HUMAN VALUES IN EDUCATION

AN EXPLORATORY STUDY OF HOW HUMAN VALUES ARE INTERPRETED AND EXPRESSED AT TWO PRIMARY SCHOOLS IN KWAZULU-NATAL

KOMALA REDDY
204515884

Human Values in Education

An Exploratory Study of How Human Values are Interpreted and Expressed at Two Primary Schools in KwaZulu -Natal

By

KOMALA REDDY

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Supervisor: Dr Martin Combrinck

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ABSTRACT

The Department of Education's commitment to transform the South African Education system from the apartheid era to the new democratic era has proved to be a challenging one. Overwhelming evidence indicates that conflict, violence, substance abuse and teenage suicides are escalating. Education has reached an impasse! Moral degeneration is increasing exponentially implying that academic or "book knowledge" alone is inadequate in addressing these issues.

It is therefore imperative that existing strategies as well as new approaches in education be closely examined and revisited if necessary in order to reverse the present state of society to one that is safe and acceptable for all life forms. This research seeks to explore what values are being taught or caught at school and how these values are interpreted and expressed both by learners as well as educators within the school. The research has been conducted at two primary schools in the Durban area of Kabuli- Natal. One is a public school that is directed solely by the National Curriculum Statement. The other is an independent school that is directed by the NCS as well as a value-based education programme. This study has used the qualitative approach and is set within the interpretive paradigm. Semi structured interviews were used as the primary research instrument to generate data. In addition to this, observation and document analysis were used. These multiple methods have assisted in triangulating the data received in order to identify commonalities as well as inconsistencies.

The analysis indicates that the aspect of human rights, respect and responsibility (3R's) is contained in the National Curriculum Statement and in the South African Constitution. However the major discrepancy lies in the effective promotion and implementation of these values at school. Findings show that learners displayed a clear understanding and appreciation of values when these values are integrated and reinforced everyday. This study concludes with the idea that a concerted effort must be made to promote the teaching of human values at schools.

DEDICATION

I HUMBLY DEDICATE THIS STUDY TO THE LATE

SUKUINUSHISAMA

**WHOSE DIVINE INSPIRATION HAS GIVEN ME
THE   COURAGE AND DETERMINATION TO
UNDERSTAND AND ACKNOWLEDGE
MY CALLING AS A TEACHER**

APPRECIATION

DECLARATION

I, Komala Reddy, declare that this dissertation is my own work, and has not been submitted previously for any degree at any university.

....
Researcher

....
Supervisor

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CHAPTER 1

INTRODUCTION TO THE STUDY

1.1 INTRODUCTION

The Department of Education's vision for South Africa is to create a "prosperous, truly united, democratic and internationally competitive country with literate, creative and critical citizens leading productive, self-fulfilled lives in a country free of violence, discrimination and prejudice" (Department of Education, 1997). Despite the Department of Education's commitment to transform the South African Education system from the apartheid era to the new democratic era, tragically, this vision is far from being realized.

Of particular importance is the second part of this vision, namely "in a country free of violence, discrimination and prejudice". Overwhelming evidence indicates that conflict; violence, substance abuse and teenage suicides are escalating.

> Sex, booze, guns, knives, drugs, theft, porn movies and gambling- they are all part of the unofficial curriculum at provincial schools and this is stressing teachers out… (Bisetty, 2002,p.2).

It is clear that the crises in education is not confined locally but has spread globally as well. Education has reached an impasse. The problems that are being experienced in education are prevalent in developing countries as well as developed countries.

> Shootings in the United Kingdom has repeatedly made headlines on the news on television and radio, among the most tragic being the massacre at Dunblane in Scotland where scores were wounded and fourteen killed after a crazed gunman fired randomly (Toit, 2001,p.1).

Such tragedies are on the increase. It therefore seems that globalization, advancement in technology, as well as the implementation of the new curricula are not sufficient in addressing these issues adequately. Education systems throughout the world are in constant competition to produce academic geniuses. Whilst this mission is being

accomplished quite successfully, society at large does not seem to be reaping the benefits of this academically accentuated education. On the contrary, moral degeneration is increasing exponentially. It is therefore imperative that existing strategies as well as new approaches in education be closely examined and revisited if necessary in order to reverse the present state of society to one that is safe and acceptable for all life forms. Education must be designed to nurture learners who will be equipped to take their rightful place in society by contributing positively towards the health, harmony and prosperity of all humankind. It is quite evident that academic or "book knowledge" alone is inadequate in addressing these issues.

My exposure to spiritual values outside the formal schooling context has lead me to believe that values play a significant role in character building. My interactions with children through youth programmes have convinced me that the teaching of human values can and do have a positive effect on children.

> Education is the single most important tool that can be used in the
> transformation of humanity. The way to control a population is to
> control a populations' mind; and the best way to do that is to begin
> with the young (Walsch, 2004, p.303).

It is with much trepidation that educators have to undertake this mammoth task of educating and leading the young onto the righteous path. Such a huge responsibility requires the calibre of educators who can truly make a positive impact on our learners so that these learners will emerge as leaders or citizens who will contribute towards a better society. Teachers that have inculcated sound human values within themselves and are successful in teaching these human values to their learners can effect a major change in the minds of children. In an inspiring address to teachers Bhagavan Baba stated that, "children absorb from teachers and elders their habits and manners ,behavior and beliefs" and "that good teachers plus good students equals a good nation"(Saraf,1993, p.85).

1.2 PURPOSE OF THE STUDY

It is with this purpose in mind that this research seeks to explore what values are being taught or caught at school and how these values are interpreted and expressed both by learners as well as educators within the school. I concur with Walsch (2004) that our children can and will be the ones to lead the way to a brighter future. However, this can only be achieved-(as stated above) if teachers themselves are aware or conscious of these values and are able to express or teach these values effectively to learners. This study will examine the amount of time and effort that is accorded to the teaching of human values, as well as educators' expertise in the teaching of human values. Human values that are taught (directly through the curriculum) and human values that are "caught" (indirectly through the hidden curriculum - through the words and the behavior of the educators) will be examined in great detail. I believe that this research will assist in illuminating the gaps or shortcomings in the system. Once these gaps have been identified only then can they be adequately addressed.

1.3 SCOPE OF THE STUDY

The research is an exploratory study which will be conducted at two co-education primary schools namely: an independent school in the Chatsworth area that practices value based education based on the framework of Sathya Sai Educare; and a public school in the Pinetown area that is directed by the National Curriculum Statement- NCS. The Sathya Sai Education in Human Values (EHV) programme is an international programme that is based on universal values. It encapsulates and reinforces five basic human values, which form an integral part of the daily programme. These five human values are peace, love, truth, non-violence and right conduct. Contained within these five values are eighty-one sub-values. The Sathya Sai EHV programme has been implemented in countries such as Russia, India, Mexico, America, etc. There are four such schools in South Africa, with only one school in the Durban area. Most of the educators employed at this independent school have undergone specific training regarding the practice as well

as the teaching of human values in education. As a researcher I would like to explore the effectiveness and the impact of such a programme.

The public school in the Pinetown area has been selected due to the diverse needs of the learners. The school is situated in the Mariannhill area and is surrounded by mushrooming informal settlements. Many of the learners are the heads of their households due to the devastating effects of the HIV AIDS pandemic. Some come from broken homes or abusive situations. The research conducted at this public school will highlight the effectiveness of the National Curriculum Statement (NCS) focusing specifically on human values. The aspect of human values is directed solely by the NCS at this school. The educators have received no specific training in the teaching of human values. However, six of the educators at this school had attended a "Human Rights and Inclusivity in the Curriculum" workshop in 2005. The South African Human Research Council (SAHRC) conducted this weekend workshop with financial assistance from the European Union Foundation for Human Rights in South Africa (EUFHRSA). However, this workshop seemed to have had very little or no impact on most of the educators who had attended. Only one educator had utilized the resource material that had been provided. The others could vaguely remember attending the workshop and could not locate their resource material. This public school is the school that I have been employed at for the past twenty-one years. Accessibility into the institution and fieldwork has therefore been more convenient.

1.4 METHODOLOGY

The methodology used for this research study is primarily qualitative in nature. This study intends to explore and examine how human values are perceived and expressed by the respondents. The research is positioned within the interpretive paradigm thus allowing the researcher to construct and make meaning from the information gathered.

The semi-structured interview will be used as the main instrument to gather information from the various respondents. I have found the semi-structured interview to be the most

appropriate instrument for my research study because it will generate information in an informal yet focused manner. This method also allows the researcher to obtain information from the respondents by asking a basic set of questions. The questions range from general, simple questions to more complex, open-ended questions. This type of interview allows for flexibility and prompting by the interviewer in order to obtain clarity. Data collection will also be obtained through observation both inside and outside the classroom. Document analysis will also be used to generate data.

1.5 KEY RESEARCH QUESTIONS

❖ What values are being taught in schools?
❖ How are these values interpreted and expressed at schools?

In undertaking this study I wish to examine the various values that are taught at the school as well as the manner in which these values are imparted or conveyed to learners. Gaps and shortcomings, if any, will be identified. Suggestions and recommendations will be made.

1.6 OUTLINE OF THE STUDY

Chapter one introduces the research study and illuminates the plight or status of human values in education at schools both locally and internationally. The purpose of the study, the scope, the methodology and the key research questions are also discussed in chapter one.

Chapter two includes a literature review, which will reflect the South African as well as a global perspective of human values in education. This chapter will focus on the various organisations that have initiated and are in the process of implementing programmes that are based on human values. The National Curriculum Statement (NCS) will also be closely examined to explore to what extent human values are being promoted in the curriculum within the South African context. The Sathya Sai Value Based Education

Programme will be reviewed. The literature review s well as the conceptual framework upon which this research study is based will be discussed in chapter two.

Chapter three outlines the research design and the methodology that is used for this research study. The methodology used is primarily qualitative in nature and is set within the interpretive paradigm. The research design is the case study. The semi- structured interview is the main research instrument. Observation will be carried out both during lessons as well as outside the classroom. Various documents such as the schools' vision, mission statements, the schools' code of conduct and disciplinary measures, etc. will be analysed to generate data. Sampling will be explained in further detail. The analysis of the data obtained is presented in chapter four. Data will be presented according to themes and commonalities, which will be further divided into six sections. The differences will also be highlighted. Chapter five addresses the implications of the research findings. This chapter concludes by offering suggestions and recommendations that may be considered by the Department of Education and other relevant stakeholders.

CHAPTER TWO

LITERATURE REVIEW AND CONCEPTUAL AND THEORETICAL FRAMEWORK

2.1 INTRODUCTION

This chapter will address the following key issues: Firstly, the concept Human Values will be introduced. Secondly, the history of humankind that is, their origin and development will be traced. The establishment of relevant structures and their function regarding the present condition of human civilization will be discussed. Thirdly, literature from a national as well as from an international perspective will be reviewed. This will include focusing on organizations and institutions that practice value-based education. Thereafter, the National Curriculum Statement, as well as the South African Constitution will be discussed. Specific values and their meanings will be examined in great detail. Lastly, the conceptual framework and the theoretical framework upon which this research is based will be illuminated.

2.2.1 DEFINING HUMAN VALUES

Defining or understanding values may seem like an extremely challenging task due to diversity as well as cultural and religious differences that exist among mankind throughout the world. Points of argument may be: whose values are being promoted? Does one individual have a right to impose his/her values on another? Is one set of values better than the other? These questions may imply that there can be no common set of values that can apply to all human beings. This chapter will reveal that despite the differences in our backgrounds, race, colour, culture and religion, we as human kind can still find common ground. It is this common ground or universal values and principles that will assist in uniting mankind. Unity in diversity is the key that should propel

humankind towards opening the door to achieving a healthy, harmonious and peaceful world.

The definition of the term "human values" will serve as the starting point of this discussion. According to the Oxford Advanced Learner's Dictionary (Wehmeier, 2005), the word "human" can be defined "as having the attributes of man as opposed to animals, divine beings or machines". The word "values" is defined as "the moral principles or accepted standards of a person or group" as well as "to have a high regard for: especially in respect of worth, usefulness, merit, etc." Whilst keeping these concepts in mind, it is imperative at this stage to delve into the history of humankind in order to appreciate the developments that have been achieved thus far. At the same time this study will trace the line of destruction that human kind has left in its wake in the quest for materialism and advanced technology.

2.2.2 ORIGIN AND DEVELOPMENT OF HUMAN BEINGS

Humans are scientifically classified as bipedal primates belonging to the mammalian species called Homo Sapiens in the family Hominidae (the great apes) (Flinn, Geary and Ward, 2005). Homo sapiens are derived from the Latin word meaning "wise man or knowing man". It is indeed paradoxical that this wisdom and knowledge has brought humankind to the very edge of the cliff. Humans have originated in Africa approximately 200 000 years ago. The population of human beings throughout the world totals over 6.5 million.(Flinn, et. al., 2005) Like most primates, humans are social by nature. Social interactions amongst humans have resulted in the establishment of various structures. These range from simple partnerships and family units to highly complex structures such as cultural, political, economical, religious and legislative bodies. These structures in turn begin at a local or community level, thereafter expanding to regional, provincial, national, and eventually international structures. However, the establishment of such complex structures seems to have lost its primary function, which is to unite mankind across the globe (Flinn, et. al.,2005).

2.2.3 GLOBALISATION AND THE PRESENT CONDITION OF MANKIND

The Scientific Revolution of the 17th century and the Industrial Revolution of the 18th and 19th century resulted in major innovations in transport and energy bringing with it the birth of globalisation (Kordos and Begun, 2001). Globalisation has resulted in the expansion of various aspects of society such as science, art, languages, economics, religion and so forth. As defined earlier, to value something is "to hold something in high regard especially in respect to it's worth or usefulness" (Hawks and Cochran, 2007). Globalisation has led to mankind's' values and virtues being compromised in their quest for material gain. The earth and its natural resources have been abused and taken for granted. The constant plundering of this planet has left large gaping wounds resulting in deforestation, desertification, and the advancing of the dessert lines, which are but a few consequences of our thoughtless actions.

Humankind has been driven by avariciousness and the desire to conquer. This is ample evidence that the earth has not been valued as a means of survival for humankind and all other living creatures. It is a tragedy that we have lost the ability to determine what is valuable and what is not to us. Globalisation has encouraged mankind to alter their values of altruism and "for the greater good" to self-centered and self-serving. As a superior species we have allowed our emotions and our personal greed for power to supercede the desire to love and protect mankind as a whole.

Increased environmental destruction has brought about global warming that has and is continuing to wreak havoc throughout the world. It seems that the wrath and anger of a higher force has been unleashed on our planet. Humankind in its total disregard for the natural environment and its usefulness to the universe has created a gigantic blanket that has finally descended on us and is suffocating the human species resulting in unprecedented and irregular weather patterns and uncontrollable disasters. We are left

reeling from the aftermath as these events continue to spiral out of control. We are forced to ponder whether we indeed deserve of the definition Homo sapiens (wise man or knowing man). Far reaching and disastrous repercussions have resulted due to Humans desire to "understand and influence the world around them, seeking to explain and manipulate natural phenomena ..." (Hawks and Cochran, 2007,p7).

The effects of globalisation have led to racial, religious and political clashes. These clashes are no longer confined to small areas as in the pre-modern era. The development and use of weapons of mass destruction has ensured that these clashes can continue at international levels where mankind can be erased "in the blink of an eyelid". It is apparent that all the modern technology and advancements in the world are inadequate to stop or to counter act the onslaught of these "self- inflicted" disasters. The wisdom and knowledge that has been bestowed upon human kind has diminished to such an extent that we are on the verge of throwing ourselves over the cliff without even knowing it. Mankind is running blind- folded towards the cliff without realizing that a few more steps will lead to self - annihilation. Human civilization has reached a deadlock. Can humans, who "have a highly developed brain capable of abstract reasoning, language and introspection" (Kordos and Begun, 2001,p9) extricate themselves from the corner that they have painted themselves into? If this is possible, what is the way forward to ensure that we do not repeat the same mistakes?

Globalization should have been accompanied by a global code of ethics, morals standards or principles to ensure the continued prosperity of the human species and the protection of its environment. While various religious, environmental and peace-keeping organizations have been lobbying for world peace and for the protection of the environment, its impact has yet to be felt on a global level(Yoko Civilisation Research Institute,1997). Numerous organizations such as The Green Peace Trust, Food and Trees for Africa and The Wildlife Society have already taken the initiative to implement programmes that will help to restore the Earth to its natural state. The major question is "Is it going to be enough?" or is going to be "too little too late." I am of the conviction

that much more can be done and at greater speed if the leaders in government – both at national and international level are committed to the course.

International conferences such as the G8 Summit, Sustainable Development, and the Parliament of World Religions and so on are held annually to discuss these pertinent issues concerning the challenges facing mankind. These excellent initiatives that have been undertaken are the first steps in the right direction towards achieving global peace. Much time, effort, planning and money is invested in these projects. However, the success of such projects can only be measured by the changes that have occurred at local level. Thus far there has not been much change occurring at local levels. By the time the information filters back to the "grass roots" level, the enthusiasm has dwindled, the implementation of new strategies has been abandoned or the money allocated for such projects cannot be located. The government together with the relevant stakeholders such as religious, community and spiritual leaders must reach consensus on what is important for the growth and prosperity of its people. A common set of values or ethics that is practiced by all will ensure the stability and of a community, society or country (Kung, 2002).

South Africa can be proud of its highly rated educational and political policies, which are in keeping with international standards(Patel, 2007). However, the proper implementation of these policies is sadly lacking. The best policies will become "pearls before swine" if they cannot be successfully implemented to facilitate the necessary change. In view of the numerous disasters and unusual phenomena that are happening around the world, perhaps the time has come when human beings are forced to abandon their differences and work towards a common goal, which is, the survival of the human race. A typical example of humankinds' goodness, love and caring was demonstrated in the 9-11 bombing of the Twin towers in America and the Tsunami of the Indonesian Islands. People from throughout the world rallied together to provide assistance for the needy. Race, religion and country were abandoned in the effort to provide relief and comfort to fellow humankind. Does mankind have to experience tragedy and crises in order to unite?

This is clearly articulated by Kung in the Parliament of World's Religions: Declaration towards a Global Ethic (1993) when he profoundly stated that:

> The world is experiencing fundamental crises: a crisis in global economy,
> Global ecology and global politics. The lack of a grand vision,
> the tangle of unresolved problems, political paralysis, mediocre political
> leadership with little insight or foresight and in general too little
> sense for the commonweal are seen everywhere. Our planet continues to
> be ruthlessly plundered. A collapse of the ecosystem threatens us (Kung, 2002, p2).

2.3 INTERNATIONAL LITERATURE

An international and local literature search was undertaken to obtain a wider perspective of education in fostering Human Values or principles. In the course of my readings I have discovered that many international spiritual and religious organizations have taken the lead in encompassing education as the uniting element or common denominator to voice their concern regarding the moral degeneration and decadence of society at large. Old dogmas and doctrines are being adapted to formulate new sets of values that are meaningful and applicable to the present, modern generation.

Prominent leaders such as Al Gore, the former vice president of the United States of America and author of *The Inconvenient Truth* have now agreed that in order to save our world a drastic change is required in the education system. One of the key role players involved in introducing, implementing and promoting values is the school. The enormous task of changing the world lies in the hands of educators who play a pivotal role in influencing learners. In the quest for materialism and competition society has forgotten the fundamental values of caring and sharing. Up until now the focus of education has been on acquiring knowledge and training the body that is the mental and physical aspects. As a result many have acquired factual knowledge and skills but not necessarily virtue and wisdom (Tebecis, 2004). Tebecis (2004) further states that "a sound education should emphasize the spiritual aspect and that eventually this needs to be incorporated into education programs if education is really to progress in a wholesome way." He calls this the "whole person education".

The concept of 'values' has been a tricky and challenging one to unpack. Defining the term 'values' is also problematic because we often ask 'Whose values and what values' are to be promoted. According to Bohlin and Ryan (1999) values tend to be idiosyncratic "values are what we desire, what we want and what we ascribe to". Haydyn and Klopper cited in Bohlin and Ryan (1999) state that values are perceived as relative to their cultural, community and national values. Both Bohlin and Ryan are founder and director and executive director respectively of the Centre for the Advancement of Ethics and Character at Boston University. Ryan has edited or written twenty books including *Moral Education and Reclaiming our Schools*.

This book also clarifies issues what most authors have been afraid to or have not addressed. Issues such as fear of indoctrination, teachers' rights in trying to instill moral values in learners, deciding whose values to teach etc. is dealt with in great detail. The authors acknowledge the views and ideas of other experts and authorities in the field of values in education. However, they do alert the reader to the pitfalls of some of these works. Oprah Winfrey's highly successful "views driven instructional approach" of developing socially accepted views is critiqued as not clearly defining values but allowing learners to form their own set of views/values. Bohlin and Ryan (1999) argue that while this approach makes for successful television, it promotes questionable and dubious character education.

Stephen Covey (2004) states that his highly acclaimed book *'the 7 habits of Highly Effective People'*, was written for American's seeking personal popularity and power. Covey admits that a paradigm shift is now required for Americans to develop a desire to become good people. Character education has been a key concern at six White Congressional Conferences in 1998, giving birth to the Character Education Manifesto, (Department of Education, 2001) which led to the cultivating of character through the curriculum. The authors also offer practical suggestions on how the parents, communities and religious organisations can work together to develop character education. This trend of thinking is in line with many of the organisations promoting values education or

spiritual education. Consensus is now being reached that values/moral/character or spiritual education is no longer left only in the domain of the religious leaders. All facets of society should be taking responsibility for this.

Straughan (1988) also discusses in great detail the nature of morality. He stresses the values of teachers and values that teachers are supposed to foster. The author places much emphasis on the role of teachers and their ability or readiness to teach values in education. The author offers some valuable practical suggestions to teachers.Kapur (1996), an enthusiastic proponent of moral and ethical values, highlights the corruption, unethical and immoral behaviour that is fast permeating society. He calls this EEMV – the erosion of moral and ethical values. He compares the rapid rate of erosion of moral and ethical values to that of the AIDS epidemic.

The Brahma Kumari's, the Sathya Sai's Education in Human Values Programme, the Interfaith Council on Ethics Education for children, The Yoko Civilisation Research Institute, The UNESCO - sponsored Living Values in Education Programme and so on are international organizations, that are the forerunners in introducing value - based education that will contribute towards a peaceful and happy society. The Sathya Sai Organisation (2003), the Yoko Civilization Research Institute (1996), and Walsch (2004), author of the famous Conversations with God series, all agree that education has to take on a new form or dimension if the future of mankind is to survive. Ideas such as Re Creation education, Holistic Education, Whole Person Education, Spirit Centered Education, etc are being introduced.

The Sathya Sai Organisation has published valuable information on the human values to be promoted. The Bal Vikas Programme involves personal development, where education is seen as the process of "educere". It is a Latin word that means, "To bring out what the child has within". In other words, it means "to take all the qualities that are still in the form of seeds and to enable them blossom" by providing holistic education in the form of spiritual, mental and physical development (Sathya Sai, 2003).

The programme concentrates on five domains of the personality viz. intellect, physical, body, psychic, emotional and spiritual. The ninety-three values identified by psychologists and educationalists can be grouped under five Basic Human Values. These are truth, righteous conduct, peace, love and non-violence. The Bal Vikas Programme seeks to awaken values in children at the impressionable age of 5 – 7 years. This is a spiritual programme, which enables the child to unfold the innate qualities inherent in all human beings. This manual covers the aims, the curriculum, teaching methods, the outcomes, the role of parents and teachers in the programme. The programme aims to inculcate moral, ethical and spiritual values founded on the five major pillars or domains. It helps the student to bring out the best in him/her and place it before society, so that it helps the growth of a society based on mutual love and cooperation Saraf (1993).

In Canada the World Interfaith Education Association (WIFEA) is attempting to introduce interfaith education into the public education system. Tennant (1996) claims that this curriculum will   provide an informed overview of the beliefs, practices and histories of the world religions with the aim of   broadening the conceptual knowledge base so that it will be understood and appreciated by both young and old alike. Such programmes have been successfully implemented in the United States, Great Britain, Australia and one is soon to launch in Edmonton, Canada. At a keynote address given by Sue Tennant (1996) on behalf of WIFEA, the issue of The Strength and Enrichment of Diversity was brought under the spotlight. She stated that whilst most people perceived diversity as a problem, diversity ensures versatility and versatility ensures survival. Our differences and uniqueness are to be celebrated.

She goes on further to state that "We come into this world as tiny miracles, marvelous, one-of-a-kind, never-to-be-repeated, packages of genetic potential" (Tennant, 1996,p.3). However, due to our differences misunderstandings, anger and conflict arise. To be able to leave the comfort and familiarity of predictable values and lifestyles and venture into a multicultural, multifaith community requires courage, conscious determination, effort as well as love for God and humankind. A dream of peace and cooperation exists among all religions. When all of mankind can regard themselves and all others as the beloved

children of God and members of one human family the right   attitude will prevail for world peace to occur.

The Sukyo Mahikari organization as articulated at the recent conference held at the Durban International Convention Centre, in September 2007, shares the same views. The late founder of this spiritual organization Mr. Kotama Okada cited in Duclos (2007) gave the following tenet;
"The origin of the earth is one, The origin of the world is one, The origin of human beings is one, The origin of all religions is one" (Duclos, 2007, p.9).

Indeed, all the countries in the world are connected under the oceans. All (human beings) men have the same origin. Genetic discoveries can now demonstrate scientifically the common origin of all races. We are all brothers and sisters. Men and women need to focus more on their commonality and respect each one's identity rather than on what separates them. Okada, cited in conference paper (Duclos, 2007,p12) stated that "true education consists of giving spiritual energy to young persons in order to nurture in them a desire to fulfill God's will on earth and that true education must be delivered at three levels: spiritual, mental and physical." This conference reiterates what many other organizations have voiced, that it is the responsibility of parents, teachers, religious and government leaders to provide spiritual energy to young people. The Theme of this conference was "Youth Education in Africa: Enabling Future Leaders for the 21st Century".

The conference paper was presented by Mr. Ody-Marc Duclos, (2007) the vice president of Sukyo Mahikari Europe-Africa Region who has been working in close collaboration with the Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities in KwazuluNatal. This organisation, better known as the CRL Rights Commission is one of the local structures that offer a platform for cultural, religious and human rights organisations to make representations and recommendations which are later tabled at a higher structure. This government legislated organisation is actively involved in promoting values that will encourage a society that is

morally sound and ethical. In order for young people to become good guides and role models for the next generation, it is essential for them to learn to express love and sincerity towards others in their daily lives. Moral education is not something that is taught but rather something that is practiced in daily life. An individual would not be moral if he or she were not a good citizen at the same time

Lately there has been a great focus on "Emotional Intelligence", which is connected with feelings of the heart. Thoughts, feelings and emotions are invisible; yet training on what is invisible has become a necessity in our society. Contrary to the prevalent perspective of our modern society that has been adopted worldwide where the emphasis is on individualism and materialism, moral and spiritual education places emphasis on human beings evolving into a higher level of righteousness, compassion, peace and an understanding of the Divine. Righteousness and connection with the Divine are highly spiritual and moral values. State leaders, religious leaders, parents and teachers must understand that educating young citizens is about becoming role models who can lead by example by building their own characters, moral and spiritual values in order to influence young people to grow spiritually. Teachers and young people should develop total trust in the fact that all difficulties in life are seen as opportunities to test and strengthen their characters and their souls, aiming at spiritual growth (Duclos, 2007).

The United States of America has ranked the quality of life in Canada as amongst the highest in the world. However, as a first world country Canada is forced to acknowledge that the root of their problems seems to be a spiritual one.

> It does not know who we are, why we are here, where we are going, and to whom we belong that feeds our deepest fears and anxieties. Religion offers a compelling rationale for goodness, truth and beauty. It challenges us to higher moral thinking and ethical living. It enriches our lives with new meanings and new values

(Tennant, 1996, p2).

In his book, The Global Paradox, futurist John Naisbatt, cited in Tennant (1996), writes about a new global code of conduct that will protect basic human rights. Humankind will

be held accountable by the rest of the international community by an international code of conduct. Dr. Hans Kung, the famous Swiss theologian is well known for the drafting of the Declaration of a Global Ethic, which was adopted in 1993 at the Parliament of World Religions in Chicago. This document will be discussed in greater detail as part of the conceptual framework of this research.

The National Framework for Values Education proposed by Professor Terence Lovat of the faculty of Education and Arts in the University of New South Wales, Australia examines the changes that Australia has undergone in the field of education. Whilst education was once geared to cater for the preferences of the hegemonic white, largely Anglo-Celtic, Christian or Jewish community, it now accommodates a "melting pot" of cultures, religions and races. The role of the educator was to impart academic knowledge. The family or the church attended to the private domain of morality, beliefs and correct behavior. However, teaching has gone through a revolution in the past decade. The school and the teacher are now seen as a major socializing force whose responsibility extends far beyond that of academic tutelage. Professor Lovat focuses on the pivotal role played by the educator in influencing the learners. He defines quality teaching as engaging students in more sophisticated skills such as inter relational capacity and self-reflection. These skills assist in developing social conscience and personal morality. The research paper emphasizes the concept of "quality teaching" and the roll-out of the system's Quality Teacher Programme (NSW, 2000) which asserts that:

> The quality of student learning outcomes is directly dependent on the quality of the teacher and it is the quality of pedagogy that most directly and most powerfully affects the quality of learning (NSW, 2000,p.4).

Lovat (2005) sees quality education as the foundation for values education. The values educator is someone who practices what they preach, is an authentic and live model of the care, respect and love they are proposing as the basis of personal morality and social citizenry. This Paper also focuses on the poignant words of the Adelaide Declaration (1999), which emphasizes that:

the purpose of schooling is to provide   young Australians with a foundation for "… intellectual, physical, social, moral, spiritual and aesthetic development," while the Values Education Study state that "…schools are not value free value neutral zones of social and educational engagement," that they are "…as much about building character as …equipping students with specific skills ," and that "… values education is … an explicit goal… aimed at promoting care, respect and cooperation" (Department of Education, Science and Training, 2005).

Lovat (2005) expounds the works of German philosopher Jurgen Habermas (1972, 1974, 1990, 2001) and Stenhouse (1975). Habermas, an alleged agnostic, spoke of "communicative knowledge, supreme knowledge and spirituality" with the aim of knowing oneself. Stenhouse's grand vision of quality teaching is to recognize the true and full power of the teacher to make a difference in student learning not only around the technical (or factual), but also around the interpretive (or social) and reflective (or personal).

 Rowe(2004), one of Australia's educational researchers, discusses what high achieving students regarded as the most important qualities of a teacher. His findings indicate that "I trust that teacher" and "this teacher cares about me" featured as the most important qualities to the students. Teachers' knowledge of content and methodology were regarded as secondary qualities to students. Thus Quality Teaching is based on focusing its attention on the relationship of due care, mutual respect, fairness and positive modeling established with the student.

Lovat (2005) concludes that an effective Values Education programme has a positive impact on the way students behave. His assertion is supported by the evidence as   quoted by a principal whose school was part of a pilot project involving the implementation of the UNESCO- sponsored Living Values Education Programme:

There was the issue of time … some teachers complained of already having too much
to do (how predictable! Isn't it always the teacher's defense from trying anything
new). But for us, LVE has meant that we have more time .Our school is a more

peaceful place, we have less interruptions and discipline problems now, and this means we can do more teaching in all aspects of our classroom (Lovat, 2005, p11).

The Living Values Education Programme (LVE) offers educators a variety of activities and practical methodologies that will enable children and young adults to explore and develop twelve key values: cooperation, freedom, happiness, honesty, humility, love, peace, respect, responsibility, simplicity, tolerance and unity.

2.5 SOUTH AFRICAN INITIATIVES

South Africa has been quick to follow international trends by including human rights and values in education through the Curriculum 2005. The NCS (1997) outlined in the learning area Human and Social Sciences (HSS) that "learners will be equipped to make sound judgments and take appropriate actions that will contribute to a sustainable development of the human society and the physical environment" (Department of Education,1997,p2). This verbose and often vague terminology contained in the outcomes of the NCS (1997) made interpretation and implementation of the curriculum difficult. The Ministerial Review Committee was then tasked to review the structure and design of the curriculum, teacher orientation and various other problems that accompanied this curriculum.

This report presented on 31 May 2000, recommended a streamlining and simplification of its language through a Revised National Curriculum Statement (RNCS). The Revised National Curriculum Statement – Grades R-9 (DoE, 2003) is thus a result of the review of the National Curriculum Statement – NCS (DoE, 1997). The National Department of Education maintains, "The RNCS is thus not a new curriculum but a streamlining and strengthening of Curriculum 2005. It keeps intact the principle, purpose and thrust of Curriculum 2005 and affirms the commitment to outcomes-based education" (DoE, 2003, p.6). The contents of RNCS have been accepted by the National Department of Education as the official curriculum and are now referred to as the NCS once again. The aspect of human rights and values is not considered as a separate learning area but is incorporated

across the various learning areas such as Life Orientation (LO), Human and Social Sciences (HSS) and Arts and Culture (A and C).

The RNCS – Grades R-9 (DoE, 2003) is a result of the review of the National Curriculum Statement – NCS (DoE, 1997). The National Constitution of the Republic of South Africa (National Government: 1996) is designed or structured to protect the citizens of its country. Contained within the National Constitution is the Manifesto on Values, Education and Democracy. This manifesto identifies ten fundamental values of the constitution:

> ➢ democracy,
> ➢ social justice and equity,
> ➢ non-racism and non-sexism,
> ➢ ubuntu (human dignity),
> ➢ an open society,
> ➢ accountability,
> ➢ respect,
> ➢ the rule of law,
> ➢ reconciliation (Department of Education, 2001).

However, whether these fundamental values are upheld or not is an arguable matter. Policies and Acts that call for Affirmative Action, Gender Equity are ways of redressing past injustices. However, these processes are fraught with corruption and fraud. In numerous cases the perpetrators are the very people who participated in the struggle for these values. Politicians' abuse of State funds and their political power to manipulate situations for self benefit, such as the "Shaik saga" involving Shabeer Shaik's bribery and corruption in respect of the Government's "arms deal"(Ellis, 2005,p.2). The quest for a material centered world has caused society to forfeit their human and moral values.

 Some of the recent cases in South Africa being the " Manto scandal", exposing the Minister of Health, Dr Manto Shabalala's "drinking and thieving problem"(Maker, 2007,p.1). The former Deputy President of South Africa, Dr Jacob Zuma's "rape

charges" (Wolmarans, 2006,p.3), has seemed to gain him more popularity than before. His nomination as the president of the ruling party of this country, the African National Congress (ANC), despite his tainted image alludes to the fact that society attaches little or no significance to moral and ethical behavior. Leaders are not held accountable for their actions. If the morals and values of a country's leadership are questionable, what hope is there for the rest of its people?

Poor leadership results in the decay of societies and nations as a whole. The purpose of a government is to nurture men and women with a sense of duty and responsibility. Government leaders need to take an interest in the moral, civic and spiritual education of their youth. What society needs today are good parents, good state leaders, good teachers and good faith leaders. The laws and values of the National Constitution should be so designed to ensure that people are held accountable and responsible for their words and deeds.

It is evident that both the National Constitution and the National Curriculum of South Africa have endeavored to address values in education to some degree. Whilst the South African Government must be commended for their efforts in addressing values in education through the National Curriculum, the burning question is: Is it achieving the desired results? In other words are learners being influenced in a positive way? The increased incidents of violence in schools, the substance abuse and teenage related crimes suggest that this is not so. It seems that the Minister of Education, Naledi Pandor is determined to effect a change in the education of our nation. The call for learners to study peace education and the introduction of anger management programmes are some of the strategies that Government is being forced to consider in order to curb the violence in schools(Mcetywa and Premdev,2006,p.3). The announcement in Parliament to introduce random drug tests at schools, the restricted use of cell phones at schools and so on are all desperate efforts by educationists to address the crises in education(Naran,p.3). A thesis by Hariram (2003) has recommended that peace education be included to compliment the values found in the RNCS (2002).

It is my assertion that much more than rules and regulations are required to stabilize education in South Africa. While South African policies may rate amongst the best in the world, the implementation of these policies has proved to be challenging. This research will examine the congruency between curriculum policy and curriculum practice focusing specifically on values in education. By exploring how values are interpreted and expressed in schools, the researcher will be able to gauge what values are being taught (directly through the curriculum) or (indirectly through the hidden curriculum). The amount of time spent on the teaching of values (formally and indirectly) will also be examined. The research will also focus on how teachers teach or give expression to values and how learners respond to these values.

2. 6 THE CONCEPTUAL FRAMEWORK

2.6.1 DECLARATION OF GLOBAL ETHICS

Kung (2002) has demonstrated that despite our differences, mankind can be bound or guided by a common set of values. At the forum of the Parliament of World Religions 1992, Kung was commissioned with the task of drafting a Declaration of the Religions for Global Ethics. This declaration was solemnly proclaimed on 4th September 1993.It has the consensus of about 200 various religious bodies and forms the fundamental document for the development of the idea of a global ethic. The vision for this Global Ethics is to lead mankind to peaceful living. A Global Ethic refers to a "fundamental consensus on binding values, unconditional standards and personal attitudes. The absence of such a consensus has lead to either chaos or dictatorship.

The content of the Global Ethic is based on four irrevocable directives:

2.6.2.1 Towards a Culture of Non-Violence and Respect for Life
Anger, hatred, and jealousy have led to violence, conflict and even wars amongst nations. One of the Ten Commandments is "Thou shall not kill". No human being has a right to kill another human being. Human life is precious and must be protected. A culture of

non-violence must prevail if humankind is to survive. As human beings we have the responsibility to protect and preserve nature and its resources.

2.6.2.2 Towards a Culture of Solidarity and a just Economic Order

Despite new democracies, in many countries the gap between the rich and the poor seem to be widening. Those in power are driven by their greed for power and unlimited profit at the expense of the powerless. The cancerous social evil of corruption as spread to developed countries as well as the developing countries. The teaching "Thou shall not steal" seems to be falling on deaf ears. The structures of the world economy must be fundamentally altered in order to alleviate poverty in developing countries. The wealth of the world must be distributed equitably amongst its entire people throughout the world.

2.6.2.3 Towards a culture of Tolerance and a Life in Truthfulness.

This directive encourages that all human beings think, speak and act in truthfulness. Dishonesty; dissembling and opportunistic adaptation to life must be replaced by truth, trustworthiness and justice.

2.6.2.4 Towards a Culture of Equal Rights and Partnership between Men and Women

Internationally, sexual exploitation, patriarchy and child molestation seems to have reached monstrous proportions. The ability to love and respect each other is of paramount importance. Sexual acts must be seen as the expression and reinforcement of love between consenting partners. No one has the right to degrade other to mere sex objects. Mutual respect, partnership understanding and tolerance must be fostered. Whilst the Global Ethic serves as a good starting point for the spiritual revolution of mankind, its full potential can only be realized when an alteration in the consciousness of humankind occurs.

Although the above is an international document, it may be adapted locally to serve individual countries and schools as a framework for the code of conduct within the classroom or school. It is recommended that Global Ethic be included in teacher training

programmes as well as in -service training (Kung, 2002). While this Global Ethic may be an excellent framework or tool, its true potential will not be realized without the commitment and motivation of the educators. The Global Ethics Foundation encourages creativity in teachers and learners by organizing project competitions for them.

According to Bhagavan Sri Sathya Sai Baba "The mission of an ideal teacher is crucial for the success of our educational endeavours" Saraf (1993). He stresses that it is the privilege of the teacher to bring complete transformation in students. It is imperative that teachers grasp the importance of their roles in developing the minds and characters of young children.

2.7 THE THEORETICAL FRAMEWORK

2.7.1 THEORY OF RECIPROCAL   DETERMINISM

Social Theorist Albert Bandura is regarded the most important representative of social learning theory. Bandura's theory of Reciprocal Determinism regards behaviour as a result of continuous interaction between personal, environmental and behavioural determinants(Evans, 1989). The better-known experiments were carried out with a model to illustrate how children observe and subsequently imitate the behaviour of the model. The model treats a Bobo doll (a large inflatable doll) in an unusual way. The children are then observed to ascertain how much of the model's behaviour will be imitated spontaneously. The children who observed the model being rewarded for its behaviour usually imitated the model more spontaneously than those children who observed the model being punished. However, when they were offered a reward, most of the children were able to imitate   the model's behaviour, thus showing that they had learnt the model's behaviour.

However, observational learning must not be confused with imitation of behaviour. Observational learning refers specifically to learning through the observation of others.

The behaviour of one person (the observer) changes as a result of observing the behaviour of another (the model). Bandura describes observational learning as consisting of four subheadings: attention, retention, reproduction and motivation. In the first step the observer pays attention to the behaviour of the model processes. Various factors may affect the attentional processes for example the observer may only pay attention if the model is attractive or is someone he would like to imitate. The next step is retention, which involves remembering behaviour that he has observed and to which he has paid attention. Retention is influenced by a number of factors such as the degree to which he has paid attention, his interest, motivation, cognitive abilities and memory. The third step, reproduction, of the observed behaviour is dependent on the observer's motivation or his expectation of the outcome of his behaviour.

Observational learning has a significant impact in the teaching and learning situation. It emphasizes the role that teachers and other figures of authority may have on the education of children merely through the process of observed behaviour or modelled behaviour. Bandura's theory highlights how easily children and even adults learn modelled behaviour. It is for this reason that educators should always be aware of their words and deeds.

2.7.2 THE HOLISTIC THEORY

The theory that is most appropriate to describe or understand human behaviour in it s totality is perhaps Gordon Allport's Holistic Theory (Nicholson, 2003).His theory can be classified as Humanistic because it concerns the study of the individual. His assumptions are that:

> - Man is an open system and functions in constant interaction with his physical and social environment. Psychology of personality focuses on the study of the person.
> - Human behaviour is not determined exclusively by environmental stimuli and needs, as the behaviourists would have it.
> - Equally, human behaviour is not determined solely by a person's drives or his past as the psychoanalysts maintain.

➢ The individual's behaviour is also influenced by his future plans, goals and expectations.

➢ Every person is unique, and to understand the individual and predict his behaviour, he must be studied as a whole.

Allport, cited in (Nicholson, 2003) sees man as a complex being whose behaviour is never entirely predictable because of his free will even if all the determining factors are known. Allport is also known as the champion of individual uniqueness as he believes that no two individuals are alike in all respects. Each person's behaviour is dependent on his/her own genetic makeup and life history. Allport further identifies two levels of human functioning. He refers to opportunistic functioning and propriate functioning. Opportunistic functioning is determined by a person's needs and environment and, accordingly, is lawful and predictable. Prorate functioning entails the individual's ability to act in accordance with his own values and to take decisions that are not dictated by biological drives or the environment. Prorate functioning consists of the following four aspects: the sense of bodily- self, self- identity, the sense of self- worth and pride self - extension, self- image, rational coping and propriate striving. Allport's emphasis on the individual's goals and values implies that they play a vital role in education and in society.

Allport's Holistic Theory is in line with the NCS 2005, which promotes divergent, creative thinking that places emphasis on holistic education. Many spiritual leaders and educationists agree that creativity and self-discovery will lead learners to a new level of understanding. This will assist them in choosing and practising values that will lead to their individual prosperity as well as the prosperity of humankind. Psychologists and scientists have spent much time and effort on trying to analyse man and his habits. While some degree of progress has been achieved, man still remains a mystery. Bandura's theory is that human behavior is determined by the motivation or expectation of an outcome. Allport recognizes man's uniqueness and his complexity, however, both these theorists agree that man is driven by goals, values or outcomes. Man has the freedom to

choose, but his experiences as well as the values that he has learnt determines the choice that he makes in life.

2.8 CONCLUSION

This chapter has delved into the definition of term "human values". The origin and development of human beings has been traced until the present time. The impact of globalisation has also been illuminated. Literature from a national as well as an international level has been reviewed. The conceptual framework has been presented, focusing on Hans Kung's Declaration of Global Ethics. Bandura's theory of Reciprocal Determinism and Allports' Holistic Theory have been highlighted and linked to this study. The next chapter presents the details of the research design and the methodology that was used to conduct this study.

CHAPTER 3

RESEARCH   DESIGN AND METHODOLOGY

3.1 INTRODUCTION

This chapter provides a detailed description of the research design and the methodology that has been employed in order to generate data for this study. The research instrument, sampling, the data gathering process, ethical considerations and validity is also discussed. The researcher has chosen to use a specific research design, instrument and methodology to suit this research and provides supporting evidence to justify this.

3.2 THE QUALITATIVE METHOD

This research will use the qualitative approach with the intention of exploring and examining human values as perceived by the various stakeholders viz: learners, educators and parents. The qualitative approach, refers to that type of inquiry in which 'qualities, the characteristics or the properties' of a phenomenon is examined (Henning, van Rensburg and Smit, 2004).

A qualitative researcher enters the field with certain biases. The researcher had a pre-conceived notion of what type of value system to expect at each of these schools. She was therefore expecting and looking out for certain responses from the various participants. As Denzin and Lincoln in Alverman (2002,p.145) remind us that:

> …Qualitative researchers can never overlook the fact that they are gendered, multi-culturally situated, and theoretically inclined to view phenomena in ways that influence what questions get asked and what methodology is used to answer those questions.

Although human bias cannot be underestimated, nor can the notion of objectivity. Wolcott (1995) cautions researchers to guard against bias rather than deny it, because he sees that the researcher's values and theories stimulate the inquiry, and sustain it. He further acknowledges that human bias or the notion of objectivity cannot be

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underestimated. He calls it 'disciplined subjectivity' while Creswell (2003) calls it 'consensus' or 'intersubjective agreement.' While these concepts are different they are related together by exploring the researcher's role in interpretative research.

In exploring how human values are interpreted and expressed the researcher undoubtedly possessed certain biases and preferences. The researcher had chosen two school types, one public and the other an independent school. However the researcher tried to overcome her biasness by focusing on the same grades and the same learning areas at both schools, which are grade six life orientation (LO) and grade seven human and social sciences (HSS). The same number of learners and educators were interviewed at each school. The same interview schedules were followed at both the schools. The same research instruments were used at both these schools Time spent observing at both these institutions was approximately the same.Walford states that:

> The methods require a focus on a very small number of sites, yet there is often a desire to draw conclusions which have a wider applicability than just those single cases. The sample chosen are seen as typical of the general population, or can offer insights into what may be occurring at other similar institutions (Walford, 1995, p25).

The researcher has selected only two sites for her research. In so doing, there is no attempt to generalize, however, the findings can offer insights as to what may be occurring at other public schools as well as other schools that practise value based education. The qualitative approach affords me the opportunity to understand the participants' experiences and perspectives (Mathers, 2002). It allows me to understand and make meaning from their experiences. According to Vulliamy and Webb (1992), the features of qualitative research are descriptions and accounts of the processes of social interaction in a natural setting such as they occur in everyday life. I was allowed into the daily life situation of the principal, the HSS educators, the LO educators and the learners. I was able to interact with and observe the participants within the natural setting of their classrooms and their schools. In order to understand how the participants relate to and make meaning of the reality in which they live, I saw it as important to gather data

without disturbing the normal course of events for the participants in their natural school setting. This enabled me to gain insights and understanding about the participants from my personal perspective.

Qualitative research involves the generation of data through asking questions, referring to interviews and reviewing to capture detailed descriptions of situations, events, and people's interactions. This approach provides "explanation and understanding of what is unique and particular to the individual rather than of what is general and universal" (Cohen, 2000, p51). The qualitative approach is suitable to understand the participants' perspectives in their roles in interpreting and giving expression to human values. This approach is suitable because qualitative data is attractive; the sources are well-grounded, rich descriptions and explanations of process occurring in their local contexts.

 The findings from qualitative studies have a quality of "undesirability" (Miles and Huberman, 1994) . This implies that the qualitative approach helped me to gain an insight into the intensity of the participant's attitudes by interviewing them, and understanding their motives and feelings. Qualitative data is in the form of words because words are organised into themes that create a concrete and vivid picture in giving meaning that convinces a reader. Participants also respond sometimes by gestures and body language (Marshall and Rossman, 1989). Through observation, which is an integral part of the qualitative approach, the researcher will explore the participants' social reality in order to understand how they make sense of their world. Participants' accounts will also form important data, which I will interpret in order to inform the findings.

Paradigms are used to look at issues under investigation and explain the methodology and methods. Paradigms are crucial for understanding and choosing methodologies. The interpretive paradigm frames my research as it enables me to investigate what human values are being taught and how it is being taught. Different experiences of the principals, educators and learners led to various personal interpretations of what is happening around them in school even when they reside in the same community. Kirk cited in Marshall and Rossman (1989) emphasise the importance of using the participants' language in order to

fully grasp or understand their meaning. For the interpretive paradigm the researcher is a vital instrument because the researcher is fully involved as an instrument of data production. The "I was there' element in the portrayal of the picture of the phenomenon being studied is part of the design. On this issues Marshall and Rossman state that:

> Her presence in the lives of the participants invited to be part of the study is fundamental to the paradigm. Whether that presence is sustained ... or whether brief but personal, as in –depth interviews studies, the researcher enters into the lives of the participants (Marshall and Rossman, 1989,p.84).

I am working within the interpretive paradigm because it enables me to consider the complexities of school from the point of view of those who live it. The aim of my research is to develop an understanding by constructing meaning of the data that has been captured within the school setting. I am interested to know what the participants experience in their school life.

3.3 THE RESEARCH DESIGN

3.3.1 A CASE STUDY

This research will use an in-depth case study, which according to Radnor (2002) is the essence of interpretive research. A case study is an intensive study of a specific individual or a specific context. The case study's commitment is to "come to grips" with the social world (De Vos, Strydom, Fouche and Delport, 2002) This study will focus on "coming to grips" with the specific participants, which are the principals, educators and the learners within the specific social context of human values in education. The strength of the case study method is its ability to examine, in-depth, a "case" within its "real-life" context. The researcher has gained access to the "real life" context of the school, its participants and its environment.

"Case" is the unit of analysis, which in this research study refers to the aspect of human values in education. According to Arkava cited in Radnor (2002) case study is an 'in-depth investigation to portray the complex pattern of what is being studied in sufficient

depth and detail so that one who has not experienced it can understand it'. The concept Human Values will be thoroughly interogated and analysed in order to understand how the participants interpret and give expression to these values. According to Huysamen (2001), the term 'case study' indicates that a limited number of units of analysis such as an individual, group or institution are studied. This research has been confined to just two schools as it was felt that the data gained would be sufficient for this particular study. The researcher has also taken into consideration the practical and financial implication as well as the time constraints and has subsequently selected the case study as the most appropriate design for this research. In a case study the researcher seeks to understand the intricacies, uniqueness and idiosyncrasies of a particular case. Although the same study was conducted at both the schools, each school is unique, has its own dynamics and has therefore yielded different data.

According to Anderson (1993) the case-study design lacks reliability, as another researcher conducting the same study may arrive at a different conclusion. It is, therefore, necessary for more than one research instrument to be used in order to ensure validity. This study will engage in semi-structured interviews, observation schedules and document analysis in order to extricate data. These multiple methods will assist in triangulating data received. Through triangulation the researcher will be able to identify consistencies and inconsistencies (if any).

3.4 THE RESEARCH INSTRUMENTS

3.4.1 The Semi-Structured Interview

People's behaviours and lives are seldom simple, linear and organised in any rational way. Rather, they are complex, unpredictable and messy, and therefore 'the researcher is to look at different places and at different things in order to understand a phenomenon' (Locke, Spirduso and Silverman).
To be able to do this requires a research design that allows open-ended approaches, with opportunities for deep analyses and reflections. My study aimed at giving a 'voice" to

principals', educators and especially learners. This study affords them the platform to 'speak', by expressing their innermost feelings and experiences regarding human values, how it has and continues to impact on their lives.

The semi-structured interview has therefore been selected as the primary research instrument for the generation of data. The semi-structured interview is an important data gathering technique involving verbal communication between the researcher (interviewer) and the subject (interviewee). Semi-structured interviews are often used in qualitative research. The purpose of the interview was to ask the principals, the educators and the focus group of learners' questions about their understanding of human values. My research comprises of ten interviews at two schools - five at each school. I interviewed the principal, two educators and two focus groups of learners (consisting of six learners each) at each school.

The nature of the interaction ranged from casual conversation to a more formal and lengthy interview. The conversation between the researcher and the 'researched' that is the participants, was face-to-face and was conducted at an interpersonal level (Kerlinger, 1992). I sat opposite them and had eye contact throughout the process. The semi-structured interviews were conducted in an informal setting. An empty classroom at the school was selected and I ensured that the participants were comfortable and felt sufficiently free and relaxed to talk. The interviews at the public school were conducted at 1pm soon after the dismissal of the foundation phase learners. This also assisted in ensuring that there was less noise and minimum disruptions during the interview process. The learners were interviewed in focus groups. Each focus group comprised of six learners. Most of the focus groups were gender balanced, with three male and three female participants in each focus group.

Seidman (1998) advocates interviewing as one of the best instruments for data generation. Bell (1993) states that a major advantage of the interview is it 'adaptability' where the interviewer could follow up ideas, and probe responses, which is beyond the limitations of a questionnaire. Hence, the participant's responses in an interview can be

clarified and developed whereas in a questionnaire the responses have to be taken at 'face value'. The flexible nature of semi-structured interviews enabled me to gain clarity to responses that were unclear, and to probe further for in-depth information during my interviews with the principals, educators and learners about their feelings and understanding of human values. Prompting and cues were used to encourage the interviewees to expand or elaborate. t also allowed me to probe the interviewees to dispel potential misunderstandings (Creswell, 2003). The use of probing questions assisted me to progress smoothly and ask further questions as prompts to elicit information from the participants that I may have overlooked. This probing technique allowed me to: test the limits of the participant's knowledge, encourage co-operation, establish rapport and make an accurate assessment of what the participants really believed. I found that the approach resulted in unexpected and unanticipated answers because interviewing was a mode of generating verbal data (De Vos, et. al., 2002)

Although many of my questions did permit some flexibility in the order and choice of question, it was important that I did not deviate too far from the general format of my interview schedule. When the participants rambled, I brought them back to the relevant topic by rephrasing or repeating questions. Although I went into the interview with a prearranged sequence of questions, I varied the order of the questions because each participant had a unique experience to relate. The researcher was able to gain insight into the characters and intensity of the participant's attitudes, beliefs, motives and feelings and could detect any underlying motives regarding their understanding and interpretation of human values (De Vos, et. al., 2002).

The planning and development of the interview requires careful consideration and preparation, namely: consent, selecting the interviewees, arranging the interviews (suitable times and venues), availability of the necessary equipment such as a tape recorder, batteries and so on. Warren (2002) suggests that interviews are communicative events aimed at finding what participants think, know and feel. He states that the interview process should be planned and set up in three phases. The first phase is setting

up the interview and finding participants according to the overall research design. The second phase is conducting and recording the interview and the third phase is reflecting on the interview and working with or analysing and interpreting the data.

The semi-structured interview can be described as one in which the content and procedures are organized in advance. He argues that an introductory meeting should be used briefly to inform participants about the purpose of the interview and to make the participant feel at ease. An introductory briefing with my participants proved this to be a useful step preceding the interview process resulting in many learners indicating their eagerness to participate in the focus group interviews. This implied that they felt comfortable to participate in this research.

Seidman (1998,p109)states that

> "There is no question in my mind that in-depth interviews must be tape-recorded ... I believe that to work most reliably with the words of participants, the researcher has to transform those spoken words into a written text study. The primary method of creating text from interviews is to tape-record interviews and transcribe them"

The researcher used a tape recorder to record the interviews. The recording device was tested before each interview to ensure that the interviews went of smoothly. The batteries were charged as required. A spare set of charged batteries and a spare blank audiocassette were also readily available to cater for any mishaps. A demonstration was given on how to use the tape recorder the use of tape recorders during interviews has advantages and disadvantages. For Patton (2002) its' indispensable' because it keeps accurate and true records of the interview, while a disadvantage is that some participants may withhold certain information. Being professional and well prepared with the necessary equipment encouraged the interviewees to participate in a willing and comfortable manner. The tape recorder is invaluable for the preparation of transcripts. The transcripts are given back to the participants to read. Thereafter they verify that whatever has been written is accurate. Additions or amendments can be made at this stage if necessary, provided that the researcher and the participant are in agreement. This important process ensures the validity of the data that has been generated.

3.4.2 Interview Schedules

I employed the use of the interview schedules in accordance to Seidman (1998), as he contends that some forms of interviewing depend on an interview guide. The interviewer arrives with questions to which he/she wants answers or about which they want to generate data. In-depth interviewing is to ask participants' to reconstruct their experience and to explore their meaning. I constructed three interview schedules to give direction to my research questions; one for principals, one for educators and one for the learners.

The principal's interview schedule consists of seven main research questions about the interpretation and expression of human values. The second interview schedule was designed for the educators and has eight main research questions. The format was similar to that of the principals' interview schedule. However, the questions on the interview schedules differed for the principal and the educators because the educator has a hands-on role in the teaching of human values whereas the principal plays a supporting or managerial role. The interview schedule for the learners comprised of eight questions the interview schedules' themes or topics were directly related to my agenda which is the interpretation and expression of human values. I did not want to inhibit my participants by a specific style or nature of my questioning approach, but they were expected to respond in their own way.

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The interview schedule consisted of key research questions followed by sub questions. Open-ended questions were designed to find a useful way to elicit responses from the interviewees as interviewing is regarded as a mode of collecting data. These open ended questions ranged from simple to complex. This ensured that the interview began with a broad perspective and gradually moved on to more specific issues. Kerlinger (1992) refers particular kind of open-ended questioning as a 'funnel' the open-ended nature of the questions focused on the topic under investigation, whilst also providing opportunities for the interviewees to elaborate on the topic. The interview schedule is designed to elicit descriptive and explanatory information on the interviewees' interpretation or perception

of what human values are and how it is being expressed through the curriculum. My interview schedule was focused, to avoid 'superfluous information' and 'data overload' that may comprise the 'efficiency and power' of my analysis. The semi-structured interview allowed for flexibility whilst framing and guiding the process.

3.4 3 Observation

During the interview I took notes to record my observations such as gestures, facial expressions, tone of voice and general body language (Henning, van Rensburg and et al., 2004). These gestures assisted me in viewing whether the participants were comfortable or not with the posed questions. Observation and note taking was also necessary, as this kind of information could not be captured by a tape recorder. An observation check- sheet was used to document the behaviour of participants. The researcher could have utilised a video recorder to capture the non-verbal expressions of the participants, however, she decided against it as it was regarded as being too intrusive. I felt that the participants would not have been as forthcoming with information as they had been. The use of a video recorder would have inhibited the participants and they would have felt threatened or intimidated by the fact that their voices could be matched to a face. Observations were made throughout the whole process both inside and outside the classroom.

3.4.2 Document Analysis

The researcher used observation and document analysis in addition to semi-structured interviews. Document analysis included the examination of the National Constitution of our country; the learning outcomes, assessment standards and work schedules of the learning areas Life Orientation and Human and Social Sciences in grades 6 and 7; the schools' vision, mission statement, code of conduct, discipline policy and a record of incidents regarding violence amongst learners. This use of multiple research instruments was required to strengthen and to validate my data. Through the use of this multi-pronged approach I was able to look for and identify inconsistencies as well commonalities or patterns.

3.5 SAMPLING

Values in education are found throughout the learning areas in varying degrees through the promotion of skills, values, attitudes and knowledge. However, it is mainly through the Life Orientation (LO) and Human and Social Sciences (HSS) and Arts and Culture (A and C) that these values are formally introduced. The research has therefore been directed towards these learning areas. I have purposively selected a grade six LO educator and a grade seven HSS educator at each school. The principal of each school was interviewed in order to gain a better understanding and overview of the school context. The learners were interviewed as focus groups. I have selected grades six and seven because it is a very impressionable as well as a vulnerable age. From my experience as an educator I have found that children of this particular age group are willing to express their feelings quite eagerly. They are uninhibited and spontaneous in their responses. The learners are mentally mature enough to understand and respond to the relevant questions. I believe that a strong, sound value system must be emphasised at this age so that learners are better equipped to deal with personal issues when they enter high school. A learner who has been adequately equipped with good human values will be able to make informed decisions later on life.

The schools were also purposively selected. The public school teaches human values formally through the learning areas of LO and HSS. The public school that I have selected is also my place of employment. Gaining access was also easily done because I knew the principal and educators. The independent school was selected on the premise that it is the only school in the vicinity that has implemented a value-based education programme that is different from that of the public school. However my bias towards selecting this school and its programme is based on the fact that this is the only programme that I am aware of in this province that is universal in its teachings. This programme can be implemented at any institution irrespective of the race or religious background of the learners. I was keen to explore the effectiveness of this programme.

3.6 ANALYSIS

After the gathering of information, data analysis was required. The data was sorted and sifted according to trends, patterns of occurrences, processes, commonalities and differences and phenomena. In order to enhance the process of ethical considerations and to substantiate validity, I invited participants to share their suggestions after my data analysis. This allowed me to refine my analysis. Validity has also been addressed through the depth, richness and scope of the data, which has been obtained and collected along the way. Data collected after and during analysis is locked in a cabinet and will later be destroyed.

3.7 ETHICAL CONSIDERATIONS

My ethical practice has been evident through several steps as I conducted this study, for example, informed consent, voluntary participation, withdrawal at any time, anonymity, respecting participants views and privacy and so on were clarified and given priority, so that participants' confidentiality was not breached The participants' consent declaration was sought and signed before the interview due to ethical reasons and as it involved voluntary participation. Pseudonyms were used to protect the principals, teachers and learners from schools in order to keep their names and names of their schools confidential. This protection was needed so that they will not be identified or harmed in any way. Validity has been increased in the deliberate selection of principals, educators and learners (three different categories of participants) because they were the key role players in the research. The semi-structured interview questions were carefully constructed so that reliability was heightened because of the participant's honesty, depth, richness and scope of the data to be collected. This ensured that relevant and significant information has been elicited.

3.8 CONCLUSION

The aim of chapter 3 is to provide a detailed description of the research design and methodology used in this study. This chapter was introduced by describing the methodology. The methodology involved the qualitative approach, which is set within the interpretive paradigm. The case study as the research design was explored in detail Thereafter the research instruments were discussed at great length. The researcher expounded on the advantages of the semi-structured interview, observation and the document analysis. Aspects such as sampling, data analysis and ethical considerations were also covered in this chapter. The following chapter presents the data that has been gathered. The data is further analysed and summarized at the end of each section.

CHAPTER 4

ANALYSIS OF DATA

4.1 INTRODUCTION

This chapter focuses on analyzing the dynamics, which shape and direct the values that are experienced at school. The views of learners, educators and the heads of the institution are presented. Each school's code of conduct, discipline policy, mission statement, vision and so on was studied. General observations that were made both inside and outside the classroom will also add to the data analysis. Data gathered using observations, interviews and document analysis are triangulated in answering the critical research questions. In the data collected there are commonalities and themes, which are linked and presented, in six sections. The differences are also highlighted.

This chapter will consist of six sections. Each section will commence with an introduction. The data of the public school will be presented, followed by the data of the independent school. Lastly it will conclude with the findings of that section.

Section one presents the profiles of the two schools that were the research sites. The demographics of the schools will assist the researcher in interpreting and making meaning of the data that has been generated.

Section two examines how values are perceived and experienced at school. This will include values that are experienced formally through the curriculum, as well as informally through the influence of peers and educators.

Section three discusses whether the aspect of human values is addressed sufficiently in the NCS. The views of learners, educators and principals are discussed.

Section four addresses the issues of quality teaching by exploring how equipped educators are in the teaching of human values.

Section five deals with the school code of conduct and the discipline policy. This section reflects on the process of drawing up the discipline policy and the code of conduct. Input from the relevant stakeholders, the consultation process and the effective implementation of these policies will be examined.

Section six reviews the participants' past experiences, beliefs and values and the impact that it has on decision-making.

4.2 SECTION ONE: PROFILE OF SCHOOLS

4.2.1 INTRODUCTION

This section provides background information on the schools that were used as sites for this research study. By being aware of the context of the school and the community the researcher will have a clearer understanding of how values are interpreted and expressed and the reasons thereof. In post-apartheid South Africa schools are classified as advantaged or disadvantaged according to a set of norms and standards. (KwaZulu Natal Department of Education Circular No 91,1999) that is different from the previous classification, which was based on race. Schools are now classified into deciles (groupings into 10%) in descending order of the need. These schools are funded by the State in accordance with their needs classification. Some of the needs of the school would include the availability of water, electricity, proper sanitation and the general maintenance and condition of the buildings. Schools that have these needs met are considered advantaged to a certain degrees.

According to Vally (1998), the social, economic and cultural background of schools has not evolved in any way with the new classification except to shift the responsibility away from the Department of Education. In the apartheid era, "Black, Indian and Colored schools" were classified as disadvantaged. Advantaged schools were the "White schools", both public and independent. Schools that were previously considered

disadvantaged are now considered advantaged even though their physical needs have not been met or altered. The social context within which schools are located has not improved drastically. Schooling in South Africa can now be seen as determined by the class factor. Upper and middle class "Blacks, Indians and Colored have moved to former "White schools" due to affordability.

4.2.2 PROFILE OF THE PUBLIC SCHOOL

The public school that is being researched was considered disadvantaged in the apartheid era but is now referred to as an advantaged school. The school is situated in a valley nestled amongst the green hills of Mariannhill. The school is surrounded by numerous informal settlements that have mushroomed in the last five years. Unemployment, poverty, large households accompanied by substance abuse, sexual abuse, teenage pregnancies and all the other social ills have a major impact on the values that learners experience and how it is perceived by them. Many of the learners are living with single parents, grandparents or with elder siblings. A large number of learners are the heads of the households themselves. HIV-AIDS is rife resulting in the death of numerous family members as well as a few learners from the school. Sandwiches are provided on a daily basis for indigent learners by the local religious organizations. Once a week these learners receive a hot meal.

This is a co-education school that caters for learners from grade one to grade seven. The learner population is 1196 with an average of 44 learners per class. The large enrolment has resulted in all available space being used as classrooms, including specialist rooms such as the library, science laboratory, needlework and handwork rooms. Lack of classroom space precludes this school from accommodating a pre-school or reception year class. Hence most of the learners who enter at grade one lack school readiness. The schools are an ex-HOD school that catered for a predominantly Indian population. However, the increase in informal settlements and crime in the area has had a major impact on the demographics of the school. The learner population is now predominantly "Black". The home language of the "Black" learners is Zulu. This has proved to be a

major challenge for both learners at entry level and for educators alike. In keeping with the transformation process of the country the staff has changed from an "Indians only" to a staff of Blacks and Indians in an almost equitable ratio.

4.2.3 PROFILE OF THE INDEPENDENT SCHOOL

The second research site is at an independent school in the Chatsworth area. It is situated on a hilltop overlooking the Higginson Highway and the Woodhurst Park. There is the only one of its kind in Durban with three other schools throughout the country. It is a co-education school that caters for 451 learners ranging from pre-school level up to grade twelve. Each grade consists of one unit with an average of 25 learners per class. The school is now twelve years old and has produced its first group of grade twelve learners in 2007.

The school practices human values as laid down by the founder of the organization Sri Sathya Sai Baba, who resides in Andra Pradesh in north India. Most of the learners' parents are members of this international spiritual organization. Learners, parents and members of the public attend spiritual discourses and music lessons after hours and during weekends at the school. Special classes called Balvikas are held for young learners after school and on Saturdays. These activities are an extension of the value-based education that is offered at the school. Parents, learners and the community at large are exposed to the same value system. The majority of the learners reside in and around the Chatsworth area. As part of their community outreach programme, learners from the neighboring informal settlements of Welbedacht and Cocobar are admitted to the school. The school provides lunches to indigent learners. Transport is also provided for these learners. The school is independent and funded mainly through donations from members of the organisation and school fees from parents. It does however; receive a subsidy from the Department of Education.

4.2.4 CONCLUSION

The profiles of the schools highlight the social, economic and cultural backgrounds of the learners. The geographical location, the learner population and the class sizes of these schools help the researcher to draw conclusions about the "real status" of the schools. The public school is now classified as advantaged even though the demographics have changed and it now serves the needs of a socially and economically disadvantaged community. The independent school is also considered to be an advantaged school. There exists a vast difference in the enrolments and the number of learners per class at each school. The home background at the public school is rather fragmented with learners lacking the foundation of strong family support and values. Schools are seen as an extension of the community within which they are located. Many of the youth come from communities where they have to fight simply to survive. Weak parentings that either abuses, neglects or indulges children are often the root cause of moral and ethical degeneration (Futrell & Powell, 1996). The role of the family is crucial in maintaining discipline and inculcating values in children both within and outside the school. The home background of the learners and the extension of the value based programme to the parents and community at the independent school seems to be the enabling factor that contributes to their strong ethical values. The absence of the pre-school class and the language barrier is also a major challenge at the public school. The profiles of the above schools paint a clear picture of the dynamics that exist and that will inevitably impact on how values are perceived.

4.3 SECTION TWO:
4.3.1. LEARNERS' PERCEPTION OF HUMAN VALUES

4.3.1.1 INTRODUCTION

This chapter will take a detailed look at how values are perceived and how it is experienced at school both formally and informally the formal curriculum in this context refers to the various learning areas through which learning takes place within the school. The informal curriculum refers to learning that occurs through all other forms a school

except the formal curriculum. This includes observation of educators and peers- their habits, behavior, mannerisms, attire, and expertise and so on. "Actions speak louder than words" is indeed a profound proverb because children more often than not remember the actions rather than the words spoken.

4.3.1.2 PUBLIC SCHOOL

Learners were asked what their understanding of human values entailed. Some of the responses received at the public school were given in the form of examples because learners could not explain the definition of values. For instance the learner stated that

"If you were being physically abused you have the right to stop it." Forgiveness, good manners and respect for teachers were mentioned quite frequently   another learner stated that we must not break the chalkboard. Values such as trust, respect for the learners, and the furniture in the classroom, keeping the environment clean, love, truth, sharing their lunches, kindness   and so on. Another value that was   echoed by all members of the grade seven   focus group of learners was taking care of those who are sick. Some of the sentiments were "...take them to the clinic even if they are scared..." and "learn how to give a hand to someone who is sick", "if someone is HIV positive show them love to show them that they are still loved"

4.3.1.3 INDEPENDENT SCHOOL

Learners explained values as something that they practise everyday in order to become better people. They felt that values helped them to become more disciplined and to follow the correct path. One participant mentioned that values helped to shape his behavior   and helped him to concentrate in the classroom. When the researcher asked for examples of values, the learners were able to give an example as well as explain   its significance. Responses such as "An example of human values is love, we must love one another. If we love one another then we will become peaceful" and "Yes, right conduct because once we do something right it will follow onto the next person and they'll carry it on" Participants were able to understand the significance of a value and its impact on people around them.

The following examples of learner's perceptions of human values are indeed enlightening. "…You always have to speak the truth because once you speak one lie, it leads to another lie and it carries on". "Sharing, if you share with other people, they will also help other people in the world." Four of the six learners from one focus group emphasized the importance of practicing Human Values: "…we must practise it…to practise what you preach and you must understand the values…So all you have to do is practise it, I practise human values to make me a better person. "The learners were also able to discuss the five basic values that form the core of the Educare programme.

4.3.1.4 CONCLUSION

Learners at the public school did not have a clear understanding of what values are. However, they were able to explain in the form of examples as indicated above.
The key issues that emerged were human rights values and taking care of sick people. These views clearly indicate that learners perceive their human rights as more important than their responsibilities. The emphasis on taking care of sick people leads the researcher to assume that disease and illnesses are occurring on a much larger scale than initially mentioned in section one and those young children are wrought with feelings of guilt. When young children are experiencing emotional turmoil it is very difficult for them respond or react to situations in the expected manner because they are consumed by their own inner turmoil. Responses from the independent school were somewhat different. The learners were able to answer the questions quite competently.

These statements made by learners indicate that the learners have a deep understanding of values and how it helps to shape a society. The Hindu terms "karma" or the Christian proverb "what you sow, so shall you reap" which basically refers to the law of cause and effect seems to be ingrained in the learners. They understand that their words and actions can and do have an influence on those around them. They therefore grasp the significance of practicing and promoting good values in order to have a positive effect on society.

4.3.2 HOW VALUES ARE EXPERIENCED FORMALLY AT SCHOOL

4.3.2.1 PUBLIC SCHOOL

Life orientation (LO), human and social sciences (HSS), natural science (NS) and arts and culture (A and C) were named as the learning areas through which human values were experienced formally at the public school. Learners are taught about the history of other religions in arts and culture. They are also encouraged to appreciate their own culture and heritage. Learners responded that: "… in arts and culture it teach you like if you are a Zulu, you must do Zulu things" and "…you mustn't change who you are, you must be yourself ". It is evident that learners are beginning to understand and acknowledge that each person is unique and that it is something that each one should be proud of. Life orientation prepared them for the future. In natural sciences the learners were taken outside to observe the environment and to discuss litter.

4.3.2.2 INDEPENDENT SCHOOL

Life orientation (LO), human and social science (HSS) and mathematics are the main learning areas through which human values are taught formally at the independent school A subject called education in human values (EHV) has been introduced at this school. It is a half hour period that is held every morning in the worship hall. Here learners listen to moral stories, songs and quotations. Thereafter the moral or value of the story is discussed in depth and learners are questioned about it. Learners also use part of this time to engage in "silent sitting". This allows learners time to settle down and prepare themselves for class. Four of the learners of the grade six focus group mentioned maths as one of the learning areas. When asked to elaborate, these were some of the responses:

> In maths we discuss circles, circles are round, and there is no start and no end, just
> like love. Love should never have a start or a stop. A pentagon shows all the

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values in the world, the five values in the world. Like for example our shapes like a star, it shows right conduct, non-violence, truth, peace and love. The square has four same sides, so if you do anything wrong it will come back to you.

4.3.2.3 CONCLUSION

The above responses indicate that learners at the independent school were taught to see value in everything around them. Values are integrated into almost all the lessons across the curriculum. The independent school follows the curriculum as prescribed by the National Curriculum Statement. However the aspect of human values is given equal attention as the academic aspect as the school's mission statement indicates "…with equal emphasis on character development and academic achievement." The school has made deliberate   efforts to ensure that character building is not overshadowed by emphasis on academic achievements, as is the case in many secular schools. Learners at the public school seem to exhibit a rather limited perception of values through the formal curriculum. Although they were able to name the appropriate learning areas, the focus was once again   on human rights, for example recognizing one self as being important, appreciating other cultures and so on. Very little   emphasis has been placed on the practice of simple values such as righteousness, politeness, honesty and truth and   its influence on society through the formal curriculum

4.3.3 HOW VALUES ARE EXPERIENCED INFORMALLY AT SCHOOL

4.3.3.1 INTRODUCTION

It is often said that children do what adults do, and not what they are told to do. In my experience as a foundation phase educator for twenty-one years, I have found that learners emulate their teacher's habits and even their manner of speech. This has proved to be an extremely useful method in positively influencing children's behavior and

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mannerism. Within the constraints of the school, the learners are exposed to the behavior of their peers as well as that of their educators. Learners more often than not want to be regarded as "cool" or "part of the gang" by the rest of their peers. If they do not conform to the standards of the rest of the group they are ostracized, and made to feel as outcasts or "nerds". Educators can play a pivotal role in molding learners to become good citizens who can make a positive contribution to the world .On the other hand educators can also cause irreparable damage to the learners by the poor example they set for their learners

4.3.3.2 PUBLIC SCHOOL

Learners at the public school reported that they learnt love, respect, honesty and truth from their teachers. Some learners indicated that if their teachers gave them instructions, that they would obey these instructions, not because they were afraid of the teacher, but because they respected their teacher as an elder. However, they were also very critical of the fact that a few of the teachers did not behave in a manner that was expected of them as teachers. They felt that teachers confused them by practising "double standards". Four specific examples were given:

> Teachers taught that smoking was harmful and detrimental to the health of the learners. However, teachers smoked openly in the corridors in the presence of learners. One of the participant's response was "...a teacher teaches you don't smoke when you are small, but the teacher is smoking".

> Teachers told learners not to bring cell phones to school, because they were too young to be using cell phones, but they were guilty of answering cell phones in the classroom.

> Sometimes teachers left their classes unattended to chat to a colleague or to talk on their cell phones. Learners felt that teachers were not showing enough interest in the lessons. Learners felt that their right to proper education was being comprised. This was expressed by a learner who stated that, "...they just walk out and go and chat with another teachers, which that thing is abusing us."

> Teachers who advocate moral, religious or spiritual values are expected to have these qualities themselves. If learners do not see evidence of this then the teacher's integrity becomes questionable. A learner explained that if a teacher stressed the importance of going to church to learners, then the teacher herself should attend church; otherwise that value or advice would be worthless or insignificant to the learner.

4.3.3.3 INDEPENDENT SCHOOL

Learners at the independent school felt that their teachers made a conscious effort to practise good values. They perceive their teachers as being united in their desire to take care of the learners. They are able to witness the teacher's love and care when the teacher tends to a child who has been hurt. The learners are put into groups to do problem solving in maths. The learners perceive this as an attempt by the teacher to foster values of sharing and helpfulness amongst learners. Learners also related that during the economic and management sciences (EMS), the teacher ensured that all learners were given an opportunity to participate through group work. A learner stated that "In EMS we are taught when we are working in groups we must give everyone a chance to give their views and to work equally." The learners expressed the positive influence that their peers have had on them. These learners also reciprocated these feelings towards their peers. The participants shared "an unbreakable bond" and a very close and cordial relationship amongst themselves. Learners felt that they had to be role models for each other. They trust and support each other.

4.3.3.4 CONCLUSION

The above examples clearly indicate that learners are very observant and are highly critical of educators' behavior and attitudes. Learners have high expectations of teachers. They expect teachers to be committed to their tasks. Teachers are expected to " practise what they preach". The learners are very aware of what type of behavior is undesirable. By watching their peers indulging in deviant behavior at school and witnessing the

consequences thereof, they are able to make choices that would keep them out of trouble. Learners admitted that they kept away from peers who were involved in substance abuse. Incidents of boy-girl relationships and "bunking" were seen as behavior that got one into serious trouble with the principal. The positive influence of peers included: choosing the right friends, being helpful to those learners who are less fortunate by sharing lunches, by being a confidant who can be trusted and by demonstrating good manners and respect.

4.4 SECTION THREE: ARE HUMAN VALUES ADDRESSED SUFFICIENTLY IN THE NCS?

4.4.1 INTRODUCTION

This section will explore the perceptions of learners, educators and principals on whether the National Curriculum Statement (NCS) addresses the aspect of human values sufficiently. This section reflects the views of the principal, the educators and the learners of the public school, followed by the participants of the independent school respectively.

4.4.2 PUBLIC SCHOOL

The principal of the public school is of the opinion that the NCS does address the aspect of human values sufficiently. She felt that the principles on which the NCS are based essentially reflect the promotion of the culture of human rights, social justice and equality as prescribed by the constitution of the land. She further explained that whilst the old curriculum was based on apartheid and separateness, the new curriculum is human values aligned. She regarded C2005 as the "heart of education and it reflects values and principles of human beings in a democratic society". She added that the school is directed solely by the NCS, as it is an integrated school that caters for diversity.

The views of the human and social sciences educator of a grade seven class at the public school reflect that the NCS does incorporate human values in the curriculum. The values are contained in almost all the learning areas but are featured more prominently in life orientation (LO) and human and social sciences (HSS) learning areas. Some of the values concentrated on in HSS are: democracy, social justice, equity, non-racism, non-sexism and human dignity (ubuntu). She explained that whilst the NCS addresses human values sufficiently in theory, this is not so practically. The actual implementation of these values in a practical and learner - friendly manner was difficult to achieve. She felt that educators including her concentrated on covering the content of the syllabus. This left very little time for practical aspects of group discussions and role-playing. The one-hour was insufficient for learners to respond to or talk about the relevant issues that are being taught .The suggestion is that more time be allocated to HSS. The large number of learners, approximately forty four per class is an additional factor that compounds this problem. She suggested that twenty five learners per class would be a comfortable number to work with. This would ensure that all learners are given an opportunity to interact with each other through shared experiences.

The educator was also of the opinion that the life orientation (LO) learning area needs to be more clearly defined. She is of the view that the physical aspect of LO should be separated from the theoretical aspect. The physical aspect of LO should be renamed as sport and development. Learners associated LO as primarily an outdoor, physical activity. It is therefore challenging for the learners to deal with the theoretical aspect of LO while yearning to be involved in outside activities.

The grade six educator of life orientation (LO) at the public school indicated that the NCS does cater for human values. There are set goals for the learning outcomes to be reached. Some of the values mentioned are: respect for each other, especially those with AIDS, human rights and freedom for teachers – teachers need not be oppressed, learners rights to education-free from corporal punishment. She felt strongly that the NCS did not address the aspect of human values sufficiently. She is of the view that the aspect of apartheid is given too much emphasis and this causes bitterness and negative feelings

amongst learners. She feels that the focus should be on embracing democracy by practicing forgiveness and by forgetting about the past. The concentration on apartheid tended to dig up "old wounds" thus not allowing learners to move forward into the new democracy. This educator also felt that too much was left upon the educator's discretion. This could be a potentially dangerous position because if an educator is politically aligned, he/she may be in a position to indoctrinate learners to suit his or her purposes. She felt that the NCS should be revised.

Learners at the public school were very forthright in stating that the NCS did not address human values sufficiently. They felt that teachers were not giving them the information that they required. The learners were curious to know more about life outside school for example male-female relationships, pregnancy, substance abuse, physical development and puberty. The learners felt that teachers were not equipping them or orientating them for life.

4.4.3 INDEPENDENT SCHOOL

The principal of the independent school admitted to be being an "a little biased because I'm in a value-based school". He is of the view that the NCS does not address human values sufficiently. He stated that the NCS had a "heavy leaning" towards the Constitution and the upholding of human rights rather than human values. The aspect of human rights is thought to be all encompassing and filters down to all other values. Human values is integrated through all the learning areas but is more concentrated in LO and the languages, through literature and poetry

The HSS educator of the grade seven class in the independent school stated that "… the new curriculum is embedded with human values…I am of the opinion that the new curriculum has much embellishing of the human values …in fact it is the pivotal aspect of education". The educator felt that human values are experienced through English and HSS. His view is that human values were not emphasized in the old curriculum, but now it has been given its due importance in the curriculum. The struggle for liberation, human

rights and democracy has been won. Class and racial discriminations have been eradicated. Democracy has been accompanied by the newfound focus on human rights and values. Some of the values that are prevalent in the Constitution are; truth love peace, tolerance, respect and integrity. Although the NCS caters for human values, the educator feels that more weighting or emphasis should be placed on human values in the curriculum.

The LO grade six educator at the independent school felt that human values in the NCS has a slant towards Christian National Education because it is drawn from western cultures. He states "I wouldn't say it's addressed sufficiently well, I'd say reasonably well'. Human values are experienced through English. He is also of the opinion that there is limited time to engage in discussion with the learners.

Learners at the independent school felt that human values are addressed sufficiently in the NCS. They learn how to take care of themselves and their bodies. They are also taught that if they make mistakes that they should learn from it. They should reflect on their mistakes and regard it as a stepping-stone to success. They felt that values are integrated throughout the lessons.

4.4.4 CONCLUSION

The principal and the HSS educator of the public school affirmed that the NCS did cater for the aspect of human values sufficiently. The HSS educator attested to the fact that theoretically the NCS did incorporate human values. However, the large number of learners per class and the limited time of the HSS period made the practical implementation of human values very difficult. She also suggested that the practical part of the LO learning area be clarified or redefined. The LO educator and the learners claimed that the NCS did not cater sufficiently for the teaching of human values. She stated that there was too much of focus on apartheid resulting in feelings of bitterness. She added that too much was left to the discretion of the teacher and that this could result in dire consequences. She was of the firm view that the NCS should be revised. The

learners felt that teachers were not being honest and open about issues such as sexuality, male-female relationships and coping with emotions.

The principal and the LO educator were of the opinion that human values are not addressed sufficiently in the NCS. The principal affirmed that there was a "heavy leaning" towards the Constitution and the upholding of human rights rather than human values. The LO educator viewed the NCS as having a slant towards Christian National Education as it has been drawn from cultures of the west. He also felt that the limited time did not allow for learners to be sufficiently engaged in discussions. The HSS educator confirmed that the NCS did cater sufficiently for the aspect of human values. He firmly believed that the NCS was embedded with human values. He however, added that more weighting or emphasis must be placed on the teaching of human values in the curriculum. The learners felt that human values were sufficiently addressed in the curriculum. Values were integrated throughout all the learning areas.

4.5 SECTION FOUR: ARE TEACHERS EQUIPPED TO TEACH HUMAN VALUES?

4.5.1 INTRODUCTION

This section explores whether teachers are equipped to teach the aspect of human values adequately. The views of the principals, educators and learners will be reflected, firstly from the public school, thereafter from the independent school.

4.5.2 PUBLIC SCHOOL

The principal at the public school was confident that all teachers at this school were well equipped to teach human values. All the educators have either been trained in outcomes based education (OBE) or NCS. Many of these educators had also attended a workshop held by the Department of Education dealing specifically with human rights and values.

The HSS educator felt that she was greatly equipped to teach this aspect but was not given much opportunity to effectively implement it due to the large numbers and the limited time per period. She has also been proactive regarding continuous professional development and support. (CPDS). She is one of the educators who have attended the workshop held by the Department of Education concerning human rights and values.

The LO educator is a novice educator who has just graduated from university last year. She has done a course on human rights and values. She feels that she has the skills required to teach human values to the learners.

The grade six learners unanimously agreed that their teacher was not well equipped to teach human values. They felt that values such as respecting one's body, sexuality, faithfulness and trust are values that required the expertise of a same sex teacher .The girls needed advice from a female educator while the boys needed the advice of a male teacher. Both boys and girls stated that they would be more comfortable if certain lessons were separate. Grade seven girls shared the same sentiments. They were not comfortable to talk "girl issues" in the presence of the boys or with a male teacher. The boys on the other hand wanted the LO lessons to be combined with the girls. They felt that they were at an age were they ought to know about females and their needs. They did not want to be left to find out through experience and experimentation.

Grade seven learners were disappointed with their teachers because they did not want to talk openly about sex, pregnancy and male/female relationships. The learners expect their teachers to be equipped to discuss these issues with them in a learner –friendly manner. Some of the learners pointed to their teachers as their only source of information as they (the learners) were living with their grandparents or older relatives who are not comfortable or equipped to talk about these issues. They were of the opinion that teachers were to be blamed if learners became pregnant or infected with HIV-AIDS because teachers were not candid about these pertinent issues. They also felt the LO period should be spent more constructively and should include a variety of activities instead of "only playing soccer". Learners were of the firm opinion that teachers ought to put more effort in the delivery of their lessons.

4.5.3 INDEPENDENT SCHOOL

The principal of the independent school was   confident that all except a few of the new educators were well equipped to teach human values. The older staff members have all attended the education in human values (EHV) programme that is organized by the Sathya Sai Institute. This is a one-year diploma course, which educators attend once a month for duration of five hours. The course is not theory based but is experiential in nature. Teachers are expected to plan   and present lessons that would focus on human values. Educators must pass an examination before being awarded this diploma. This course is currently being promoted at schools throughout the world under the directorship of Dr Jumsai. Attending the course is not a pre-requisite to teach at this independent school. The principal explained that this course has been offered to numerous educators at secular schools. However the expansion rate of this programme in South Africa is slower than expected due to the limited human resources of the Sathya Sai Institute. However, new teachers are taken through the induction process and are encouraged to attend the course that is offered in February every year.   The HSS educator   is a Christian and has been actively involved in promoting values within the church and the community. He is also a Sunday school teacher, which affords him the forum to promote values such as neighborliness, peace, patience, truth and honesty through story-telling. This is an attribute that equips him to teach human values successfully. He also sees this school as being ahead of other institutions in the way human values are emphasized and integrated. The LO educator is a graduate and   has been in the teaching profession for many years His experience as a guidance, right living and citizenship educator in the sixties and seventies has given him the skills to teach human values with ease and confidence. The educator has also studied systematic philosophy, English, History cum Political Science, guidance and psychology. This background knowledge is helpful in the teaching of human values.

The grade six boys were of the view that LO and aspects such as sexuality should be taught as a whole class. However, the girls felt that these aspects should be taught

separately as they would feel more comfortable. Other aspects of human values are taught well through stories, songs and quotations and the education in human values period. Grade seven learners felt that their teachers were well equipped to teach human values. They were knowledgeable on how to promote the values. However, they acknowledged that a few teachers needed to improve their skills. The learners also stated that some teachers became angry and frustrated. They viewed this teacher as a poor model of the example that he ought to set.

4.5.4 CONCLUSION

The principal and the educators were confident that they were well equipped to teach human values in education. The principal stated that all the educators were either NCS or OBE trained and that some of the educators had attended the course on human rights and values. The learners' views were quite contrary to that of the educators. They felt that teachers were not equipped to teach human values properly. Their plea was that educators put greater effort and interest in their teaching. The principal, educators and learners all agreed that educators were well equipped to teach human values in education as all except five new educators had been through the Education in Human Values course. Most of the learners stated that they would be more comfortable if certain aspects of LO were taught with boys and girls separated. However, a few of the boys disagreed stating that they were at an appropriate age to learn about the opposite sex.

4.6 SECTION FIVE: PARTICIPANTS' UNDERSTANDING OF THE CODE OF CONDUCT AND DISCIPLINE POLICY

4.6.1 INTRODUCTION

This section will examine the participants' knowledge of the school code of conduct and the school discipline policy. The following issues will be illuminated: the process of formulating these documents, the stake holders involved, and the successes and challenges that accompany the implementation of the policies.

4.6.2 PUBLIC SCHOOL

The public school has a code of conduct and a discipline policy for both educators and learners. The principal stated that the following stake holders were involved in the formulation of these policies: the educator, school governing body, parent representatives from the community, the Department of Education and religious leaders. The principal confirmed that the policies are being successfully implemented. She stated that parents are fully aware of misconduct and serious misconduct acts and the subsequent sanctions. Parents have been given a booklet that contains these policies. Weekly detention is carried out for less serious misconduct. Interviews were conducted with parents of learners who are experiencing problems. One case of serious misconduct has resulted in a tribunal hearing where a decision was taken to suspend the learner. The principal stressed that learners should use these acts of misconduct and sanctions as learning experiences.

The HSS educator has coordinated the formulation of this policy. She emphasized, "Every single stake holder according to the rules of the Department has been involved in drawing up this policy". She stated that the policy was adopted, reviewed and re-adopted. When questioned about the learners' participation, she stated that the draft policy was discussed with grades four, five, six and seven together. Their inputs were considered and where necessary this was included in the policy. She thought that the process was conducted fairly with all stakeholders aware of the policy. The educator was satisfied that the policy was being successfully implemented with regard to serious misconduct such as the use and possession of narcotics and alcohol on the school property. However, she felt that less serious misconduct was often overlooked. The present punitive measures of detention does not seem to be having the desired effect on learners as the sanctions for less serious misconduct are often not stringently applied. The educator admitted that instilling values of good behavior, not wasting water, taking care of books and furniture and so on will take a long time. The formulation of a peer counseling group was suggested to facilitate this process. She could not ascertain whether discipline had improved or not as a result of implementing the necessary sanctions. However, the

incident record book did indicate a slight increase in the number of serious misconduct incidents in this year, resulting in many parent interviews and a tribunal hearing being held.

The LO educator was not aware of which stakeholders were involved in the formulation of the policy as she is a new member of the staff. She did feel that the discipline policy is effectively implemented because corporal punishment is not used at this school. All the grade six learners were unaware of the school code of conduct and the discipline policy. The grade seven learners were not aware of the code of conduct or the discipline policy. Only one learner said she knew that if she had done anything wrong she would be sent to detention. Another participant stated "no one has explained it to us." One learner stated that these policies should be displayed in the class so that the learners can learn more about it.

4.6.3 INDEPENDENT SCHOOL

The principal of the independent school acknowledged that the school did have a Code of conduct and a discipline policy in place. He mentioned that all the relevant stakeholders were consulted during the formulation of the policy. While the discipline policy of the school is similar to those of other secular schools, the code of conduct is slightly different. The code of conduct is guided by the teachings and expectations of the founder of the organization Sri Sathya Sai Baba. It clearly states that "Rules are necessary because they bring order- the entire universe is governed by Divine Rules…it is intended to be corrective rather than punitive, with the principle of love (tough love at times) being its foundation". These documents have been given to the parents to be signed. The teacher as proof of acknowledgement by the parent, files the signed return slip.

In addition to these policies there are a few rules or restrictions that are specific to this school but are not included in the code of conduct or discipline policy. No meat dishes, fizzy drinks or chips containing monosodium glutamate (MSG) are allowed on the premises. This restriction applies to both staff members and the learners. The principal

stated that although these restrictions are applied at school, that it is important for adults to be consistent in their behavior even outside the school as learners looked up to them as role models. Thus far learners have complied with these restrictions and there has been no need for disciplinary action. On examination of the incident report file, there have been only three incidents reported in the past three years. The principal acknowledged that discipline at the school is very good. He pointed to the teaching of human values as the main contributing factor. He stated that if human values were instilled and constantly reinforced in children from a young age, it would bring about a major difference in their behavior.

The HSS educator is aware of the school's code of conduct. The policy is in line with that of the Department of Education. He added that the policy was also viewed   from the dimension of human values. The educator refers to the regulations as laid down by the Department of Education as the "letter of the law". He makes further reference to the "spirit of the law". This involves counseling and getting to the root of the problem in order to assist the learner. One of the staff members is a qualified counselor and is able to use her expertise   in the field to counsel learners who are experiencing problems. The educator stated that the following stakeholders were involved in the formulation of this policy: the board of governance, the educators and the learners. He stressed the importance of ensuring that all stakeholders participate in the formulation of the policy. Learners are an integral part of this process and should be included. Only when learners take ownership of this policy will they comply and be amenable to the disciplinary measures or sanctions. He regarded the policy as being effectively implemented. There are relevant structures in place to deal with the different levels of misdemeanors for example the disciplinary committee, parents and outside agencies such as the Child Welfare.

 The LO educator is   new member on the staff and has not been part of the process of formulating the code of conduct and the discipline policy. However, he is aware of the policy and assumes that the board of governance, the parents' committee, the educators and the learners- (through the prefect and class monitor system) has been involved.

Guidance from Swami (the founder of the organization) is also taken into consideration. He is of the opinion that the policy is effectively implemented. Due process is followed where a written warning is issued, if there is a repetition the parent is called in. Thereafter, the parents are informed in writing of a disciplinary hearing where a final decision is taken. He added that the legal aspects of the code of conduct needed addressing. This was in reference to violence against teachers, the most recent being the learner at a public school who had put de-worming powder in his teacher's sandwich. He commented on the seriousness of the issue and the fact that there were little or no legal repercussions against the learner. He felt that learners ought to be made aware that their deviant or sometimes criminal behavior had dire legal consequences.

The grade six learners at the independent school are aware of the school code of conduct. They know that they must be respectful, speak softly and lovingly and pray everyday. They must refrain from telling lies and speaking ill of others in their absence. One learner was not aware of the discipline policy. Another learner was of the opinion that if a learner were caught smoking more than three times he/ she would be suspended. A learner was of the view that if he/she were caught writing letters, he/she would be called to the office where his/her name would be entered in a "black book" and the incident will be reported in the learner's profile. Another opinion is that fighting would result in suspension. One learner said that if one were guilty of misconduct, the school counselor would speak to the learner first before taking any further action.

The grade seven learners know that there is a code of conduct and a discipline policy. Most of the learners stated that they try their best to live up to the code of conduct. One of the learners suggested that the code of conduct and the discipline policy be displayed in the classroom. They felt that the policy was effectively implemented.

4.6.4 CONCLUSION

The principal and educators of the public school were fully aware of the school's code of conduct and the discipline policy. They stated that all the relevant stakeholders were

consulted in the formulation of these policies. A copy of the policies was sent to the parents. Reply slips were signed by the parents to acknowledge receipt of the documents. The HSS educator was actively involved in coordinating the entire process. The LO educator was new at the school and was not present during the process of drawing up the policies. They avowed that the policies were effectively implemented with full sanctions being applied appropriately. The only exception as reported by the HSS educator was that minor or less serious misconduct such as littering or wasting of water were often overlooked. She recommended that more stringent sanctions be applied for less serious misconduct. She also acceded to the fact that the large enrolment at the school compounded the challenge of implementing and maintaining disciplinary measures. The learners on the other hand were unaware that these policies. Only one learner knew that if she did anything wrong she would have to serve detention.

The principal, educators and the learners at the independent school are aware of the code of conduct and the discipline policy of the school. The principal and educators confirmed that all the necessary parties were consulted in the process of formulating the policy. The LO educator is new at the school. However, he assumed that all the relevant stakeholders were consulted. He was extremely concerned that the Department of Education was silent on the issue of legal implications concerning learners' misconduct or violence towards their teachers. He felt that learners ought to be reminded of the seriousness of their actions by facing some kind of legal action. The learners are aware of the existence these school policies. They have some knowledge of the contents of the document but are not fully aware of everything that is contained within. They felt that they should be informed more thoroughly about the policies. A learner also suggested that the policies be displayed in the classroom.

4.7 SECTION SIX: PARTICIPANTS' PAST EXPERIENCES, VALUES AND BELIEFS

4.7.1 INTRODUCTION

The proverb "experience is the best teacher" is very apt because it is our past experiences and beliefs in life that determine our present and future actions. This section will reflect on the participants past experiences, values and beliefs and how it has impacted on the decisions made in their lives.

4.7.2 PUBLIC SCHOOL

The principal of the public school has agreed that her religious and spiritual upbringing has instilled "strong moral, ethical and religious values" and enabled her to determine right from wrong. She regarded honesty, sincerity, integrity, punctuality, dedication and responsibility as important values. She considered herself a role model who practises democracy, fairness, racial, religious and gender tolerance. Her compassion and care for the needy is evident in her attitude. She added that values was not something one learnt from a textbook or at a college but is "…a reflection of one's own life and it comes from within one's inner being". The principal also recognized that as the head of the institution she could assist in having a positive influence on the staff and learners in the following ways:

- ➢ By being an exemplary role model
- ➢ By practicing respect for human dignity, justice, fairness and treating fellow human beings special
- ➢ By valuing a person for what he/ she is
- ➢ By providing just and favorable working conditions
- ➢ By being sensitive to various cultures, religions and language preferences
- ➢ By providing a safe, loving workplace where people feel free and happy

- ➢ By motivating people intrinsically by promoting a commitment to their jobs
- ➢ By ensuring that the core function of teaching and learning takes place through a structured, organized and well planned activities
- ➢ By practicing democracy, consensus, negotiations and an open door policy
- ➢ By promoting anti-racism because the school is multi-racial and multi-lingualism
- ➢ By freeing the potential of boys and girls as a co-education school
- ➢ By enhancing human values within the school through the promotion of ethics concerning the environment- showing care and appreciation of the environment through the activities of the enviro-club.

She stated that teachers who conducted their jobs with "zeal, flare, vigor, vitality and enthusiasm' would definitely have a positive effect on the learners and those around them.

The HSS educator at the public school confirmed that her background experiences greatly affected her values in life. She referred to her background as poor and humble where she was taught to "value every little thing that was given to me". She stated that she learnt from the examples of her elder brothers, sisters and especially her primary school teachers whom she holds in high esteem. She stressed the importance of inculcating in learners the value of caring for people, the environment and the simple things in life.

The LO educator at the public school admitted that the difficult experiences in her life has enabled her to become a strong character. She related her experience as a grade twelve student when she was forced to leave school for seven months due to family problems. Despite these difficulties and the fact that she was constantly told that she would end up being a maid, she was able to pass her matriculation examination. Overcoming this great challenge has given her the confidence to forge ahead in life and to continue with her studies to become a teacher. She relates this experience to her learners to encourage them to overcome their challenges through perseverance and determination. She guides them to make the right choices in life even though it may be difficult.

Most of the grade six learners at the public school felt that their parents did not believe in them or their ability to perform well academically. They were very determined to prove to themselves and to others that their friends or family members would not intimidate them. Some of the responses were "I will do my best to show her who I am", "…you must work hard and prove your worth…and show her what I'm made of". They were keen to rise above the level of petty fighting and teasing. They said that if any one used derogatory terms on them, they would prove to be better human beings by ignoring them. Experiences have shown them that they should refrain from violence and verbal abuse. One of the learners stated that he wanted to be like his father because his father had a good job and he treated his mother well. Two learners wanted to be like their aunts who had good jobs and spoke to them kindly. Some of the learners were comfortable to communicate with their sisters who could understand them.

Grade seven learners at the public school stated that they learnt from the mistakes of their friends who had been in trouble for drinking and from the girls who have fallen pregnant at a young age. They also believe in the law of cause and effect and that their action must elicit a response or reaction. This was reflected by the following words "what goes around comes around" or "when you do well it comes back to you". Three of these learners looked up to their teachers as role models. Other learners named their friend, father and grandparents as having a positive effect on their lives.

4.7.3 INDEPENDENT SCHOOL

The principal of the independent school stated that he was at an advantage because he has been part of the Sathya Sai organisation for many years and has a good knowledge of the values. He also believes that as the head of the institution he should be a role model. His philosophy is "you practise what you preach". He emphasized that he must be an example to others before telling them how to behave. He related incidents of learners transforming their parents after listening to the values. He referred to this school as a school of transformation accompanied by challenges as well as being an independent school that practices value-based education. The learners are treated with

love and strict discipline. One of the teachings of the organization is that there must be love and law. The school promotes the idea of universalism. Celebrations from different religions are highlighted. Learners are taught that God is central to everything and that there is a higher power that one can tap into. Learners come from various different religions and are made to feel comfortable. The principal highlighted the fact that the Sathya Sai School is not a religious school nor a Hindu school, but a school that encouraged universality through the teaching of core human values applicable to all mankind. He also stated that his perception of life's experiences – the successes and the challenges and how he responds to them is underpinned by these core values.

The HSS educator referred to his experiences in the church, the community and the school as aspects that have shaped his character. The values that he has inculcated through these facets of his life have impacted on the decisions that have been made by him. He is convinced that he has made a positive impact on the learners. He related a little anecdote about a man who whilst walking along the shore began to pick up starfish that had been beached and threw them back into the water. When asked why he was doing such a tedious task he replied, "If one starfish survives, I have made a difference". The educator felt that if he had made an impact on even one learner, then he has achieved something positive, because the values that the learner has gained will have a ripple effect on those around him.

The LO educator is a Hindu but has studied Islam, Christianity and Hinduism. His vast knowledge of these religions as well as his experience of teaching at the different religious schools is an asset to himself and the school. He is able to understand and teach about values, beliefs and culture from a broader perspective, for example Indian religious and cultural events in South Africa are compared to those in India. In South Africa religious and cultural events are held mainly on a Sunday because Indians who came to this country worked a six day week as indentured laborers on the farm. In India events are held on any day of the week. Being a long –standing member and educator in the Chatsworth community, he has had the opportunity of interacting with various

religious, political and community leaders' thus inculcating, embracing and promoting universality amongst learners and colleagues.

All of the grade six learners were in agreement that their values and beliefs stemmed from their parents. They derived their understanding of right and wrong from their parents. They felt that their parents were good role models. Two of the learners added that their teachers also had an influence on their values in life. The learners felt that they were capable of making informed decisions because of the positive influence and experiences of their parents.

Grade seven learners concurred that their parents are the primary influence in their lives. Their peers also influenced them to a certain degree. Parents and friends were supportive and assisted in creating a foundation based on strong morals and values. The decisions made are based on this foundation. Some of the responses were "learning the values helps me to follow the right path", "values has made me a better person", "people have said that I carry myself very well, I think the values that I have learnt has helped me to do that". Another interesting response was "I ask myself if Swami (Sri Sathya Sai Baba-founder of the organization) will be happy with what I am doing? If the answer is no then I don't do it". Based on these responses, it is evident that the learners possess values, which enable them to make decisions that are beneficial to themselves as well as other members of society.

4.7.4 CONCLUSION

This section concludes with the assertion that all the participants have drawn from their past experiences to shape their values and beliefs. All of the adult participants have their beliefs in a higher power, which is manifested through religion or spirituality and forms the foundation of their ethics and values. The plethora of experiences shared with their families, friends and communities play a crucial role in determining and developing a strong set of values. This solid foundation based on a higher power and the stability of family support seems, to be lacking amongst the learners of the public school. The

instability and absence of strong family bonds, values, and role models forces learners to seek these outside the home. Some learners look to the school and their teachers for direction. If the school fails to in this regard, learners are again forced to find these in places that are less desirable and may influence learners in a negative way.

4.8 SUMMARY OF THE CHAPTER

This chapter has presented the data that has been generated through semi-structured interviews, observations and document analysis. The data has been presented in six sections. Section one commenced with the profile of each school. Section two examined how values were perceived and experienced in the curriculum. The formal and the informal curriculum were looked at in detail. Section three probed participants' views on whether the aspect of human values was addressed sufficiently in the NCS. Section four delved into educators' ability and expertise in the teaching of human values in education. Section five dealt with the formulation and implementation of the school code of conduct and the discipline policy. The last section described participants' values, beliefs and past experiences and what impact it has had on the decisions taken in their lives.

In presenting and analyzing the data generated, I have indicated the significance of triangulation of data to prove the validity and reliability of this research study. Triangulation of methods that is the semi-structured interviews, observation and document analysis, as well as triangulation of sources which included interviews with principals (managers), educators (level one), and learners have been used to answer the critical research questions. Had this research employed only one method or one source, salient data would have been lost thus impacting negatively on the study.

The next chapter concludes this research study by presenting the findings, and making recommendations based on the data collated.

CHAPTER 5:

FINDINGS AND RECOMMENDATIONS AND CONCLUSIONS

5.1 INTRODUCTION

This study sought to explore how human values are interpreted and expressed at two school types in KwaZulu Natal. This chapter focuses on crystallizing and tying in the findings based on the data that has been presented in the previous chapter. The determinants that contribute to the understanding and practise of human values will be highlighted. Recommendations are also included. This chapter concludes by briefly reviewing and reflecting on the research study in its entirerity.

5.2. FINDINGS

Schools are not institutions that exist or operate in isolation. Schools are an extension of the community and the community is an extension of the school within which they exist. The values that are inculcated and developed through these entities permeate and impact on society at large. Society is dynamic, implying constant change, which is accompanied by a host of factors that influence the values, morals and ethics of a society. The degeneration of morals resulting in a decadent society can be attributed to:

➢ The home background and community within which the learner resides has a major influence on their values, morals and behavior. Unstable background of learners, the socio-economic background, disease, illness and death of family members, lack of discipline due to poor parenting skills and dysfunctional families have an eroding effect on the values and norms purported by society.

➢ The large number of learners per class resulting in overcrowding exacerbates the challenges of classroom discipline. It also impacts on negatively on the ability to engage in discussions, as not all learners will have the opportunity to voice their

opinions. Whilst teacher unions pursue the cause of decreasing the number of learners per class, the reality of this is yet to be felt at public schools.

➢ Multiculturalism and multilingualism still poses a challenge as not many teachers are trained to speak in the home language of the learner.

➢ Teachers' lack of expertise or training in the teaching of human values, their contradictory behavior, the laisser faire attitude and the lack of commitment have a destabilising effect on learners. Educators must recognise their calling as teachers and take up the challenge to inspire influence learners positively.

➢ Lacks of school counselors aggravate the situation as there is no other avenue open for learners to seek guidance or advice.

➢ The increased focus on learners' rights has "stripped" the educators of their rights. Equal if not more emphasis must be placed on learners' rights and the practise of good, moral values.

➢ Policies such as the code of conduct, mission statement, and disciplinary measures and so on must be made learner-friendly. Educators must also constantly reinforce it to learners.

5.3. RECOMMENDATIONS

While this chapter has summarized the main findings it also serves as reminder that loopholes and gaps do exist in the teaching of human values. This research study has no intention of undermining the Constitution of the land, the NCS or any other legislated documents. However, it does intend to identify the gaps and to propose recommendations that will form a basis for the aspect of human values in education to develop and evolve exponentially.

This study recommends that:
➢ The aspect of human values be more clearly defined and synthesized in the NCS. Specific human values such as truth, respect, greetings, love and so on be named and explained in simple terminology

- The difference between human rights and human values is clarified. Equal focus must be placed on human rights and as well as the responsibilities that go with it. The responsibilities underpin the values that are beneficial to society.

- Teachers be retrained on how to teach human values. A professionally qualified teacher does not automatically constitute that the teacher is equipped to teach human values. Educators must be reminded of the pivotal role that they play in children's lives in molding children to become responsible citizens, who can make a positive contribution to society. If educators ignore their calling as teachers, then a society of "gloom and doom" awaits us.

- A sincere and deliberate effort be made to conscientise learners and educators on the teaching of human values. Teachers and learners must make a paradigm shift. The self- centered thoughts of "What's in it for me?" must be abandoned and replaced with thoughts of "What can I do to make a difference in someone's life?"

- A task team be established to monitor the implementation and effects of the Teaching of human value at schools. The Department of Education has been responsible for designing and implementing excellent initiatives in the past. However, the full potential of these initiatives are often not reached or realized for various reasons. Some of these reasons are untrained staff, squandering of monies by those in power, lack of commitment to the course or project and improper monitoring of the process. There must be constant feedback and follow up meetings to ascertain the success or failure of such a programme.

5.4 CONCLUSION

The researcher concurs with the words of Selmes and Robb (1993,p21)

Values are at the heart of the human condition. The daily pattern of
life is woven from a myriad of choices, all of them derived from
our values. Whether we like it or not life involves the use of some
sort of moral compass.

In concluding this study I would like to stress that the children are the future, let us as educators teach them well, so that they can find their way. Without the guidance,

love and nurturing from parents, communities and teachers, the youth of the world have no future.

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APPENDIX 1

Permission to conduct interviews

Dear Principal..

I am a Master's student working on my dissertation at the University of KwaZulu Natal, Edgewood Campus under the guidance of Dr. Martin Combrinck. My research is concerned with Human Values and how it is interpreted through the curriculum as one of my selected respondents, your assistance will be required in accessing information about your experiences and observations at your school regarding the above topic. I am very keen to interview a focus group of learners from grade 6 and grade7. A group of 5 to 6 learners from each grade will be ideal. I would also like to interview you, as well as a grade 6 L.O. educator and a grade 7 H.S.S educator. I understand that you and your staff are extremely busy with school matters-especially after the recent strike action. However, it will be highly appreciated if you could kindly afford me the opportunity to conduct my research at your school. I will do my best to conduct my research as efficiently and as discreetly as possible. Learners who would like to participate in the focus groups will require their parent's consent first. Please find attached a consent letter to parents, as well a consent letter to the specific educators. Semi-structured interviews will be conducted and tape-recorded during 2007. Once you have confirmed that you are willing to participate in this study, I will contact you telephonically to confirm the date and venue of this interview. I thank you in anticipation of a favourable response.

Mrs. Komala Reddy

Consent

I hereby consent to participate in the above research project. I understand that my participation is voluntary and that I may change my mind and refuse to participate or withdraw at any time without penalty. I may refuse to answer any questions or I may stop the interview. I understand that some of the things that I say may be directly quoted in the text of the final dissertation, and subsequent publications. My name and my school name will remain confidential should I agree. I hereby agree to participate in the above research.

Participant Print Name: ……………………………………..

Signature: ……………………………………..

Date: …………………………………..

Researcher   Mrs Komala Reddy

Signature: …………………………………

Date: …………………………………

Address :   P.O. Box 246, Nagina, 3604

Telephone: (W) 031-7062353 (H) 031 – 7063225 (Cell:) 0845491802

Supervisor Print Name: Dr Martin Combrinck

Signature: …………………………………

Date: …………………………………

Faculty of Education, Edgewood Campus

Private Bag X03

Ashwood

3605

Telephone: (W) 031-2601398 (FAX:) 031- 2607003

For purposes of analysis, please print information about yourself

NAME: …………………………………………………….

GENDER: ………   AGE: ………………..   RACE: …………………..……….

ADDRESS:…………………………………..   TELE.NO.:……………………..

DESIGNATION:………………………   SIGNATURE:…………………..

APPENDIX 2

Permission to conduct interviews

Dear Educator..

I am a Master's student working on my dissertation at the University of KwaZulu Natal, Edgewood Campus under the guidance of Dr. Martin Combrinck. My research is concerned with Human Values and how it is interpreted through the curriculum as one of my selected respondents, your assistance will be required in accessing information about your experiences and observations at your school regarding the above topic. I would like to interview a grade 6 HSS educator and a grade 7 Life Orientation educator. I understand that you are extremely busy with school matters-especially after the recent strike action. However, it will be highly appreciated if you could kindly afford me the opportunity to interview you. I will do my best to conduct my research as efficiently and as discreetly as possible. Please find attached a consent letter to the specific educators. Semi-structured interviews will be conducted and tape-recorded during 2007. Once you have confirmed that you are willing to participate in this study, I will contact you telephonically to confirm the date and venue of this interview. I thank you in anticipation of a favourable response.

Mrs. Komala Reddy

Consent

I hereby consent to participate in the above research project. I understand that my participation is voluntary and that I may change my mind and refuse to participate or withdraw at any time without penalty. I may refuse to answer any questions or I may stop the interview. I understand that some of the things that I say may be directly quoted in the text of the final dissertation, and subsequent publications. I hereby agree to participate in the above research.

Participant Print Name: ....

Signature: ....

Date: ....

Researcher   Mrs Komala Reddy

Signature: ....

Date: ....

P.O. Box 246

Nagina

3604

Telephone: (W) 031-7062353 (H) 031 – 7063225 (Cell:) 0845491802

Supervisor Print Name: Dr Martin Combrinck

Signature: ....

Date: ....

Faculty of Education, Edgewood Campus

Private Bag X03

Ashwood

3605

Telephone: (W) 031-2601398   (FAX:) 031- 2607003

For purposes of analysis, please print information about yourself

NAME: ....

GENDER: ....   AGE: ....   RACE: ....

ADDRESS:......................................   TELE.NO.:...........................

DESIGNATION:...........................   SIGNATURE:.......................

APPENDIX 3

Permission to conduct interviews

Dear Parent /Guardian.................................

I am a Master's student working on my dissertation at the University of KwaZulu Natal, Edgewood Campus under the guidance of Dr. Martin Combrinck. My research is concerned with Human Values and how it is interpreted through the curriculum. Your child/ward has been selected to participate in this research project. Your child/ward will form part of a focus group of learners who will be interviewed by me. These learners will have the opportunity to express their views regarding human values, in a friendly and informal manner. It will be highly appreciated if you would grant permission for your child/ward to participate in this research project. Every effort will be made to protect the confidentiality of your child/ward should this be required by you .The interviews will be conducted in the second half of 2007. Please find attached a consent letter to be signed by you the parent /guardian. Once you have confirmed that your child/ward is willing to participate in this project, I will contact you telephonically to confirm the date and time of the interview. Please do not hesitate to contact me should you require any further information

APPENDIX 4

Consent

I hereby agree for my child/ward to participate in the above research project. I understand that his/her participation is voluntary and that he/she may change his/her mind and refuse to participate or withdraw at any time without penalty. He/she may refuse to answer any questions or may stop the interview. He/she understands that some of the things that he/she says may be directly quoted in the text of the final dissertation, and subsequent publications. I hereby agree for my child/ward to participate in the above research.

Parent Print Name: ....

Parent's Signature: ....

Date: ....

Researcher Mrs Komala Reddy

Signature: ....

Date: ....

P.O. Box 246

Nagina

3604

Telephone: (W) 031-7062353 (H) 031 – 7063225 (Cell:) 0845491802

Supervisor Print Name: Dr Martin Combrinck

Signature: ....

Date: ....

Faculty of Education, Edgewood Campus

Private Bag X03

Ashwood

3605

Telephone: (W) 031-2601398 (FAX:) 031- 2607003

For purposes of analysis, please print information about yourself

NAME OF LEARNER ....

GENDER: ………   AGE: ………………..   RACE: ……………………………

ADDRESS:…………………………………..   TELE.NO.:……………………..

GRADE:………………………   SIGNATURE:…………………..

NAME OF SCHOOL…………………………………………………………..

APPENDIX 5

Semi-structured interview-EDUCATOR

Title: Human Values in Education

An Exploratory Study of How Human Values are interpreted and expressed in two primary schools in Kwazulu Natal

QUESTIONS

1. Do you think that the NCS caters for or incorporates the aspect of Human Values in the curriculum? Explain

2. Can you discuss some of the values that are contained in the NCS?

3. Which learning area/s lends itself to the teaching or imparting of Human Values-specifically in grades 6 and 7?

4. Do you think the aspect of Human Values is addressed sufficiently in the NCS?

   If no, what do you think are some of the shortcomings or gaps?

   How can these shortcomings /gaps be addressed?

5. How equipped are you to teach Human Values?

6. Does your school use/promote any other values other than those in the NCS?

   Explain

7. Does your school have a code of conduct or discipline policy?

   If yes, who were the stakeholders involved in drawing up the policy?

   Is the policy effectively implemented? Give an example

8. What kind of impact does the teaching of Human Values have on the learners?

9. Do you think that your background experiences and values in life impact on your learners? Explain

APPENDIX 6

Semi-structured interview-PRINCIPAL

Title: Human Values in Education

An Exploratory Study of How Human Values are interpreted and expressed in two primary schools in Kwazulu Natal

QUESTIONS

1. Do you think the aspect of Human Values is addressed sufficiently in the NCS?

    If no, what do you think are some of the shortcomings or gaps?

    How can these shortcomings /gaps be addressed?

2. Does your school use/promote any other values other than those in the NCS? Explain

3. Does your school have a code of conduct or discipline policy?

    If yes, who were the stakeholders involved in drawing up the policy?

    Is the policy effectively implemented? Give an example

4. Do you think that your background experiences and values in life impact on the learners and educators? Explain

5. Are members of your staff equipped to teach or impart values to learners?

6. How do learners express their understanding of human values in and outside the class?

7. How do educators' attitudes and personal beliefs/values influence learners?

8. As the head of the institution how can you assist in having a positive influence on both educators and learners regarding human values? Please elaborate

APPENDIX 7

Semi-structured interview-learners (focus group)

Title: Human Values in Education

An Exploratory Study of How Human Values are interpreted and expressed in two primary schools in Kwazulu Natal

QUESTIONS

1. What is your understanding of Human Values?

2. Do you experience these values at school?
How are these values expressed at school –informally/formally?
Explain

3. What impact do these values have on you and your peers?

4. Do you think that the curriculum addresses the aspect of human values sufficiently?
If no, how can it be improved?

5. Do you think that these values are taught /imparted in the most appropriate manner?
If no, do you have any suggestions? Explain

6. Which Human values are considered most important to you? Why?

6. Are you aware of your school code of conduct or discipline policy?
Do you think that the policy is effectively implemented? Give an example

7. Whose values are most likely to have a positive effect on you at this stage of your life?
-parents, educators, peers, siblings, etc.

8. Do you think that your past experiences and the values that you have learnt in life affect the decisions that you make? Elaborate

APPENDIX 8

UNIVERSITY OF
KWAZULU-NATAL

RESEARCH OFFICE (GOVAN MBEKI CENTRE)
WESTVILLE CAMPUS
TELEPHONE NO.: 031 – 2603587
EMAIL : ximbap@ukzn.ac.za

14 NOVEMBER 2007

MRS. K REDDY (204515884)
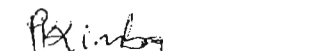EDUCATION

Dear Mrs. Reddy

ETHICAL CLEARANCE APPROVAL NUMBER: HSS/0688/07M

I wish to confirm that ethical clearance has been granted for the following project:

"Human values in education: An exploratory study of how human values are interpreted and expressed in tow school types in KZN"

PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years

Yours faithfully

MS. PHUMELELE XIMBA
RESEARCH OFFICE

cc. Faculty Research Office (Derek Buchler)
cc. Supervisor (Dr. Combrinck)

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