal that for the next two years that I remained at that school (class 1 and 2) I literally hid behind my friend every time the principal walked past. It never occurred to me that maybe she would have forgotten about the incident. I then transferred to the senior primary school and I still hid behind my friend. Such was the fear! And so the seeds for total conformation, indoctrination, autocratic rule, rule through fear and submission was sown.

Thus my days through primary school were intercepted with many more similar events. I remember my primary school mathematics teacher. When he walked into the classroom, we had to be all standing up, reciting our bonds and tables and at the same time holding an arm out. He walked around with a huge 6 sided wooden plank (not a stick, but a huge piece of wood) and if you made a mistake or worse still, you didn't know your tables (when he suddenly pounced on you!) you felt the plank sting you like nothing you've ever known. And so my fear and resentment towards maths began. He ruled with an iron fist. No nonsense was tolerated in his class, you listened, you obeyed and no room for discussion and lateral thinking. He took no prisoners but he was in charge.

My Afrikaans teacher was the next significant other in my primary school days. When she took out her chart on 'Archibald and Euphemia' she took out her pipe as well. Well, every time during the Afrikaans lesson, I HAD to go home. This continued for about a year. My tonsils flared up and I developed a temperature. When I got home, my mum would march me off to the doctor who lived next door, and guess what, my tonsils had indeed flared up and I was running a temperature. Such was the terror the teacher had imposed on me! And so again, the seeds were sown for how I would deal with the future stressors in my life. Every time I got sick there was some underlying stress...all psychosomatic.

Where was the caring, nurturing, protective 'loco parentis' that teachers had to swear by? What values were my teachers trying to teach me? Should I be thankful that I was fortunate to receive an education? Should I value education more than anything else? Should the old doctrine 'Listen to your elders' apply here? Or should I learn that I should obey at all times?

#### **6.3.4 Freeing Myself**

My schooling and education was suddenly wrenched out of orbit when I began high school in the mid 1980's. The 80's marked the school boycotts, which called for transformation and equality in education in the apartheid era. Now I began to take a keen interest and had soon joined the other senior learners at school in these protests.

I was only in grade ten but I soon became involved in this political struggle. Surprisingly, I was encouraged and supported by my father, who himself had been a teacher. I rebelled against everything that was autocratic, dictatorial and which enforced submission and indoctrination. I was forced to accept the principles of a Christian National education but could do little to change that. My battle with authoritarian rule had just begun to unfold. These are ingrained values of decades of propaganda, oppression, divide and rule and fear. How do I undo the effects of belief systems handed down from one generation to the next?

After completing high school I went on to university to pursue a study in teacher training. My days at university were fuelled with this bitter resentment for apartheid. We were all striving for equality and an equal education and opportunities within the society. But what we found was an intolerant system that did not allow for any personal growth or advancement. While being enrolled as an education learner at university I was also involved in protest actions because of the unequal system. One particular incident will forever be etched in my memory...

During one of these protest demonstrations, my friends and I were chased by security personnel through the university library where we had to go and hide among the rows of books. I was also a learner at hostel and we were like under house arrest, where you could not leave that area, you could not congregate with more than five people because it was then considered to be an illegal meeting and we would be infringing the laws of the state. One winter's day (during this period of house arrest) the sun came out beautifully and many of my friends from the hostel decided to stand outside and enjoy the warmth of the sun. Well, we didn't realise that we had to run for our lives. There must have been about seven or eight girls standing and chatting outside. One of the security personnel approached us and told us to 'break up this illegal meeting' and disperse. We refused because it was not a meeting, we were just girls living together, enjoying the sun, and chatting about boys. The security officers stood their grounds and instructed that by the time they counted five we had to be gone. We were not intimidated and continued to stay there. Before we knew what was happening, they had cocked their rifles and began to chase us. My friend grabbed my hand and we had to flee into the hostel. That didn't deter them and they continued to

chase us in the corridors. One of the girls was not so lucky and she fell and this security officer butted her with his rifle. If anything, that incident brought out the warrior in me and I was so infused with anger that I vowed never to submit to this government. I would always rebel.

### **6.3.5 The Warrior Unleashed**

My years as a teacher were always filled with drama. I was not your typical Indian female who would be submissive and quiet. I was always in trouble with the school's management or 'government'. I rebelled against authoritarian rule where principals believed that they controlled the schools and that teachers had to obey. I questioned unilateral decisions made by them and wanted justification for all their silly rules that they put into place to control us. It was just like an apartheid system; the only difference was that the oppressor was an Indian male.

My older colleagues cheered me on. They were too afraid to take on the battles themselves for fear of victimisation by the principal. Such was the control of the principal, almost like the 'armed forces'. I had taught at nine schools before I finally became permanent at Northway Secondary School and was subjected to many different principals but they all had one thing in common and that was 'unquestionable authority'. One of the principals even telephoned my father to complain about me and that my father should teach me to 'respect elders'. My father was outraged, not at me but at the principal! If anything, my respect is unquestionable but my father had taught me to stand up against injustices that I saw and to be able to ensure that righteousness was always carried out, even if that got me into trouble. And that's exactly what I was doing!

### **6.3.6 Young and Passionate**

When I started teaching, I was young and passionate and wanted to make a difference to the minds of those entrusted in my care. I wanted to empower them against this fight of apartheid. I was winning and the children loved me and looked at me as their champion for their rights. I loved teaching.

I guess when I looked at my role in the school and I thought of how I was being treated, I didn't want to subject children in my care to the same. So I treated all of them equally, I tried where possible to be very democratic and transparent in all the things we did. I never had favourites or picked on any particular child. If they did something wrong, they were reprimanded and I usually followed this with a long lecture and motivational talk. I disclosed marks for assessments and orals so they always knew how their final marks were achieved, unlike some teachers who were absent for long periods and then actually fabricated marks.

In retrospect, I think because I was young and had so much energy and hadn't reached burn-out as yet, I went the extra mile. I did lots of extra stuff with my children at school. I would engage them in debates, extra-curricular activities, cheer them on and arrange talks and exhibitions at school for them. I took athletics seriously, because I understood the importance of it and everyone would be able to hear my voice cheering the children on the grounds during the athletic meeting, unlike my colleagues who viewed sport as another 'burden' to them. I would take my "charges" and train them even after school hours, when everyone else wanted to go home, and I guess what I wanted to teach these children was that if they did not try, they would never know their capabilities. The children knew that I enjoyed not only these activities but that I also cared about them and how they performed. Besides sport I involved myself in various other activities. I had arranged for lots of outside agencies to come to school to expose learners to new information and new experiences. I was enjoying my job and felt that my father was right when he encouraged me to become a teacher. I felt a sense of satisfaction that I was making a difference in the lives of these children. My desire to help and nurture these children was so great that I even decided to study further so that I would be in a position to assist with their personal difficulties. I enrolled at university to do the Bachelor of Education (Guidance and Counselling) degree and I then became the school's guidance counsellor for many years.

### 6.3.7 Officer Baij

Unfortunately, all things change and schooling as I knew it was going to change forever. The Department of Education started their rationalisation process which meant that smaller classes were being condensed into larger classes and in that process we were losing teachers. They were becoming redundant. This school (Northway) is poor and we did not have the resources like the other ‘model-C’ schools where they could afford to retain those teachers and their status-quo didn’t change.

I was forced to give up my role as the school’s counsellor as it was seen as a ‘luxury’ and I was now being forced into teaching an ‘examinable’ subject, like English. However, soon I had unruly classes, there were so many learners in the classes that it became difficult to control and I began to struggle with discipline. I taught in an impoverished township area and most of the learners came from a poor socio-economic background. I had to win back control and so I did what my teachers had done. That was what I had known about gaining control and submission. So I got a few sticks, broke a few sticks on the children, shouted and screamed, swore and yelled and sometimes even used my hand. It was working! The children were getting scared, they were coming to my classes on time, they dared not abscond my period, and behaviour was becoming manageable. So with all this success, there was no way that I was going to relinquish the rod. Spare the rod and spoil the child! My nickname at school was known as ‘Officer Baij’, the military personnel who took no nonsense and ran her class like a military camp. Don’t ask questions and listen and obey and you would be safe! And if you had the nerve to do otherwise, you suffered the consequences. None of my children were ever sent to the principal’s office, because I used my own methods of disciplining and I had also lost confidence in the office to really reprimand these unruly children. And when my physical punishment was not warranted, my stare did the trick.

But something had to give. I realised that this was not the answer. I was becoming just like my old teachers, whom I had despised and hated for subjecting me to so much of trauma. Part of my work involves career counselling. I was confronted with a difficult grade 11 class recently and was discussing study skills and the need for a

basic education. The African boys in the class were totally against my ‘insistence’ that school and more importantly passing grade 11 and 12 was important for them. They related stories of how hi-jackers and thieves were making a lot of money and didn’t need to be educated and then related personal experiences of members of their families. They also indicated that they could house-break very easily and feel no remorse because that person’s insurance will pay for it and I was talking nonsense by telling them that it was important to get a good education. They said it was their ‘culture’ that allowed them to do those things.

I went ballistic and I was horrified – how could these young African learners talk about culture, these values and have adopted this stance. I tried not to be the strict school teacher and say ‘This is it – listen to me’ but I tried to show them the consequences of their actions. However it didn’t deter them, they all just laughed at me. I felt hopeless –how was I going to get them to change their mindsets. I realised that they were serious and not just making this up. This grade 11 class had a reputation and I was warned that the boys would be difficult to work with. How was I going to change any of their values? What respect did they have of human life? Why did I even want to change their values? I felt utterly hopeless. How could I get them to rethink their approaches? I felt totally defeated!

### **6.3.8 Finding Him**

At some stage in my young adult life I found Him. He had made all the difference in my life. I finally realised my purpose here. This realisation and renewed faith in God changed my life and my approach to life. I learnt very quickly that I had to undo a lot of what I was doing in the classroom and that I could no longer continue to treat my learners in the same manner. Something needed to change and it was my approach. This had nothing to do with the Department of Education, or the new Constitution, or new Bill of Rights; it was something that I learnt in my new found spiritual practices. I had to treat my learners with love, tolerance, non-violence, truth, right conduct and peace. This was going to prove to be more difficult than anticipated. How was I going to undo all those years of indoctrination and subjugation by my teachers and my experiences throughout schooling. It was only through reading spiritual books,

attending meetings, going to service organised by the religious institution that I learnt of the various ways that I could practice these values and still maintain discipline and my sanity.

So, I threw out the rod and brought in love, compassion and tolerance. These were some of the aspects that I had learnt from my attendance at workshops organised by the spiritual organisation that I joined. One of the courses that I attended was specifically designed for teachers and looked at how different methods could be employed to nurture human values in learners. Their methods were very different from the ones that I was exposed to as a teacher trainee! One of the methods employed a technique called 'silent sitting' where during this technique learners close their eyes, still their physical movements, and reduce their many thoughts to one thought, for a few minutes. Another technique was using a quotation. The teacher reads and displays the quotation, taken from holy books of different religions and from the writings of great men and women of the world, and allows for learners to discuss this.

I tried these techniques on silent sitting and using quotations to maintain discipline, instead of screaming, shouting, hitting and throwing things at the learners. One of the other techniques that I had learnt was that lighting of essential oils in the classroom helps to bring about a sense of harmony and peace and it sends positive energy in the classroom. It took a while but the learners began to slowly accept my new ways and adjusted. There was a sense of calm in my classrooms and I learnt not be so regimental like 'Officer Baij'. There was always an oil burner on my table.

However there were some things that were non-negotiable with me because I believed that they interfered with the culture of teaching and learning. Eating was not allowed, late coming to my class, there was no deviation from the school's dress code and there was certainly no noise while I was teaching. In order for these rules to be effective, I got the learners involved in drawing up these very rules. During one of the periods in my teaching time, we discussed what could be done so that they benefited the maximum from teaching time. They came up with these rules! I think that because they had been part of the decision making process, it meant something for them and therefore they abided by it. This was not simply imposed on them. There was a

process of negotiation and again I learnt this technique at the similar workshops held by the spiritual organisation that I had joined.

However what I did try to foster in my children was respect for themselves and others that hard work paid off eventually, that the truth be told no matter how bad it was and that honesty and integrity be upheld at all times. I took my work very seriously and I expected them to do the same.

### **6.3.9 The Unchanged System**

During my teaching career, the country held its first democratic elections. Gosh! Was I excited that I could vote for the first time? We anticipated that there would be lots of changes within the school structures and the school environment. How wrong I was. Nothing had changed! The system of management at school hadn't changed one inch. Where was the transformation, where was the democracy and the fact that we as teachers could be part of this whole process? The principal was in control together with his few friends and they were in charge. 'If you give them a chance, they will take over' that was the premise that the principal had. The 'them' referred to us, the level one educators. Everything was decided before he came to a staff meeting. Very little was left for negotiating. Everything was caucused first before the meeting. As teachers we didn't see any of the benefits of the 'new democracy'. We were not consulted, our opinions were not important, our suggestions just caused trouble, and as such there was no democracy. If you dared to question anything, you were sure to be at the receiving end of the principal's harsh and insensitive treatment. I was just that person. I rebelled against anything that was authoritarian and autocratic and as such I was in constant trouble with the office. I questioned everything and would not turn a blind eye to some of the wrong doing as my colleagues would. My colleagues didn't have the courage to speak up at staff meetings and would then come to me in 'secrecy' and would off load all their troubles and hope that I could tackle it for them at the next staff meeting. My own colleagues, adults, teachers, fathers, mothers, parents, couldn't deal with their own issues...how were they going to deal with their children and the children in their class. Where was their conviction to stand up and fight their own battles? Was all the years of

oppression so entrenched that they did not know how to deal with their conflict situations and needed someone else to do so?

The Department of Education and all their glorious policies and gazettes have failed us! Nothing has been translated at the grassroots level for the ordinary teacher. If, we as teachers cannot accept and understand the process of democracy, conflict management and being able to communicate difficulties to the powers that be, then what chance do the little learners entrusted in our care have? None, nothing, zero, not a chance! We would have failed an entire generation, a nation.

### **6.3.10 The Future...**

So what does the future hold for all these learners? Will they become lost in the system or would there be some saving grace for them? Who would eventually take responsibility for what happens to these learners, to the next generation? Will the Education Department accept liability...?

### **6.3.11 Emerging Trends from this Auto-ethnography**

Turning the auto-ethnographic analytic, the following issues emerged as significant in the way values have been developed, sustained, changed and reverted within Officer Baij, and how this journey of values change influenced her values in education.

The strongest influence of values development within Officer Baij was family influence, school experience and social background.

The experience of being a learner in a school lead to the foundation of values associated with conformity, compliance and terror reigns. Rules and rituals within school brought about cause and effect behaviours. These relate to:

(i) Conformity or fear: *“And so the seeds for total conformation, indoctrination, autocratic rule, rule through fear and submission was sown.”*

(ii) Autocratic compliance or punishment: *“No nonsense was tolerated in his class, you listened, you obeyed and no room for discussion and lateral thinking. He took no prisoners but he was in charge.”*

(iii) Rule with terror leading to psychosomatic illness: *“Such was the terror the teacher had imposed on me! And so again, the seeds were sown for how I would deal with the future stressors in my life. Every time I got sick there was some underlying stress...all psychosomatic.”*

Another aspect that contributed to the development of Indera's values was the influence of her family and her social background. Being a female in an Indian community demanded a sense of being submissive and compliant. However Indera's father believed differently and he ensured that she became independent and was able to stand up for her convictions. He believed that the apartheid era had robbed him of many opportunities and he did not want the same to happen to Indera. So he instilled in her values of being straight-forward and not being afraid of people in power positions and to be able to question right from wrong. Fairness, justice and equality were important to Indera's father and it also became important for her.

All these values were sustained throughout Indera's schooling through the various incidents with her teachers and principals. While Indera's teachers' imposed a rule through fear, her principals did the same when she became a teacher herself. She reports that her principals also ruled through fear and terror, they allowed no transparency and democracy was an unheard word in their institutions. Even though the country had undergone a period of transformation, these were not evident in her school. Indera found that the ideals and values that she had hoped to be fostering with her learners were soon disappearing. She was confounded with unruly children, large classes, lack of support from management and low teacher morale and she found that she was resorting to similar methods of control that she was subjected to as a learner.

Despite these circumstances, Indera's values changed. There were many factors that impacted on this change of values. The first and most critical one concerned her as a person. The change came from within her. Indera examined her attitudes and habits and realised that these needed to be transformed. She reported that, *“But something had to give. I realised that this was not the answer.”* She realised that she was

becoming just like her old teachers whom she had despised and she did not want to be like them. This change that she referred to came from her inner being or inner core, which constitutes the inner essence of the person.

The second factor that impacted on Indera's change of values was the process she embarked on. Indera was motivated by an inner quest to bring about transformation in her values. One of the ways that Indera embarked on this inner quest was to do some introspection or critical reflection of her life as outlined by Mezirow (1997). She reflected on her existing values and did a self audit where she became consciously aware of her existing values and realised that these needed to be transformed. *"I learnt very quickly that I had to undo a lot of what I was doing in the classroom and that I could no longer continue to treat my learners in the same manner. Something needed to change and it was my approach."*

The third factor that impacted on Indera's change or transformation of values was the context. The context could include some of the following: the family, the school, religion, the community, and the country. Indera found herself in a context that compelled transformation of her existing values. The context would not allow her to continue holding onto those values. The context that Indera found most compelling for her was religion. She reports that after *"Finding Him"* and a renewed faith in God, she was forced to change some of her existing values. Indera stated that:

*"It was only through reading spiritual books, attending meetings, going to service organised by the religious institution that I learnt of the various ways that I could practice these new values and still maintain discipline and my sanity."*

She stated that the context made her realise that she could no longer hold onto values that propagated rule through fear and that she needed to change her approach. She stated:

*"So, I threw out the rod and brought in love, compassion and tolerance. These were some of the aspects that I had learnt from my attendance at workshops organised by the spiritual organisation that I joined. One of the courses that I attended was specifically designed for teachers and looked at*

*how different methods could be employed to nurture human values in learners.”*

While Indera’s values had changed, she eventually “*reverted to the old ways of being.*” Indera found herself in a situation where although she had attended new courses, had renewed faith and vigour and wanted to change her approach with her learners, she found that the school context did not allow for this to be sustained or developed. She stated that despite all the changes she had made within herself as a person the context did not support her new ways of being. The context that she refers to that prevented her from practicing her new values was the unchanged school system. Indera claimed that despite the country being democratic and promoting a system of transparency and equality, none of this has filtered down to her school system and she was left to cope in a system that had not changed. She stated:

*“We anticipated that there would be lots of changes within the school structures and the school environment. How wrong I was. Nothing had changed! The system of management at school hadn’t changed one inch.”*

Indera’s development of her values is cyclic. The values were first developed by the impact of significant others in her life (parents, teachers), they were then sustained also by significant others in her life as well as the context (school), her values changed through an inner quest and critical reflection of her life and finally her values reverted to the pre-existing ones. This created a cycle in which values may be understood.

## **6.4 The Second Narrative: Jenni Smith**

### **6.4.1 Site 2: The School**

Parktown Secondary School is barely noticeable in the leafy suburb of Greenwood Park, north of the Umgeni River. Its triple-storied teaching blocks are tucked away into a hillside, overlooking their combined soccer and rugby field. The school had its origins in Burns Hall in 1935 and operated under the name of Greenwood Park Coloured School with Mr PR Wills as its first principal. The school transferred to

Wylie House in 1938 and then to the present site in 1948 when Mr AE Lewis was principal. Building expansion took place in 1977/78.

Today it has an enrolment of just over 1000 learners with a more or less 50-50 boy-girl ratio, and a staff number of 37 teachers. The average class size ranges from 35 - 45. The school has a mixed population of learners; there are Africans, Indians and Coloureds.

The school falls within the eThewini region and the Umlazi district and can be classified as an 'urban school'. The school was originally controlled by the Natal Education Department, and then by the House of Representatives before the new provisional government took control.

#### **6.4.2 Old Habits Never Die: Jenni Smith**

It's a hot summer's day and the morning assembly is just over. The siren has just sounded, the children are walking aimlessly to their classrooms, some teachers are still engaged in conversations with each other and I wonder what I am doing here... What is it that still keeps me here? Is it my sense of duty, is it because I need the financial security, can I make a difference to these children or is it my passion for teaching? I'm reminded of a long and difficult road...

#### **6.4.3 The Great Trek...from Kimberely**

My parents were originally from the city with the 'Big Hole'. My father was an alcoholic and my mother after enduring tremendous heart-ache, summoned up enough courage to leave the so called comforts of that home and trekked all the way to Durban, where she set up home for my sister and brother. She worked tirelessly to provide the necessities for my siblings and she proved to be a very strong woman. She lived by herself for 19 years after which my father decided to seek her out and I was the result of that reunion. As a result my siblings are much older than me. I stayed with my parents until the age of 12 and thereafter moved in with my sister and spent the rest of the days with her. My mother was very rigid in her teachings, right was

right and wrong was wrong, and there were no grey areas. She taught me values like honesty and integrity. I was brought up with very strict Christian values, things that we didn't question, you listened and you obeyed. Coming from a family where my dad was an alcoholic, my brother was alcoholic; mother was sort of what we called an alpha-dog in the home. My sister grew up where there was no father; dad was in Kimberley so my mother was the alpha dog... I am a 48 year old Coloured woman.

#### **6.4.4 Big Sis**

It was fantastic to live with my sister. I had cousins (my sister's children) around my age and I felt as though I had just found a new family. My brother-in-law had a car and could take us to exciting places, something that my father could not do because he could not drive. However it was not all a bed of roses. My sister was a tyrant in the making. She tolerated no nonsense. Respect was of the utmost importance. So much so, that even to this day I am a little scared of her. I know of what she would approve and disapprove and before I attempt to do anything I have to double check with myself whether it would be something that she would approve. I dare not go against her wishes for fear of punishment. If I transgressed, the outcome, the punishment wasn't extreme physical punishment but it was isolation where nobody spoke to you and people ignored you and if there is anything that gets to me the most is when somebody ignores me. I swore that I would never be like my mother and my sister but I'm a replica of both of them.

#### **6.4.5 A Salmon swimming Upstream**

For as long as I can remember life was a constant struggle. My mother had to eke out a living for herself when she came down to Durban to support her family. My brother followed in my father's footsteps and developed a dependency on alcohol. I spent the major part of my life living with my sister and her family. I thought things would start to improve when I tied the knot, but the universe has other plans. I became a single parent when my daughter was only 3 years old. I thought life couldn't get worse. Money was always tight and there has never ever been a lot of money, so I have instilled in them that whatever we have, we use it very, very carefully and waste

is not a word in our house... never gets spoken about, never gets implemented, never gets used. Life became very difficult for me to cope with and I felt like a salmon swimming upstream all the time. I would go to my sister and cry about the things that were happening to me and being the strong woman she was, she would console me and make me realise that I had to get up and stop feeling sorry for myself and get out there in the world. If it was not for my sister's strength, I don't think I could have survived. She's responsible for a lot of the values that I espouse to today. She's made me resilient and taught me that I have to do things for myself in order to survive in this rat race of a world. She's a strong woman just as my mother was. My sister has made me realise that when things happen in my life I need to see them as challenges and not just lie down and cry.

#### **6.4.6 The Bongiwe's are Coming**

The strange thing is that I am a teacher here at this school for the last 27 years and I was also a learner here. Initially I would not have been able to attend this school...you know the Group Areas Act and strict demarcation boundaries operated during that time. I used to live in town (Durban) and I would not have been able to attend this school, you had to give your physical address and you had to reside in this area. That was another reason why I came to live with my sister because she lived in this area. You had to give a Greenwood Park address and you had to be Coloured, this was a Coloured's only school. Initially there was only a learner population of about 300 learners. After completing my teacher training I came back to this school to teach and I've never been to any other school.

At first all the learners were Coloured but after a while we admitted the first Black learners, in the late 1980's. There were only about 6 Black learners and eventually the school earned its nickname of "Darkhill" instead of Parktown. I remember those days and I am now ashamed and filled with a sense of dismay of how I and the rest of the staff treated these black or African learners. It was a culture shock to us; we were never prepared for something like this. We couldn't even learn, leave alone pronounce their names, so we learnt one name and called all of them Bongiwe. After break, in the staffroom we would ask each other which class they had, and the reply

would be ‘The Bongiwe’s are coming.’ When I look back now, I often ask myself how all of this happened. How is it that I too, became so complacent and accepted these racial and stereotypical labels? I initially never treated them equally. The perception was that these African children should be grateful that they are allowed to come to this ‘privileged’ school and as such ignored them. They were not included in any of the class activities. Black children are good at singing, black children are good at dancing, black children are good at acting and therefore let them sing in the choir and let them act and let them dance in school plays because that was what they good at doing, they are not good at anything else...Now I often ask myself this question? What values was I demonstrating in my classroom? What perception did I give to these African learners and to the rest of the Coloured learners? Where were my values of acceptance and tolerance? I could not tolerate them because they were of a different colour, I could not practice any tolerance with them in that they often found it difficult to communicate and understand English, and I showed no tolerance to their feelings and of their culture and most of all I showed no tolerance of them. I could not understand their writing or spelling and I just gave up.

#### **6.4.7 Practical Philosophy**

There had to be a very big paradigm shift in our minds before we could make any progress. It was like an ‘adapt or die thing’. We died at first. It was like a whole dying story. We didn’t cope and finally some teachers who decided that they cannot teach these children, they resigned and took the severance package that the Department of Education had offered and some of us that stayed behind said that we had to give it a try. I became the guidance counsellor and I took over the guidance from the teacher who left and I started to empower myself. If I didn’t go out and empower myself I would have remained in that cocoon with these sorts of stereotype ideas, which is what they were. And I went off and did human rights courses, and I went to peace forums and I did a whole course on peace education, prejudice and racism, I went to umpteen courses on racism. Also for my own development because there needed to be a change here but change needed to start with me and I think its knowledge, it’s knowledge that empowers you...

I then became a Practical Philosophy learner and this revolutionised my way of thinking and my way of life. I learnt to become more spiritual, learnt to accept and love others, learnt to be in tune with the environment and the universe, learnt to be forgiving and best of all I learnt how to like myself. All this I did for myself and by myself. At this stage I felt totally empowered but what saddened me was that while I was on this course and learnt a new discourse, the rest of my colleagues were stranded on an ice-berg. The school, the Department of Education, the governing body did nothing to help ease the transition for the rest of the teachers. If it was not for my own initiative, I too would probably have been marooned. I was met with envy and admiration in terms of how I could make this paradigm shift and I stood out like a sore thumb amongst my colleagues. However, I loved teaching, I loved my job and I realised I could continue to be miserable and struggle and complain or I could do something about it and I chose to do something about it.

#### **6.4.8 Transformation...A Misnomer**

It's been ten years since the democracy and I haven't seen any of the changes here at school. With the new government, new legislation about education, new constitution, new Bill of Rights, I have not seen any tangible differences. Even though transformation has taken place, it hasn't filtered down to the ground and I think the government has made fantastic strides in the upper hierarchy of the government but it has not translated down to the people. And there are still too many problems. While I love teaching there are days when I simply cannot cope. There are far too many interruptions in the day and this prevents me from doing what I am supposed to be doing. I am battling with the fact that there are a lot of behaviour problems, because children haven't been taught at home, I haven't got the time to teach values and manners. I haven't got the time to teach manners in the classroom. Values, yes I suppose we could instil certain values. There's stealing going on, there's stabbing, back chatting there's this and there's lots of things that are hindering me from getting on with the business of the day and that's frustrating me a bit.

The other day, I almost took my bag and walked out of the school grounds because I'm so frustrated, I can't handle these same problems everyday. When the children come to your class, I am supposed to count them to ensure that all the children are in class and have not absconded. Well, the day I didn't do so, the deputy principal comes with 5 boys and questions me whether I chased them out of the class. They indicated that I had chased them. I am questioned as though I am at fault! This drives me insane. I didn't think that in all these changes I would have to be involved in these kinds of activities. I lost my temper and I was sick and tired of the dishonesty in the school, I'm sick and tired that I can't get on with my teaching because people are not doing what they supposed to do.

My tolerance as a teacher is dwindling very fast. In one day, I have so many interruptions and there is so much of administration stuff that I have to attend to. I'm a grade controller. If the teachers are not coping with a particular learner then the procedure is that you fill in a logbook, you fill in the misdemeanour file, and you take the misdemeanour to the grade controller, several times during the lesson... 'Knock. Knock...so and so said I must bring this child to you, she can't cope with them anymore...Mr so and so said bring these two girls, they eating at the back of the classroom and they won't listen.' I can have like five interruptions in one period and my tolerance is at question at all times.

#### **6.4.9 The Leopard won't Change her Spots**

I regard myself as a very strong woman, and I don't think I've changed much over the years. I'm in a unique position at this school. There are about nine to ten staff members whom I have taught as learners at this school and they say that I have not changed. I am still such a strict disciplinarian, no-nonsense kind of person, who I used to be in the 1980's. Now I often have to ask myself whether that is a good or bad thing. Have I not progressed, have I not been able to adapt and make adjustments? Does it mean that my values were very solid and that what my values were then, my values are still now...or does it mean that I need to change with the times...because I have heard that comment being passed, 'I need to ease up and

change with the time’...and then I go back to the fact and say that black is black and white is white, there are no grey areas for me.

Recently my cell phone was stolen from the classroom. I was hysterical, not because I had lost a prized possession but because someone had dared to steal in my class. I will not and cannot tolerate stealing. I don’t compromise on my values and if someone sort off breaks one of those values it absolutely breaks my heart. And I threw a tantrum and I cried and I performed and I said that’s it, the next day I didn’t come to school, I went to the Department of Education, I picked up a resignation form and I said if that’s what you can do to me, this is not the place for me...However, I finally relented and when my cell phone was returned to me, I returned to school.

I’m different from most of my colleagues. They seem to have bent a lot of the school rules or turn a blind eye to many of the happenings, but not me. I will not tolerate eating lunch or gum in my classes. If they want to eat, or go to the loo, they need to ask for permission. If they come late for whatever the reason, they wait outside my class and only when my class has started some written work will I deal with them. Sometimes I wonder why I won’t change, have the impressions my teacher made on me are so strong and influential that I cannot shake the shackles off?

I’ve been called a racist many times. Initially it used to hurt but not anymore. I’m not going to compromise on my standards. I won’t compromise. You come into this classroom; you obey the rules of this class. There is no comprising.

#### **6.4.10 A Dying Breed**

I’m dead. I’m a dying breed. I’m governed by a set of values and I don’t think my values have changed and I don’t think they are going to change...they call me the old school teacher, I belong to the old school. My reputation precedes me, even the children from the primary schools will say, ‘I hope when I get to high school, I’m not in Smith’s class.’

My colleagues even tell me to change and lighten up a little, but I will not compromise. Where there is a kind of a strict regimental discipline to be instilled, they put me in charge.

The children will not dare come to my class if they are defying the school's code of conduct. Even if I do not teach them, when they see me in the corridors, they immediately start to straighten up. My colleagues will walk pass and the children will not flinch, even if the siren has gone for them to be back at class, they will stroll aimlessly.

I don't know how long I would be able to continue in this manner. It can be frustrating when you seem to be the only one that is like this. The younger teachers seem to have adopted a more lenient, flexible approach to teaching but I wonder whether there are any merits to that system. I wonder what would become of the children...

#### **6.4.11 Emerging Trends from this Narrative**

The following issues emerged as significant in the way values have been developed, sustained, changed and reverted within Jenni and how this journey of values change influenced her practice of values in education.

Jenni's family had a tremendous influence on her values development. Jenni's early values were developed and shaped by her mother and sister. They were the two significant people in her life that were responsible for the development of certain core values. She reported:

*“My mother was very rigid in her teachings, right was right and wrong was wrong, and there were no grey areas. She taught me values like honesty and integrity”.*

Being initially in a single family unit and then having to move and live with her sister and brother-in-law and their children, influenced Jenni's values of being a strong

person, thrifty, conforming and of being respectful. Jenni also relates and states that her strict Christian background also helped shape and develop her values. *“I was brought up with very strict Christian values, things that we didn’t question, you listened and you obeyed.”*

Respect seemed to be extremely important in the Smith household and Jenni’s values were sustained by the members of her household, especially her sister. Her sister assumed the maternal role and provided the stability that Jenni required. However she ensured that Jenni obeyed and listened to her and in that manner sustained the values that were initially imparted by Jenni’s mother. *“My sister was a tyrant in the making. She tolerated no nonsense. Respect was of the utmost importance. So much so, that even to this day I am a little scared of her.”*

Jenni’s sister also ensured that Jenni learnt how to conform and if she did not there was always some punishment. Hence, Jenni’s value of conformity was also sustained by her sister. She stated:

*“I know of what she would approve and disapprove and before I attempt to do anything I have to double check with myself whether it would be something that she would approve. I dare not go against her wishes for fear of punishment.”*

Jenni finally qualified as a teacher and came back as a teacher to the same school where she was a learner. Jenni found herself in a context or situation where the dynamics of her school population was changing. From catering for predominately Coloured learners, the school began to admit Black learners. With this came new challenges. Initially these learners were treated with disdain and with a sense of irritation. However, Jenni finally realised that she could not continue to practice those values in her classroom with these learners and that her values needed to change.

Jenni’s values did change to some extent. There were a few factors that contributed to her change in values. The first aspect or factor concerned her as a person. She came to the realisation that she found herself in a situation that demanded transformation of her values. This realisation was personal, it came from her. *“There needed to be a*

*change here but change needed to start with me.*” Jenni also takes ownership that the need to change her values was from herself. She explained:

*If it was not for my own initiative, I too would probably have been marooned. I was met with envy and admiration in terms of how I could make this paradigm shift and I stood out like a sore thumb amongst my colleagues.”*

The second factor that impacted on Jenni’s transformation of her values was the process she embarked on. She did some introspection and critical reflection of her life and realised that change was imminent and that she could not continue in the same manner or else she would be “marooned”. *“I realised I could continue to be miserable and struggle and complain or I could do something about it and I chose to do something about it. I started to empower myself.”*

The third factor that impacted on Jenni’s transformation of her values was the context. Jenni’s context that compelled transformation of her values was the school. She realised that she could not treat her learners in the same manner that she was doing and that there needed to be a “*paradigm shift.*” One of the vehicles that allowed for this transformation was Jenni’s attendance at her Practical Philosophy classes.

*“I then became a Practical Philosophy learner and this revolutionised my way of thinking and my way of life. I learnt to become more spiritual, learnt to accept and love others, learnt to be in tune with the environment and the universe, learnt to be forgiving and best of all I learnt how to like myself. All this I did for myself and by myself.”*

Despite Jenni attending these Practical Philosophy classes where she found that she had empowered herself to make changes in her person and in her values, she finally also “reverted back to the old ways”. She reported, *“I don’t think I’ve changed much over the years.”* Jenni blames the context that she is in, in preventing her from practicing her “newer values”. The context that Jenni refers to is the school. She reports that although the country has been democratic for 10 years, very little improvement has been noted at schools. Jenni reported that she is overburdened and weighed down by too many administrative duties and too many behavioural problems for her to concentrate on the fostering of positive values. *“My tolerance as a teacher*

*is dwindling very fast. In one day, I have so many interruptions and there is so much of administration stuff that I have to attend to.”*

Jenni’s development, change and reverting back to her “older values” can be seen in a cyclic nature. Her values were developed and shaped primarily by her mother and sister, they were sustained by her sister and to some extent by the context, her values changed to a little degree when she engaged in introspection and critical reflection and began attending the Practical Philosophy classes but she soon reverted back to her old values when the context did not facilitate sustaining her new values. Therefore Jenni’s values transformation can be understood in a cyclic nature.

## **6.5 The Third Narrative: Dudu Mbele**

### **6.5.1 Site 3: The School**

Themba Secondary School is situated in the deep rural areas of Ndwedwe, in the Umsunduze area. It is surrounded by green sugar cane fields and massive open fields. The nearest town with shopping facilities is situated about twenty five km away from the school. A long winding deserted tarred road will lead you to the school. However from the main road, a dusty corrugated road awaits you, which then eventually leads you to the entrance of the school. The school is a single storied building with about 4 different blocks. The classrooms have cemented floors with no other coverings. Many of the floors in the classrooms have huge holes where the cement has been eroded. The classrooms have a roof, but there are no ceiling boards. All the walls are bare. The school has only **one** tap outside where the children can get water to drink. The average class size ranges from fifty four (54) to ninety six (96). There are only black teachers and black learners. At present there are thirty four teachers and over one thousand learners. The school is largely populated by economically disadvantaged and poor African learners. The school has no proper school ground, no grass, no sports fields and poor ablution facilities. There are no parking facilities for teachers cars as compared to the other two schools. The school has a small gate which is padlocked and to get access to the school the principal will open the gate for you.

### **6.5.2 Against all Odds: Dudu Mbele**

The sounds of Mfixolo thump hard, my seat vibrates and I have a head-ache. I'm stuck between two large sided women and the smells of their perfume is overpowering and I'm nauseous. It's only 7.10 in the morning and I wonder how I am going to survive for the rest of the day...The taxi snakes its way through the long, winding road leading me to my 'island' for the next seven hours. I stare blankly out the window.

I should have won the title of 'Sole Survivor' because that is what I am. I have survived against every element that the world and the universe have thrown to me. I am an African. That in itself is a hurdle and a pain that only another African can understand. I am female. Unlike my male counterparts I have had to work twice as hard to get where I am. I am a single parent. Although the latter is my choice, I have to be both mother and father.

### **6.5.3 My Angel in Shining Armour...My Aunt**

I was the third daughter of four children to my parents. My father worked in Johannesburg and my mother lived in KwaZulu Natal. We lived in an area called Umzinathi in Inanda. As a child I was constantly sickly and it was difficult for my mother to take care of four children. The home in which we lived had no electricity, no running water, no proper toilet facilities and life was difficult. My aunt, who was a teacher, came to my rescue and took me away to go and live with her. What a blessing! What a God-send! It was only later on in life that I realised how fortunate I was to have been in her presence and how her hours of teaching me have finally paid off.

My aunt taught me most of the values and morals that I subscribe to today. Hard work won't kill anyone – that was the dictum that she lived by. When I went to live with her I had a little more pleasures than I would have had if I continued to stay with my mum. My aunt lived in a more developed urban area as compared to the rural farmland where my mum and siblings continued to reside. However, that didn't mean

that she did everything for me. As little as I was, I remember clearly how, when I got home from school, I had to follow a strict routine. I had to take off my school clothes, put on shorts and a top, wash my socks, place my shoes under the bed, reach into the bread bin to get bread and make myself something to eat. I couldn't put the socks on the line because I was too short and couldn't reach it. There was no other elder person or granny to care for me. I had to grow up very quickly and probably have lost out a lot of nurturing by my mother. However, my aunt sparked my interest in stories and fuelled my thirst for knowledge. She told me stories about my ancestors and the family and passed down the knowledge that she had gained from her parents and their ancestors down to me. It is what is known as the 'oral tradition.' I learnt a lot of my values through these stories. She understood the value and importance of an education and ensured that my school fees were paid and that I went to school. I was just beginning to get settled when life changed...

#### **6.5.4 Schooling...A Constant Struggle**

Due to some reason which I could vaguely remember, I had to return to live with my mother. Gosh! It was adapt or die. I stuck out like a sore thumb and was treated like I was some sort of alien. I soon fell out of favour with my mother. My older two sisters and my younger sister had learned the art of fetching water from the river and could balance it on their heads like an acrobat. However I had lived during this time with my aunt and it was not something that I had to do. We had access to running water. My sisters could plough the land, I couldn't. My sisters knew how to fetch wood from the area, I didn't. My mother would scold and hit me. She was totally frustrated with me in that I was of no help to her. So, here I was, the prodigal daughter, returning home and could not fit into their daily routines. At home at Umzinathi I continued schooling from grade 7 or standard 5, and then went to Umzinathi High School and completed standard 7 and 8.

What a terrible mistake happened in standard 8. Two irresponsible people committed such an act that was going to alter my life forever. I didn't think that it would forever change the relationship I had with my father. I got pregnant and had to leave school in July. I stayed at home and had to face the wrath of my family. I had the baby and

then had to go back to school the following year. My mother agreed to look after the baby while I attended school.

I had to move once again. I then completed standard 11 at KwaMashu and this was in the 1980's. At that time the riots broke out in the townships and I was forced to flee. The soldiers were in the townships and all the learners were marching on the streets and refused to go to school. Schools were closed and there was no way that I could continue even if I wanted. I had to make a major decision then. Do I stay here and have no chance of continuing schooling or do I try to find some other alternative. I left behind my mother and my baby and I went to a place called Odswathini, where I stayed all by myself. I had to find accommodation and paid a family to share their home. My fortunes were soon to change. One day I was in central town and I overheard a conversation between two ladies and she was relating a story of how she was experiencing difficulty finding a school away from the riots and that she finally registered there. I approached her timidly and explained that I had a similar problem and would greatly appreciate her assistance. She then told me the name of the school. However, I had no idea how to even get there! All she told me was to take the 'green and gold' bus and that would take me to the school. God must have been watching my back because when I finally got there and they answered my prayers when they informed me that they would accept me to do my grade 12.

It was a very difficult year, one of the hardest that I remember. My teachers were not interested. I don't think that they even knew the subject content to teach. The conditions at school were appalling. There was no running water, no electricity and the toilet facilities were atrocious. Chickens roamed the school fields. Teachers would often sit for long periods in the staffroom and when it rained teachers didn't come to school for an entire week. A friend, who has passed away now, took charge of the situation we were in and decided to write some essays and got me involved in a study programme. From the entire class who wrote our matric that year, only five passed and fortunately I was one of them!

Although I had passed my father still didn't acknowledge my worth or even me. I had no money to study and I dared not ask him. My sister-in-law worked nearby and she organized me a temporary job so that I could earn some money, and be able to buy some clothes to go to church.

### **6.5.5 My Father...The Anglo-American**

I was lost in front of the eyes of my father. When I fell pregnant, I destroyed something in my father and he resented me from that day. He would just not forgive me and that it was a terrible mistake that I had made. He cursed me and said that I was a 'no one' and that I wouldn't amount to much in life. I proved him wrong.

My father had left home and had gone to work in Johannesburg for Anglo-American. He had a decent job and sent money home regularly. For him, education was important and he was willing to ensure that school fees were paid and that all my sisters and myself went to school. My father also believed that education would liberate us and set us free from the bondages of apartheid. However when I fell pregnant all that didn't matter to him. He despised me, he hated me and he didn't hide those feelings. Whenever I saw him, I was ashamed and felt like the earth would just open up and swallow me up.

He was so hurt! When my boyfriend's family realised that I was pregnant and had had the baby, it is customary for the family to pay a 'penalty' and to accept responsibility for what had happened, he refused to be part of it. My elder uncle had to step in and act as 'father'. This refusal to be part of this traditional act showed me that I had lost my father forever. Subsequently, when my father used to come home during the December holidays, he would come with arm full of presents, but none were for me! He used to buy new clothing for my three sisters, but I got not even a pair of socks or even underwear. He simply refused to buy anything for me. I cried a million tears, my heart broke into a million pieces but there was nothing that I could do. My father was so stubborn and head strong that even my mother could not persuade him otherwise. So when he used to be around the house, I would hide away, and make myself 'almost invisible'. I grew apart from my father.

Now, my aunt stepped in and gave me all the support I needed. She cared and showered me with love and affection. She taught me and more importantly she took responsibility for my education. However, on her meagre salary, she eventually continued to pay for my studies. When I rented out a room in Ndwedwe to complete my matric, she paid for everything and for that I am always eternally grateful. However, after matric, I didn't have any money to continue studying and then I was forced to go and work for a year. During that year, I applied to many of the universities and colleges for admission and was accepted at the then University of Durban-Westville. Now, all that was left was for me to get the money for registration. There was nothing else to do but to approach my father. My aunt and my mother were too afraid to approach my father and I realised that the only option available for me was to face my father myself!

I remember the day like it was yesterday. It is so imprinted in my mind, because it was such a traumatic experience for me. However, I felt that he owed me. All these years, he had provided for my sisters and not me, and now I had proven to him that from a class of sixty I had passed. He owed me and I was his child and I deserved to go to university. So with that resolve, I approached him. I just said, 'Hi, dad' and you should have seen that look of shock and horror. My hands were perspiring and my heart was beating like an old war drum, but I persisted. I told him that I had been accepted at the university and I had given him my registration date and that I needed him to pay for my registration fees. I felt that I had given him some time before the registration so that he eventually would not be able to refuse and say that I didn't give him enough time to get the money or that he doesn't have the money. He didn't say anything and just looked at me. After a few days, it was the day before registration; I went to him again and said that I needed R3500 for registration. Again, he said nothing. After a while, I heard him get into his car and go off. When he returned he called my mother and told her, '***call that dog!***' I knew that 'that dog' was referring to me and so I went into the lounge area. He said, '***why don't you tell your boyfriend to give you money,***' and with that he flung the notes onto my face and said, '***take it dog, take it and go and eat it with your boyfriend. You think you can make me poor, but you are wrong.***'

I hurriedly picked up all the notes. I had won! He had given me the money! I was so scared, I had to go from the deep rural area, carrying this amount of cash with me and had to go to the university. However, I knew that God was looking after me and that He knew what I had gone through and that He would not let me down. Although I was afraid, I marched off to the bus stop and got to the university. I was going to become a teacher!

After registering, I went to enquire about accommodation at the residence. The administrator informed me that because I was a first year learner, I would only be allowed to get a double room because I needed to share it and the returning learners were given first preference for a single room (they didn't need to share then). I needed to check with my dad first. That night while my father was watching television, I handed him the receipt and told him of the dilemma about the accommodation. He enquired whether what the price difference was between the two rooms and I told him it was R100. He told me that I should take the single room because I would not know the person I would share with and that I would make excuses if I didn't do well at my studies and that he was going to pay for it. Will miracles never cease! That was the slow start to my father mellowing out a little. Things started to get a little better between the two of us, but we still don't share a close relationship. We talk.

When my father retired, he returned home. However, he and my mother had constant differences. He was educated and had lived a life in Johannesburg and my mother was illiterate and had lived all her life in rural Inanda. They soon were incompatible. He finally gave my mother a cheque of R20 000 and told her to '*go and eat this money and die.*' My mother was the traditional African woman who was very submissive and who obeyed the command of her husband and so she went off to go and live with my aunt. Now when I started teaching it was my duty to look after my mother. I finally managed to get a house in Ntuzuma, the same house where I am presently residing and my mother came to live with me. A few years later, when my father became very ill and requested that my mother come back and take care of him, she agreed.

My relationship with my father had scarred me for life. His relationship with my mother had traumatised me forever. It was for the same reasons that I decided never to marry. I didn't want a husband and I was not prepared to behave and respond in a manner that my mother had done. I would not be subservient to another man.

### **6.5.6 Teaching Practice**

When I completed my education at university, I anticipated that everything would be fine. How wrong I was. Initially, it was proving to be difficult to find a school where I could do my teaching practice. I had done isiZulu and Guidance and Counselling as my major subjects and needed to find a school where I could practice both these subjects. At that time, which was still during the apartheid era, African schools didn't have Guidance and Counselling and it wasn't part of their academic programme. So my lecturer finally negotiated with a school in Lamontville for me to do my teaching practice. These teachers were no different from the ones that I had in matric. They were not interested in their classes; they were not interested in me. I was attached to two teachers who would supervise me, but they were ecstatic that they could have a holiday while I took over their classes. They did not come once to the classroom to observe me teach! I didn't even know whether I was doing the right thing or not! No guidance at all from the staff! The children were just like the teachers. There was a huge difference between the children from the deep rural areas to here. I could not imagine that they would behave in that manner. They showed no respect and did not take me seriously. They were not afraid of me at all. It was a real nightmare! How was I to forge ahead in society and become this teacher that I wanted to? I initially set off to become a teacher because I felt that I could change the way things were. I was so disillusioned by my teachers that I felt I needed to correct this situation. However, 5 years later, I found that the situation with teachers, although in different parts of the province, hadn't changed at all, in fact things looked worse. I had to question myself, and think really hard, what if I became like them? Was that going to be possible? How would I make a difference to my learners and what was going to be so unique about me to achieve all these idealist goals? Was I wasting my time? However,

behind all these doubting thoughts was the fact that I needed to earn a living and support my family. So off I went to begin my career as a teacher...

### **6.5.7 Into the Real World...My Rights**

Nothing has changed in the teaching world. The school where I began my teaching career was the same. However, despite all the hardships and the dissatisfaction amongst staff members I am trying really hard to be that ideal teacher. If I am due in a class, I make sure that I am there. Even when I am sick, I make sure that I am in school. However, there is challenges everyday. The biggest challenge is the learners today. They are so different from those that I have first taught. Everything is about my rights, my rights allow me to do this...Rights, rights, rights...These children don't know how to construct a decent sentence properly but they will warn you about their rights. It seems as though my hands are tied and that I cannot discipline or punish them because they will threaten you about their rights. However, what they fail to realise is that with rights comes responsibilities. It's a misinterpretation of their rights.

When I tell them, '*your dad never behaved like that, why do you have to behave in that manner,*' they respond glibly that they are not their parents but '*I'm myself.*'

They have absolutely no respect for teachers. They just say what they want to without any fear for any punishment. I feel that if children cannot show respect, how am I going to teach them? How do I even begin to instil these values in them? Am I finally going to become the teacher that I despised? This is a slow and torturous journey.

Not only do I have to contend with no respect from the learners, but I also have to deal with the difficulties that I face as a staff member and with the administration with the school. There is simply no communication between the management and the staff. One would think that apartheid died to give rise to democracy, but we don't see much of the democracy at our school. The school is run like a tight ship, no room for questions and queries. Sometimes the staff members are the last to know anything that is happening at school. We hear announcements for the first time at the assembly

when the children are being told. However, I think that the radical and emancipatory education that I received at university, has made me outspoken and to question things. So I would go up to the management and ask for clarity and information about what is going on. The other staff members are too scared to do so! Can you imagine adults being afraid of another adult? How are those teachers going to teach children to be able to stand up and ask questions even in their own classrooms if they cannot ask questions because of fear and intimidation!

### **6.5.8 Heavy on my Shoulders**

When I look at the learners that I have presently, I often wonder how the situation got so bad. As teachers we expect so much from them but these young learners have so many obstacles. Many of my learners stay all by themselves. There are no adults around. In many of the households, the adults are deceased or they have gone to work in Durban, and because Ndwedwe is so far away, they then stay in Durban and don't come home often. So these learners do as they please, without being answerable to anyone. If they feel like coming to school, they will, if they feel like staying at home and truanting, then they do just that. They just do as they please! When you need to contact their parents because they are truanting or because of poor behaviour or bad results, you can write a letter to the parents, but they don't respond. Many of these children are losing out on our way of life; the oral traditions are being lost because parents are not at home to pass down this information to their children. These stories will be lost forever. Sometimes it takes a whole year before you can see the learner's parents. Those are the circumstance that I have to work under and there is nothing much I can do to alter the situation. Sometimes they come to school sick, because they don't know how to take care of themselves, and then we have to act like nurses and have to tend them. It puts a lot of strain on us. How am I supposed to juggle so many roles? Where do I have the time to be able to do all this?

When I have to compare the learners of today to those I have already taught, I am filled with a sense of disappointment. My shoulders are heavy, they make my shoulders heavy. There is a total lack of respectability and responsibility. We have to be constantly behind them.

Now this school is regarded as one of the best in our area. We are very particular that the children follow the school's dress code. We have two sets of uniform. On Tuesdays and Thursdays they wear black and white and on Mondays, Wednesdays and Fridays they wear Turquoise. The school has embarked on this policy because most of our learners have to walk to school and back home. They sometimes walk more than 5 km, on gravel roads and sometimes have to cross a stream or little river. By the time they get home and wash that uniform, it may not be ready to be worn the next day and therefore we alternate the different colours of uniform, to allow them a chance to wash and dry their school uniforms. Now as a teacher I need to ensure that the children are following this arrangement. We will be tolerant till March if the child has only one set of uniform, and then we will call the parent to school.

Generations are different and they change. At one stage theft was unheard of at our school. If you left your cell phone at school, when you returned it would be there or if the children had spotted it, they would take it and keep it in the cupboard for you till the next day. Now, you can't trust the children with anything. They steal, and often they look for the teacher's cell phones.

### **6.5.9 Locked In...and Out**

The school is popular because we try to instil proper discipline. We are regarded as a 'no-nonsense' school. Even though we know that the learners have to walk long distances to get to the school on time in the mornings, if they are late, they are locked out. I mean they are literally locked out. The principal has the keys to the gate and after a certain time, she will lock the gate. If the learners come late, they just sit on the banks outside the school and wait for her. Only she will open the gates. They sometimes sit outside for an entire period and then are allowed to class. Once inside, they are all locked up. There is no way out except at the end of the day. It is for this reason that we do not have any learners who abscond class or school in the middle of the day. There is no other way out of school.

However, sometimes the learners do not come punctually to class. They will try to hide somewhere. However, the school is small; we do not have large play grounds or large open spaces where they can hide, so they are eventually forced to go to class.

### **6.5.10 Looking for my Pipe**

You ask me if I am tolerant, and whether I practice tolerance in my class. It is difficult to be totally honest. Do I tell you what you want to hear and look good as a teacher or do I tell you the truth and seem like a bad teacher? Well, this is the reality and I have nothing to be ashamed of. I feel that the school and the Department of Education are ultimately responsible for the state of things. I am a forgotten soul. The Department of Education doesn't even know that I exist. Nothing is done to help the level one educator. We hear of all these workshops but it's all policy, and things that they may want to implement, but let me tell you, that nothing is happening at schools. You go to a workshop once and that's it, and they think that in one workshop you are expected to know everything and that you are fine. There is no follow up, nobody comes to this school, where are all the subject advisors? Is it because our school is in the rural area that it is too difficult for them to come here or are we just forgotten? I bet that if I was teaching at a "white" school, things would be different.

Last week I was teaching my class of grade ten. There are ninety six (96) in one class. There is no place at all, not even for me to walk around the class. I am squashed right in front of the chalkboard. I was teaching sentence construction in isiZulu. I found that only the first half of the class can concentrate and understand what I was teaching. The other half doesn't pay attention and most of them are failures who are repeating so many times. I checked their books and found that they had not done anything. I went back to the section and re-taught. I then discussed this matter with my Head of department and we tried to come up with ways of assisting them. The next day I gave them some more sentences and then they had to show me their books. Gosh, was I frustrated! They knew nothing! Now, the anger inside me began to rise up and I could feel my ears become hot and my nostrils began to flare. My whole face was hot. I started looking for my pipe. Pipe in hand, I marched to the

door and asked each one to come to me with their books. That day I gave them a hiding they will never forget! I lost it completely. What was I to do, what new strategies did the Department of Education teach me, how did they expect me to manage with a class of ninety six (96)? How can I ever achieve anything?

### **6.5.11 It's all about Understanding and Respect**

Now you ask me about what values I teach in my class. What values? Where is the time to really focus on anything? I can't get through my class with simple basic work, where is the time to practice any of the values that I should be enforcing?

I just hope that maybe they are observing how I work and what my work ethics are and are following from that. One of the things that I try to practice in my class is respect and love. The children should be able to treat each other like family and be able to treat each other with respect and dignity so that there is understanding and stability in the community. Many of the learners are followers of Shembe, and they are taunted by the others. Now, I will not allow that to happen because they must learn to be tolerant about other people's beliefs and this has an impact in the community. If they cannot be tolerant of other religious affiliations, how will they be able to work together as a larger community? The whole area will crumble.

The other thing that I am mindful about teaching is gender roles. Amongst the African population, African men are hardly involved in any household chores and it is expected that the females will attend to all the chores. Well, I don't believe in that and I try to get the males involved in some of the chores in the classroom. At our school, we do not have cleaning services like other schools, we cannot afford it, and so we have to do all the cleaning up ourselves. I get the boys to do the sweeping and they hate it. They feel that I am ridiculing them by asking them to do something like that and that it is way below them. However, I stand my ground and make them sweep the classroom. I try to make them realise that in the new South African all gender roles have changed. If you are female, you could be the next president, you could be the next leader and nothing is impossible.

I find that my own experience of falling pregnant at such a young age has influenced the way I speak to children. Life was a constant struggle for me after that. I speak openly to both the boys and the girls and try to make them aware of the consequences of early sexual relationships and that accountability and responsibility are very important. They have to learn to respect each other's wishes and I often tell the girls that they need to wait until after they have educated themselves before they get involved in any serious relationships. I often have to tell the boys that it's all about respect and understanding. Fortunately the school has a pregnancy policy and we try to be accommodating. We don't discriminate against the girls or chase them away but we sit down and try to negotiate with them and their parents. We try to make them realise the disadvantages of staying at school and to look at the various options available to them. We often encourage them to stay at home, have the baby and then return the following year and repeat the grade. We had quite a nasty incident last year with a grade 12 learner. We advised her to leave school and come back the following year and we made that decision based on her capability and her assessments thus far. However, her parents felt that we were infringing on her rights and they went to the circuit office and indicated that we had expelled the girl and had her reinstated in school. Needless to say, she failed her grade 12. Now, she is so embarrassed she doesn't want to come to school to collect her statement of results.

The school uses the assembly to teach morals and values and I think that they associate going to assembly with some sort of religious teaching. However our school doesn't promote any one religion but we use it as a platform to teach morals and values.

I still wonder about my role as a teacher here. What have I been able to achieve thus far? Will I continue in the same manner? Am I wasting my time? When will I realise my goals as a teacher? What will eventually become of my learners and me...?

### 6.5.12 Emerging Trends from this Narrative

In analysing Dudu's narrative the following issues emerged that were significant in the way her values were developed, sustained, reverted back to her pre-existing values and how this affected her practice of values in education.

Dudu's values were inculcated largely through the influence of her aunt who was a teacher. Dudu's father was an absent figure who had spent most of his life working in Johannesburg and he provided financially for the family. Her mother was illiterate and concerned herself with the daily household chores. Dudu's experience of being separated from her family and being cared for by her aunt has influenced the development of some of the following values:

- (i) Being self-sufficient and self-reliant: Dudu was left to fend for herself when she lived with her aunt, as there was no grandmother, or elder, or anyone else at home when she returned home from school. As a very young girl she had to become self-reliant and had to wash her clothes and learn to make a sandwich to eat when she was hungry. *"There was no other elder person or granny to care for me. I had to grow up very quickly and probably have lost out a lot of nurturing by my mother."*
- (ii) Being independent: She realised that she could not be dependent on anyone and that she had to look after herself. This also extended into her adult life when she became a university student and also later when she became a teacher.
- (iii) Being self-motivated: Dudu long realised the value of education and the liberating force that education would have. Through the aunt's guidance and assistance she continued to educate herself when many other people, let alone a female, would have stopped. She had to endure the hardships of the riots in the townships that disrupted schooling, she left home and lived with strangers, she had to cope with disinterested teachers in her matric year and had difficulty securing money to pursue her university education. Despite all these obstacles, Dudu's self-motivation ensured her success.

These values have been sustained in Dudu's life through her life experiences. Her values of being self-reliant and self-motivated was reinforced through her difficult years as a learner at school and then later when she went to university to become a teacher and finally during her years of being a teacher. Dudu's schooling was extremely difficult and she had to rely on her own inner strength to achieve her goals.

Although Dudu's values did not change significantly, she embarked on a similar process as Indera and Jenni did when they changed their values. There were many factors that impacted on her ability to sustain these values. The first factor concerned her as a person. She realised that she needed to make a difference in the lives of her learners and had to be different from her own teachers. This realisation came from her, from her inner being or inner core which constitutes the inner essence of a person.

The second factor that influenced her values was the process she employed. She was motivated by an inner quest to ensure that she practiced these values and which she hoped would make a difference in the lives of her learners and in the community. She examined her own life and her life experiences and did not want to subject her learners through what she had to endure with her teachers. Her teachers were disinterested, unmotivated and did not seem to care about whether the children passed or failed. Through her own critical reflection on her life she understood the importance of practicing good values in her classroom.

However, Dudu reports that the context in which she operated did not allow for her to practice these values. The context that Dudu refers to is the school. Dudu claims that her class sizes were very large, up to 96 learners in one class, which then impacted on many aspects: She had difficulty maintaining discipline, she was not able to effectively teach all her learners, she was not able to monitor whether the learners understood what she had taught and most importantly, she was not able to practice or teach values in her class. She also reports that the school system had not changed and had not become democratic. There were too many difficulties in the school context that hindered her ability to teach and practice values.

## 6.6 Narrative Analysis

This section looks at the analytic part of the comparisons of the narratives. According to Goodley, (2000):

*“The meanings of a narrative arise out of the interaction of story, storyteller and audience. What audiences do with stories is often unclear. Consequently, an argument may be made for analysis that points out to readers themes within stories,”* (p.78).

Goodson (1992) suggests that analysis should increase the wider benefits of narratives by opposing unsympathetic, conservative or hostile reading analysis strengthens stories. The narrative process ‘seeks to collect data to describe lives’ (Marshall and Rossman, p. 86) and narrative analysis ‘can be applied to....an in-depth interview’ (p. 86). In analysing narratives, the researcher works to actively find the voice of the participant in a particular time, place or setting (Connelly and Clandinin, 1994). I have attempted to provide a description of the teacher’s stories and experiences based upon their recollections and statements about their own feelings, and perspectives. The narrative process enables these teachers to begin to re-tell and reconstruct lives in an educational setting. Grounded theory (GT) was chosen as the best analytical tool for making sense of the narratives of Indera, Dudu and Jenni, because it offers a well established approach to ensuring that ideas and recommendations which the researcher develops and makes emerges from the data, are grounded in what key participants have contributed through their words and experiences. For the analysis I sought to identify categories of data which encapsulated important themes.

The analyses of the narratives is presented in an attempt to understand how the three teachers had formed their values, whether they were able to transform their values with the transformation that was taking place in education and in the country, and what kind of values they were promoting in their classrooms. These accounts of values development and values transmission unfold under themes that emerged due to the grounded theory approach. The narrative analysis below identifies broad trends from the stories in terms of the acquisition, development, and transmission of values on teachers and their learners. Each trend that is unpacked is followed by

substantiating data from the stories. The first aspect looked at how their values were developed and the impact of the different factors that contributed to their development of values e.g. family, schooling the effect of their teachers, religion and their social backgrounds. Secondly, the values being transmitted in their classrooms, are discussed. Thirdly, have the three teachers been able to incorporate the values that the government is espousing to, and if this was not possible, then what were the reasons for this.

As cited earlier in this chapter, I adopted a first person approach in writing the narratives because it allowed me to become the participants and ‘walk in their moccasins.’ However, in the task of the data analysis, I had to take on the role of the researcher and had to use the lens of a researcher to be able to look objectively at the data. Hence, in analysing the data, I opted to use the third person, because I now needed to look objectively at what was emerging from the data. Therefore when referring to myself, I have used my name ‘Indera’ as opposed to writing ‘I’ or ‘me’. It is because I am reporting what has been said or discussed. Using the third person allowed me to take a step back, distance myself from the data and report objectively on what was emerging from the data.

## **6.6.1 Emerging Trends from the Narratives**

### **6.6.1.1 Development of Values**

- **Family**

All three participants alluded to the fact that their families played a significant role in the acquisition and development of their values. It seemed to emanate from the significant adult in their life and in terms of what that particular adult stressed as being important. This was then incorporated as a value into the participant’s life. Indera talks about the impact that her father’s teaching had on her. He seemed to have been the significant adult in her life and motivated her in terms of standing up for justice and equality. The fact that her father was a teacher who grew up and taught in the apartheid era, seemed to influence his way of thinking and viewed education as being a ‘liberating force’ and stressed the importance of an education.

She also stated, *“My father had taught me to stand up against injustices that I saw and to be able to ensure that righteousness was always carried out, even if that got me into trouble.”*

However, in both Jenni’s and Dudu’s situation their fathers did not feature prominently in their lives. Jenni’s father was an alcoholic who had lived most of his life in Kimberley and even when he did return to live with the family, he was not very involved because he was an alcoholic. The significant ‘parent’ in Jenni’s life was her mother and sister. Her mother’s rule was gospel, you listened and you obeyed, and Jenni’s sister seemed to adopt the same teaching style. Jenni is even concerned about getting her sister’s approval on everything, even up to today, yet Jenni is a 48 year old woman. Such is the ingrained teaching. She stated:

*“My sister was a tyrant in the making. She tolerated no nonsense. Respect was of the utmost importance. So much so, that even to this day I am a little scared of her. I know of what she would approve and disapprove off, and before I attempt to do anything I have to double check with myself whether it would be something that she would approve off.”*

Jenni realised very early in life that hard work paid off and that in order to provide for her family, she had to work very hard. She also learnt that she needed to be thrifty and use money wisely. She stated:

*“money was always tight and there has never ever been a lot of money, so I’ve instilled in them (her children) that whatever we have, we use it very, very carefully and waste is not a word in our house... never gets spoken about, never gets implemented, never gets used.”*

Dudu, like Jenni did not have her father as her significant parent. Her father was referred to as the ‘Anglo-American’ because he worked for Anglo-America in Johannesburg. Her mother was illiterate and lived in a rural area. However, for Dudu her aunt proved to be her strong pillar with regard to values development. She taught her independence at a very young age, and she also taught her that education was very important and seemed to be a ticket out of poverty in which they had lived. *“Now, my*

*aunt stepped in and gave me all the support I needed. She cared and showered me with love and affection. She taught me and more importantly she took responsibility for my education.*” Dudu also states that she learnt a lot from the stories that her aunt had told her, and that her values were also informed by the oral tradition where stories and folk tales are passed down from generation to generation.

Each of the respondents had supportive families who influenced them in their development and acquisition of values. This seemed to stem from what their families regarded as being important and the degree of importance the family attached to those particular values, and it was also influenced by the consequences of not following those values that the family subscribed to.

#### ▪ **Schooling and Teachers**

In addition to their families acting as a guiding force in their lives, each of the participants was also influenced by the system of schooling they were exposed to as well as the teachers that they had encountered. All three participants seemed to have been influenced by their teachers. This has major implications with regard to present day and the impact that teachers can have on the development of values of their learners. This could be both positive and negative. All three participants grew up during the apartheid era and seemed to view education as a liberating force. All three were exposed to a Christian National Education because that was the norm at the time.

Indera seemed to have been very negatively influenced by her teachers with regard to the values that they taught her. She states that they taught her to be submissive and obey at all costs, to listen unquestionably, and there was certainly no room for tolerance in their schools or classrooms. From an early age she seemed to have developed a sense of fear for her teachers. She states, *“Such was the fear! And so the seeds for total conformation, indoctrination, autocratic rule, rule through fear and submission was sown.”* Teachers ruled their classes through fear and by using corporal punishment and this was an acceptable practice. Indera also alluded to the fact that her illnesses were stress related and that was because of the pressure that her teachers placed on her:

*“Well, every time during the Afrikaans lesson, I HAD to go home. This continued for about a year. My tonsils flared up and I developed a temperature. When I got home, my mum would march me off to the doctor who lived next door, and guess what, my tonsils had indeed flared up and I was running a temperature. Such was the terror the teacher had imposed on me. And so again, the seeds were sown for how I would deal with the future stressors in my life. Every time I got sick there was some underlying stress...all psychosomatic.”*

Naong (2007) provides some evidence to support Indera’s related experience. He stated that prior to the inception of the new South African constitution, with its pronouncement on corporal punishment, Thursday (known as ‘*Donderdag*’ in the Afrikaans language) was a day dreaded and resented by most learners in this country, especially in the township schools. This day was normally set aside every week, mostly by teachers of languages and mathematics, for recitations and revision and/or the solving of mathematical problems. The teachers all carried canes on that day. This day of the week was characterised by the highest level of absenteeism among learners, due to fear of merciless beatings at the hands of these teachers.

This was somewhat similar to what Jenni underwent during her schooling. She was in a very awkward position because her sister was also her teacher, the same sister that took her in and cared for her. However, her sister was very strict and demanding and also tolerated ‘no nonsense’. Jenni stated:

*“I dare not go against her wishes for fear of punishment. If I transgressed the outcome, the punishment wasn’t extreme physical punishment but it was isolation where nobody spoke to you and people ignored you and if there is anything that gets to me the most is when somebody ignores me. I swore that I would never be like my mother and my sister but I’m a replica of both of them.”*

Dudu, unlike Indera and Jenni had more struggles to contend with, with regard to her schooling. She literally had to fight to survive because they were badly affected by the riots of the 1980’s. Despite this, she too had to contend with poor schooling, a

system that was failing her and all the other children, a system that lacked the development of any positive values, and a system that was devoid of any commitment by her teachers. What values were these teachers imparting to their little charges? Dudu stated:

*“It was a very difficult year, one of the hardest that I remember. My teachers were not interested. I don’t think that they even knew the subject content to teach. The conditions at school were appalling. There was no running water, no electricity and the toilet facilities were atrocious. Chickens roamed the school fields. Teachers would often sit for long periods in the staffroom and when it rained teachers didn’t come to school for an entire week.”*

Did these teachers realise what they were doing to their learners and how this would affect them throughout their lives, did they realise that their mannerism and behaviour would finally impact on the kind of values they would develop and also transmit to their learners? An entire new generation would be affected...positively or negatively. Traditionally, South African schools are hierarchical institutions which seek, through authoritarian discipline, to manage young people rigidly rather than to enlighten them. But accepting the values embodied in the Constitution means accepting that true respect and discipline are impossible without an embrace of the values of openness - just as meaningful debate and dialogue are impossible in a society that is not founded on respect and responsibility. The two are inextricable.

#### ▪ **Religion**

In addition to the family, and schooling system and their teachers who acted as forces impacting on their development of values, all participants nurtured a spiritual side to their life. Jenni and Dudu are devout Christians, while Indera is a practicing Hindu. During the interviews each of them made reference to the significant role that religion has and continues to play in their lives. This aspect of their lives comes to bear on their roles as teachers in the classroom. They all capitalise on the power of religion to instil discipline in their own lives and the lives of the learners at schools.

Indera made reference to her renewed faith in religion as ‘saving her’ Her religion made her realise that a lot of what she was doing in her classrooms, especially with regard to how she was maintaining discipline, was not appropriate, and that she had to seek new methods. Her religion seemed to instil these ‘new’ values into her repertoire which was non-existent. Such was the power of these new values that the religious teachings were expounding, that her entire being was changed. Against the backdrop of transformation happening in the country, Indera was transforming her values, but this had very little, if nothing, to do with new dispensations of the government or new legislations introduced by the Department of Education, but through her religious teachings.

In a very similar manner, although Jenni was a devout Christian, and was brought up by strict Christian values, she too found that education had failed her in assisting her to deal with the transformation that was occurring at her school. Jenni had to suddenly contend with people from a different racial background and she found that her values were actually stifling her and would not allow her to deal with this transformation in a manner that was satisfying for her. Again, like Indera, Jenni found her answers in an outside organisation, and became a ‘Practical Philosophy’ learner.

*“I then became a Practical Philosophy learner and this revolutionised my way of thinking and my way of life. I learnt to become more spiritual, learnt to accept and love others, learnt to be in tune with the environment and the universe, learnt to be forgiving and best of all I learnt how to like myself.”*

Like Jenni, Dudu was also brought up with strict Christian values, and these were instilled in her by her mother and aunt. However, unlike Indera and Jenni, Dudu did not undergo any radical change with regard to her teachings about her religion and religious values. However, during the interviews, she often referred to her strict Christian background and it was clear that religion was an important part of her life. Being religious empowers one with a wholesome value system that is moral and ethical. Such a positive value system is imperative in a teacher because it enables one to lead fairly and transparently and to look out for the interests of the institution and its people.

Ferguson and Roux (2003) found that urban schools have a greater awareness of religious diversity than rural schools and that rural schools practiced predominately 'mission Christianity'. One of the avenues that schools could consider is the introduction of Religious Education (RE), since this seemed to have been the major vehicle behind the respondents' values and value system. According to Priestley, (1987) religious education has for many years been regarded as a 'major vehicle for moral education'. The re-conceptualisation of RE that has occurred in the last 30 years has involved a move away from the 'confessional' approach which sought to encourage the development of faith towards a 'phenomenological' approach which seeks to develop a sympathetic understanding of religious beliefs and practices (Lovat, 1995). In line with this change, the contribution of RE to the development of learners' values and attitudes now has more to do with providing opportunities to discuss and reflect on the search for meaning and purpose in life and on the nature of values, beliefs, commitments and personal experiences. The values most frequently mentioned by RE advisers as promoted by RE are 'awareness of spirituality', 'tolerance', 'respect for others' and 'love' (Taylor, 1989). Ways in which RE can support multicultural and anti-racist values have also been stressed (Jackson, 1992).

According to Prinsloo (2007) the value of religion should be acknowledged and focused on. The internalisation of a personal value system against the background of religious knowledge is a strong deterrent to moral decline. According to Roux (2003) the rationale and goals of Life Orientation, as one of the eight leaning areas in Curriculum 2005, endeavour to enhance knowledge of different belief systems as well as the cultivation of positive values, attitudes, behaviour and skills in both the individual and the community. Religion and religious content also play an important and supportive role in the understanding of diversity.

In order to facilitate understanding of different belief systems and religious content by young learners in the Foundation and Intermediate Phases, Roux (2003) embarked on a project, '*playing games with religion*'. The main aim of this case study was firstly to create games that would support learners in their own religion and belief system, and, secondly, help them to understand religions other than their own. Roux (2003) found that designing and playing games with religion and values in education introduces teachers and learners to the fun part of learning about one-self and others.

It can change teachers' and parents' perceptions of multi-religion education and different belief and value systems. It gives learners from minority religions and belief systems a feeling of belonging to a whole school environment. Games bring opportunities for new strategies in outcomes-based education and classroom activities. Different religions, belief and value systems are part of our schools, and playing games with religion and values will initiate knowledge and respect for diversity.

- **Social Backgrounds**

Finally I allude to the social background and the impact it has and continues to have on the development of their values. Since each of the participants belong to different races, their social backgrounds portray more contrasts than similarities due to the discriminating policies of the apartheid regime. All three participants hailed from working class backgrounds. Dudu grew up in Inanda among the Africans, Indera grew up in Tongaat among the Indians and Jenni grew up in Greenwood Park among the Coloureds. So each one was exposed to a separate socio-cultural milieu and interacted mainly with her race. They were educated in racially based institutions where the harmonious mingling of people of colour was not done. The law of the country dictated separatist beliefs and these participants had no choice but to comply.

However, Indera reported some radicalism in her senior years at school and when she became a university learner and was involved in the liberation struggle. Jenni was affected and felt the effects of the Group Areas Act where she had to fraudulently alter a document that would allow her to go to a particular school. Dudu did not seem to get involved in the political struggles, however, she was affected because she had to flee her home during the riots and find refuge elsewhere. All three respondents were socialised in totally varied environments and situations and they needed to emerge from this discriminatory past into the liberated present so that they would be able to lead their learners and be able to foster the value of tolerance in their classes. Herein lies a challenge – teachers shrouded in their own racial backgrounds, immersed in their own cultures and traditions, socialised in their own communities, educated in their racially based institutions and working in such institutions, have been called to rise to the challenge of transformation in education.

### 6.6.1.2 What Values are being Fostered in the Classrooms?

- **Tolerance**

Nieto (1996) defined tolerance as an entry point on a developmental process that leads to acceptance, respect and even an affirmation of differing opinions and ways of life. The above definition defines tolerance as a positive characteristic which should be encouraged among democratic citizens. In supporting this, Colesante et al, (1999) stated that:

*“Tolerance can also be viewed as a principled judgement which reflects propositional reasoning that is logical and verifiable or narrative reasoning which leads people to understand how their actions can affect the lives of others”.*

These sentiments were also echoed by Mr. Federico Mayor, Director-General of UNESCO (1995) when he stated:

*“Tolerance is not concession, not indifference. Tolerance is the knowledge of the other. It is mutual respect through mutual understanding. Let’s throw out the old myths and take up the results of current research. Man is not violent by nature. Intolerance is not ‘in our genes.’ Fear and ignorance are the root causes of intolerance, and its patterns can be imprinted on the human psyche from an early age.”*

Within the South African context, the Interim Research Report announced that tolerance does not simply mean putting up with people who are different. Tolerance is explained as entailing mutual understanding, reciprocal altruism and the active appreciation of the value of human difference (DoE, 2000). The Working Group on Values Education (2000) contends that the value of tolerance is essential in managing and supporting the linguistic, religious, cultural and national diversity of the South African community of learners and teachers. For the Working Group on Values Education the value of tolerance could also be promoted outside of the classroom, in extra-mural activities such as the performing arts and sports (DoE, 2000).

Against the backdrop of a changing society, and transformation in the country from apartheid to post apartheid, to a new Constitution being developed, a new Bill of Rights, and more importantly, the Manifesto on Values Education, it is expected that teachers would be able to now incorporate all these new values within their belief systems and be able to practice these values in their classrooms. But is this practical and realistic, and is it happening in the classroom situation? These are the demands that are being placed on the teachers in the new dispensation, but is it being translated in the classrooms where it matters the most?

Dudu sums this up very aptly when she states,

*“You ask me if I am tolerant, and whether I practice tolerance in my class. It is difficult to be totally honest. Do I tell you what you want to hear and look good as a teacher or do I tell you the truth and seem like a bad teacher? Well, this is the reality and I have nothing to be ashamed off. I feel that the school and the Department of Education are ultimately responsible for the state of things. I am a forgotten soul.”*

Dudu, like Indera and Jenni are struggling to be able to practice the value of tolerance in their classes. There seems to be too many other problems that have crept in which seems to hinder the implementation of tolerance as a value.

Jenni talks about the frustration of having so many interruptions in one day, especially with her role as a grade-controller and having to deal with many discipline issues during the day. According to Canter and Canter (1992) one behavioural approach to discipline which has found some support in Britain since its introduction in 1991, is the Assertive Discipline programme, as a way of reducing the loss of teaching time resulting from disruptive and antisocial behaviour. Nicholls (1993) provides some support for this statement. He states that there is some research evidence that Assertive Discipline can increase appropriate learner behaviour and decrease the frequency of disruptive incidents. If this has proven to be successful in Britain, then perhaps there could be some relevance of introducing such a programme into our schools, in the same manner that OBE has been introduced which was imported from another country.

Like Jenni, Dudu also reports that there are many obstacles which make the promotion of values difficult. She reports that sometimes promotion of cultural values is difficult because the oral tradition of passing down folk stories which inadvertently taught values and morals is slowly dying away. Adults and parents are not at home and they leave their children to fend for themselves because they are forced to go into the urban areas in search of employment. Hence there is a breakdown of the oral tradition. Dudu also alludes to the lack of respect of the learners and the fact that they keep citing 'their rights' and seems to be using this as an excuse to get away with their ill discipline. With regard to educators in South Africa, the Manifesto on Values, Education and Democracy (Department of National Education, 2001) mentions research findings indicating that 78% of educators believe that the government overemphasizes human rights, and that this leads to classroom problems. It also refers to school based research conducted for the Department of National Education that indicated that the two values most strongly felt to be lacking were respect and dialogue

According to Prinsloo (2007) the decline of values and norms in communities has led to a total lack of respect for teachers and school rules. Prinsloo (2007) reports that research at schools on values and democracy indicates that 78,4% of educators believe 'the government puts too much emphasis on human rights, which leads to problems in our classroom'. The research notes that 'the values discourse among educators reveals a complicated relationship between educators and the concepts of democracy and human rights. While the concept of democracy and equity are - to a greater or lesser degree - embraced among educators, there is a backlash directed against what teachers refer to loosely as a 'human rights' or 'child rights' culture. 'Child's rights' are perceived to undermine adult authority over child rearing, leaving adults feeling 'powerless' to guide children in a world characterised by high levels of change.' Its conclusion was that 'until educators experience the concept of 'child-centered' teaching as a mechanism to gain (rather than lose) respect and discipline in their classrooms, the tension between repressive and rights-centered interpretations of values is likely to continue.'

Jenni and Dudu are exasperated about the thefts that occur in their schools and how this then impacts on their ability to be tolerant to their learners. Indera also makes reference to the fact that the classes are large and unruly and in order to maintain discipline, she has often resorted to corporal punishment although this has since been outlawed. There does not seem to be any other way to maintain discipline. Dudu also resorted to corporal punishment in frustration to her large class size of 96 grade 10 learners and ‘looked for my pipe’. According to Naong (2007) there is a direct correlation between teacher morale and learner discipline at school. Since the scrapping of corporal punishment, a sense of despair seems to have taken over teachers in South Africa. However, when an educator humiliates or abuses the learner physically or psychologically, he/she can no longer project the image of counsellor and will not be fulfilling his/her ‘community, citizenship and pastoral role’ (DoE, 1998). De Villiers et al. (2000) agree with this line of argument in stating that the learner’s attitude towards school can be affected adversely by humiliation and psychological abuse by the educator.

Jenni also struggled in implementing tolerance as a value in her class. She stated:

*“Where were my values of acceptance and tolerance? I could not tolerate them because they were of a different colour, I could not practice any tolerance with them in that they often found it difficult to communicate and understand English, and I showed no tolerance to their feelings and of their culture and most of all I showed no tolerance of them.”*

Dudu’s school although situated in the deep rural areas also demonstrated no tolerance to the learners. Although accessibility to the school was difficult, the school showed no tolerance when the children came late to school. They were locked out and spent the first period outside the school gates and were only admitted to school a little later.

Jenni, like Indera would not tolerate a deviation in the strict rules that they had for their classes. They expected the learners to adhere to these rules at all times and any deviation was not tolerated. Jenni stated, *“I will not tolerate eating lunch or gum in my classes. If they want to eat, or go to the loo, they need to ask for permission. If*

*they come late for whatever the reason, they wait outside my class and only when my class has started some written work will I deal with them.*” According to Green (2004b) the most frequently employed intervention strategies used by teachers to develop the disposition (values) considered desirable were to insist that rules were obeyed and to warn learners of negative consequence.

According to Miller and Sessions (2005), educators must provide accurate timely information in order to assist learners in their formation of attitudes towards tolerance, respect, and acceptance of diversity. It is their view that educators are ethically and morally bound to teach as well as demonstrate tolerance and respect for all individuals. The lessons that are taught should include positive effective instruction on how to get along with others who may be different. They also state that learners must be able to work together in order to solve the many problems that they will encounter throughout their lives. Additionally, they will need to take a closer look at how values can be used as building blocks when confronted with barriers and social problems that occur in our diverse society. Miller and Sessions (2005) report that facilitating lessons, that develop tolerance, respect and appreciation for diversity for all learners, can be accomplished in a variety of ways.

Miller and Sessions (2005) conducted a study and introduced a successful approach implemented in an inclusive Social Studies class. A Contextual Teaching and Learning (CTL) approach was used to infuse tolerance and diversity education along with Social Personal curriculum into an inclusive Social Studies class in grades 7 and 8. The lessons incorporated interests and experiences from the lives of diverse seventh and eighth grade learners with and without disabilities. The process involved developing and implementing lessons with hands-on, project-based, and high interest learning tasks that integrate interests and experiences of the learners. As a result, the content became more meaningful to the learners. And through explicit efforts, a medium for infusing tolerance and diversity education components into the curriculum was created. This has implications for the South African context. It implies that teachers need to look at novel ways in how tolerance can be taught at schools, and maybe ‘borrow’ programmes, like the above, from other institutions that have proven to be successful in teaching and practicing tolerance in classrooms.

Another successful programme was conducted in Egypt. Since 1990 Egypt has started a comprehensive educational reform in both the Elementary and Preparatory stages, (the basic education level); and one of the major features of the curriculum reform is integrating concepts and knowledge related to contemporary issues in the content of the curriculum in all subjects. Some of those issues include the teaching of tolerance. The Ministry of Education invited about 160 members from mosques, and from different churches in Egypt, in addition to university professors, teachers, parents to attend a series of meetings and seminars to discuss 'What Values' should be included in the new course. This has now become a standard feature of the education in Egypt where tolerance as a value is taught at their schools.

Despite the many difficulties that the teachers and schools experienced in fostering tolerance, some of the schools were making a concerted effort. Dudu's school was tolerant when it came to the uniforms of the children. The school has realised that children walked great distances to get to the school and by the time the learners got home, and washed their uniforms, the uniforms may not be dry for use on the next day. The school then introduced a system of alternating uniforms. On Tuesdays and Thursdays they wore black and white and on Mondays, Wednesdays and Fridays they wore turquoise. This allowed the learners to ensure that they got an opportunity to have their uniforms cleaned without causing too much of stress for them. They do not have ready access to washing machines and tumble dryers.

Dudu's school has also shown some tolerance to girls who became pregnant. The school has been very progressive and has a policy in place for these circumstances. They encourage the girls to leave school in the year they are having the baby and if they want they may return to school the following year. In this way they do not discriminate against the girls. According to Lenk (2004) through understanding and open-mindedness, a tolerant person attracts someone different, and by genuinely accepting and accommodating that person, demonstrates tolerance in practical form.

According to the Declaration of Principles on Tolerance proclaimed and signed by the General Conference of UNESCO on 16 November 1995, it stated the following on tolerance education:

- Education is the most effective means of preventing intolerance. The first step in tolerance education is to teach people what their shared rights and freedoms are, so that they may be respected, and to promote the will to protect those of others.
- Education for tolerance must be considered an urgent imperative; that is why it is necessary to promote systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance - major roots of violence and exclusion. Education policies and programmes should contribute to the development of understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations.
- Education for tolerance should aim at countering influences that lead to fear and exclusion of others, and should help young people to develop capacities for independent judgement, critical thinking and ethical reasoning.

- **Ubuntu**

Ubuntu (Human Dignity): This means, ‘I am human because you are human.’ Ubuntu as a traditional African moral concept is used pre-scientifically as a tool of transformation, affirmation and pride. It relates to communality, humanness, equity and social justice. Solidarity (people who stand together) and collective unity (the group is stronger than its members) are seen as core values of ubuntu. Ubuntu helps to recognise not only the rights of the individual, but also the responsibilities and duties towards other people (Smith, Deacon and Schutte, 1999).

Out of the values of ubuntu and human dignity flow the practices of compassion, kindness, altruism and respect which are at the very core of making schools places where the culture of teaching and the culture of learning thrive. Unlike the western view of person as individual, the concept of person in the African world view is first and most importantly that of community. One does not focus on oneself as a distinct entity, but in relation to others.

Dudu seems to take this to heart. She has long realised the importance of the community and its relation to the rest of the learners and she has attempted to make the learners realise this for themselves. She states that respect is paramount in her classrooms to create greater community cohesion. She stated, *“The children should be able to treat each other like family and be able to treat each other with respect and dignity so that there is understanding and stability in the community.”*

According to Zulu et al (2004), the problem of the lack of respect can be eradicated by the introduction of ubuntu (humanity) in the schools, possibly even as an examinable subject. Learners’ lack of respect for themselves, their peers, their parents, school property and the authorities is symptomatic of a lack of sense of ubuntu. Ubuntu depends on the cultural continuum between the parental home and the school. It instils a sense of belonging and respect in learners since it keeps alive and fosters the tradition of the people. It also promotes a sense of belonging and nationhood as well as service to fellow human beings, the country and the nation. It helps learners understand the significance and role of education in the building of a nation and of their own role in the nation. It helps to develop learners’ concepts of themselves, as well as to honour and cherish their parentage as the ideal of adulthood. Ubuntu entails equipping learners with loyalty and honesty, respect for others and property, respect for human dignity, tolerance of differences, sensitivity towards the needs and requirements of others; it instils compassion and enthusiasm for life. Ubuntu also concentrates on the establishment of relationships among different persons and groups. In brief, then, ubuntu, which centres the unity of thought and attitude among Africans, can be used as a programme with which to combat the sad lack of respect for others in schools plagued by violence (Zulu et al, 2004).

Dudu also places great emphasis on the tolerance and respect for other religious groups that are prevalent in the area and also why respect for other religious groups are important and the effect that this can have on the larger community, *“If they cannot be tolerant of other religious affiliations, how will they be able to work together as a larger community. The whole area will crumble.”* Religion is a matter of choice in conscience and, under the Constitution that choice - and the observances that go with it - is subject to protection as one of the freedoms guaranteed in the Bill of Rights. There is no place in the classroom, then, for an education that promotes

any one creed or belief over any other. Yet, there is every reason for schools to expose learners to the diversity of religious teachings that impel and inspire society, and the morality and values that underpin them. As has been noted, the Constitution guarantees the right to equality, to non-discrimination on the basis of religion, and to freedom of belief, thought and conscience. Schools can reinforce the Constitution by using 'religion education' to reaffirm the values of diversity, tolerance, respect, justice, compassion and commitment in young South Africans (Values, Education and Democracy, 2000). However Muller (2004) in a study of the values of South African parents (the majority were white) of children in a school in the Western Cape, found that 42% did not believe that people of all religions and moral persuasions should be allowed to live according to their own rules and norms and about 56% did believe that the religion of the majority should determine the curriculum. At the same time, 18% did not believe the protection of minorities to be important. There is no resonance between the values that the parents espouse to and the values that are espoused by the government. The values that the state emphasises have to do with democracy, human rights and nation building.

Dudu has also been mindful about the gender stereotype that exists within the African community and as a liberated woman has also made this an important avenue for her to teach. Although she is met with some resistance from the boys, she stands her ground, *"I try to make them realise that in the new South African all gender roles have changed. If you are female, you could be the next president, you could be the next leaders and nothing is impossible."* According to Prinsloo (2006) the human rights contained in the Bill of Rights in the Constitution have, to a large degree, put South Africa on the road to providing legal foundations to ensure that schools are free of sexual harassment, victimisation, intimidation, hate speech against girls and women, and all forms of sexism. However, the Constitution cannot ensure social responsibility, changed attitudes of individuals and groups, assumptions, stereotypes or prejudices. The values entrenched in the Bill of Rights must therefore be realised in the hearts of our people. Every individual must breathe it and live it, until it becomes the standard in society and especially in our schools. Only then the sexual harassment, violence and discrimination against female learners will stop in our schools.

Like Dudu, Indera also fostered a spirit of ubuntu in her classroom. She went beyond the duty of a teacher and got involved (unlike the rest of the teachers at her school) in the extra-curricular activities of the children. She would be found cheering the children on the sports field. Ramsamy (2001), a leading sports personality in South Africa argues that sport enables people who cannot communicate in any other way to understand each other. It creates an area of common interest and goodwill between men and women, and boys and girls, of different communities, different racial groups and different continents. In this, it has the potential to achieve cohesion, and to promote tolerance, trust and respect between communities arbitrarily kept apart in the past by apartheid, decrees whose legacy today is a lingering sense of apartness born of habit, geography and, often, suspicion (Values, Education and Democracy, 2000). These sentiments were also echoed by Holland and Andre (1994) who stated that extra-curricular activities can reflect and support the cultural diversity of learners' backgrounds and may be an important alternative route to achievement and self esteem for adolescents who do not excel academically. Holland and Andre (1994) concluded that research evidence is consistent with the view that participation in extra-curricular activities: enhances learners' overall educational experience; provides opportunities to work actively, cooperatively and informally; facilitates friendships by working towards a common goal; promotes identification with a social group in a more independent and mature way; and develops interpersonal skills. Such was Indera's passion to help children and allow them to reach their full potential, that she went to university to continue with her studies and eventually became the school's guidance counsellor.

### **6.6.1.3 Is Change of Values Possible?**

All three respondents have categorically stated that it seemed almost impossible for them to change their values. However two of the respondents have indicated that at certain times in their teaching career there was a positive change but many factors in the social context prevented them from continuing to promote these positive values. This has immense significance because if the government has put into place all these legislations such as the Bill of Rights and this has not been effective, then it would seem that education may be doomed. According to the respondents, three factors

seem to stand out in terms of why this is not happening: The school, the Department of Education and a person's personality.

- **School**

All three respondents make reference to the fact that none of the sites or schools has seen any of the significant changes that should have come about with the new democracy. Although significant changes have occurred in the country and we are now more than a decade into democracy, none of this has been translated at grassroots level. They reported that if the schools themselves cannot put into practice the new dispensations, then how can they be expected to implement this in their classrooms? All three schools, it would appear, continue to function like the old apartheid days, when there was no democracy, rule was top down and teachers had no say in the administration and in the running of the school. How has this still been allowed to continue? Are there no avenues that are accessible to teachers to make changes to the system? Are we at a dead end? The document on Values, Education and Democracy (2000) emphasised 'the importance of institutionalising the lines of accountability'. Children and young adults, the report stated, 'are the responsibility of parents and teachers, who in turn are accountable to school governing bodies and the educational authorities, who in turn are accountable to the citizens of the democratic society'. This is particularly important given the fact that 'ours is a transitional society on the move from an authoritarian heritage, where the rules of punitive sanction are replaced by the rules of democratic accountability'. Bringing the rule of law into schools does not mean reinstating authoritarian structures, but building a system that is owned by all, where lines of accountability and authority are clear, where discipline is fair, just and proportionate, and where there is a sense of common purpose.

Prew (2007) seems to provide evidence to support the above claims. He stated that schools present a façade of transformational leadership with vision and mission statements in place, pretence at shared leadership and an assertion that parents are involved in decision-making, but the reality, is very different. Behind the façade these Botha-esque principals dominate all aspects of the school, but with limited management skills. This leads to high levels of tension in many schools, and in some schools the total collapse of all management and this indicates the gap between

national expectations around the management of public institutions and the reality in schools.

Indera makes reference to the ‘unchanged system’ and states that her principal still ruled the school with an iron fist and allowed no room for discussion, everything was already decided before hand and there were no democratic practices at her school. She stated:

*“Nothing had changed. The system of management at school hadn’t changed one inch. Where was the transformation, where was the democracy and the fact that we as teachers could be part of this whole process. The principal was in control together with his few friends and they were in charge. We were not consulted, our opinions were not important, our suggestions just caused trouble, and as such there was no democracy”.*

Indera also reports on the fear that existed amongst the staff members and that should they voice their objections or dismay, then they would be victimised. This was exactly what happened in the apartheid era, and a decade into democracy, and nothing had changed! Where was the system failing?

Jenni states that with the great demands made on her with regard to time, it leaves no space for her to implement any teaching of values and morals. She reports that she is too frustrated because of the many interruptions in the day, there is poor discipline and poor behaviour amongst the learners that prevents her from completing her academic syllabus, so where would there ever be time for any teaching of morals and values. She stated, *“I haven’t got the time to teach values and manners. I haven’t got the time to teach manners in the classroom.”*

Dudu echoes the same sentiments and states, *“Now you ask me about what values I teach in my class. What values? Where is the time to really focus on anything? I can’t get through my class with simple basic work, where is the time to practice any of the values that I should be enforcing?”* Dudu, like Indera, also found the school stifling and dogmatic in its administration and in the general ethos of the school. Despite being in a rural area, there was also no democracy being practiced. Like the

principal at Indera's school, Dudu's principal has the same ideology and practiced apartheid 'mentality.' Dudu reported:

*"There is simply no communication between the management and the staff. One would think that apartheid died to give rise to democracy, but we don't see much of the democracy at our school. The school is run like a tight ship, no room for questions and queries. Sometimes the staff members are the last to know anything that is happening at school."*

All three respondents have stated that there has been no significant change at their schools, so it is impossible to expect them to make those kinds of changes in their classrooms. If the school and its management do not practice tolerance and democratic values, how can they be expected (in the same environment) to be able to implement any changes? They have argued that it therefore becomes imperative, that the school as a site needs to make drastic changes, and the principals need to make major mind shifts to allow this process of teaching positive values to materialise.

#### ▪ **The Department of Education**

Besides the schools being ineffective in bringing about any concrete changes, the teachers also blamed the Department of Education for having failed them. The teachers reported that while the Department of Education has many policies in place, and in theory have made lots of drastic changes from the apartheid era, this has not been implemented at grassroots level. They claim that the Department of Education has not been forceful enough in implementing these policies and if this is not done, then how can they be expected to implement changes within their classrooms. All three respondents have expressed their dismay and a loss of faith in terms of what the Department of Education can finally deliver. They claim that there seems to have been a total breakdown in service delivery.

Indera has reported:

*"The Department of Education and all their glorious policies and gazettes have failed us! Nothing has been translated to the grassroots for the ordinary*

*teacher. If, we teachers cannot accept and understand the process of democracy, conflict management and being able to communicate difficulties to the powers that be, then what chance do the little learners entrusted in our care have? None, nothing, zero, not a chance! We would have failed an entire generation, a nation.”*

Like Indera, Jenni has also not seen any of the benefits of all the new policies that would ensure democracy and equality in education. She feels that transformation is a misnomer and stated:

*“It’s been ten years since the democracy and I haven’t seen any of the changes here at school. With the new government, new legislation about education, new constitution, new Bill of Rights, I have not seen any tangible differences. Even though transformation has taken place, it hasn’t filtered down to the ground and I think the government has made fantastic strides in the upper hierarchy of the government but it has not translated down to the people”*

Dudu, like Indera and Jenni also believes that the Department of Education has failed to deliver on their promises and looks at this as being merely empty promises and says that this has made it ‘heavy on my shoulders’. While she acknowledges that the Department of Education has made some attempts, this has not been sufficient, and queries whether because they are in a rural area, they have been forgotten. Dudu believes that she has been a ‘forgotten soul’. She reported:

*“The Department of Education doesn’t even know that I exist. Nothing is done to help the level one educator. We hear at all these workshops but its all policy, and things that they may want to implement, but let me tell you, that nothing is happening at schools. You go to a workshop once and that’s it, and they think that in one workshop you are expected to know everything and that you are fine. There is no follow up, nobody comes to this school, where are all the subject advisors? Is it because our school is in the rural area that it is too difficult for them to come here or are we just forgotten? I bet that if I was teaching at a “white” school, things would be different.”*

Launching the Tirisano campaign in 2000, Asmal acknowledged this: ‘Firstly, there is rampant inequality of access to educational opportunities of satisfactory standard. In particular, poor people in all communities, of whom the overwhelming majority are rural Africans, continue to attend decrepit schools, too often without water or sanitation, electricity or telephone, library, workshop or laboratory. Their teachers may never see their supervisors from one year to the next. Their parents remain illiterate, poor and powerless. They are unable to give practical and intellectual support to the educational aspirations of their children. For such children of democratic South Africa, the promises of the Bill of Rights remain a distant dream. Without a solid foundation of learning, their chances of educational and economic success in later years are dim.’

Schools-based research on values confirms what is perhaps the most important finding of the C2005 Review Committee, that while educators subscribe to the principles of Outcomes-Based Education, there are no good models to put this into practice. The C2005 Review Committee thus recommends the urgent retraining of educators in this respect. According to Prinsloo (2007) in her study on the perception of principals and teachers on the implementation of the Life Orientation programme, Black and coloured teachers in rural areas offered the most serious complaints. They felt that the Department was not genuinely concerned about their problems and that the trainers lacked the necessary knowledge and skills. They expressed feelings of abandonment.

All the above sentiments are encapsulated in the following words by Nieuwenhuis (2004) when he stated:

*“The state can pass decrees demanding an equal and universal love and concern, but this will only be as effective as any other metaphysical, romantic delusion. Social equality will be gained only in the hearts of men, not from the laws of the state.” (p.62)*

## ▪ Personality

Freud (1917) considered personality like an ‘iceberg model’, with regard to describing one’s personality/character. In this model, there are some parts of your personality that are visible to the world and some parts that are not visible. According to Freud (1917) most of the personality exists below our level of awareness, just as the massive part of the iceberg is beneath the surface of the water. Things below the water line, if they change at all, change slowly. Things far below the surface, like your core values, probably won’t ever change.

This seems to be particularly apt to Jenni. Jenni refers to herself as the leopard that won’t change her spots and describes the difficulty that she encounters with regard to changing her values.

*“I am still such a strict disciplinarian, no-nonsense kind of person, who I used to be in the 1980’s. Now I often have to ask myself whether that is a good or bad thing. Have I not progressed, have I not been able to adapt and make adjustments? Does it mean that my values were very solid and that what my values were then, my values are still now...or does it mean that I need to change with the times...because I have heard that comment being passed, “I need to ease up and change with the time”...and then I go back to the fact and say that black is black and white is white, there are no grey areas for me.”*

Jenni had to some extent changed for a short period of time. There was a ‘disorienting dilemma’ or an ‘activating agent’ that had propelled her to attempt to change. Mezirow’s Transformational change theory advocates that these activating agents propel a person to accept a readiness to change. Jenni became a Practical Philosophy learner and the knowledge that she was exposed to at these meetings or lectures brought into question her existing knowledge about her way of life. She then used ‘critical reflection’, another construct in Mezirow’s Transformation Change Theory, to reflect on her life and her practices. She was able to some extent work through her beliefs and assumptions.

Jenni also seems to experience some persuasion from her colleagues at school who believe that she should change. *“My colleagues even tell me to change and lighten up a little, but I will not compromise.”* However, Jenni is adamant, that she cannot change, and that years of being subjected to such strict values make it impossible to change. This serves to confirm Freud’s iceberg theory which states that values are so deeply stored that it is sometimes impossible to change. Jenni states:

*“I’m dead. I’m a dying breed. I’m governed by a set of values and I don’t think my values have changed and I don’t think they are going to change...they call me the old school teacher, I belong to the old school.”*

Jenni also refers to her teachers as being very significant people in her life and who have made an indelible mark with regard to some of the values that she espouses to. She states, *“Sometimes I wonder why I won’t change, have the impressions my teacher made on me are so strong and influential that I cannot shake the shackles off?”*

Indera’s personality has shown a lot of resilience. She accounts for many of her dispositions based on her previous life experiences from her parents, school and her teachers. However, again a ‘disorienting dilemma’ or an ‘activating event’ has contributed to some change in her personality. According to Mezirow’s Transformative Change Theory, “an activating event that typically exposes a discrepancy between what a person has always assumed to be true and what has just been experienced, heard or read” may contribute to a readiness for change. Indera reported that when she found “Him” (referring to God) she changed her perspectives in life and thereby also changed, to some extent, her personality. She found that she was a little more accommodating to the learners, that she had stopped resorting to corporal punishment to gain control of the children and had sought new ways of maintaining discipline in her classrooms. Mezirow’s Transformational Change theory also indicates that a ‘critical reflection’ is required in order for a person to challenge existing beliefs and assumptions and this will need to occur before changes can occur. There is supporting evidence of this in the case of Indera.

According to Sacks, (2003) educators want the best possible evidence-based practices, the most highly qualified and effective teachers, the best-designed curricula and the most valid and reliable assessment. According to Sacks (2003) even if each of those factors and all the other factors involved in the educational process were the best they could be he is doubtful that we would see the improvement we expect because research studies are typically done on observable behaviours of either the teachers or learners. The underlying social, cultural, and individual belief structures that unconsciously *drive* those behaviours remains unexamined and therefore, unchanged (Sacks, 2003).

#### **6.6.1.4 “Old Ways of Being”**

A common theme that had emerged from all three respondents was that despite some significant change that had occurred in their lives, they all finally resorted to their ‘old ways of thinking’.

Indera alluded to the fact that she had finally found Him and that seemed to have made a huge impact on her life and the way in which she interacted with the learners. She put into practice skills and strategies that she had learnt from courses that she had attended by the spiritual organisation that she had become a member of. Likewise Jenni made reference to the fact that she became a Practical Philosophy learner, had attended numerous courses on Human rights issues etc and that also seemed to have a significant impact on her life. Dudu referred to the fact her getting an education and becoming a teacher had freed her and allowed her to become an independent person not reliant on her father for financial support. This independence also changed her. These changes seemed to have affected the values that the participants had. They reported that they had become more tolerant and understanding of their learners, hence recognising the worth of each learner.

However, despite this, all three participants alluded to the fact that they finally resorted to their old ways of being. Indera became the tyrant she was known as, she needed to gain control of her large classes and she reported that she then resorted to her old ways of maintaining discipline in her classes. Likewise Jenni stated that

although being a Practical Philosophy learner had changed her existing values, she also finally had to resort to her old methods to maintain control in her classes. Jenni refers to herself as the ‘leopard that won’t change her spots.’ Dudu found that education was liberating for her and wanted to inspire her learners in the same manner. However she found that she was fighting a losing battle with many of her learners who were not interested in schooling and who displayed some behavioural difficulties and she found that she was ‘looking for my pipe’.

From the above description it seems as though there is a cyclical formation with regard to the fostering and practicing of values. The teachers’ values were influenced by the various social constructs like the family, schooling, the childhood experiences, their teachers and the environment. Thus the teachers’ values were formed by the kind of experiences they had been subject to. Then ‘something’ happened which helped to alter or change or modify the teachers’ values. This ‘something’ could be courses attended, education, attendance at religious or spiritual organisations etc. Again, the values are now being shaped by external forces. However, these teachers seemed to have finally resorted to their old ways of being. The driving force behind the implementation of the old values was context driven. The teachers found that many contextual issues had forced them to re-adopt their old value systems. They cited reasons like large classes, unruly learners, low teacher morale, schools had become site for lawlessness, overload of responsibilities for them, inadequate teacher support, lack of transformation and democracy within their schools, principals still being authoritarian figures and overcrowding and lack of resources in their schools. It seemed that the outside influences were strong.

Singh (2006) advanced a Core Values Viscosity Theory which outlined that a number of external factors control the values that youth adopt. She reported that the youth are pushed into having a value system that is constantly being altered and that various external influences and pressures come to bear on the youth that distort or impinge on their values. From the above findings it would seem that that analogy would also apply to adults and to the teachers in this study. Freud’s (1917) iceberg theory also had relevance here. He stated that sometimes core values are so deeply embedded that they sometimes never change.

### 6.6.1.5 Levels of Practice of 'New Values'

From the analyses obtained from the three narratives, it seems as though each teachers is at a different level in their ability to practice and adopt new values. From the analyses three different levels may be identified:

- Level 1: no change;
- Level 2: tried but failing and
- Level 3: still trying despite challenges.

Level 1 best describes Jenni. She reports that although she had attended numerous courses on Human rights and became a Practical Philosophy learner, her childhood experiences seems to have been so influential, that she cannot change her values. She reports that she seems to be entrenched in her values and like a leopard that cannot change its spots, she cannot change her values. She is '*shackled*' to them.

Level 2 depicts Indera. She indicated that she was initially known as 'Officer Baij' the military personnel who tolerated no nonsense. However, she then learnt many techniques and strategies and began practising newer values in her classes. She became more tolerant, was able to maintain discipline in her classroom without resorting to corporal punishment and seemed to instil values of honesty and truthfulness. However, the social constraints that she then had to endure, with rationalisation, larger class sizes and a dysfunctional school management, she found that she was failing to implement these newer values. In order to then gain control of the children, she resorted to her old ways of disciplining. So effectively, Indera was failing to implement these newer values.

Level 3 best portrays Dudu. Although Dudu has not had any life altering experiences, or attended any courses on Human rights or values, neither had she suddenly become more spiritual, she is implementing and promoting values in her classes, despite the various challenges that she encounters. These challenges were discussed in her narratives (as cited earlier in this chapter). She indicated that the values of respect and ubuntu are paramount for her and she tries to implement these values in her class. She does indicate that it is very difficult to promote and practice the value of tolerance

but she does make an effort to be a good exemplar and hopes that her learners would learn her work ethics from her.

So it can be concluded that different teachers are at different levels in their attempt to practice and promote values in their classes.

## **6.7 Conclusion**

The analyses of the narratives provide strong support for the findings from the survey that was conducted with the teachers from the three different geographically located schools. Like the findings from the survey, these findings from the narratives are similar in certain respects. There seems to be a general consensus that while teachers understand the importance of instilling good values in their learners, and also realise the fundamental importance of why values education is important in this period in our history, this is not being translated into their classrooms where it is most critical. While teachers may indicate that it is desirable to practice the value of tolerance in their schools and classes, they themselves do not practice tolerance, the school and if management teams do not practice tolerance and schools and teachers cannot transmit the value of tolerance to their learners. Hence, we cannot expect an emerging society that will practice tolerance.

Teachers cite various reasons why this is not transpiring and some of the more significant reasons are that there is not enough awareness about critical documents that have been mandated by the Department of Education, the Department of Education is not providing ongoing training and support for the teachers and schools have not transformed its ethos from the apartheid era and are still institutions of power and authority. Another reason why transformation is not occurring in the schools and classrooms is because teachers cannot incorporate the 'newer' values into their existing belief system. It would seem that the decades of their experience have imprinted certain values and that these adult teachers do not know how to adjust, change, eradicate or transform their existing values so as to bring about transformation in the individual. It was also found that different teachers were at different levels in their ability to transform their existing values.

The Manifesto on Values, Education and Democracy, (2001) identified ten fundamental values of the Constitution. These values are taken up in the Revised National Curriculum Statement and discussed under the heading 'The kind of learner that is Envisaged'. The document argues that the challenges for the RNCS is how the goals and values as contained in the manifesto and constitution can be interwoven across the curriculum. The promotion of values is important not only for the sake of personal development but also to ensure that a national South African identity is built on values different from those that under-pinned apartheid education. The kind of learner that is envisaged is one who will be imbued with the values and act in the interests of a society based on respect, equality, human dignity, life and social justice. However, if the values that teachers possess are the same that they have adopted in the apartheid era, and have not been able to change their values to incorporate the values as contained in the above documents, in the now post-apartheid era in South Africa, then we cannot expect the teachers to instil desirable values in their learners. Hence, the kind of learner that was envisaged will not materialise.

# CHAPTER SEVEN

## ALCHEMISTIC VALUES CYCLE



### 7.1 Introduction

As opposed to the headlines contained in chapter 1, the above headline in the local newspaper brings hope. It brings hope that the youth of today will put into practice values that schools and parents have been trying to foster for centuries. When young learners unselfishly put their lives at risk to save someone else, it brings a glimmer of hope that things in society will change for the better. However in order for this change to become a norm, where we do not associate schools as sites for violence and chaos, where young learners have now become criminals and murderers, where teachers abscond and are charged with child abuse and corporal punishment, much needs to be done in the schools and the community.

My purpose in this chapter is to:

- Summarise the main findings of this study from the surveys and the narratives and
- Propose a theory based on the information obtained from the data collection and data analysis that may help to explain how adult human values may change. I propose a theory which I call the Alchemistic Values Cycle.

## 7.2 Values Education/Transformation in Schools: A Summary

The purpose of this study was to explore what human values were being fostered at secondary schools in South Africa, within the context of transformation in the country and in education. Have teachers at schools been able to translate and practice the values that are contained in the Constitution, Bill of Rights and the Manifesto on Values Education, into their classrooms? Have schools become democratic institutions? Have teachers' values changed from the ones that they had during apartheid times and have they been able to incorporate 'newer values' into their belief system? What were the factors that were promoting or hindering the transformation of values in adult teachers? These were some of the issues that were explored in the present study. In focusing on the transformation of values education in schools this section will summarise the main findings of the study.

In order to understand the transformation of values in schools, I chose a combination of research methods. I used the survey method to do a comparative case study of teachers at three schools who were located in different geographical regions: urban, township and rural. I used auto-ethnography since I was the participant in this research as well as the researcher. I also used narrative inquiry through semi-structured interviews with the other two teachers to compile narratives of their experience in teaching values and promoting values within the school context.

The survey on values education of teachers in the Ethekewini region revealed a high percentage of teachers who were not familiar with the document on the 'Manifesto on Values Education'. Prior to this study some teachers reported that they had never heard of values education. The majority of the teachers had not attended any workshops on values education held either by the Department of Education or by their schools. A few teachers had indicated that they had attended some workshops on values education but this has been largely conducted by outside agencies. Although the majority of teachers expressed the need and the importance of values education in schools, they reported that they were experiencing enormous obstacles in implementing values education with their learners. Some of the reasons that teachers advanced in terms of why this values education was not occurring at schools included: schools had become sites for lawlessness, the ethos of the schools were changing in

becoming more multicultural but teachers were not trained and could not adjust to the changing schools, the effect of both parents working and that parents were not teaching their children values, teachers themselves were not exemplars and were not setting a good example to learners, in fact teachers were demonstrating negative values, the majority of the teachers felt that it was not their responsibility to teach values but that teaching of values was the responsibility of the Life Orientation teacher, the outside influences were too strong (which included peers, television) and that they could not compete with these outside influences, that as teachers there were far too many obstacles that they faced which they believed prevented them from being able to foster values in their classes (which include large classes, overcrowding, low teacher morale) and that this 'values education' was a badly neglected area of study at schools. Teachers called for the re-introduction of lessons like Right Living and Guidance. A few teachers who had indicated that they were making an attempt to teach values in their classes stated that they focused on Christian values and a few teachers in the rural school had indicated that they tried to teach cultural values. The majority of the teachers could not explain how they teach values or describe a teaching method that they had used to teach values.

In comparing the teachers in the three schools, there were no startling differences between teachers in the urban, township or rural areas, in terms of how they practiced or experienced values. An important finding from this study is that the fostering of values was not dependent upon the geographical area of the school or where the learners and teachers were based. The results also revealed that males and females did not experience the practice of values any differently and neither did the number of years of experience in teaching make any difference. *The practice of values seemed to have been an individual decision and it was dependent on the person.*

In order to understand the lived experiences of teachers with regard to values development and the fostering of values in their classes, personal narratives were used. Below is a summary of the main trends that were identified in the narratives of the three teachers.

The development of the teachers' values was a result of the influence of many factors. The first and foremost factor in contributing to their acquisition of values was the teachings of a significant parent or a significant adult in their lives. This seemed to have formed the building blocks for the development of their values that they subscribe to even in present day. Another factor that helped shape their values was the system of schooling that they had experienced. All three participants were schooled in the apartheid era and as such had adopted many of the values that were promoted during that era. Such values included: an adherence to Christian National values, obedience, submissiveness, rule and control through fear, not to question authority and the repercussions of severe punishment for not conforming. All three participants indicated that the kind of teachers they had also influenced the development of their values. All three respondents indicated that they had learnt negative values from their teachers. Again all three respondents indicated that their religious beliefs and the social backgrounds had also helped shape their values.

With regard to the values that they foster or promote in their classrooms respondents had indicated that they attempt to foster some of the following: the most frequently mentioned value was respect, followed by tolerance and honesty. Other values that were promoted included Christian and cultural values, a spirit of ubuntu, responsibility, confidence, accountability, commitment, rules of school, culture of learning and discipline. From the narrative analyses, all three teachers reported that one of the values that they struggle to practice in their classes is the value of tolerance. According to the Constitution, Bill of Rights and the Manifesto on values education, the practice of the value of tolerance in schools is seen as being integral in contributing to nation building. These teachers cite various reasons why they are not able to practice the value of tolerance in their classes. Some of these reasons include: poor discipline where learners show no respect and often cite their 'rights' as a means of escaping punishment and responsibility of their actions, large class sizes, the banning of corporal punishment and not having adequate alternate strategies to maintain discipline. In terms of the values that they do foster, two of the three indicated that they practice the value of ubuntu (as contained in the Manifesto and the Constitution).

All three respondents cited similar reasons as to why their values could not or would not change. They cited that their schools as institutions had not changed since the apartheid era from being institutions of power and control to become more democratic and transparent institutions. Although democracy has been in existence for thirteen years, they have not seen any changes at grassroots level. School principals still continue to operate schools based on unilateral decisions, fear and victimisation. All three respondents indicated that their efforts were compounded by the paltry support and guidance from the Department of Education and they blamed the Department of Education for not facilitating the process of promoting values education in schools. One respondent stated that her values would not change because her experiences were so persuasive that she is not able to change. However, the respondents have indicated that they had made an attempt to change and realised that their values needed to change at some stage. Teachers were found to be operating at different levels with regard to transformation of their values. *This was done on an individual basis and was dependent on the person.*

The findings from both the survey and the narratives indicate that the transformation of a person's values is dependent on the person instilling the values, the context that supports the promotion of particular values and the process through which the values are promoted. In the following section these ideas are explored within an Alchemistic Values Cycle.

### **7.3 Alchemistic Values Cycle**

I have derived the word 'Alchemistic' from the word 'alchemy', which means, transformation or change, the change of spirit. A detailed explanation of the word alchemy is contained in chapter 2.

According to Halstead and Taylor (2000) one of the many implications for teachers, schools, inspectors, teacher trainers and researchers is the need for schools to have a coherent strategy for values education. Secondly, in the light of the policy and guidance currently being developed in this area, there will be an increasing need for an understanding of values development and methods of values education to be built

into both the initial and the in-service training of teachers. Teachers need support and training if they are to convert this potential into successful classroom practice.

From the empirical evidence found in chapter 6, it seems that what is required from the teacher so that he/she can impart values to his/her learners, is a complete alchemy (transformation) of the teacher! The current study has indicated that despite thirteen years of democracy, teachers have still not been able to implement the values as set out in the constitution of our country. They have not been able to instil important values that would assist the country in reshaping its history and to create a democratic and tolerant society. In fact, teachers who have attempted to instil new values in schools tend to revert to their own value system developed as they were growing up, to manage their teaching activities because they could not cope with the changes without the necessary support required to sustain their efforts. If schools and teachers have failed to do this, then although we have changing times, we do not have changing values. The teachers have struggled to adopt change. The majority of the teachers were schooled and trained under the previous apartheid system that promoted control by power and therefore reverted to control by power because their attempts to promote the new value system were overtaken by contextual and process issues related to changing values.

Hence, in order for education in South Africa to progress and to allow it to meet the demands of the NCS and C2005 to instil skills and values, the teacher must undergo a complete alchemy (transformation) supported by changes to context and processes. This implies a complete change in form. We are aware of the role the teacher has to play in transmitting values, how the teacher should serve as a role model, and what activities and strategies the teacher can employ to transmit these 'desirable' values. However, all this would be futile and education in South Africa will remain stagnant if teachers do not change.

I propose that we need to start by identifying the current values that teachers have, whether these are in keeping with our Constitution and Bill of Rights and whether these need to be changed. This is a fundamental change, we have to start at re-shaping the values of the adult teachers before they could be in a position to impart and influence 'new' values. Most theories on values development and values

acquisition have concentrated on the moral development of children and young adults (Piaget, 1965; Kohlberg, 1969; Gilligan, 1982; Bandura, 1977). However there are no psychological theories that may be used to explain how values in adults are developed or redefined or how these may be changed. Despite this there are theories on transformational change (Mezirow, 1997; Boyd and Myers, 1998) in the domain of education that assists in understanding how change or transformation occurs in adults. Mezirow (1997) indicates that in order for change to occur, there has to be critical reflection on the part of the person, in this case the teacher. Boyd and Myers (1988) suggest that together with the process of change, there has to be intuition and emotion. From the narratives of the three teachers, it was found that two of them had transformed to a certain degree. In two of the cases, change or transformation came about after critically reflecting on their lives.

Mezirow (1997) seems to sit between two models of change, one that emphasises change associated with coming to terms with the Self and the other with the emphasis associated with coming to terms with the self in relation to society. He tends to avoid or give minimal attention to the deep analytical challenges associated with personal transformation, such as its' inherent emotive nature, the emphasis on personal self awareness, and the need to resolve past life issues (Grabov, 1997).

Within the context of this study, it has emerged that the transformation of values is largely dependent on the person. In response to this and based on the information obtained from the data through the survey and narratives, I propose the following **Alchemistic Values Cycle** which may be utilised to understand how adults can form new values. This Alchemistic Values Cycle can be seen as an extension of Mezirow's (1997) Transformational Change theory. While Mezirow's theory addresses change with the self in relation to society, this Alchemistic Values Cycle addresses the gap in his theory and addresses how change associated with personal transformation can be effected. According to the iceberg theory, values and beliefs are very much part of the submerged part of the iceberg and are buried deep down (as cited in chapter 3). So in order to reach these values which we want to modify or change, we have to 'melt' some of the iceberg that is submerged.

There are three essential components that contribute to the transformation of the values of the teacher: the person, the process and the context. The first is the transformation of the essence of the teacher (the person) which can be achieved through a process of inner quest of action and evolution. From the data collected and the analysis, it becomes evident that **change comes from within the person**, and even though there may be external forces present, this may not prove to be sufficient to make fundamental changes in a persons' value system. The person needs to transform. Alchemy (transformation) has to start with things like attitudes, habits, belief systems and a worldview. These are core elements that make up a persons' personality. In order to facilitate these changes, these changes need to be made at the unconscious level of the mind. The only thing that would seem to make any substantial difference to these core values is some fundamental life-changing experience. It is only through experience that we could possibly change these set values and perceptions. So in order for these changes to occur, to transform, the individual will need to 'experience' situations that will allow for this to take place.

The mind cannot bring about change because it is cluttered with the memories of the past, likewise emotions cannot bring about transformation because they are rooted in conditioning and imprints placed upon the individual from early childhood. Therefore, change can only come about from the inner core of a person's being. I chose to call this the **alchemistic essence**. This will be ultimately responsible for a person's transformation. Every individual, irrespective of race, colour and creed possesses this alchemistic essence. The essence (the basic nature and the basic core of the person) is based upon the individual's authority of their own lives. The essence of an individual determines who you are and how you operate. Those teachers or individuals who have transformed have essentially realised this and those teachers who have not transformed have not understood how they can harness this alchemistic essence. If we want to facilitate the change of teachers' values, we need to tap into or change the essence of the individual. Questions like 'Who am I? What is my purpose here?' help to harness this alchemistic essence. An individuals' essence is what attracts one to another with depth, which goes beyond physical, emotional, and psychological characteristics. Many times outward actions also give us a glimpse into the essence of a person.

So how can this work? The second component that can contribute to the transformation of teachers values is the process, the how, how can this occur. What should the teacher do to get to this essence? The first step towards transformation with regard to existing values and wanting to change and perhaps adopt newer more desirable values comes from essentially an **inner quest**. There should be a yearning and curiosity for new knowledge. Every encounter and even random events must be looked at shaping new experiences that help promote new knowledge, and hence alchemy starts. New shapes of reality come into being and new things become important. This alchemistic essence propels the individual into new experiences. This is so powerful that the previous ways of thinking, feeling and deciding all changes. Alchemy (transformation) of thought can occur quickly and can be facilitated by conscious effort.

One possible manner of stimulating this inner quest can be through the use of self ethnography or introspection, which is similar to Mezirow's concept of 'critical reflection.' Teachers need opportunities to be able to reflect on their existing values and to be able to do a self audit of their existing values. This process of reflection enables the teachers to become consciously aware of their existing values and whether their values are congruent with the values that are being privileged by the state. Teachers need to be aware of their values at a conscious level so that if these values need to be changed or modified, it may be possible. However if these values still remain embedded in their unconscious, then as Freud has postulated these values will be too deeply buried and it may then not be possible to change or modify them.

The third component that impacts on assisting with the transformation of teachers values is the **context**. The context that I refer to could incorporate some of the following: the country, society, the school system the infrastructure of the country and of education and ongoing professional development. The context of the country refers to what values are being privileged to produce the ideal citizen. These values are contained in documents such as the Constitution, the Bill of Rights and the Manifesto on Values Education. From the data collected there seemed to be a glaring disparity between what the state was promoting and what was actually transpiring in schools. Most teachers reported that they had not seen any of the democratic changes which were being promoted by the state in their schools. Therefore an important

contextual factor that needs to be addressed is how to turn schools into democratic institutions that would assist with the transformation of education and with the values that schools are promoting. According to Shorris (1976) change is often the cause of stress. Change can be frightening and always requires adjustments on one's part. Therefore it is not surprising that change and stress are associated. The need to function in a comfort zone can make people resistant to change, especially if they have not been consulted or asked about the change. This is particularly so for people who experience a sense of security and a feeling of importance with familiar routines and surroundings. New routines or other changes threaten this feeling. As a result, some people become resistant to change without being aware of it. Because change appears inevitable, it becomes necessary for one to cope with it by not feeling threatened by it. People will more readily accept change if they feel they have been involved in bringing it about. Fullan (2000) claims that change may appear to be primarily a rational process. However, in reality organizations change only when people in them are willing and able to do so. He states that just as the character of a person is deep-seated and resistant to change, so the culture of an organization is difficult to influence towards change. Many proposed changes are viewed as threats to an existing culture and may be resisted for that reason alone. In the South African context, despite the implementation of educational policy changes aimed at improving the political and social aspirations of South Africans, there was resistance to change from teachers to the introduction of C2005 (Jansen, 1998) due to the traditional curriculum representing a comfort zone for teachers. Therefore the context either assists or retards transformation.

With regard to the school context, the Department of Education will ultimately be responsible should no transformation occur at these sites. While schools need to change and adopt these changes as implemented by the government of South Africa, if they are not provided with the tools to assist with the transformation, how do we expect them to make the changes? So, if the Department of Education and the government compel this transformation, they need to check what is happening at the grassroots level. From the data analysis, it was found that none of the policies and ideals of the new government have been implemented in the schools. Of what avail is having all theoretical information, if it cannot be translated into action?

From the data analyses of the narratives it was found that while teachers attempted to change their values to incorporate ‘newer’ more desirable values, it was common for them to revert back to their ‘old ways of being.’ Therefore, the context needs to be able to facilitate and support the teachers attempt at modifying their values. Consequently, a contextual factor that would promote this process is the ongoing professional development of teachers. According to the National Policy Framework for Teacher Education and Development in South Africa (2006) a Continuing Professional Training and Development system (CPTD) has been introduced to enhance the professional development of all teachers. The new CPTD system will ensure that current initiatives devoted to the professional development of teachers contribute more effectively and directly to the improvement of the quality of teaching and expand the range of activities that contribute to the professional development of teachers. One of the professional development initiatives could include a compulsory course on Values Education for all teachers. However, it does not necessarily mean that if teachers are forced to attend a course that they will automatically change. This could facilitate with the process of introspection which I had earlier on alluded to. What this will do is create awareness about values education and to make teachers more aware about what they should be doing in their classrooms and in their schools, and hopefully, this may encourage transformation in the teacher and in the schools.

The alchemistic values cycle therefore proposes that transformation of teachers values may occur through three different components. Firstly there needs to be an inner quest by the teacher, which then impacts on the alchemistic essence of the person, there needs to be an external programme to facilitate and support these initiatives which will then lead to the formation of new values. The cyclic nature is meant to keep the process of values change tentative and continuing – consistently re-examining the values essence of an individual, reviewing the process of change and exploring the contextual realities that promote values change.

The data analyses revealed that schools continue to hold fast to the old ways, blaming the public for undermining the system rather than examining the crumbling and archaic belief systems underlying their actions. Schools continue to force learners to conform to schools of the past rather than designing programs that conform to learners of the present and future. If education does not transform, it will, decline and

die. The challenge that confronts education is not reformation, but ‘alchemy’ to transform education into a viable institution that serves the needs of today’s society and tomorrow’s world. It requires admitting that some traditional beliefs and values are no longer valid in a changing world. It demands evolving, growing, and learning. It involves seeking out ways to shift worldviews, to re-examine preconceptions, renew commitments, and rebuild theoretical foundations on the basis of the best available knowledge and wisdom.

Alchemy (transformation) within an institution as large and complex as education requires more than changing surface behaviours. In addition to individual belief changes, it will require changing the culture of schools and the relationship between schools and society. It will require a redefinition (or perhaps multiple definitions) of education. The transformation of individuals and their subsequent inability to function within the old structure is a beginning. The changing of individuals will lead to changing in the collectives thereby promoting and supporting values change initiatives.

#### **7.4 Conclusion of Thesis**

This study attempted to explore what and how values are promoted within the schooling system of South Africa. It privileged the perspective and role of teachers in the process of values education. The study was especially relevant as South Africa has just come out of an apartheid political system and that in order to promote a values laden constitution based on democratic and human rights principles, values education is an important intervention through education. Through a research design that included a survey of teachers, auto-ethnography and narrative enquiry, the analyses revealed that values education is incidental, superficial and dependent upon a range of issues from personal to process to context. Through these analyses the Alchemistic Values Cycle was proposed as a model to promote essential values and values education in teachers to meet the transformation agenda of society. This model is relevant to adults as they have already formed essential values that guide their character and behaviour which may not necessarily be appropriate to promote a values systems different from their growing-up experiences.

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## APPENDICES

### APPENDIX A: PERMISSION FROM THE DEPARTMENT OF EDUCATION TO CONDUCT RESEARCH.



PROVINCE OF KWAZULU-NATAL  
ISIFUNDAZWE SAKWAZULU-NATALI  
PROVINSIE KWAZULU-NATAL

DEPARTMENT OF EDUCATION  
UMNYANGO WEMFUNDO  
DEPARTEMENT VAN ONDERWYS

Tel: 033 341 8610  
Fax: 033 341 8612

Private Bag X9137  
Pietermaritzburg  
3200

228 Pietermaritz Street  
Pietermaritzburg, 3201

**INHLOKOHHOVISI** **PIETERMARITZBURG** **HEAD OFFICE**

Enquiries:  
Imibuzo: Sibusiso Alwar  
Navrae:

Reference:  
Inkomba: 0043/05  
Verwysing:

Date:  
Usuku: 2005/06/17  
Datum:

To: Mrs Indera Baijnath  
7 Fairlawns  
21 Ridgeside Road  
Umngeni Park  
4051

RE: APPROVAL TO CONDUCT RESEARCH

Please be informed that your application to conduct research has been approved with the following terms and conditions:

That as a researcher, you must present a copy of the written permission from the Department to the Head of the Institution concerned before any research may be undertaken at a departmental institution bearing in mind that the institution **is not obliged to participate** if the research is not a departmental project.

Research should not be conducted during official contact time, as **education programmes should not be interrupted**, except in exceptional cases with special approval of the KZNDoe.

The research is not to be conducted during the fourth school term, except in cases where the KZNDoe deem it necessary to undertake research at schools during that period.

Should you wish to extend the period of research after approval has been granted, an application for extension must be directed to the Director: Research, Strategy Development and EMIS.

The research will be limited to the schools or institutions for which approval has been granted.

A copy of the completed report, dissertation or thesis must be provided to the RSPDE Directorate.

Lastly, you must sign the attached declaration that, you are aware of the procedures and will abide by the same.

Dr B. H. Mthabela

Director: Research Strategy, Policy Development and Education Management Information Systems

## APPENDIX B. ETHICAL CLEARANCE



RESEARCH OFFICE (FRANCIS STOCK BUILDING)  
HOWARD COLLEGE  
TELEPHONE NO.: 031 – 2603587

---

24 MAY 2005

MRS. I BAIJNATH (8421442)  
EDUCATIONAL STUDIES

Dear Mrs. Baijnath

ETHICAL CLEARANCE :

I wish to confirm that ethical clearance has been granted for the following project:

“Changing times, changing values: A case study of three Secondary Schools in Phoenix, KwaZulu Natal”

Yours faithfully



MS. PHUMELELE XIMBA  
RESEARCH OFFICE

PS: The following general condition is applicable to all projects that have been granted ethical clearance:

THE RELEVANT AUTHORITIES SHOULD BE CONTACTED IN ORDER TO OBTAIN THE NECESSARY APPROVAL SHOULD THE RESEARCH INVOLVE UTILIZATION OF SPACE AND/OR FACILITIES AT OTHER INSTITUTIONS/ORGANISATIONS. WHERE QUESTIONNAIRES ARE USED IN THE PROJECT, THE RESEARCHER SHOULD ENSURE THAT THE QUESTIONNAIRE INCLUDES A SECTION AT THE END WHICH SHOULD BE COMPLETED BY THE PARTICIPANT (PRIOR TO THE COMPLETION OF THE QUESTIONNAIRE) INDICATING THAT HE/SHE WAS INFORMED OF THE NATURE AND PURPOSE OF THE PROJECT AND THAT THE INFORMATION GIVEN WILL BE KEPT CONFIDENTIAL.

→ cc. Faculty Officer  
cc. Supervisor

---

## APPENDIX C: CHANGE OF THESIS TITLE

16 October 2007

Ms. I Baijnath  
Student Number: 8421442  
7 Fairlawns  
21 Ridgeside Road  
Umgeni Park  
4051



Dear Ms. Baijnath,

RE: Change of Thesis Title

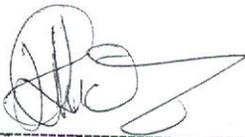
The Faculty Higher Degrees Committee at its meeting on 25<sup>th</sup> September 2007 has accepted your request to change your thesis title from:

Changing times, changing values: A case study of three secondary schools in Phoenix, KwaZulu-Natal

To

Changing times, changing values: An alchemy of Values Education

Thank you



---

**TRACEY ANDREW**  
*Postgraduate Office*

Tel: (031) 260 7865  
andrewk@ukzn.ac.za



## **SECTION B: TEACHER DEVELOPMENT: VALUES EDUCATION**

12. Are you familiar with the contents of the document "Manifesto on Values Education?" 1  Yes 2  No

13. If you answered **Yes** in Question 12, how have you become familiar with this information? 1  My own research 2  My colleague 3  This school  
4  The Dept of Ed 5  Other

14. Have you attended any workshops/courses/presentations on "values in Education" conducted by:

14.1 Dept of Ed? 1  Yes 2  No Duration: \_\_\_\_\_ DATE: \_\_\_\_\_

14.2 Your School: 1  Yes 2  No Duration: \_\_\_\_\_ DATE: \_\_\_\_\_

14.3 Other agencies: 1  Yes 2  No Duration: \_\_\_\_\_ DATE: \_\_\_\_\_

15. If you answered **No** to question 14, what are your reasons?

1  No time 2  Workshops held after school hours

3  No knowledge of workshops 4  No interest 5  Not required to

6  Never heard of values education 7  Other (please specify) \_\_\_\_\_

---

16. Why do you think the South African government is now particularly concerned about values in Education in schools?

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## **SECTION C: TEACHERS VALUES**

17. What values do you consider as being important to foster within your school?

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18. List three values that you foster in your classroom

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19. Why do you consider these values to be important?

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20. Why do you think values education in schools is important?

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21. In what way do other adults in the school environment demonstrate and foster these values?

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22. Do you think that other adults (including yourself) in the school demonstrate and foster any negative values? Yes/No: Explain.

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23. Describe a teaching event and its method when values have been taught.

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24. Where do you think learners learn most about values in your school?

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25. Do you think you are successful in fostering values in your classroom? Please elaborate.

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26. How do you determine the success of the fostering of values?

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27. To what extent do you practice any of the following values in your class?

- |                    |                                  |                                      |  |
|--------------------|----------------------------------|--------------------------------------|--|
| 1. Equity          | 1 <input type="checkbox"/> Never | 2 <input type="checkbox"/> Sometimes | 3 <input type="checkbox"/> Almost Always |
| 2. Tolerance       | 1 <input type="checkbox"/> Never | 2 <input type="checkbox"/> Sometimes | 3 <input type="checkbox"/> Almost Always |
| 3. Multilingualism | 1 <input type="checkbox"/> Never | 2 <input type="checkbox"/> Sometimes | 3 <input type="checkbox"/> Almost Always |
| 4. Openness        | 1 <input type="checkbox"/> Never | 2 <input type="checkbox"/> Sometimes | 3 <input type="checkbox"/> Almost Always |
| 5. Accountability  | 1 <input type="checkbox"/> Never | 2 <input type="checkbox"/> Sometimes | 3 <input type="checkbox"/> Almost Always |
| 6. Social Honour   | 1 <input type="checkbox"/> Never | 2 <input type="checkbox"/> Sometimes | 3 <input type="checkbox"/> Almost Always |
| 7. Democracy       | 1 <input type="checkbox"/> Never | 2 <input type="checkbox"/> Sometimes | 3 <input type="checkbox"/> Almost Always |

8. Non-racism      1  Never      2  Sometimes      3  Almost Always

9. Non\_sexism      1  Never      2  Sometimes      3  Almost Always

10. Respect      1  Never      2  Sometimes      3  Almost Always

11. The Rule of Law (the laws of the school)

1  Never      2  Sometimes      3  Almost Always

**SECTION D: GENERAL**

28. Any comments that you would like to add.

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## **APPENDIX E: TEACHER INTERVIEW SCHEDULE**

I thank you for being part of this study and basically what I want is to hear your story, your life-story, your experiences of being a teacher. You can start by just telling me something about yourself, your biographical data that kind of information.

Tell me a little about your younger days, your family, your siblings etc

Who was responsible in instilling values in you and what kind of values did they instil?

What are the values that are uppermost for you and your children?

How have you instilled these kinds of values in them, what have you done?

I'm going to take you back in terms of your teaching experience, you grew up obviously in the apartheid era as well as you taught during the apartheid era. Tell me a little about your experiences during that time.

Tell me about your experiences during this period of democracy and whether it is any different from the apartheid era.

How are you coping now, it's been 10 years since the democracy and there has been lots of transformation in education and that kind of thing, are you coping now? Tell me a little about your experiences now.

Pick out one incident that comes to mind where the whole issue of tolerance was at question, were you may or may not have been very tolerant, in terms of the children in your classes.

What do you think are the most important values for you as a teacher or what are some of the values that you want to teach the children?

## APPENDIX F: ANALYSIS OF DATA CAPTURED FROM QUESTIONNAIRES: LEVEL 1 ANALYSIS

### 1. Results obtained from the Township School sample (Northway Secondary)

#### 1.1 Descriptive Frequency Statistics

##### A1: Respondent gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	10	38.5	38.5	38.5
	Female	16	61.5	61.5	100.0
	Total	26	100.0	100.0	

##### A2: Respondent Age groups

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	20 - 30 yrs	6	23.1	23.1	23.1
	31 - 40 yrs	7	26.9	26.9	50.0
	41 - 50 yrs	12	46.2	46.2	96.2
	Above 50 yrs	1	3.8	3.8	100.0
	Total	26	100.0	100.0	

##### A3: Respondent Marital Status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Single	3	11.5	11.5	11.5
	Married	23	88.5	88.5	100.0
	Total	26	100.0	100.0	

##### A4: How many children do you have?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No child	7	26.9	26.9	26.9
	1 child	13	50.0	50.0	76.9
	2 children	3	11.5	11.5	88.5
	3 children	3	11.5	11.5	100.0
	Total	26	100.0	100.0	

**A5: Ages of children**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 - 5 yrs	2	7.7	10.5	10.5
	6 - 10 yrs	5	19.2	26.3	36.8
	11 - 15 yrs	6	23.1	31.6	68.4
	Above 16 yrs	6	23.1	31.6	100.0
	Total	19	73.1	100.0	
Missing	System	7	26.9		
Total		26	100.0		

**A6: What type of residence do you have?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Township	4	15.4	16.0	16.0
	Urban	21	80.8	84.0	100.0
	Total	25	96.2	100.0	
Missing	System	1	3.8		
Total		26	100.0		

**A7: What is your religion?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Hindu	15	57.7	57.7	57.7
	Muslim	1	3.8	3.8	61.5
	Christian	9	34.6	34.6	96.2
	Other	1	3.8	3.8	100.0
	Total	26	100.0	100.0	

**A8: Teaching experience**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0 - 5yrs	4	15.4	15.4	15.4
	6 -10 yrs	4	15.4	15.4	30.8
	11 - 15 yrs	3	11.5	11.5	42.3
	16 - 20 yrs	3	11.5	11.5	53.8
	21 - 25 yrs	7	26.9	26.9	80.8
	Above 26 yrs	5	19.2	19.2	100.0
	Total	26	100.0	100.0	

**A9: Teaching experience at this school**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0 - 5yrs	9	34.6	34.6	34.6
6 -10 yrs	2	7.7	7.7	42.3
11 - 15 yrs	2	7.7	7.7	50.0
16 - 20 yrs	7	26.9	26.9	76.9
21 - 25 yrs	3	11.5	11.5	88.5
Above 26 yrs	3	11.5	11.5	100.0
Total	26	100.0	100.0	

**A10: Qualifications**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Academic	15	57.7	57.7	57.7
Professional	11	42.3	42.3	100.0
Total	26	100.0	100.0	

**A11: Designation**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Management	6	23.1	24.0	24.0
Level 1	19	73.1	76.0	100.0
Total	25	96.2	100.0	
Missing System	1	3.8		
Total	26	100.0		

**B12: Are you familiar with the contents of the document "Manifesto on Values Education"?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	8	30.8	30.8	30.8
No	18	69.2	69.2	100.0
Total	26	100.0	100.0	

**B13: If you answered yes in Question 12, how have you become familiar with this information?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid My own research	1	3.8	3.8	3.8
My colleague	1	3.8	3.8	7.7
This school	1	3.8	3.8	11.5
The Dept of Ed	4	15.4	15.4	26.9
Other	1	3.8	3.8	30.8
Not applicable	18	69.2	69.2	100.0
Total	26	100.0	100.0	

**B14: Have you attended workshops on values education by:**

	<b>YES</b>	<b>NO</b>	<b>TOTAL</b>
Workshops by Dept of Educ	3.8%	96.2%	100%
Your School	3.8%	96.2%	100%
Other Agencies	23.1%	76.9%	100%

**B15: If you answered NO to question 14, what are your reasons?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No time	2	7.7	7.7	7.7
No knowledge of workshops	13	50.0	50.0	57.7
Not required to	2	7.7	7.7	65.4
Never heard of values education	1	3.8	3.8	69.2
Other	2	7.7	7.7	76.9
Not applicable	6	23.1	23.1	100.0
Total	26	100.0	100.0	

The next section of the questionnaire dealt with whether the teachers practiced the values of equity, tolerance, multilingualism, openness, accountability, democracy, social honour, non-racism, non-sexism, respect and the rule of law, in their classrooms. The following tables represent their responses.

	<b>NEVER</b>	<b>SOMETIMES</b>	<b>ALMOST ALWAYS</b>	<b>TOTAL</b>
<b>EQUITY</b>		19.2%	80.8%	100%
<b>TOLERANCE</b>		19.2%	80.8%	100%
<b>MULTILINGUALISM</b>	15.4%	65.4%	19.2%	100%
<b>OPENNESS</b>		15.4%	84.6%	100%
<b>ACCOUNTABILITY</b>			100%	100%
<b>SOCIAL HONOUR</b>		15.4%	84.6%	100%
<b>DEMOCRACY</b>		26.9%	73.1%	100%
<b>NON-RACISM</b>	3.8%		96.2%	100%
<b>NON-SEXISM</b>	3.8%		96.2%	100%
<b>RESPECT</b>		7.7%	92.3%	100%
<b>THE RULE OF LAW</b>		11.5%	92.3%	100%

## **1.2 Qualitative responses from Open-ended questions**

### **16. Why do you think the South African government is now particularly concerned about values in Education in schools?**

Many of the teachers from the township schools believed that since there was a new government we needed “to wipe out the past apartheid values and replace it with new values”. They also believed that there was a lack of discipline, an increase in crime and violence, irresponsible sexual behaviour, drug and alcohol drug among the young learners and the “morals in society are dropping”. Many also believed that because schools have become multi-cultural and multi-racial, there was a new to foster values to create harmony.

### **17. What values do you consider as being important to foster within your school?**

Some of the common values that were highlighted were: respect, tolerance, openness, fairness, love, accountability, loyalty, and punctuality, pride.

### **18. List three values that you foster in your classroom**

These were some of the values that these teachers identified as being able to foster in their classrooms: Honesty, humility, selflessness, trust, tolerance, neatly attired, fairness, duty, dedication, love, right conduct, truth, hygiene, commitment to work, striving to achieve goals, communication, pride cooperation

### **19. Why do you consider these values to be important?**

Teachers believed that these values were important because it was important to build character, to interact with each other, to inspire and motivate learners to give off their best, to set high goals to achieve excellence, individuals will grow up to be acceptable human beings in the world, what is learnt in the class today will be passed down to generations to come, to improve the standard of education, it creates responsibilities in our learners and it shapes personality so that they can appreciate social norms and values.

**20. Why do you think values education in schools is important?**

Many teachers responded that it would foster respect for everyone and make learners better citizens. Economics make it difficult for parents to reinforce values at home. It fosters moral regeneration and a sense of respect, it is important for better communication, so that they will become better role models for the people in the community, they will be well balanced individuals and to better schooling environment. To make schools purposeful and fulfilling.

**21. In what way do other adults in the school environment demonstrate and foster these values?**

Teachers believed that they demonstrate these values by giving learners extra tuition; educators take time out to counsel learners, by having social, religious and cultural activities, engaging in charity, assembly talks, by example and communication. They also felt that by having a caring and kind attitude, to demonstrate a willingness to help one another, by setting an example to learners, to be motivators and for caring for learners, that they demonstrate and foster these values.

**22. Do you think that other adults (including yourself) in the school demonstrate and foster any negative values? Yes/No: Explain**

Some teachers believed that they did foster negative values while others believed that they didn't. Teachers reported that learners' negativity affects them sometimes, as it is not possible to give learners individual attention because of time constraints and large numbers in class. It was common knowledge among learners which educators smoked and consumed alcohol etc and this fostered some negativity, especially when teachers are telling these learners not to smoke or drink. There is also a lack of sensitivity on the part of some educators, some educators do not take the time to listen to learner's problems and reprimand them all the time. Some teachers believed that the individuals' low morale is the cause and that they are self-centred. Many teachers also reported that negative values were being fostered when teachers are impatient and don't take the whole child into consideration. They also believed that the pressures of work, unfair demands and bad conditions of service also contribute to this.

**23. Describe a teaching event and its method when values have been taught.**

Many teachers didn't interpret this question accurately and many of their responses were not appropriate. Many teachers also left this question unanswered. One possible reason is that the question may have been too hard for them to answer. However some teachers reported that they use Right living, buzz sessions, discussions, when incidents occur in class and they use it to discuss values. They also believed that the Speech and awards day and Debs Ball were occasions that could be used to teach values.

**24. Where do you think learners learn most about values in your school?**

The majority of teachers believed that it occurred in the Life Orientation lessons, while others believed it occurred in English lessons, sport, from friends, assembly talks and from their leaders (teachers). If this were the perception, then other avenues that could be used to teach values would be ignored. Every learning area should be able to teach values, not only Life Orientation.

**25. Do you think you are successful in fostering values in your classroom? Please elaborate**

Very few teachers reported that they were successful in fostering values in their classroom. One teacher reported that all lessons are value driven and that she tries to create a positive atmosphere in the class. A few teachers believed that this would be evident in the manner in which pupils respond to you, respect you and comply with instructions and work ethics and when pupils demonstrate mutual respect. One teacher stated that he only became aware of this when he met his ex-pupils who stated that they admired the principles that he had taught and stood by. Some teachers stated that when they saw the behaviour of learners had improved that they felt that they were successful in fostering some values in their classrooms. One teacher stated that she was not successful in fostering values because it was too difficult, *"it is a challenge to me to teach Indian students, teaching two different cultures"*.

**26. How do you determine the success of the fostering of values?**

The majority of teachers believed that when you see changes in the learners no matter how small it is, and this will include behaviour, attitudes, presentation of work, discipline, respect that they accord to you, see it in their lives, monitoring them and see how they act and when they demonstrate these values, that you realise the success of fostering values.

**28. Any comments that you would like to add.**

These are some of the additional comments that teachers made:

- Bring back values education into the system.
- Intervention must be done at home, parents are poor examples.
- Subjects like right living and guidance need to be reintroduced into the curriculum. Education has become result driven and not character driven and should educate people to be model citizens of society. A learner with top results maybe selfish and arrogant but I will rejoice at the fact that a learner who has not performed well has excellent values. Human values must become part of the schools curriculum.
- Schools, parents and community need to work together to foster positive values.
- Lack of discipline and only concern about children's' rights and this has corrupted the culture of learning. .
- If parents instil human values from birth, we wouldn't have such a big problem.
- Present educator teaching loads and large classes hinder the inculcation of values. Problem of time factor syllabus coverage.

### 1.3 Chi-Square test results:

#### Interpretation Rule:

1. If **p** value is less than or equal  $p \leq 0.05$ , there is statistically significance relationship.
2. If **p** value is greater than  $p > 0.05$ , there is **NO** statistically significance relationship.

**p\*** indicates probability significance value

#### A1: Respondent gender: Equity

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.213	1	.271
N of Valid Cases	26		

#### A1: Respondent gender: Tolerance

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.006	1	.937
N of Valid Cases	26		

#### A1: Respondent gender: Multilingualism

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.998	2	.607
N of Valid Cases	26		

#### A1: Respondent gender: Openness

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.266	1	.606
N of Valid Cases	26		

### A1: Respondent gender: Social honour

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.955	1	.086
N of Valid Cases	2.841		

### A1: Respondent gender: Democracy

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.078	1	.780
N of Valid Cases	26		

### A1: Respondent gender: Non- Racism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.664	1	.197
N of Valid Cases	26		

### A1: Respondent gender: Non- sexism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.664	1	.197
N of Valid Cases	26		

### A1: Respondent gender: Respect

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.122	1	.727
N of Valid Cases	26		

### **A1: Respondent gender: The rule of law**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.426	1	.020
N of Valid Cases	26		

### **A2: Respondent Age groups: Equity**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.386	3	.223
N of Valid Cases	26		

### **A2: Respondent Age groups: Tolerance**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.317	3	.509
N of Valid Cases	26		

### **A2: Respondent Age groups: Multilingualism**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.633	6	.141
N of Valid Cases	26		

### **A2: Respondent Age groups: Openness**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.955	3	.399
N of Valid Cases	26		

## A2: Respondent Age groups: Social honour

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.223	3	.527
N of Valid Cases	26		

## A2: Respondent Age groups: Democracy

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.950	3	.813
N of Valid Cases	26		

## A2: Respondent Age groups: Non- Racism

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.467	3	.325
N of Valid Cases	26		

## A2: Respondent Age groups: Non- sexism

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.467	3	.325
N of Valid Cases	26		

## A2: Respondent Age groups: Respect

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.019	3	.797
N of Valid Cases	26		

### **A2: Respondent Age groups: The rule of law**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.671	3	.022
N of Valid Cases	26		

### **A3: Respondent Marital Status: Tolerance**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.434	1	.510
N of Valid Cases	26		

### **A3: Respondent Marital Status: Multilingualism**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.795	2	.408
N of Valid Cases	26		

### **A3: Respondent Marital Status: Openness**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.617	1	.432
N of Valid Cases	26		

### **A3: Respondent Marital Status: Social honour**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.617	1	.432
N of Valid Cases	26		

### A3: Respondent Marital Status: Democracy

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.487	1	.115
N of Valid Cases	26		

### A3: Respondent Marital Status: Non- Racism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.402	1	.065
N of Valid Cases	25		

### A3: Respondent Marital Status: Non- sexism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.136	1	.713
N of Valid Cases	26		

### A3: Respondent Marital Status: Respect

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.283	1	.595
N of Valid Cases	26		

### A3: Respondent Marital Status: The rule of law

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.442	1	.506
N of Valid Cases	26		

#### A4: Respondent Demographics and practice of above values

##### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.008	1	.315
N of Valid Cases	26		

##### Interpretation

The above Chi-square ( $\chi$ ) test result indicates **p** value is **0.315**, which is above 0.05, this result reveals there is **no statistically significance relationship** between the two statements. These two variables are not associated and are independent of each other

## 2. Results obtained from the Urban School sample (Parktown Secondary)

### 2.1. Descriptive Frequency Statistics

**A1: Respondent gender**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	11	34.4	34.4	34.4
Female	21	65.6	65.6	100.0
Total	32	100.0	100.0	

**A2: Respondent Age groups**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20 – 30 yrs	4	12.5	12.5	12.5
31 – 40 yrs	12	37.5	37.5	50.0
41 – 50 yrs	10	31.3	31.3	81.3
Above 50 yrs	6	18.8	18.8	100.0
Total	32	100.0	100.0	

**A3: Respondent Marital Status**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Single	7	21.9	21.9	21.9
Married	21	65.6	65.6	87.5
Divorced	3	9.4	9.4	96.9
Widow/ed	1	3.1	3.1	100.0
Total	32	100.0	100.0	

**A4: How many children do you have?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No childs	7	21.9	21.9	21.9
1 child	5	15.6	15.6	37.5
2 children	12	37.5	37.5	75.0
3 children	4	12.5	12.5	87.5
Above 4 children	4	12.5	12.5	100.0
Total	32	100.0	100.0	

**A5: What are ages of children?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 - 5 yrs	3	9.4	11.1	11.1
	6 - 10 yrs	8	25.0	29.6	40.7
	11 - 15 yrs	5	15.6	18.5	59.3
	Above 16 yrs	11	34.4	40.7	100.0
	Total	27	84.4	100.0	
Missing	System	5	15.6		
Total		32	100.0		

**A6: What type of residence do you have?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Township	3	9.4	9.4	9.4
	Urban	29	90.6	90.6	100.0
	Total	32	100.0	100.0	

**A7: What is your religion?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Hindu	4	12.5	12.5	12.5
	Muslim	3	9.4	9.4	21.9
	Christian	24	75.0	75.0	96.9
	Other	1	3.1	3.1	100.0
	Total	32	100.0	100.0	

**A8: Teaching experience**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0 - 5yrs	4	12.5	12.5	12.5
	6 -10 yrs	3	9.4	9.4	21.9
	11 - 15 yrs	6	18.8	18.8	40.6
	16 - 20 yrs	3	9.4	9.4	50.0
	21 - 25 yrs	9	28.1	28.1	78.1
	Above 26 yrs	7	21.9	21.9	100.0
	Total	32	100.0	100.0	

**A9: Teaching experience at this school**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 0 - 5yrs	15	46.9	46.9	46.9
6 -10 yrs	6	18.8	18.8	65.6
11 - 15 yrs	4	12.5	12.5	78.1
16 - 20 yrs	3	9.4	9.4	87.5
21 - 25 yrs	2	6.3	6.3	93.8
Above 26 yrs	2	6.3	6.3	100.0
Total	32	100.0	100.0	

**A10: Qualifications**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Academic	9	28.1	28.1	28.1
Professional	23	71.9	71.9	100.0
Total	32	100.0	100.0	

**A11: Designation**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Management	7	21.9	21.9	21.9
Level 1	25	78.1	78.1	100.0
Total	32	100.0	100.0	

**B12: Are you familiar with the contents of the document "Manifesto on Values Education"?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	6	18.8	18.8	18.8
No	26	81.3	81.3	100.0
Total	32	100.0	100.0	

**B13: If you answered yes in Question 12, how have you become familiar with this information?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid My own research	1	3.1	3.1	3.1
My colleague	2	6.3	6.3	9.4
This school	2	6.3	6.3	15.6
The Dept of Ed	1	3.1	3.1	18.8
Other	2	6.3	6.3	25.0
Not applicable	24	75.0	75.0	100.0
Total	32	100.0	100.0	

**B14: Have you attended workshops on values education by:**

	<b>YES</b>	<b>NO</b>	<b>TOTAL</b>
Workshops by Dept of Educ	12.5%	87.5%	100%
Your School	9.4%	90.6%	100%
Other Agencies	9.4%	90.6%	100%

**B15: If you answered NO to question 14, what are your reasons?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No time	3	9.4	9.4	9.4
	Workshops held after school hours	1	3.1	3.1	12.5
	No knowledge of workshops	16	50.0	50.0	62.5
	Not required to	2	6.3	6.3	68.8
	Never heard of values education	6	18.8	18.8	87.5
	Other	1	3.1	3.1	90.6
	Not applicable	3	9.4	9.4	100.0
	Total	32	100.0	100.0	

The next section of the questionnaire dealt with whether the teachers practiced the values of equity, tolerance, multilingualism, openness, accountability, democracy, social honour, non-racism, non-sexism, respect and the rule of law, in their classrooms. The following tables represent their responses.

	<b>NEVER</b>	<b>SOMETIMES</b>	<b>ALMOST ALWAYS</b>	<b>TOTAL</b>
<b>EQUITY</b>		6.3%	93.8%	100%
<b>TOLERANCE</b>		18.8%	81.3%	100%
<b>MULTILINGUALISM</b>	18.8%	46.9%	34.4%	100%
<b>OPENNESS</b>		25%	75%	100%
<b>ACCOUNTABILITY</b>		3.1%	96.9%	100%
<b>SOCIAL HONOUR</b>		21.9%	78.1%	100%
<b>DEMOCRACY</b>	3.1%	18.8%	78.1%	100%
<b>NON-RACISM</b>		3.1%	96.9%	100%
<b>NON-SEXISM</b>		9.4%	90.6%	100%
<b>RESPECT</b>			100%	100%
<b>THE RULE OF LAW</b>		6.3%	93.8%	100%

## **2.2 Qualitative responses from Open-ended questions**

### **16. Why do you think the South African government is now particularly concerned about values in Education in schools?**

Many teachers believed that due to the decline in performance levels at schools and the quality of learners that are produced in schools, the government has now realised how imperative values in education in schools are and the role impact they can have. . The government is concerned because of the changes in society and if we could develop good morals at grassroots level then we would have a better society in years to come. It is because we want the learners to understand and practice values in a correct way so that maybe will have good citizens and who tolerate each other. Some teachers believe that schools have become lawless, learners do not respect authority or one other, learners are being killed and educators threatened and there appears to be degeneration in morals and values. Without a good value system any country will fall apart and this seems to be the case in SA, where we lack a good value system. The government has to start somewhere, and schools are one of the places where good values can be taught to the young people of SA. Some teachers believe that the government is now concerned about values education to improve relationships amongst diverse people, to improve self-knowledge, for self-development, acceptance of others and to eradicate whole-scale corruption that has pervaded our society

### **17. What values do you consider as being important to foster within your school?**

Many teachers stated that the following values are important: Dedication, respect, honesty, hard work, tolerance, openness, love, compassion, empathy, non-racism, rules of the school, punctuality, good communication, self control, integrity, God consciousness, mutual respect, equality, democracy, and respect for person's property, perseverance, discipline, and striving for success.

### **18. List three values that you foster in your classroom**

Respect, honesty, integrity, racial tolerance, discipline, self-motivation, accountability, social values, politeness, tolerance, fairness, cleanliness, self-control.

**19. Why do you consider these values to be important?**

These teachers believed that if these values are fostered in a child it will lead to a well rounded individual where the child will have to respect yourself and authority figures. Tolerance allows others to be themselves without consequences. Pupils lack direction and ambition, pride in them and in their work and these values gives focus to positive personality development. It inculcates good behaviour in communities. Respect begets respect. Core issues in our new society. They help promote harmony. They allow for the wholesome development of the learners. Build character so that the learners respect the environment and should be comfortable to discuss any problems they may have. If we respect and tolerate each other we will have harmony in school. Since we teach in a multicultural environment we need to foster a spirit of ubuntu and this underpins all decision making of life. We also have varying religious backgrounds and must be able to respect each other.

**20. Why do you think values education in schools is important?**

Many teachers believed that values form the basic building blocks of relationships and that it contributes to the holistic development of the child. South Africa is in a transition phase and schools need to adjust to what is current and move forward. Many teachers reported that values are not taught at home where they should begin, because many young people come from broken homes and they do not understand what good values are, for such learners school is the best place to build a value system so that they can make responsible decisions. To ensure a culture of learning, schools will become a military zone as educators become the police if the decline in values continues. Some teachers felt that it will produce learners who understand the world better and be able to shape them, to produce adults with good character who can then function in society. Pupils will be more tolerant of racial groups and be able to have respect for people and property.

**21. In what way do other adults in the school environment demonstrate and foster these values?**

In order to command respect teachers need to serve as role models. Some teachers stated that by having workshops and talks to address concerns of pupils. Other teachers felt that

they needed to lead by example and practice what they preach and by leading good clean moral lives.

**22. Do you think that other adults (including yourself) in the school demonstrate and foster any negative values? Yes/No: Explain**

Many teachers believed that the school and teachers fostered negative values. Some of the reasons presented include: Sometimes one feels that values of democracy and openness are lacking in the work place and that tempers are lost too easily. Some adults are very selfish and self-centred and this fosters negative values. One teacher stated that he sometimes does this by getting angry and losing his patience. Another teacher felt that the other adults show racism to others and have no respect for your private materials and when educators are spoken to in a condescending manner. Some teachers felt that negative values are displayed due to the stressful working conditions and sometimes arise out of personal conflicts at school, the environment invites people with different values and they can contradict with others and causes conflict with others. One teacher remarked that some smoke and swear in the presence of learners, gossip in corridors, go late to class, and make negative remarks about educators to learners.

**23. Describe a teaching event and its method when values have been taught.**

Many teachers believed that this occurred in the Life Orientation lessons. These values can be taught through the use of role and discussions. One teacher reported that ethics could be taught in accounting where learners are warned about not being a fraud and criminal. Values can also be taught in computer theory about copying CD's and DVD's. Values can also be taught in the science lessons when teaching reproduction as this presents with good opportunities to speak about the importance of fidelity and safe sex.

**24. Where do you think learners learn most about values in your school?**

In the classroom, assembly, by observation, during school breaks, from teachers, and motivational programmes.

**25. Do you think you are successful in fostering values in your classroom? Please elaborate**

Many teachers felt that they could be successful in fostering values but only to a slight extent because outside influences are too strong, e.g. peers, media, television. Others felt that they were not successful because they experienced too much resistance. Few teachers believed that they were successful and felt that was possible because of their popularity and that they love their job and work hard to instil pride in their pupils. Some state that they do not behave in a racist or intolerant manner and allow equal expression.

**26. How do you determine the success of the fostering of values?**

Most teachers believed that by observing the interaction amongst learners, the nature of interaction between pupils and teachers, when you see learners practicing good values, and when learners show remorse for wrongdoings, that this indicates the success of fostering values.

**28. Any comments that you would like to add.**

These are some of the additional comments that teachers have made:

- This topic is badly neglected at school and need this area to be addressed.
- Many learners with different cultures and many negatives and parents are not playing the game, and it is difficult to get on with the job of teaching.
- I think that all teachers should be educated during their years of training to become an educator on values.
- *This is the first time I have heard about values education.*
- Teachers are demoralised, too permissive society and poor parental control.

## 2.3 Chi-Square Results

### Interpretation Rule:

1. If  $p$  value is less than or equal  $p \leq 0.05$ , there is statistically significance relationship.
2. If  $p$  value is greater than  $p > 0.05$ , there is **NO** statistically significance relationship.

$p^*$  indicates probability significance value

### A1: Respondent gender: Tolerance

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.004	1	.952
N of Valid Cases	32		

### A1: Respondent gender: Multilingualism

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.064	2	.588
N of Valid Cases	32		

### A1: Respondent gender: Openness

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.046	1	.830
N of Valid Cases	32		

### A1: Respondent gender: Social honour

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.286	1	.593
N of Valid Cases	32		

## A2: Respondent Age groups: Equity

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.978	3	.173
N of Valid Cases	32		

## A2: Respondent Age groups: Tolerance

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.759	3	.190
N of Valid Cases	32		

## A2: Respondent Age groups: Multilingualism

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.064	6	.416
N of Valid Cases	32		

## A2: Respondent Age groups: Openness

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.133	3	.105
N of Valid Cases	32		

## A2: Respondent Age groups: Accountability

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7.226	3	.065
N of Valid Cases	32		

## A2: Respondent Age groups: Social honour

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.158	3	.540
N of Valid Cases	32		

## A2: Respondent Age groups: Democracy

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.792	6	.447
N of Valid Cases	32		

## A2: Respondent Age groups: Non- Racism

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.271	3	.518
N of Valid Cases	32		

## A2: Respondent Age groups: Non- sexism

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.340	3	.227
N of Valid Cases	32		

## A2: Respondent Age groups: The rule of law

### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.840	3	.279
N of Valid Cases	32		

### A3: Respondent Marital Status: Equity

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.994	3	.112
N of Valid Cases	32		

### A3: Respondent Marital Status: Tolerance

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.742	3	.863
N of Valid Cases	32		

### A3: Respondent Marital Status: Multilingualism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.590	6	.597
N of Valid Cases	32		

### A3: Respondent Marital Status: Openness

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.587	3	.134
N of Valid Cases	32		

### A3: Respondent Marital Status: Accountability

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.687	3	.297
N of Valid Cases	32		

### **A3: Respondent Marital Status: Social honour**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.021	3	.388
N of Valid Cases	32		

### **A3: Respondent Marital Status: Democracy**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	11.804	6	.066
N of Valid Cases	32		

### **A3: Respondent Marital Status: Non- Racism**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.978	3	.019
N of Valid Cases	32		

### **A3: Respondent Marital Status: Non- sexism**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.855	3	.415
N of Valid Cases	32		

### **A3: Respondent Marital Status: The rule of law**

#### **Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7.619	3	.055
N of Valid Cases	32		

#### A4: Respondent demographics and practice of all the above values

##### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.563	1	.453
N of Valid Cases	32		

##### Interpretation

The above Chi-square ( $\chi$ ) test result indicates **p** value is **0.453**, which is above 0.05, this result reveals there is **no statistically significance relationship** between the two statements. These two variables are not associated and are independent of each other.

### 3. Results obtained from the Rural School sample (Themba Secondary)

#### 3.1 Descriptive Frequency Statistics

**A1: Respondent gender**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	7	46.7	46.7	46.7
Female	8	53.3	53.3	100.0
Total	15	100.0	100.0	

**A2: Respondent Age groups**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20 - 30 yrs	1	6.7	6.7	6.7
31 - 40 yrs	8	53.3	53.3	60.0
41 - 50 yrs	4	26.7	26.7	86.7
Above 50 yrs	2	13.3	13.3	100.0
Total	15	100.0	100.0	

**A3: Respondent Marital Status**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Single	6	40.0	40.0	40.0
Married	7	46.7	46.7	86.7
Divorced	1	6.7	6.7	93.3
Widow/ed	1	6.7	6.7	100.0
Total	15	100.0	100.0	

**A4: How many children do you have?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No childs	1	6.7	6.7	6.7
1 child	4	26.7	26.7	33.3
2 children	3	20.0	20.0	53.3
3 children	5	33.3	33.3	86.7
Above 4 children	2	13.3	13.3	100.0
Total	15	100.0	100.0	

**A5: What are ages of children?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 - 5 yrs	4	26.7	28.6	28.6
	6 - 10 yrs	3	20.0	21.4	50.0
	11 - 15 yrs	1	6.7	7.1	57.1
	Above 16 yrs	6	40.0	42.9	100.0
	Total	14	93.3	100.0	
Missing	System	1	6.7		
Total		15	100.0		

**A6: What type of residence do you have?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rural	7	46.7	50.0	50.0
	Township	2	13.3	14.3	64.3
	Urban	5	33.3	35.7	100.0
	Total	14	93.3	100.0	
Missing	System	1	6.7		
Total		15	100.0		

**A7: What is your religion?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Christian	14	93.3	93.3	93.3
	Other	1	6.7	6.7	100.0
	Total	15	100.0	100.0	

**A8: Teaching experience**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0 - 5yrs	5	33.3	33.3	33.3
	6 -10 yrs	1	6.7	6.7	40.0
	11 - 15 yrs	3	20.0	20.0	60.0
	16 - 20 yrs	3	20.0	20.0	80.0
	21 - 25 yrs	2	13.3	13.3	93.3
	Above 26 yrs	1	6.7	6.7	100.0
	Total	15	100.0	100.0	

**A9: Teaching experience at this school**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0 - 5yrs	8	53.3	57.1	57.1
	6 -10 yrs	1	6.7	7.1	64.3
	11 - 15 yrs	4	26.7	28.6	92.9
	21 - 25 yrs	1	6.7	7.1	100.0
	Total	14	93.3	100.0	
Missing	System	1	6.7		
Total		15	100.0		

**A10: Qualifications**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Academic	7	46.7	46.7	46.7
	Professional	8	53.3	53.3	100.0
	Total	15	100.0	100.0	

**A11: Designation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Management	2	13.3	15.4	15.4
	Level 1	11	73.3	84.6	100.0
	Total	13	86.7	100.0	
Missing	System	2	13.3		
Total		15	100.0		

**B12: Are you familiar with the contents of the document "Manifesto on Values Education"?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	6	40.0	40.0	40.0
	No	9	60.0	60.0	100.0
	Total	15	100.0	100.0	

**B13: If you answered yes in Question 12, how have you become familiar with this information?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	My own research	1	6.7	6.7	6.7
	My colleague	3	20.0	20.0	26.7
	This school	1	6.7	6.7	33.3
	The Dept of Ed	1	6.7	6.7	40.0
	Not applicable	9	60.0	60.0	100.0
	Total	15	100.0	100.0	

**B14: Have you attended workshops on values education by:**

	<b>YES</b>	<b>NO</b>	<b>TOTAL</b>
Workshops by Dept of Educ	13.3%	86.7%	100%
Your School	6.7%	93.3%	100%
Other Agencies	13.3%	86.7%	100%

**B15: If you answered NO to question 14, what are your reasons?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No time	1	6.7	7.7	7.7
	No knowledge of workshops	6	40.0	46.2	53.8
	Not required to	3	20.0	23.1	76.9
	Other	1	6.7	7.7	84.6
	Not applicable	2	13.3	15.4	100.0
	Total	13	86.7	100.0	
Missing	System	2	13.3		
Total		15	100.0		

The next section of the questionnaire dealt with whether the teachers practiced the values of equity, tolerance, multilingualism, openness, accountability, democracy, social honour, non-racism, non-sexism, respect and the rule of law, in their classrooms. The following tables represent their responses.

	<b>NEVER</b>	<b>SOMETIMES</b>	<b>ALMOST ALWAYS</b>	<b>TOTAL</b>
<b>EQUITY</b>	13.3%	40.0%	46.7%	100%
<b>TOLERANCE</b>	6.7%	20%	73.3%	100%
<b>MULTILINGUALISM</b>	13.3%	26.7%	60%	100%
<b>OPENNESS</b>		6.7%	93.3%	100%
<b>ACCOUNTABILITY</b>	6.7%	13.3%	80.0%	100%
<b>SOCIAL HONOUR</b>	6.7%	20.0%	73.3%	100%
<b>DEMOCRACY</b>	6.7%	33.3%	60.0%	100%
<b>NON-RACISM</b>	13.3%	33.3%	53.3%	100%
<b>NON-SEXISM</b>	6.7%	26.7%	66.7%	100%
<b>RESPECT</b>	6.7%	0%	93.3%	100%
<b>THE RULE OF LAW</b>	6.7%	26.7%	66.7%	100%

### **3.2 Qualitative responses from Open-ended questions**

#### **16. Why do you think the South African government is now particularly concerned about values in Education in schools?**

Some teachers felt that losing their values have lead to them losing their identity as Black people. It is through a solid value system that our learners will participate effectively and confidentially globally. Since the country is democratic, the need for values in education has risen. It is in schools where learners can learn and practice values so that by the time they are old they can take full responsibility for their lives. The government is concerned that during the apartheid system these were not implemented and now they are of great importance, and to make sure that all educators are familiar with values. Some teachers believed that due to the lack of tolerance and respect, many crimes are committed and that a nation without values is doomed.

#### **17. What values do you consider as being important to foster within your school?**

Many teachers at this school believed that Christian and cultural values were important. They also listed some of the following: responsibility, confidence, respect independence, accountability, commitment, high self esteem, firmness, assertiveness, tolerance, rules of school, multilingualism, democracy and openness, culture of learning, social honour, equity, discipline, ubuntu of culture of learning, gender equity.

#### **18. List three values that you foster in your classroom**

Again a large number of teachers cited human Christian and cultural values as well as, responsibility, human dignity, peace, respect, tolerance, accountability, multilingualism, hard working, openness, good manners and cleanliness.

#### **19. Why do you consider these values to be important?**

Some teachers stated that they help in building the moral being of learners, they form a framework for co-existence and effective participation, and that they are the main building blocks of a responsible future adult. Multilingualism was considered important because it is very important more especially in the working place to be able to use other

languages besides your own. People can take charge of their lives fully when they are accountable and therefore they can contribute to the culture of learning and teaching. They develop confidence among learners and they also improve communication between educator and learners. They mould the humanity of the learner. These values also help to promote discipline and assist with the running of the school. They also believed that these values were important because it will help learners to abstain from drug abuse and alcoholism and that learners will learn to discriminate.

**20. Why do you think values education in schools is important?**

Some teachers stated that values education in school was important because it will create respectful, confident learners who have pride in who they are. If they are taught at an early age, they become more beneficial but if they are left until it is late, it becomes difficult to enforce these values. It is also important so that we produce people who are responsible citizens, people who are not scared to be heard and people who are democratic. These values prepare a child to face challenges in the outside world. Many teachers also believed that it will assist to get rid of substance abuse and that if there were no values there would be no culture. So schools can function effectively. They mould the characters of the learners. It will help them to be better prepared for the outside world; they will know how to conduct themselves in a proper manner.

**21. In what way do other adults in the school environment demonstrate and foster these values?**

The way they communicate among themselves and the way they conduct themselves in front of the learners. They can do so positively by uniting and making things together e.g. sports. Although educators are trying to foster these values, it is not enough and they try by mostly being an example.

**22. Do you think that other adults (including yourself) in the school demonstrate and foster any negative values? Yes/No: Explain**

Many teachers believed that teachers were fostering negative values when there is no cooperation amongst them, not everyone is committed to what we are doing and making

sure we achieve similar goals of productivity and when they do not want changes. The answer is both because there are still incidents that demonstrate that our knowledge and practice of the values are two different things. Some do so by not setting good examples, or through negligence, or the way we talk and behave in front of our learners. A few teachers stated that they did not think that adults demonstrated any negative values. One stated that no leader can destruct the world by teaching wrongdoing and that the school policy guides all of us and the management emphasises the law of the school on how we should handle things.

**23. Describe a teaching event and its method when values have been taught.**

This question was poorly answered and many left it blank. Those that did answer stated that at the assembly in the morning, we the teachers in turn teach values, depending on the circumstances of the time. Many believed that this was done in the Life orientation lessons. *Learners were role playing where a child was undergoing adolescence stage and she was dropped by her boyfriend, when she came home she screamed at her parents saying negative words...let the learners participate in whatever activities that are occurring in school and in the classroom.*

**24. Where do you think learners learn most about values in your school?**

In class during lessons and also during presentations they engage in, during assembly and life orientation lessons and it depends on the teachers because all learning areas have values to cascade.

**25. Do you think you are successful in fostering values in your classroom? Please elaborate**

A few teachers felt that they were successful in fostering values. They stated that, *"I help other students in need and others want to follow suit. In most cases I allow them to state what they feel and believe in which later we come to common understanding."* Yes there is less absenteeism and learners show respect. My classroom is free from vulgar language, there are equal turns for doing classroom activities, and sometimes the assembly is conducted by learners. Learners show signs of thinking twice before doing

something that they think is wrong. Sometimes learners repeat the things I say in class. One teacher felt that he was not successful in fostering values in his class because learners still don't know why they are in school and that this is shown in their performance

**26. How do you determine the success of the fostering of values?**

Some teachers felt that when one sees the target people live or demonstrate that type of life, through prevalence of good behaviour, that learners show the knowledge of particular value. When people live what they have been taught, and when there is tolerance and a sense of responsibility is always developing in them.

**28. Any comments that you would like to add.**

- For us in the rural area and non-multicultural school, some values are not very relevant.
- I have personally gained from this study because I have learnt about more values.
- It is not only the learners that need to be taught about values, but even educators need to be work-shopped on values.

### 3.3 Chi-Square results

#### Interpretation Rule:

1. If **p** value is less than or equal  $p \leq 0.05$ , there is statistically significance relationship.
2. If **p** value is greater than  $p > 0.05$ , there is **NO** statistically significance relationship.

**p\*** indicates probability significance value

#### A1: Respondent gender: Equity

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	6.198	1	.013
N of Valid Cases	13		

#### A1: Respondent gender: Tolerance

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.424	1	.515
N of Valid Cases	14		

#### A1: Respondent gender: Multilingualism

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.000	2	.223
N of Valid Cases	14		

#### A1: Respondent gender: Accountability

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.333	1	.127
Continuity Correction	.583	1	.445
Likelihood Ratio	3.107	1	.078
Linear-by-Linear Association	2.167	1	.141
N of Valid Cases	14		

**A1: Respondent gender: Social honour****Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.818	1	.051
N of Valid Cases	14		

**A1: Respondent gender: Democracy****Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.800	1	.094
N of Valid Cases	14		

**A1: Respondent gender: Non- Racism****Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.627	1	.429
N of Valid Cases	13		

**A1: Respondent gender: Non- sexism****Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.400	1	.237
N of Valid Cases	14		

**A1: Respondent gender: The rule of law****Chi-Square Tests**

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.400	1	.237
N of Valid Cases	14		

### A2: Respondent Age groups: Equity

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.605	3	.457
N of Valid Cases	13		

### A2: Respondent Age groups: Tolerance

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.970	3	.396
N of Valid Cases	14		

### A2: Respondent Age groups: Multilingualism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7.944	6	.242
N of Valid Cases	14		

### A2: Respondent Age groups: Accountability

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.917	3	.405
N of Valid Cases	14		

### A2: Respondent Age groups: Social honour

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.485	3	.686
N of Valid Cases	14		

### A2: Respondent Age groups: Democracy

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.733	3	.292
N of Valid Cases	14		

### A2: Respondent Age groups: Non- Racism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.198	3	.241
N of Valid Cases	13		

### A2: Respondent Age groups: Non- sexism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7.875	3	.049
N of Valid Cases	14		

### A3: Respondent Marital Status: Equity

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.228	3	.358
N of Valid Cases	13		

### A3: Respondent Marital Status: Tolerance

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.764	3	.858
N of Valid Cases	14		

### A3: Respondent Marital Status: Multilingualism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.911	6	.555
N of Valid Cases	14		

### A3: Respondent Marital Status: Accountability

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	7.467	3	.058
N of Valid Cases	14		

### A3: Respondent Marital Status: Social honour

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.158	3	.245
N of Valid Cases	14		

### A3: Respondent Marital Status: Democracy

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.551	3	.466
N of Valid Cases	14		

### A3: Respondent Marital Status: Non- Racism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.588	3	.460
N of Valid Cases	13		

### A3: Respondent Marital Status: Non\_ sexism

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.680	3	.641
N of Valid Cases	14		

### A3: Respondent Marital Status: The rule of law

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	8.120	3	.044
N of Valid Cases	14		

### A4: Respondent demographics and the practice of all the above values

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.077	1	.782
N of Valid Cases	15		

### Interpretation

The above Chi-square ( $\chi$ ) test result indicates **p** value is **0.782**, which is above 0.05, this result reveals there is **no statistically significance relationship** between these two statements. These two variables are not associated and are independent of each other.

## 4. Combination of Results from all geographical areas

### 4.1 Descriptive Statistics – Over all together

#### E1: Respondent Ethnic group

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Coloured	32	43.8	43.8	43.8
Indians	26	35.6	35.6	79.5
Blacks	15	20.5	20.5	100.0
Total	73	100.0	100.0	

#### A1: Respondent gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	28	38.4	38.4	38.4
Female	45	61.6	61.6	100.0
Total	73	100.0	100.0	

#### A2: Respondent Age groups

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid 20 - 30 yrs	11	15.1	15.1	15.1
31 - 40 yrs	27	37.0	37.0	52.1
41 - 50 yrs	26	35.6	35.6	87.7
Above 50 yrs	9	12.3	12.3	100.0
Total	73	100.0	100.0	

#### A3: Respondent Marital Status

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Single	16	21.9	21.9	21.9
Married	51	69.9	69.9	91.8
Divorced	4	5.5	5.5	97.3
Widow/ed	2	2.7	2.7	100.0
Total	73	100.0	100.0	

**A4: What type of residence do you have?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Rural	7	9.6	9.9	9.9
	Township	9	12.3	12.7	22.5
	Urban	55	75.3	77.5	100.0
	Total	71	97.3	100.0	
Missing	System	2	2.7		
Total		73	100.0		

**A7: What is your religion?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Hindu	19	26.0	26.0	26.0
	Muslim	4	5.5	5.5	31.5
	Christian	47	64.4	64.4	95.9
	Other	3	4.1	4.1	100.0
	Total	73	100.0	100.0	

**A8: Teaching experience**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0 - 5yrs	13	17.8	17.8	17.8
	6 -10 yrs	8	11.0	11.0	28.8
	11 - 15 yrs	12	16.4	16.4	45.2
	16 - 20 yrs	9	12.3	12.3	57.5
	21 - 25 yrs	18	24.7	24.7	82.2
	Above 26 yrs	13	17.8	17.8	100.0
	Total	73	100.0	100.0	

**A10: Qualifications**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Academic	31	42.5	42.5	42.5
	Professional	42	57.5	57.5	100.0
	Total	73	100.0	100.0	

**A11: Designation**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Management Level 1	15	20.5	21.4	21.4
	Total	70	95.9	100.0	100.0
Missing	System	3	4.1		
Total		73	100.0		

**B12: Are you familiar with the contents of the document "Manifesto on Values Education"?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	20	27.4	27.4	27.4
	No	53	72.6	72.6	100.0
Total		73	100.0	100.0	

**B13: If you answered yes in Question 12, how have you become familiar with this information?**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	My own research	3	4.1	4.1	4.1
	My colleague	6	8.2	8.2	12.3
	This school	4	5.5	5.5	17.8
	The Dept of Ed	6	8.2	8.2	26.0
	Other	3	4.1	4.1	30.1
	Not applicable	51	69.9	69.9	100.0
Total		73	100.0	100.0	

**B14.1: Department of Education**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	7	9.6	9.6	9.6
	No	66	90.4	90.4	100.0
Total		73	100.0	100.0	

**B14.2: Your School**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	4	5.5	5.6	5.6
	No	68	93.2	94.4	100.0
	Total	72	98.6	100.0	
Missing	System	1	1.4		
Total		73	100.0		

**B14.3: Other Agencies**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Yes	11	15.1	15.1	15.1
No	62	84.9	84.9	100.0
Total	73	100.0	100.0	

**B15: If you answered NO to question 14, What are your reasons?**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No time	6	8.2	8.5	8.5
Workshops held after school hours	1	1.4	1.4	9.9
No knowledge of workshops	35	47.9	49.3	59.2
Not required to	7	9.6	9.9	69.0
Never heard of values education	7	9.6	9.9	78.9
Other	4	5.5	5.6	84.5
Not applicable	11	15.1	15.5	100.0
Total	71	97.3	100.0	
Missing System	2	2.7		
Total	73	100.0		

	Never	Sometimes	Almost Always
<b>Equity</b>		17.8	79.5
<b>Tolerance</b>		19.2	79.5
<b>Multilingualism</b>	15.2	49.3	34.2
<b>Openness</b>		16.4	82.2
<b>Accountability</b>		4.1	94.5
<b>Social Honour</b>		19.2	79.5
<b>Democracy</b>	1.4	24.7	72.6
<b>Non-racism</b>	1.4	8.2	87.7
<b>Non-sexism</b>	1.4	9.6	87.7
<b>Respect</b>		2.7	95.9
<b>The rule of law</b>		12.3	86.3

## **4.2 Qualitative responses from Open-ended questions from all three schools.**

### **16. Why do you think the South African government is now particularly concerned about values in Education in schools?**

Despite being situated in different geographical areas, the three schools had similar reasoning in terms of why the government needed to focus on values in education in schools. All three schools alluded to the fact that there was a changing society, and therefore new values were important. Reference was also made that with the demise of apartheid, there was an imperative need for newer values for the country. All three schools also cited the high crime rate in the country and envisaged that an introduction of values education into the curriculum and schools will bring about a decrease in the crime and violence that has seiged this country. Also a shared thought was that the morals of the young learners were falling apart and that by introducing values in education, schools would help to stem the tide of moral decay.

### **17. What values do you consider as being important to foster within your school?**

While the rural school seemed to favour Christian values and culture, and a sense of ubuntu, all three schools also shared similar values that they considered to be important. Some of the common values among all three schools included: tolerance, respect, punctuality and a sense of responsibility.

### **18. List three values that you foster in your classroom**

These were the common values that teachers from all three geographical areas wanted to subscribe to: honesty, tolerance, accountability, respect. There were a number of other values that they indicated were important. While the teachers at the rural schools still favoured Christian values, the teachers in the township and urban schools also favoured duty, dedication, openness and fairness.

From all the questionnaires the frequency of the responses were coded. The following is the frequency of values that teachers indicated that they fostered.

VALUES	NO OF RESPONSES
RESPECT	50
TOLERANCE	23
HONESTY	21
WORL ETHICS	19
DISCIPLINE	16
RESPONSIBILITY	12
EQUITY	5
CHRISRTIAN	5
CLEANLINESS	4
DEMOCRACY	4
LOVE	4
CULTURAL	3
DEDICATION	2

**19. Why do you consider these values to be important?**

Teachers in the township schools believed that these values were important because it was important to build character, while teachers in the urban schools felt that if these values are fostered in a child it will lead to a well rounded individual where the child will have to respect yourself and authority figures and teachers in the rural schools felt that they help in building the moral being of learners, they form a framework for co-existence and effective participation, and that they are the main building blocks of a responsible future adult. The teachers in the rural schools also favoured multilingualism because multilingualism was considered important because it is very important more especially in the working place to be able to use other languages besides your own. Teachers from all schools believed that it will help children become more focused on their work and that it will produce better quality of work and results from the learners.

**20. Why do you think values education in schools is important?**

Teachers in the rural schools were more concerned about how the learner would cope in the wider community. All three schools also hoped that this introduction of values education will help stem the tide of drug abuse and alcoholism. All schools believed that values education was important in schools because it will create better citizens in the country. The township and urban schools also placed emphasis that families were “broken” and did not provide for the values education that should be undertaken by the family and therefore schools became important places to transmit these values.

**21. In what way do other adults in the school environment demonstrate and foster these values?**

All three schools indicated that adults demonstrate these values by being exemplars to the learners, and that the manner in which they conducted themselves was something for the learners to emulate. Therefore all three schools placed great emphasis on the proper conduct and behaviour of the teachers. The teachers in the townships schools also believed that by demonstrating a kind and caring attitude and by making themselves available to counsel learners, they demonstrated the fostering of good values.

**22. Do you think that other adults (including yourself) in the school demonstrate and foster any negative values? Yes/No: Explain**

Teachers from all three schools indicated that teachers did demonstrate negative values, by doing various things that indicated so. All schools felt that teachers did not practice the values that their preached, and that they said one thing and did something else e.g. they swore at the learners, gossiped and went late to class. Teachers in the urban and townships schools reported that it was common knowledge among the learners which teachers smoked and drank; yet they were telling the learners not to do so. Teachers in the rural and township schools also blamed the poor working conditions, low teacher morale, large classes and the demands made on them for adding to a stressful situation and therefore not being able to consistently foster positive values.

**23. Describe a teaching event and its method when values have been taught.**

Teacher from all three schools seemed to believe that the assembly was an appropriate place to teach values. Since all the children from the school will be assembled at one place, it was convenient and it also ensured that all learners were being taught the same value. Again all three schools also believed that the Life Orientation period provided the best opportunity to teach values.

**24. Where do you think learners learn most about values in your school?**

Teachers from all three geographical areas indicated that learners learnt most about values from Life Orientation lessons and from the school assembly. Teachers from the urban school also felt that it is learnt from the school breaks.

**25. Do you think you are successful in fostering values in your classroom? Please elaborate**

It seemed that mainly teachers from the rural school felt that they were successful in fostering values and that their learners showed respect and thought twice before doing something. They also reported that they created a climate in the class where they were available to the children to discuss their problems. However, in contrast, the teachers in the urban and township schools felt that it was difficult to foster these values in the classes and they cited that external forces were too strong and that they had to endure lots of resistance from the learners. Some teachers believed that it was difficult to foster these values because they were from a different racial background as compared to their learners and that race served as a barrier.

**26. How do you determine the success of the fostering of values?**

Teachers from all three schools perceived that in order to determine the success of fostering positive values, they needed to see this translated in the behaviour, attitudes and mannerisms of the learners. They needed to see that the learners put this into practice in their own lives.

**28. Any comments that you would like to add.**

Teachers from all three schools indicated that this was an important area of study and that it needed to be brought back to schools. However, it now seems that the schools are totally ignorant of the information contained in the Manifesto on Values Education, the Constitution of South African or the Bill of Rights. One teacher even reported that by completing this questionnaire, this was the first time he has ever heard of values education. Many teachers from the township and urban schools also felt that the parents were failing in their duty in teaching their children values and that this needed to start at home. However, we need to look at the children in the schools as being the next generation of parents and if parents are failing, then we need to ensure that the “new parents” were being taught the positive values in the school environment so that they would then be able to transmit these positive values to their children.