The promotion of moral development: A case study of teachers' perceptions and

practices in a rural, primary school in the Western Cape

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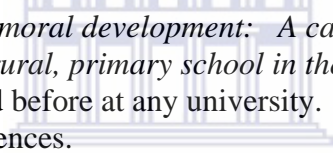Values education

Virtues

Teaching values

ABSTRACT

The promotion of moral development : A case study of teachers' perceptions and practices in a rural primary school in the Western Cape

This research was undertaken to explore teachers' perceptions and practices as mediators of morals and values. Schools have an important role to play in developing future citizens as moral beings. This is variously named citizenship education, character education, moral education, and values education. The literature suggests that certain common core values can be identified and that the process of moral development can be enhanced by active mediation particularly, as Vygotsky has postulated. This implies that teachers have a significant mediational impact on children's acquisition of values and morals. Research also indicates that teachers in different contexts may not necessarily share either the values or understand their role as held by policy-makers and are likely to have a number of concerns about it. This research forms part of a larger research project investigating moral education in various schools in the Western Cape. Using a constructivist, interpretivist framework, the aim of this research is to understand and document how moral education is understood and practiced in one rural school. There were 24 participants: 8 staff, including a recently retired school principal and 16 learners of the school. The methodology was a qualitative case study as this method is anchored in real-life situations. The main data collecting strategy was interviews, though field notes were also used. Themes were identified and woven into a coherent portrait of the school. Teachers in this study valued respect, Christian faith, obedience and confidence and this was confirmed by their students. Their preferred practices to influence moral development were role-modeling, teaching these core values in class and in assemblies as well as through Scripture.

The research was conducted in accordance with the ethical guidelines of the American Psychological Association.

November 2007

DECLARATION

I declare that *The promotion of moral development: A case study of teachers' perceptions and practices in a rural, primary school in the Western Cape* is my own work. It has not been submitted before at any university. All the sources quoted have been acknowledged in the references.

Dorothea Hendricks   November 2007

ACKNOWLEDGEMENTS

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Chapter 1

Introduction

1.1   Background to the study

For 22 years I had the joy of being a teacher in various settings. My first school was in a

so-called underprivileged community. I vividly remember my first day as the principal

informed me that the 'delinquent Std. 9E1 class' would be my form class. I remember

feeling unconfident, unsure and a little bit afraid. Until, some thought touched my whole

being and altered the rest of my teaching career drastically. Teaching, I thought, is a

moral responsibility and a privilege. It was my moral responsibility to perceive my

pupils, as they were then called, as a privilege to work with, and as evolving, capable,

beautiful human beings who could make a difference in their families, in the community

and become much more than just 'underprivileged' and 'delinquent'.
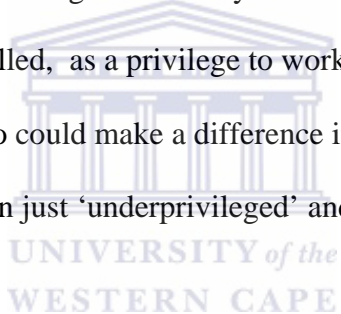
Armed with this awareness, I walked into that first class having decided to dare to teach

with gusto, enjoyment, fun, privilege, seeking as a discipline, constantly to learn new

ways to stimulate, to open their minds, to make them think critically and never to set

parameters for their minds or their beings. I thank that class, Std 9E1, 1985, at Willow

Crescent High School in Johannesburg for teaching me.

I thank them for the moral responsibility they assumed, bravely, to challenge their

teacher, the system, the community. They set, in part, the awareness too, of how deep an

impact teachers do have on shaping the learner. I think they would agree that with their

determination, engagement, challenges, mutual learning and teaching happened and that

we jointly were reflective. We challenged our own parameters, tested our beliefs and tried consciously to be morally responsible in our learning and outreach in the community.

My learners at this first school were excelling beyond expectation. Subsequently, I was seconded to a teacher training college, where in essence, again, I became aware of the enormity of a teacher's moral responsibility. This lecturing position was during the apartheid era. I grappled with issues around educational systems maintaining the status quo, wanting teacher students to be critical and engaging, yet being aware at the time there were implications in doing so. There was an unspoken expectation from the education authorities that, to them, to be morally responsible would be to comply, uphold the system, and teach the values, for example, of being a peaceful citizen as opposed to a 'subversive' one who opposed the government.

My father, a priest, was detained for his involvement with the students. Together with my mother, a social worker then, their attempts were to protect, guide, engage with, and work through decisions with the student body and community. This they saw as their moral responsibility. I honour them for teaching me that to be morally responsible may have a cost and imply opposition, but that we all are called to live with moral values.

Today, in our new democratic South Africa, a new understanding has evolved, that challenging and opposing, critically debating is our human right. But there are processes by which we can do this, for example, by negotiation. There is an understanding that it is

a teacher's responsibility to get his or her learners to think critically, to be aware of human rights, to be a good person, good citizen, with 'good' values.

A concern that education should actively address moral development is evident not only in South Africa but internationally. Several authors are concerned about the advancement of moral education (Kozol, 1995; McLaughlin, 2000; Pizarro & Salovey, 2002). Moral education has several branches. These are variously called citizenship education, character education and values education. In many countries citizenship education (that includes a moral dimension) is now statutory, but with governments changing, foci changes. Character education, adopted in many countries in the West, has been rejected by people like Lawrence Kohlberg. The various branches of moral education have overlapping values, yet their focus is specific: citizenship education focuses on mediating values which encourage good citizenship. Character education focuses on building the character of the individual, values education addresses the whole person's knowledge, feelings and behaviour. All focus on the acquisition of values.

Values are often theoretically maintained by various cultures and countries, yet frequently they are not successfully mediated and adopted by their people (Ellis, 2002; Gamson, 1997; Van Der Ven, 1998). Understanding the perceptions and practices of teachers with regard to moral education may hold a key to more successful moral mediation.

The last decade has witnessed, in South Africa especially, a greater advocacy for values surrounding human rights, and particularly the rights of all children. The year 1994 saw the inception of the new democratic government. Its commitment to human rights is reflected in the South African Schools Act in 1995.

In addition, education policy makers have given direction via the Manifesto on Values, Education and Democracy (James, 2000). This document recommends attention to 'equity, tolerance, multi-linguilism, openness, accountability and social honour' (Department of Education, 2001, p.4). Moral education, formally and informally, is happening in schools as teachers attempt to influence their students. The development of values, human rights and a just and accessible educational system has been a growing theme in democratic South Africa. Teachers face the demands of outcomes based education which supports the acquisition of values.

However, changes were introduced for teachers who were not prepared or adequately equipped for the values upholding democracy (Naicker, 1999). The teacher is a crucial link to children learning about values, morality, character and responsibility as citizens, but it is by no means certain that teachers and school communities agree about their role.

1.2   Aim of the study

The overall purpose of this research was to investigate and describe how teachers perceive and practice their role as mediators of morality in one rural school in the Western Cape.

1.3   Significance of the study

It is important to understand what teachers' perceptions are and how moral education is practiced. The study investigated what people on the ground are thinking about moral education. Policy makers and education departments may have perceptions about how moral or citizenship education should be mediated or view the process in a different way. There has been a paucity of research in the domain of teachers' perceptions and practices in moral education.

Simpson and Garrison (1995) very powerfully highlight the humanistic aspect of the whole educational relationship. They postulate that it is through a teacher's moral perception that he or she would be able to "comprehend particular contexts and persons", make "sympathetic connections" with their learners, and have a vision of the learner's future and "best possibilities" (p.252).

This research is an attempt to document how teachers perceive their role. Jackson, Boostrom and Hansen (1993), alert us to the reality that most teachers are unaware that nearly all activities at school have a moral dynamic. As curriculum for moral education is planned, it is important therefore, to understand what teachers perceive about their role, how they perform their role as moral mediators and to engage with their perceptions and practices, which this research hopes to document in this school.

This study is part of a larger project (Green, 2004). It is one of a set of case studies in different contexts that, together, can help to inform and develop initiatives in moral education.
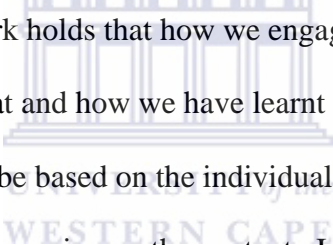
1.4   Theoretical framework

How does a child learn moral values? I have chosen to explore moral education from a constructivist approach. Kohlberg (1976, 1984) describes a particular sequence of moral development in children, which is based on Piaget's understanding of cognitive development. As a child progresses in age, she theoretically will progress in moral capacity. Piaget (1936/1952, 1937/1954, 1960) saw the child as being motivated actively to learn by her own search and motivation at each developmental stage. The child's developmental stage therefore leads her learning. Vygotsky (1978, 1994a, 1994b) on the other hand, believed that the child's learning and values are motivated by social interaction, culture, context and its challenges. Children's learning, therefore, leads development. This suggests that the child learns moral values by guided participation and by social context. This is explored more deeply in chapter 2.

1.5   Research methodology

This research is within the Interpretivist paradigm. Interpretivist theorists argue that we understand and make sense of the world as we experience and learn from the world. Our context, in other words, informs our perceptions. In this research, this view of

experiencing, receiving knowledge and learning also framed my role as researcher in order to document what teachers perceive their role as moral educators to be. A qualitative approach was therefore the obvious choice. Qualitative research is used to explore and reflect, not judge (Hoffman, 1993), seek truth or set parameters. In chapter 4, a very significant collaborative discourse will be mentioned whereby the teachers had grappled with their role as moral mediators and engaged with the researcher and each other, taking their own understanding of their role much deeper. Qualitative research makes room for discursive engagement with participants.

The constructivist framework holds that how we engage with our environment shapes how we understand and what and how we have learnt (Von Glaserfeld, 1989). Moral cognition, therefore, would be based on the individual's experience of her context, and yet collective, as the group experiences the context. Interviews were conducted with teachers individually and collectively, and with the two groups of learners. This facilitated the documentation of both the teacher's individual and collective perceptions of their role, as well as the learners' perceptions of what they perceived to be values mediated by their teachers.

Constructivism does not suggest that a particular way of teaching be followed, (De Vries, 1994, 2001, 2002; Simon, 1995). Rather it invites constant reflection of the processes, the impact, and awareness of how knowledge is experienced and mediated. In the traditional classroom situation, therefore, learners may experience moral teachings as undebatable and distant because they may be passive recipients, not active moral agents

who are expected to grapple with issues, behaviour, values and decisions. In the real world, children will have to grapple with making moral decisions (Gilligan, 1982; Hill, 1972). They will face situations daily of having to choose and become their own moral mediators. Dewey indicated that it was often the 'problematic' and contentious content that most facilitated learning (Dewey, 1938). Other people and their varying perceptions and points of view, therefore, also shape our understanding. The kinds of behaviour learners perceived as being problematic to their teachers are important, as these may indicate what values learners may, correctly or wrongfully, perceive as being advanced by their teachers.

1.6   Structure of the study

Chapter 1 has introduced the problem to be investigated. Chapter 2 looks at theories of moral development, application in terms of practices, and research regarding teachers' perceptions and practices. Chapter 3 gives a description of the research methodology employed. Details are given about the design of the study as well as a description of the participants and the selection process. The procedures followed as well as the data analysis and interpretation is then described. Chapter 4 presents and discusses the findings of the case study. Chapter 5 is a discussion of the study as a whole, including reference to its limitations and recommendations for action and for future research.

1.7   Terminology

For the purposes of this study, the following definitions have been adapted:

Moral education

'Moral education refers to helping children acquire those virtues or moral habits that will help them individually live good lives and at the same time become productive, contributing members of their communities. In this view, moral education should contribute not only to the students as individuals, but also to the social cohesion of a community.' (Education Encyclopedia, 1971).

'Involves developing attitudes, insight, knowledge, ability to communicate and to make rational judgements' (Fisher, 2000, p.71-72)

Morality

'…morality in the cognitive-developmental approach refers mainly to the moral judgment (or cognitive evaluation and justification) of the prescriptive values of right and wrong' (Gibbs, 2003, p.16)

Moral mediation

The transmission of moral values, whether conscious or unconscious, formal or informal.

Character Education

'Character education involves teaching children about basic human values including honesty, kindness, generosity, courage, freedom, equality, and respect. The goal is to raise children to become morally responsible, self-disciplined citizens. Problem solving,

decision making, and conflict resolution are important parts of developing moral character' (Lickona, Schaps & Lewis, 1987).

Citizenship education:

The education in civic values, qualities, responsibilities and attitudes good citizens should foster. (Own definition from readings)

Values Education:

All the various aspects involved in the transmission of values to learners. (Own definition from readings.)

Virtues:

'Active manifestations of positive values, recognized in dispositions to behave in a particular manner' (Green, 2004a, p.108).

The following words are used interchangeably:

- '*He*' or '*she*' is used interchangeably to represent both genders. Hence, reference to '*her*' would imply '*his*' too.

- *Moral education* and *moral mediation*

- *'Student'* also implies *'learner'*.

Abbreviations:

DoE   : Department of Education

EMDC : Education Management District Office.

ICPIC : International Council of Philosophical Inquiry with Children
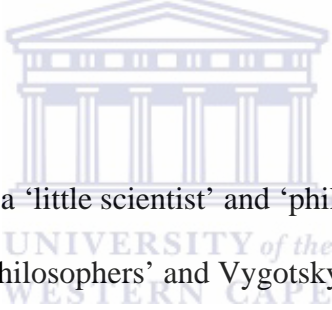
UWC   : University of the Western Cape

Chapter 2:

Theoretical framework and literature review

2.1   Introduction

How do children learn moral values? How do their moral cognitions develop? What are

the factors which enable teachers to become mediators of values?   This literature review

provides an overview of Piaget and Kohlberg's cognitive developmental perspectives on

the processes involved in a child's moral development, and examine some implications

for practice. It also examines the implications of Vygotsky's theory of cognitive

development. Thereafter it summarizes research findings regarding teachers' priorities

and practices.

Piaget regarded the child as a 'little scientist' and 'philosopher'. Kohlberg was known to

refer to children as 'moral philosophers' and Vygotsky saw the child as an 'apprentice'.

Each of these views has implications for how teachers might act in order to mediate

values.

2.2   Piaget and Kohlberg

2.2.1   Piaget

Piaget (1936, 1937, 1960, 1969, 1995) viewed children, across cultures, to be curious and

independent explorers or scientists and philosophers who learn, discover, invent and

formulate moral schemas and hence their moralities from their experiences and

interactions with the world. Piaget's theory was that the child progresses through four

stages, each with its own unique cognitive structure. Each stage is impacted by both individual and social processes.

- the sensory-motor stage of infants: birth to about 1 year old; their cognitions are based on their sensory learnings.

- the pre-operational stage of early childhood; age 18month – about 7 years old. They have now acquired motor skills.

- the concrete operations stage of later childhood, age about 7-11, where they begin to think concretely and logically.

- and the formal operations stage of adolescents and early adulthood, where the child is able to begin to think and reason abstractly.
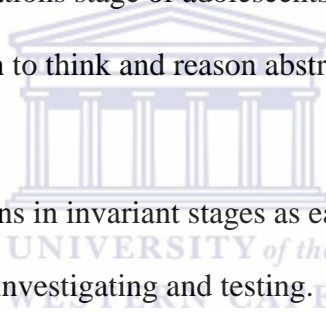
To Piaget, the child learns in invariant stages as each child goes through each stage in this order, discovering, investigating and testing. Based on her interaction with people and the environment, the child puts the experienced information into schemas or mental models, which she assimilates (broadens) or accommodates (modifies) then moves to a higher level in her thinking and in her moral development. The child makes her own autonomous schemas internally, choosing to adhere to or develop rules which incorporate a regard for other people. Piaget warns though, that a child who has rules imposed on her externally, but who has not processed and chosen them for herself, is merely being compliant.

Children generally learn that there are behaviours which adults, such as parents and teachers, prefer or demand. They may apparently conform rather than question,

reason or engage. Keeping quiet until you are spoken to, or having a schema which

informs you how to avoid another's anger, scorn or rejection, or being forced to go

and play alone rather than expressing your desire for attention are some examples of

schemas children could have with adults. To the adult, the complying child may be

regarded as well-behaved and well-mannered. Piaget's perspective is that these

behaviours and hence the morality in such situations, is constrained, subservient or

passive – out of necessity.   Yet, this is all part of the process for a child of

developing morally. She will experience her conformity, make new schemas of it,

test it, and alter it, until she acquires moral autonomy because this is what she

chooses intellectually.
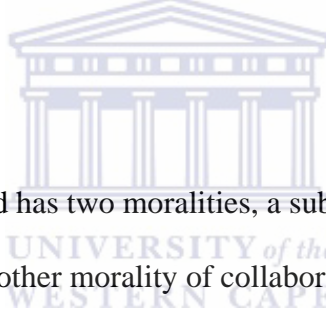
Piaget says that the child has two moralities, a subservient one with people who have

power above her and another morality of collaboration and reason with her peers.

Her behaviour would therefore be different with adults who exert power and demand

obedience to rules, to her behaviour with peers because her moral schemas, based on

her interactions are different.

Piaget was criticized for not incorporating cultural factors in his theory of

developmental factors. His main aim, however, was to explain the development of the

child's cognitive processes. A scientist who is not allowed to experiment, test,

validate, and learn by altering conditions, debate, test hypotheses would be massively

constrained, the breadth and capability of his mind not enticed to a higher level. To

Piaget this was the case with children in the normal school setting. He urged that the

authoritarian structure of schools and the way teachers operate, would affect the

moral development of the child.

It must be remembered that Piaget was not only a child psychologist. He wrote his

cognitive developmental theories as an epistemologist. As De Vries (2000) states:

'His main goal was epistemologist – to explain how knowledge develops, not

how the child develops… Piaget focused on the development of ideas' (p.6).

He stated:

> 'In the realm of knowledge, it seems obvious that individual operations of the
> intelligence and operations making for exchanges in cognitive cooperation are one
> and the same thing, the general coordination of actions" to which we have
> continually referred being an inter-individual as well as an intra-individual
> coordination because such "actions" can be collective as well as executed by
> individuals.' (Piaget, 1967/1971, p.360).

Vygotsky (1978, 1994), as we will see later in this discussion, shared this view.

Piaget urged respect and a sense of equality from adult to child. In so far as the adult can

cooperate with the child, that is to say, can discuss things as two intelligent minds,

facilitating a discovery and exploration and a sense of being able to engage equally with

her in finding things out, the child is able to analyze and grow in understanding. But in

so far as an adult's words are spoken with authority, in so far, especially, as verbal

instruction outweighs experiencing and experimenting, the adult may limit the child's

intellectual and moral development' (Piaget, 1932/1965, p.194, as cited in De Vries,

2001).

2.2.2   Kohlberg

Inspired by Piaget's work, which began with the intense observations of his own children

and the research to understand how children reason and what processes led them to

change their minds when they did, Kohlberg too, sees the child as progressing through different stages of moral development.

Kohlberg (1981, 1984) held that there are six universal and sequential stages of moral development or moral reasoning. Creating the setting for students to progress to Stages 5 and 6 is important. These stages can be understood as having three levels:

- Stage 1 and 2 / the first level, is the preconventional level. The child's reasoning is based on her own needs and perceptions, avoiding punishment.

- The second level, containing stage 3 and 4, is the conventional level, where the child's reasoning takes the society's norms and expectations into account.

- The third level, Stages 5 and 6, is the post conventional level where judgements and hence actions are based on higher universal principles of good which are beyond the immediate norms and rules.

Kohlberg, Wasserman and Richardson (1975) suggested that moral development is most effective when the child can engage in carefully prepared discussions about moral dilemmas. Also when they can practice and participate in decision-making rather than just be told rules or decisions made about them and for them. Blatt's research (Blatt & Kohlberg, 1975) proved that there was significant and quicker progress from one stage to the next, in the children or young people who participate in moral discussions or discourse. Kohlberg and Blatt's Moral Dilemma Discussion (also known as MDD or the Kohlberg-Blatt approach) method enhanced moral-democratic competencies, such as role-taking (Sprinthall, Sprinthall & Oja, 1994).

2.3   Kohlberg and Piaget's idea about schools

Kohlberg, like Piaget, urged that schools should not be a place where rules are merely

handed down, or the society's norms are taught, or where the values of a democratic

society are taught in theory. Children needed to be given the support to grapple with the

conflicts which normally emerge between people and be part of a just community where

the common good of all is not merely enforced, but grappled with, evolved, formed in a

safe space where decisions are made jointly.

As Dewey believed, 'children learned by doing and that if the aim was democracy, then

the means should be democracy' (as cited in Vozzola & Long, p.4). As founder of the

Cluster School (1974), a just community school, Kohlberg acknowledged that letting a

school evolve into this model, is a long and difficult process where teachers particularly,

need to support the vision. Kuhmerker (1991, p.86) described the Just Community

Schools as the strategy "most consistent with the education of citizens of democratic

nations."

The MDD was adapted and improved by Georg Lind, culminating in the Konstanz

Method of Dilemma Discussion (KMDD). Lind (2006b) asserts that

> The best known way to foster moral and democratic competencies is to provide
> proper learning opportunities in which s/he feels safe to freely express his/her
> moral ideals and arguments and in which s/he also respects others and their right
> of opinion. Such a learning opportunity is provided by the teaching method of the
> moral dilemma discussion'. Lind (2001, p.5) cautions however, that 'novel
> theories can be taught effectively only if they relate to the practice of the students,
> to their common language and their common concerns….. students need to be
> strongly motivated to learn.

Besides theorizing about the cognitive processes involved in developing moral reasoning, Piaget, Kohlberg, Blatt, Lind, Power and others postulate that schools need to become places of true community which provide intellectual stimuli and the ability to live and encounter democracy in the way the school is structured and run, how education happens and particularly in the way that students and teachers are fully involved members of that community.

These approaches, however, differ from the way moral education has evolved in the world today. Desperate about modern day phenomena such as high crime rates, violence at schools, children increasingly presenting with psychological illnesses, governments have urged schools to teach values to address, even remedy these realities. The Character Education movement, particularly strong in the United States, aims to address these concerns. The irony, however, is that the school is not necessarily a place where the child learns these values experientially, but where he is taught this theoretically. As Power (2001) says:

> …schools, particularly junior high and high schools, often undermine character education by fostering cultures inimical to the values taught in class…. until we change the culture of schools into democratic communities, these problems are likely to persist and our character education programs to flounder (p.130).

In other words, these theorists advocate not merely the inclusion of character or moral education into the curriculum, but that schools must be democratic communities where minds are regarded as equal in ability to think and minds are developed. Both learners and teachers experience these values in the way they are regarded, in the way the school,

its hierarchy, its organization, its decision-making processes involves all in that community. De Vries (2003) also a proponent of the constructivist approach, says:

> Obviously, children and adults are not equals. However, when the adult respects the child as a person with a right to exercise his or her will, their relationship has a certain psychological equality that promotes autonomy.
>
> Piaget, of course, did not advocate complete freedom, and neither do we. Although constructivist teachers minimize the exercise of adult authority or coercion in relation to children, minimize does not mean eliminate. Rather, we strive for a balance that steadily builds the child's regulation of his or her own behavior (p.2).

2.4   Vygotsky

To Vygotsky, children learn from their individual physiological processes, their environment and particularly from the interactions with people around them. Not only do they learn social norms, moral codes or language, but thinking is mediated socially (Vygotsky, 1986; Feuerstein & Feuerstein, 1991). To Vygotsky (1978), 'every function in the child's cultural development appears twice: first *between* people (interpsychological), and then *inside* the child (intrapsychological)' (p.57). This suggests that what is mediated is experienced and then internal constructions made. Or, what a child experiences, she will make a logical construction in order to make sense of that experience. As Vygotsky (1983) said: '…one may say that only through the other do we become ourselves' (as cited in Kozulin, 1995, p.144), a statement which reminds me of Ubuntu.

So moral education is much more than a subject taught and much more than particular values which are highlighted. It is a way of being so that the other, a child for example,

can know his or her worth because he or she experiences themselves as worthy from other people.

This is a challenge for a country like South Africa. Amidst the poverty and social conditions many of its children encounter, the child needs to experience his personhood and his identity as a thinking, intelligent person in the way he experiences school, and in being encouraged to participate and contribute to school.

2.5   The context of moral education

How does moral education happen meaningfully within this context in a country such as South Africa?
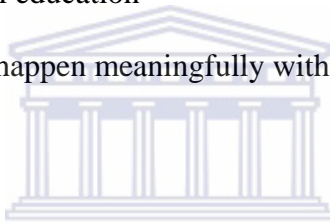
The South African Manifesto reads (Department of Education, 2001):

> It was in a climate of anxiety about the need for moral regeneration, and the re-norming of society, that the Working Group on Values in Education presented its document "as a starting point in what ought to become a national debate on the appropriate values for South Africa to embrace in its primary and secondary educational institutions". It set out six qualities our schooling system should actively promote. These were equity, tolerance, multilingualism, openness, accountability and social honour (p.4).

Paterson & Fataar (2001) cite from Chisholm and Vally (1996) that:

> … the following factors have been contributing to the collapse of schooling (in South Africa) : poor infrastructure such as school buildings, facilities and resources: fractured and adversarial relationships between principals, teachers, students and parents: lack of coherence in leadership management and administration: and the disadvantaged socio-economic context and location of schools (p.11).

Brabeck (1994) addresses this. She advocates that educators, as well as human rights workers, focus on people's real experiences rather than be isolated from them through

'immobilizing principles'. Stories are a proven and powerful tool for teachers to mediate virtues and communicate people's real experiences, in the primary school setting especially. Bennett (1993) however, points out that teaching virtues through stories will not completely address the economic ills of our society; jobs are required and education that provide the skills needed in these jobs. Furthermore, such approaches have the potential to blame the victim and tacitly support unjust social structures (Prilleltensky, 1997).

It is critical in facilitating the development of the child's mind, and while addressing moral education, that in a setting such as South Africa human rights is incorporated in the curriculum but more so, that the child experiences his human rights and dignity within the school. Simultaneously government needs to be ensuring that their human rights at home are ensured. McDaniel (1998) says that :

> the difficult task of raising moral children is compounded by other forces in the lives of children and parents (e.g. culture, media, peers, etc.) that promote unethical, immoral, and self-focused behavior (p.3).

2.6   The role of schools and teachers

Green (2003) pointed out that conceptualizing teachers involvement in moral education is easier than asserting how it can happen. It involves more than just a certain kind of intentional nurturing of individuals' virtues or character traits. This study, however, is looking at this particular aspect which acknowledges that the entire context of schooling is part of the answer.

Sirotnik (1990) identifies teachers' key significance in influencing the moral behaviour

and cognitions of children. This happens through their own disciplinary reactions and

methods, through what they role model and by mediating the societal values they affirm.

Researchers therefore urge teachers to know that they impact the moral development of

children quite significantly, whether they consciously accept their mediational role, or

not.

For this reason, many theorists have stressed that teacher training needs to involve

extensive study on moral development, knowing your own value system as a teacher,

conflict transformation and core values teachers themselves want to instill in their

learners such as respect, responsibility, kindness, honesty and being just (Lickona, 1991;

Munson, 2000). Munson (2000) says,

> Teachers spend an inordinate amount of time in class keeping their students on-
> task and working cooperatively. If teachers are taught the (moral and character)
> skills which they, in turn, can teach their own students, many of the classroom
> students' social and behavioral problems will be lessened or even eliminated.
> This will allow the teacher and students to experience more "teaching-learning"
> time in a positive, cooperative-type of classroom atmosphere (p.6).

This research examined how teachers in a rural school setting perceived their role and the

processes, practices and dynamics involved in moral education. Several theorists point

out that there is not a clear empirically-grounded guideline about what teachers should do

to encourage values and character development. (Berkowitz, 2000). Teachers have to

work in partnership on moral education with parents. Fraser and Gestwicki (2000) assert

that the role of the teacher must include forming a 'circle of relationships with parents

and with the children to form a mutual community of learners among all protagonists (p.45).'

Berkowitz (2000) examines the 5 core strategies that McDonald & Grych (1998) identified as important for parents to foster: induction, nurturance/support, demandingness, modeling, democratic family process (Berkowitz, Marvin & Grych, 2000). This would involve parents' initiating their children into their context's norms. Parents would teach the child the society's higher values and nurture and support the child's growth and moral development, while accommodating the child's pace. The child's mental framework and understanding' would be respected. The child's best interest would be prioritized and demanded both by the teacher and the parent. Parents would model values which don't hugely oppose what the child learns at school. At school and at home the child's opinion, thoughts and feelings would be received with respect.

Strategies for teachers were also suggested. These are facilitating understanding, teaching human values, fostering caring relationships, helping children handle emotions and respecting children. The authors give very solid suggestions of putting these strategies into action.

How do values such as tolerance, respect, openness and accountability get transmitted, learnt and internalized? What does the school need to put in place to accommodate such an education? And how ideally, should the school community see itself or own the process in order to make it realistic? Are values or moral education already occurring,

and if so, what has worked and what have been the limitations and lessons? How does one also ensure that moral education does not revert back to manipulation and the previous reality of being a tool in the hands of the government? All these questions highlight the need teachers and parents will have to remain critical and reflective around the issues and practice of moral education.

Learning starts within a sociomoral atmosphere. De Vries and Zan (1994) use a constructivist perspective on classroom management, reflecting that goals, achievements and relationships are constructed by the learning community. Many theorists support the fact that children learn from the society and its moral codes and practice, and schools have, maybe more than other institutions of learning, somehow kept a moral flame burning. Derek Bok, himself a former president of Harvard, admonishes prestigious American universities that they have abdicated the task of moral education (Beaty, 1999).

Several groups of schools in the USA have begun well acclaimed programmes for moral education as part of their belief that it is the school and the teachers' responsibility to teach moral education. The organization: The Character Education Programme has apparently had successes in the schools in which their programmes are used. Lickona, Schaps and Lewis (1987) have written 11 guidelines for character education which speak about what character education promotes, how it should be defined, what the conditions are to make it effective, the conditions to take education to moral action. They also give guidelines about the teacher's attitude, the role of the wider community, including parents, and the importance of leadership.

Internationally there is a growing awareness that schools are effective institutions for mediating morals or values. Yet research also indicates that schools, educational institutions and governments all use different moral education programmes and different approaches. Strategies to mediate moral values differ. Not all have been successful.

Some strategies which have proven to work are:

Using moral dilemma discussions (Blatt & Kohlberg, 1975; Lind, 2006b; Pascarella & Terenzini, 1991). Learning theorists advocate that play is a critical part of a child's learning (Vygotstky, 1967). As Lancy (1996) says, 'Learning mostly occurs through observation, explanation and play.' It is through play that children also learn values about relationship and about the rights and feelings of others.

The democratic South Africa has been admirable in the promotion of an individual's rights. Quite legitimately teachers would be able to point out that their right would be not to be forced to mediate moral education.

The hesitance of teachers to take on board a whole new programme, however, comes in practical dynamics of overload, consistent new innovations and proviso's being given them consistently, the requests from education departments for teachers to take on new responsibilities before they have been thoroughly tested and tried or even understood. These will be constraints for teachers. In addition teachers themselves will hold different moral understandings.

More and more research is being conducted about teachers' attitudes to value or moral education. Since they are going to be key mediators of moral education, and certainly are already, receiving and understanding their attitude and their vision or their conflicts about moral education is going to be crucial. Piaget's vision (1973) of the teacher was that of a 'mentor stimulating initiative and research'. Much is written about the role of the teacher. The Plowden Report (1967, as cited in Plowden, 1987), still seems to echo the 0present sentiment when it asserts that teachers are vital to 'fit children for the society into which they will grow up'. Piaget, Kohlberg, Power and others involved in the Just Community concept, however, remind us that society needs to 'fit' in and let people experience their highest principles such as the principle that all people are equal and have equal democratic rights. Earlier, Philip May (1971) discussed the kinds of objections which could be raised such as content, opposing opinions, methodology, feelings that if there is religious education, moral education is redundant and the individual's personal ideologies possibly conflicting.

Some modern theorists of moral education are debating the inclusion or blending of either the traditional moral education with the more modern or constructivist moral education. Goodman (2000) critiques the constructivists, and De Vries opposes his suggestion of a blending (De Vries, 2002). The debate centres on the different theories about children and their moral susceptibility or development.

Berkhout and Wielemans (1999) urge that schools be viewed from the perspective of it being interactive and interrelated. In other words, when examining the effects or

approach of moral education programmes, all parts of the context are to be examined for

its effect too: the patterns of each school, the effects of management, its interrelatedness

to policy processes within and surrounding the school, the societal subsystems and

national and international organizations and the developments in the world educational

arena.

Figure 1: The interrelated world of the learner

SARIE J. BERKHOUT and WILLY WIELEMANS   417
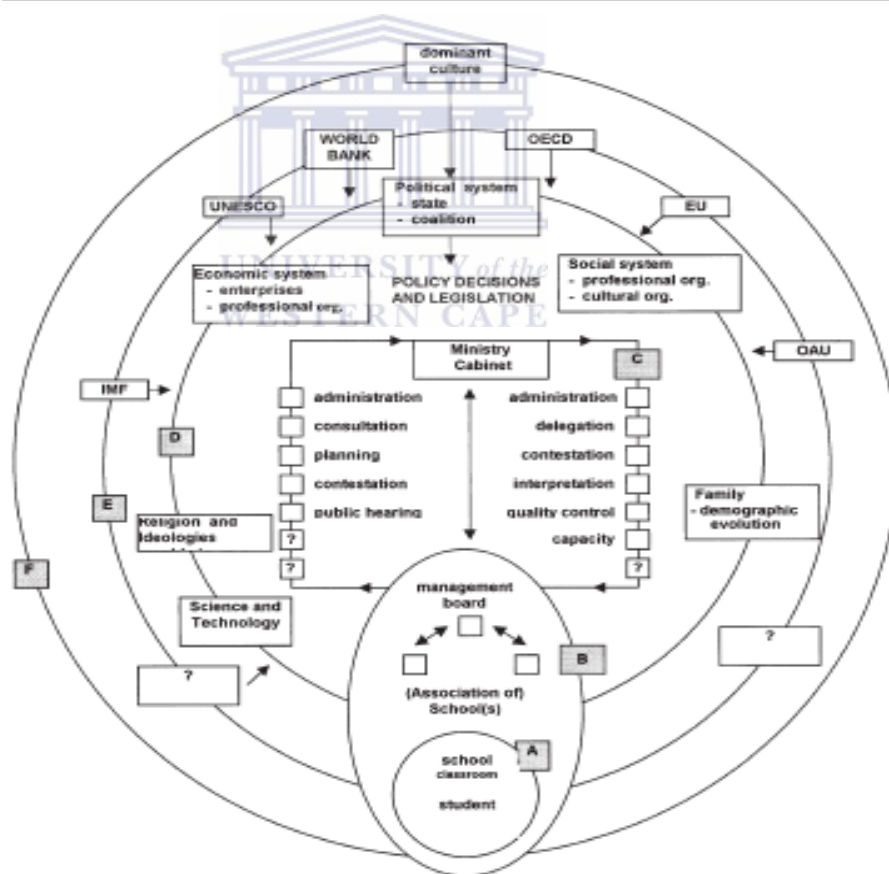
(Berkhout & Wielemans, 1999, p.417)

Kohlberg's initial fervour to understand the child's moral development began in response to the devastation the Nazis had caused. There are many political systems in the world which are currently disregarding the human rights of its citizens. Many families are hugely in crisis both in the rural and urban settings.

Research also shows that children are sensitive to the pain and suffering of other as well as to hierarchy in relationships (Haidt, 2001; Hoffman, 2000). Teachers need to affirm these sensitivities rather than create additional pain for children, by stereotyping, or presuming they know a child's thoughts, feelings or understanding. Fiske (1998) points out that damaging stereotyping can prejudice a child's moral cognitions. Borba (2001) urges that teachers must themselves be sharp to reflect or utilize situations where stereotyping occurs, both to combat it, but also to assist moral development assisting children to acquire the characteristics or values they need. The use of playing, drama, role-taking, stories are all effective to mediate values which need to replace evidences of stereotyping or discrimination.

Both urban and rural teachers, not only in South Africa, face the need to address the realities of stereotyping, violence, disruptions, learning disinterest and the emergence of a fast-growing problematic student body. Appropriate values need to be role-modelled and

taught. Teachers would not necessarily know how to deal with the current educational climate in the classroom.

Moral education is a critical tool, which, if correctly planned and used, can make a difference to a school and a community. Learners can engage with each others' realities and they too can be taught to take what responsibility they can for making the environment and world a better place.

Since teachers would be the mediators of values, their role and their perception of moral education is critical.

Chapter 3

Research methodology

3.1   Introduction

This chapter begins with a statement of the research aim. I then outline the interpretivist

research approach and my rationale for using a case study methodology in the context of

qualitative research. Thereafter, I present the research design followed by the data

collection procedures and the process of data analysis. Finally the ethical considerations

related to my research are described.
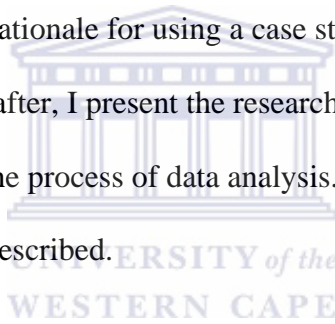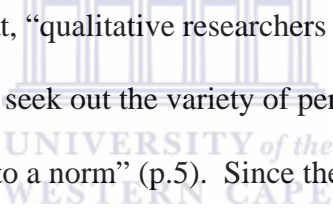
3.2   Research Aims

As explained in chapter 1, the overall purpose of this research was to describe how

teachers perceive and practice their role as mediators of morality in one rural school in

the Western Cape. This gave rise to the following research sub-questions:

3.2.1   What are the teachers' perceptions of their role as mediators of morality or

values?

3.2.2   Which values do teachers regard as important?

3.2.3   What practices do teachers consciously adopt to inculcate values?

3.3   Research Approach

This is a qualitative study located within the interpretive paradigm. Teachers are

regarded as key mediators of creating a moral society as part of the educational process.

This may be an assumption about their role made by society and specifically the

Department of Education. More needs to be known about teachers' own perception about

their role as mediators of morals. Consequently the methodology to research teachers'

perceptions of this role of mediating values needs to ensure that information comes

directly from the teachers. The methodological approach needs to incorporate the

educational, social and cultural context which informs the values framework of teachers.
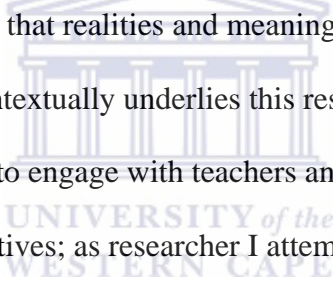
Glesne (1999) maintains that, "qualitative researchers interact and talk with participants

about their perceptions… to seek out the variety of perspectives; they do not try to reduce

the multiple interpretations to a norm" (p.5). Since the moral values are a cultural and

social construction, the methodological orientation chosen for my research was therefore

qualitative and interpretive.

3.3.1   Interpretive paradigm

This is a qualitative study located within the interpretivist paradigm. Glesne (1999)

identifies the purposes of the interpretivist paradigm as to understand, contextualise and

to interpret. This research aims to describe and understand teachers' perspectives rather

than apply theory to practice. Hence the selection of a qualitative case study research

method. The interpretivist approach seeks to elicit the participants' views of reality,

which when analyzed may display multiple meanings and complexities. But Glesne

(1999) points out that: "Interpretivism assists you to uncover some of the complexities of meaning" (p.6). The underlying assumption is that the teachers' perceptions of their reality as moral mediators would best be understood through their shared meanings, accounts, language and stories. Interpretive research focuses on the full complexity as the situation emerges and is disclosed. No predefined variables or conditions are employed. The researcher enters the setting as a participant with a particular strategy of inquiry and a particular question in mind but does not attempt to control the research situation.

The interpretive assumption that realities and meanings such as values and norms are constructed socially and contextually underlies this research. In other words, this research has been designed to engage with teachers and learners in their real life setting, capturing their own perspectives; as researcher I attempted to access the meanings they have created both individually and socially and to reconstruct these meanings as rich descriptions through the lens of my own consciousness via my interpretation.

Qualitative research as practiced within the interpretive paradigm was previously regarded as unscientific (Howe, 1985). However, it gained appreciation in its design to understand people in their natural or real life context (Stake, 1995). Its value is that it aims to hear, study, contextualise and interpret social and cultural data directly in the setting being researched. The descriptions, experiences and meanings people themselves give are important. Qualitative inquiries explore the complexities of the social context and facilitate the gaining of new perspectives and in-depth information as people

experience it. Qualitative research is well suited to this study as it facilitates teachers articulating and processing their own perspectives and meaning. It also allows for the "presence of voice in the text" (Eisner, 1991, p.36).

Over the last few decades, qualitative research has increasingly been used in the social sciences. Qualitative research can be seen as focussing on 'quality' or the ambience and essence of something (Berg, 1989). Qualitative research provides primary data which is rich in description. It gives authority to the participants' interpretations. Various authors point out that qualitative research gives reference to the meaning people themselves attach to their experiences. (Cresswell, 1994; Silverman, 1993, Strauss, 1987). The context of the researcher's study is approached more holistically and flexibly (Becvar & Becvar, 1996; Greene, 1994) with "as little disruption of the natural setting as possible" (Merriam, 2001, p.5).
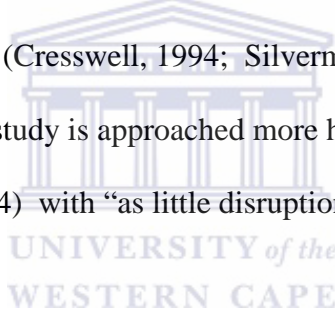
One of the challenges of qualitative research is that multiple levels of meaning exist (Merriam, 1998). The researcher could veer from the original research objective as she engages with the nature of the context (Cassell & Symon, 1994). Awareness has to be maintained of entering the context but not varying the research agenda. I used the subsections to focus my study.

3.3.2   Case Study

In qualitative research data are obtained by means such as interviews, observations, field notes and engaging directly with people. Methods used vary from case studies to

ethnography to action research. This qualitative research took the form of a case study making use of interviews and field notes. Yin (1988, p.82) suggests that case studies 'reveal the multiplicity of factors [which] have interacted to produce the unique character of the entity that is the subject of study'. There were compelling reasons for my choice of a case study methodology. Burns (1990), discussed in Haigh (2000), and identifies some merits in choosing a case study methodology. Firstly, case studies generate rich data usable in later research investigations. Since research on moral education is not extensive in South Africa, this would be an advantage. Secondly, although not generalisable, data may hold insights for the general population, or thirdly, evidence which refutes generalizations. My research was conducted in a rural, previously disadvantaged setting and may hold data which are relevant in other similar settings. Fourthly, Haigh (2000) cites Burns as stating that 'case studies may generate anecdotal evidence that can illustrate general findings' (p.1).

Merriam (1998) points out that a strength of this approach is that it allows for an integrated yet contained research project which has a clear focus and defined limits. The case study method can provide a comprehensive understanding derived from its descriptiveness and heuristic quality. Hence it is 'strong in reality' (Adelman, 1980), particularly in that 'voice' is given to the participants as lengthy quotations can be used in case studies to let the participants themselves 'speak' their reality. In this regard, subtleties and complexities can emerge as identified also by Cohen & Manion (1994).

The case study method has limitations however, especially in that people are naturally biased or selective in their information sharing and even in their hearing. Inevitably the subjectivity of the interviewer also affects how data are collected and analyzed.

3.3.3   Reflexivity

My twenty two years teaching experience proved advantageous as the school setting, as research site, was familiar to me. I had to be attentive, however, to my own subjectivity and the potential for bias. Malterud (2001) asserts that: 'A researcher's background and position will affect what they choose to investigate, the angle of investigation, the methods judged most adequate for this purpose, the findings considered most appropriate, and the framing and communication and conclusions' (p.484). Preconceptions exist.
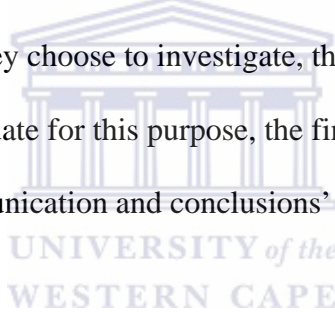
Throughout the inquiry, I had to be aware of my preconceptions and beliefs. Both my father and husband are clergy. Besides clerics and religious leaders being regarded as moral agents, government has formally identified teachers as the moral agents in whom great responsibility has been placed to lead moral education in South Africa. The parish I joined at the beginning of my masters degree, had a school which had an historical link with it, namely The Vineyard School, a primary school. I became interested in doing my research at this school which was part of the new community I had joined.

However, selecting a case study of a school linked to a parish which I had just joined, as well as conducting it in a school setting having been a teacher, could influence

objectivity. Also, being of the same cultural group as the majority of this school community may have impacted on my perceptions, either negatively in making me presume an understanding, or favourably in terms of being able to understand non-verbal or contextual information. It was the study of my field notes which alerted me to details I missed in the face-to-face interview situation. Nevertheless, distancing means remaining to an extent an 'outsider' while accessing 'insider' perceptions and practises, and not totally identifying with the group.

3.4   Research Plan.

A research design is a strategy or plan which directs the research (Bennett, 1997). The design was non-experimental seeking to describe and understand teachers' perceptions.
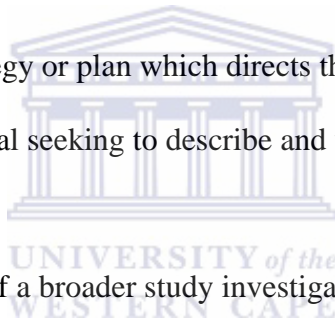
This research formed part of a broader study investigating how teachers in different communities in the Western Cape perceive their role as teachers of values and morals. The particular focus of this research was a rural, previously disadvantaged school. With a fellow student whose case study involved a different context I began by brainstorming a set of questions we would both use to guide our interviews with the respective teachers and developed a plan for the process of our research. Her focus was on an urban, advantaged school. The methodology was designed to identify the teachers' perceptions and to confirm or disconfirm them by accessing the learners' perceptions of the values important to their teachers.

The research plan can be seen in Figure 2.

Figure 2: Research plan

RESEARCH PLAN:

1
• Research focus dialogued, contextualised, formulated.
• Individual guidelines discussed by research supervisor
• Research on qualitative research strategies, methods and literature on research topic
• Research questions brainstormed and constructed
• Research designed:
    o Case Study planned
    o Research Site identified
    o Researcher addresses the teachers at a staff meeting
    o Discussion
    o Participants selected
• Data collection process & method refined
• Permissions applications made
• Interview schedule, (See Appendix C) and pilot interview conducted, recorded, thematically coded.

2 Comments, comparative study of each other's thematic coding
3. Reviews of original questions
4. • Interviews completed. • Coding of data • Data analysis and synthesis. • Data written up as narrated
5 Conclusions and recommendations.

3.5   Research site

Various schools were short-listed as possible research sites. However, the fact that it was

a school which had started before 1948 when the Nationalist Government came into

power championing apartheid, and the fact that The Vineyard School is a church yet

government school, suggested that it would have a special interest in promoting values

and a long history in doing so.

It is a school that is known as a farm school. Historically, farmers would build a school

on their farm for the workers' children, also facilitating the education of children from

neighbouring farms. These schools, though initially run by the church, are now State run,

but have a particular identity of being rural, intimate, in a setting apart from the town.

The ecclesiastical connections are still strong at the Vineyard School. The school itself

was started in 1933 and was mentioned in community, educational and religious settings

as a school where values were taught and upheld as an important part of the educational

process.
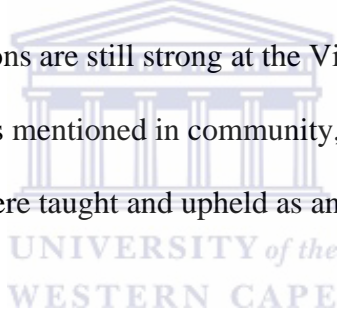
3.6 Initial negotiation

I phoned the principal and telephonically sketched my planned research. I asked for an

appointment in order to explore with her, and later with her staff, the possibility of

conducting my research at The Vineyard School. We met. During that meeting there

were many signs and evidences that she was a person leading with conscious values. She

enquired about the research topic, the duration as well as who may be involved. We

spoke about the research process. She then set up an appointment where I could address

the whole staff. At this meeting questions were asked and practical issues explored. The

staff unanimously agreed to the research being conducted at their school. I asked,

however, that they inform me the following week after having time to consider it as staff

without my presence. They did this. Three days later they informed me that they were

willing to go ahead. I visited the school again and we finalised dates, an interview

schedule and then spoke through the process involving interviews with learners. Parental

consent letters were given. These were then handed to the children who had volunteered

to participate. Signed consent forms were returned and the interviews began.
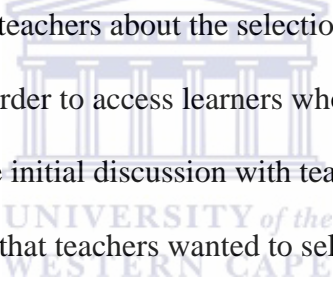
3.7.   Participants

Key participants	*Current and retired principals, teachers, learners.*
Senior teacher	1, interviewed individually
Teachers	5 interviewed individually. (1 Teacher became ill and was not interviewed.)
Learners	Group Interview with four Learners from Grade 4, and four learners from Grade 5.
Learners	Group Interview with four Learners from Grade 6 and four learners from Grade 7.
Retired senior teacher	1, interviewed individually
Total number of Participants:	5 Teachers and 2 senior personnel :
	= 7 Teachers. +16 Learners = 23 Participants

The participant groups were as follows:

All eight teachers: 1 senior teacher, 6 teachers and the retired senior teacher, voluntarily

agreed to participate in the research. One teacher became ill and could not be

interviewed. Hence 7 teachers were interviewed. They all had been on the staff for at

least 3 years and indicated that they were at that school by choice and loved being there.

The research did not entail balancing demographic factors such as gender or age, though these may have been significant. It was felt that learners from the Intermediate Phase, Grades 4-6, whether boy or girl, would be able to disclose what values they believed were important to their teachers. Teachers initially offered to select learners who speak well. Instead, it was decided to do random selections from volunteers taken from a show of hands. Their parents permission was then sought via consent forms which were sent home with the learners . All the learners and teachers were from previously disadvantaged communities.

A discussion was held with teachers about the selection of learners. Snowball sampling was initially considered in order to access learners who would be important and different sources of information. The initial discussion with teachers about the interviews with the learners, however, revealed that teachers wanted to select articulate and well-behaved children who, they felt, reflected the school's values. The advantages and disadvantages of this kind of selection criteria led to the decision to have learners volunteer participation and to make a random selection from a show of hands. .

Volunteers were given letters for their parents' consent. On arrival for the interviews, the school had arranged and secured consent for a total of sixteen learners to be interviewed in two group interview sessions: Group 1 constituted four Grade 4 and four Grade 5 learners. Group 2 was made up of four Grade 6 and four Grade 7 learners. In total twenty-four people, eight teachers and sixteen learners participated.

3.8   Data collection

The data were collected primarily using two methods: Interviews (both individual and group) and field notes, based on participant observation.

3.8.1   Interviewing

Interviewing provides a richer and more contextually accurate perspective than mere observation and can provide the researcher with the emic or insider perspective. (Fontana & Frey, 2000; Pelto & Pelto, 1978; Seidman, 1998).   As Fontana and Frey assert (2000), 'Interviewing is one of the most common and powerful ways in which we try to understand our fellow human beings' (p.645). They go on to say, 'Qualitative researchers are realizing that interviews are not neutral tools of data gathering but active interactions between two (or more) people leading to negotiated, contextually based results' (p.645). Hence, my questions were used as a framework or guide rather than a script. I was careful not to let them inhibit the participants' thoughts, but to let them serve as an opener for a journey into their landscape.

There are advantages to using interviews: people tell their stories and the researcher participates and can probe deeply (Cohen & Manion, 1994). Interviews can be flexible and facilitate in-depth questioning. Clarification can be made where necessary by both interviewer and interviewee (Cohen & Manion, 1994; Merriam, 1998). People, who cannot answer a questionnaire, may be more able to share information via an interview. Responses are prompt and spontaneous and data is immediately available.

Communication elements, for example tone and intonation may be revelatory with regard to feelings and information, which may not emerge in surveys. Except for travelling to the interviewees, and transcription costs, minimal printing or other costs are involved in the data collection. Disadvantages included the following: interview and transcribing the interviews from tape is time consuming; the validity hinges on the participants' truthfulness and the day's context may have influenced the responses of participants and the perceptions of the researcher.

In qualitative interviewing it is important to ensure that the interview leaves room for the interviewee (Rubin & Rubin, 1995) to be a 'knowledge' and 'conversation' partner, not merely an answerer of prescriptive questions (p.66), albeit with a caution posited by Wolcott (1995) that interviewing is not mere conversation, but a 'delicate art' (p.105). Interview times most suitable for the school and for the interviewees were set up. Seven individual interviews were conducted with the teachers in the staff room which was private, following the guidelines developed for a semi-structured interview. Each interview took about an hour. Each interview was tape recorded. Semi-structured individual and focus group interviews were conducted. Two group interviews were conducted with the learners and were also held in the staff room. The first group interview had four learners from Grade 4 and four learners from Grade 5. The second group interview had four learners from Grade 6 and four learners from Grade 7. There were two boys and two girls from each grade in each group interview. Each of these group interviews also lasted about an hour and was also tape recorded.

All the interviews have been translated from Afrikaans into English, except for Teacher Celia and Teacher Scharmer who spoke in English mostly. Translations were done by me. In the interest of brevity, I have not included the original Afrikaans text, which is available upon request.

3.8.2. Participant observation

Participant observation involves participating in the everyday context of the people being researched (Glesne, 1999; Spradley, 1979; Tedlock, 2000). Tedlock (2000) describes it as a 'simultaneous process of emotional involvement and objective detachment' (p.465). Travers (2001) asserts the importance of spending time observing and becoming part of the research site. Observation affords the researcher the opportunity to become a partner in the matter being researched. As Tedlock (2000) asserts, the researcher by observation is given the chance to acquire 'a second worldview'. The researcher is able to see relationships and non-directed information for him/herself. I made copious field notes and this proved very useful.

I attended a musical festival given by the school for the local community in the Anglican Church a month after the interviews. I witnessed the same work-excitement teachers displayed in the class. The event was a success and I recorded in my field notes, impressions, feelings and what I had seen teachers and musicians (learners) do.

I visited the school on four occasions, spending time in the staff room, in classrooms and in the playground. Each time there was a warm welcome by staff and learners alike. Two visits were made to the school before the interviews. Two visits were made there after

the interviews, one visit to give the teachers a copy of the bound transcriptions, the other

visit to give an update of my research. Each visit provided opportunities for participant

observation and the gaining of experiential knowledge (Bray, Lee, Smith, Yorks, 2000).

3.9 Data analysis

3.9.1.   Content analysis in terms of themes

The tape-recorded interviews with teachers and learners were transcribed verbatim onto

computer. I read the transcripts several times in order to familiarize myself with the data.

Themes that emerged during interviews were identified using the constant comparative

method (Glaser & Strauss, 1967; Strauss, 1987) to analyse the interview data. Codes

were given for themes. An example of two pages of a coded transcript is included as

Appendix E.
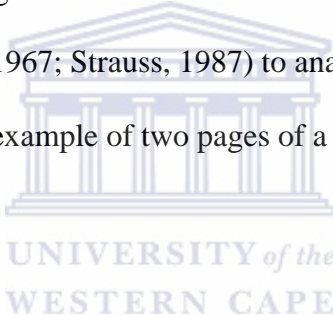
The data for each interview were then organized under significant thematic headings

which emerged in the data, particularly with regard to how moral education is practiced,

what values are prioritized by both the teachers and the learners, and the teachers' role

perception. The same process was followed to analyze my field notes.

A final list of the codes was then drawn up of all the interviews and themes and

contradictory themes across all the data were identified. These themes were woven into a

coherent portrait of the school, using a modified version of the guidelines for case study

presentation offered by Stake (1995).

3.9.2   Data Verification

Yin (1988) asserts that multiple sources of data provide a 'chain' of evidence which generates a more accurate picture of the case study. Stake (1995) states that the protocols used to ensure accuracy and provide alternative explanations are called triangulation. He says, 'To gain the needed confirmation, to increase credence in the interpretation, to demonstrate commonality of an assertion, the researcher can use any of several protocols' (p.112). Stake cites Denzin's (1978) four protocols or types of triangulation:

(i) Data source triangulation, where the researcher examines whether a case stays the same given different spaces or times or people. In this regard I visited the school at different times, visited different classrooms and spoke to different teachers and to learners.

(ii) Denzin also identifies investigator triangulation, where other investigators examine the same phenomenon. One of my fellow researcher students and I did a thematic analysis of each other's transcripts to verify the data analysis process.

(iii) The third protocol is theory triangulation where two investigators make a comparison of the data. My colleague and I, together with our supervisor, compared data to affirm greater validity with regard to themes identified.

(iv) The fourth protocol is methodological triangulation, where the researcher follows one method or approach with another in order to increase confidence in the capturing of meaning. In this respect I made use of interviews and participant observation as means of data collection, generating transcripts and field notes as data.

Focus group interviews with teachers may have been a valuable method of data collection in this research.   Merton, Fiske & Kendall (1990) postulate that a group interview 'will yield a more diversified array of responses and afford a more extended basis both for designing systematic research on the situation in hand' (p.135).

3.9.3   Ethical considerations

The research was carried out in accordance with the guidelines of the American Psychological Association (A.P.A.). Two ethical issues with regard to research with human subjects dominate current literature: informed consent as well as protecting the subjects from harm. Participants were invited to participate voluntarily once the research and the researcher's interest was explained fully. Teachers and learners were reminded that at any stage participants could withdraw from the study and that any statement they had made could be revised when the first draft would be made available for them to read. General guidelines were adhered to with regard to protecting the participants' identities by changing identifiable names or location.

Informed consent was sought and received from the following

- The Western Cape Education Department   (See Appendix A)

- University of the Western Cape

- from individual participants, (See Appendix B) and

- parents of the learners interviewed.

Participants were informed that they could withdraw from the research at any time, that confidentiality and privacy was assured and that no harm was intended by the research.

The offer was made of psychological support if needed as a direct consequence of research. Nobody requested this. Participants' privacy was respected and by agreement, the names of the school and the interviewees changed so that they cannot be identified. Interim feedback to the school about the study was given by an agreed date and further feedback will be provided upon successful completion.

Chapter 4

Research Findings

4.1   Introduction

In this chapter I will present the research findings using a modified version of the case

study format proposed by Stake (1995). I begin with an introductory vignette, a

contextual picture of the school, and then present and discuss the themes that emerged in

response to each of my research questions. These themes are illustrated by the actual

words of participants and are supported or otherwise augmented by my observations as a

researcher. The perspectives of the learners are given. Thereafter I report on a

remarkable conversation that took place during the research process. Finally I attempt to

draw together the themes and capture the essence of this school's approach to values.

Although value priorities and mediational practices were originally framed as two

research sub-questions, the data that speak to them are integrated in this chapter in order

to preserve continuity. Moreover, since this is a case study, the data are structured in

terms of individual participants as well as in terms of themes in order to reflect subtle

differences and convey a sense of this particular context.

4.2   Vineyard School portrait

Table Mountain seems to stand supportively in the distance facing the south side of the

Vineyard School. Vineyards, which previously completely surrounded the school, now

adorn it on the southern, western and northern sides. Though a town-house project seems to be creeping nearer from the eastern side, it is obvious that this school is isolated and seems to be unique. The first time I turned down the gravel farm road which leads to the school, the setting of the school seemed idyllic. Tall trees around the school remind visitors and learners alike that the school has been there for many, many years. A small graveyard with a few old leaning gravestones, and an inconsequential fence separating the school from local houses, are a reminder that this school belongs to a small community with a long history.

After the break bell rings and teachers and learners return to class, I walk along the paths to the farm homes adjacent to the school. At each home there are adults of different ages, most sitting on stoeps, or chatting relaxedly. All greet me in a very friendly and cheerful way, asking if I am a social worker, whether I am looking for a particular person or would I like to come and visit. There are young children playing in the field surrounding the homes. Thin dogs also seem unperturbed at a stranger just walking by. I return to the school, having to watch where I walk on the uneven paths and avoiding the long grass surrounding the homes.

Every child I encounter between my car and the principal's office greets me with warmth and openness. Some children greet in English with a heavy Afrikaans or Xhosa accent. There are a boy and a girl from a previously advantaged community, who greet me equally enthusiastically with:

    'Hullo Tannie'. (Hello Auntie).

The ethos at this school appears to be one of a happy family. There is joyousness, openness, engagement, friendliness, people-centredness at school. Developmentally appropriate, like children from any school, there are also boys chasing girls, then roughly playing with other boys, girls giggling, some quieter children sitting away from the rest, and a running here and a running there. Some children sniff noses without wiping them, too involved in playing to remember to blow their noses instead. Typical children. A teacher is chatting to learners in the playground in the distance as some children are talking to her while they eat their sandwiches.

I ask a child where the principal's office is. She instantly knows that the principal would be in the staff room. I could hear adult laughter from a distance. She confidently takes my hand and leads me into the staff room. Many staff rooms are usually totally out of bounds, but this child takes me right to the principal. '*Juffrou, Juffrou se besoeker. Ek't gese Juffrou hulle is hier.*" ('Teacher, Teacher's visitor. I said Teacher and them would be here.')

In the staff room, there do not seem to be cliques. The seating faces each other and there is a calm, happy feeling in there. There are about seven teachers present. The principal gets up immediately, asks me if I am Dorothea and she and the other teachers spontaneously welcome me. I immediately feel that strangers are welcome as to a family.

The Vineyard School operates from a disadvantaged historical context. Classrooms are adorned with colourful, albeit fading curtaining. Yet the age of the desks and the green

boards, the clothes of the children, the furnishings around the school, evidence a poverty-stricken learner population and a school which lacks modern technology. Richness and loveliness were to be found in the faces of the children and teachers, rather than in the furnishings or surrounds. I found myself wondering whether teachers in a disadvantaged context would focus on different virtues and moral values than those in a school which is historically advantaged.

In her interview, it was one of the teachers, Inka, who sketched a picture of the progress over the last 20 years:

> *We used to wash the children here. Your morning (as teachers) began by washing and feeding the children and brushing their hair. After that, you could give them The Word so that they could survive and thereafter you could give them school work. That is how our day started.*
>
> *We actually spoil the parents or the mums through the Department which provides bread and the soup ladies who give our children soup. We spoil the mums so that the mums don't provide bread any longer, but then she lets us know that there is no bread. I have seen so many farm-owners who also give flour and bread. Just something to put on the bread must be added. They get a tray of eggs, they get chicken, and they get stuff.*
>
> *The farm-owners have grown. And their people skills have grown too. But the children land in prison. It is really very sad to see who the child is that gets imprisoned or has become a rapist or who steals.*

I asked her what her theory was why this was happening.

Inka answered:

> *I think this is evidence of the influence of the world outside the farm. Definitely. And what we have noticed on the farms, is this terrible thing emerging … blue movies, pornographic movies… drugs… alcohol. Previously the farm owner took*

trouble and had an influence. People were afraid of the owner. Now people have more freedom.

And this living together of young, young children. As soon as a child reaches the age of sixteen, seventeen, and he works on the farm, as soon as he works, then he is big in his mother's eyes. Then he can have a girlfriend or boyfriend, and can sleep there and later put up house himself, even though they are not married. They are abreast with the world out there and not merely just the farm life as it was previously... Of them left school in Grade 1, Sub B, Standard 2... many children who dropped out of school did so in Standard 2. A lot of them.

But I let them know, 'Don't give up hope. You can get to the top. You can one day go and live in one of the big houses. It will be what you make of it. And then I'll say that it is honesty and neatness which helps you feel good about yourself.
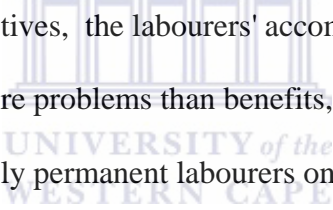
4.3   Historical context

The Vineyard School was started in 1933 as a church school. It is situated in a farming area and is still surrounded by farms. During 1933 and for many decades after that, the farm labourers generally in South Africa were paid by the '*dopstelsel*', a system of being paid for labour with wine. Socio-economic problems linked to this system include alcoholism, poverty and various health risks.

The then farm owner on which the Vineyard School is situated allowed the Anglican Church to erect a building in 1933. The focus was to educate the farm labourers' children from that farm as well as the surrounding farms. In 1948 the Nationalist Government had stipulated that the farm schools had to by law, follow a set curriculum, basically where the various racial groups had a different education. This school was later governed by the Coloured Education Department. The Nationalist Government, nonetheless, stipulated that all schools were to teach Christian National Education. The Christian focus of the

school was apparently threatened to an extent by the apartheid government as

government, not the church, provided the curriculum and chose the focus.

Over the past 70 years, the majority of learners were farm labourers' children, but

currently, about a fifth of the children come from the local townships in the surrounding

areas. Apparently, many of these learners' parents had, themselves, been learners at this

school. The majority of learners live on the farms nearby. The majority come from

single parent homes where there is no fixed monthly income. The picking season is seen

as the only time when a small amount of income is assured.
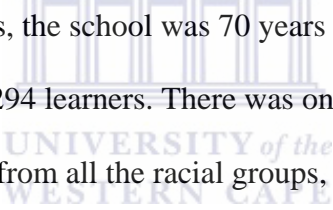
From some farmers' perspectives, the labourers' accommodation on their farms

apparently presents with more problems than benefits, particularly since some

inhabitants are not necessarily permanent labourers on their farms, but family or friends

of farm labourers. Over the years, many farm labourers' families have chosen to move to

the local townships, but have attempted unsuccessfully to move back because of

unemployment. The majority of the learners' parents is either unemployed or would be

regarded as unskilled labourers. Most families are unable to pay the yearly school fee of

R30.

The Department of Education pays the church a yearly lease fee to support the school.

But the church's ability to attend to the external maintenance of the school building had

been hampered by the government not paying the agreed rent for the three years prior to

the research, owing to the lease not having been signed. All outstanding service accounts had to be settled by the governing body within its restricted budget.

Though the spirit of the school seemed as if it would hold strong for many decades to come, the school building seemed in need of attention. Structural cracks in the walls need resealing. Some roof trusses had collapsed and there were faulty gutters. The ablution block was quaint and apparently sewage did not run into the main sewage system but merely underground on the farm. At the back of the school, there was a mere dump for rubbish that could be wind-borne at any time.

At the time of the interviews, the school was 70 years old. There were 7 teachers, which included the principal, and 294 learners. There was one grade each of Grades R to Grade 6. The school had children from all the racial groups, though the vast majority came from the so-called Coloured community. There were a few so-called White learners from a local Children's Home. The school has assistance from individuals who form part of the community it serves and who are regularly involved in running a soup kitchen, assisting the principal with extra-curricular activities and coming to share skills such as sewing and art classes.

Teachers have, over the years, been part of various educational incentives introduced by the Department of Education, such as Outcomes Based Education, Inclusive Education, becoming a Health Promoting school, developing an individualized educational plan, increasing intersectoral collaboration, and engaging with the need to take action on

professional development and cooperative learning. These have brought their own

demands and dynamics affecting the teacher and hence the learners.

The vision of introducing these concepts to teachers has been to make key conceptual and

practical changes. Whereas in the traditional system a teacher used the chalk and talk

method, the new system expects teachers to facilitate learning in a manner that makes

many more demands on their conceptual insights.

All the teachers in their interviews report that in this setting many of their learners

present with one or more of the following: desperate socio-economic problems, severe

poverty, single-parent households, and barriers to learning and possible fetal alcohol

syndrome.
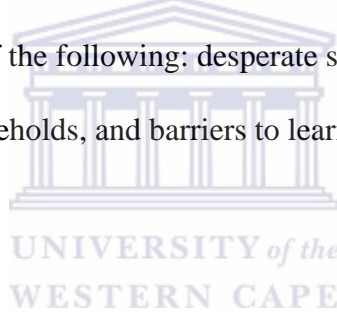
4.4   Teachers' perceptions of their role as mediators of values

Based on the data from the interviews and interactions with the teachers, layers seem to

exist in the teachers' perceptions of their role. See Appendix F from my field notes on

the various layers.

What are these teachers' perceptions of their role? They were unanimous in their

acceptance of their role as mediators of values, indicated by the following quotations:

Teacher Celia

Celia is a senior teacher. She has taught at The Vineyard

School for 29 years and knows each child and each family. She sees her role as directly

connecting learner, parent, education and the community and teaching and upholding

values and moral standards. She sees her role extending beyond just the curriculum-

stipulated education. It extends to the various people and parts of the learners' lives.

> *'We ask the parents to come in and as you speak you learn about the pupil and then you can see, and you can form a picture of what the home is like. We as teachers have certain standards to uphold in the class and we have to address the behaviour which you know would not be acceptable in society.'*

Teacher Delia

Delia has only taught at the school for a few years. She engaged quietly with each

question in silence and then would answer in a very still yet sure way. She saw their role

as both channeling much-needed love to the learners as well as fostering an awareness of

the parents' realities and the nurturance gaps which teachers then needed to provide.

> *The greatest need is a lot of love – which our children should have at home. I don't think, I would say our parents don't give it, I'll say that some of our parents don't have the time some of the time.*

Brooks and Freedman (2002:22) found that social analysts' interpretation of 'the lack of

character' in youth today, is since "many parents lack the requisite skills to teach

manners and values", not because of bad parenting or because of broken families. They

assert that families, on the other hand, who have the skills,: simply may not (have)

enough time to do so" (2002:23).

Teacher Inka

Except for a break of three years, Teacher Inka has taught at The Vineyard School for 27

years. She spoke very enthusiastically of the learners and about the wider school

community. She saw her role as mediator of values centering on a maintained

relationship with both the individual learner, but more especially, with the learners'

families. She informed me that she knows all her students' homes and the farms on

which they live. Her role involved engaging with her learners' homes and maintaining

hope amidst the challenging realities the farming community faced. This, she said, earned

her deep respect from the learners and parents.

Inka says:

> *I feel that we must never lose hope, we must never feel that we bashing our heads*
> *against a wall, because I see the seed which has been planted.… The values, those*
> *seeds did not fall on hard soil. You can see the progress, or they are trying to*
> *apply the values.*

Inka articulated concerns mentioned by several teachers, as illustrated below:

> *They (the children) will be good people with good values, but they will not*
> *progress fully… it seems to me that they are afraid to take that big step forward…*
> *to go and be (good people), because their situations don't allow it. We are on a*
> *farm where no-one progresses.*

At the Vineyard School, according to their teachers, children may display greater

prosocial behaviour at school than at home. At school they visualize a future. At home it

seems the visualization is not brought to fruition. Trevarthen and Logotheti (1989)

reflect on this phenomenon that children can respond differently in different situations.

They assert that children from communities or settings which are conflictual or from

violent communities, tend to have manipulative or unsociable relationships. Eisenberg

and Mussen (1989) found that when a child is in a setting where cooperativeness is

rewarded, as it is in the Vineyard School, prosocial behaviours are high.

Teacher Kobus

Kobus has been a teacher at The Vineyard School for nearly 20 years. He sees the role of

the teacher to solidify the 'good old' values parents have taught at home which revolve

around respect for others and nurturing a care towards others.

> *I think that these values should be stressed at home first. Parents should do this*
> *first – important values, I'll say, which must first be stressed at home. The old*
> *values which we know. The values where I teach my child to respect other*
> *people…. Greeting, a respect for another as well as natural care for others. This*
> *is important.*

Mathison (1998) found that "teachers are frustrated by what they perceive to be a lack of

moral education in the homes of their students." The school or teacher's "role as moral

educator becomes even more vital at a time when millions of children get little moral

teaching from their parents" (10 Good Reasons For Character Education). See Appendix

G.
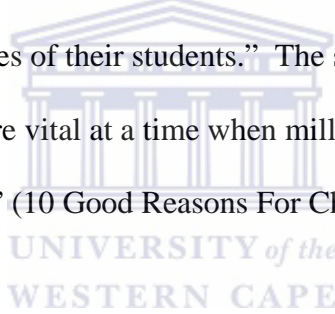
Teachers variously expressed that debilitating dynamics of poverty, the farm life and

norms, parental factors, peer influences may be an insurmountable barrier currently to

their learners. Learners' external locus of control is currently stronger than the learners'

current inner ability to progress courageously beyond the farm life.

Hence teachers regarded it as a critical part of their role as mediators of values to

encourage good, considerate behaviour. Behaving sensitively and caringly, they saw, as

ensuring that learners have a future. Their good behaviour would give children from this

rural setting the ability to fit in and have options beyond the farm norms. Teachers felt

that mediating values which focused on self-respect and a conscious regard for others would strengthen the learners' character. They saw their role as a bridging one, bridging the world of the learner to the urban setting, bridging their perceived limitations and helping them fit in to different possible settings beyond what their norm is.

However, the enhanced rights of children and the removal of corporal punishment changed the nature of teaching. Many of the teachers, including Kobus, mentioned that their perceived role in supporting, teaching and igniting values to the learners was difficult.

> *Our hands as educators, are chopped off. You know that corporal punishment has been done away with. Although I never really used it in my years of teaching. But it is difficult. I must tell you, it is very difficult to handle these children. What I usually do, is talk, talk and talk some more with the child because I myself have two children, and I talk as my parents talked to us. I must talk. I must take them.*

A critical part of the teachers' role in the mediation of values was the role of being a good role model to the learners. Kobus says:

> *I am a strong proponent that a teacher must be a role model. And yes, they imitate us. There are little guys who want to be like me. If you stress to the child, that you are a person, a person with values, and a person with norms, and a person who cares…. it is very important that I sometimes tell the children that 'yes, I make mistakes' and that there is someone that will correct me.*
>
> *We must also model being ourselves. Be a caring person. Give to others unconditional love.*

Teacher Lucian

Lucian has been a teacher at the Vineyard School for just over a decade. He says:

> *You must try to stress truth in that small space of time from 8 o clock in the morning until 2 o'clock. Then in the afternoon, he just returns to that fallen*

> *context where he just does the same old thing again. So that which he has learnt,*
> *disappears when he arrives home in the afternoon.*

Lucian, though he seems to have lost hope at times, feels very strongly that the mediator

of values has to just carry on relentlessly and daily, teaching values to the children. You

must teach and re-teach values without despairing of the realities facing the child in his or

her context.

Lucian sees the role of the teacher to be that person who entices obedience especially at

school .

> *If a child is obedient in school, especially in the school context today, and he*
> *completes his task obediently and successfully, such a child will do well and such*
> *a child will achieve well.*

It is the role of the teacher to impart such values to the child, of working hard,

persistence, resilience, obedience, application and determination. Then the child, Lucian

feels, can go far in life.

Teacher Scharmer

Teacher Scharmer saw the role of the teacher in the mediation of values as being an

engaging presence on behalf of the child and their parents as well as the community when

human rights were not upheld. He reflected on the reality of their being processes of

learning values for both the child and for the teacher.

Teachers perceived that the child's behaviour and context tells the teacher what values he

or she needs to learn. The teacher then must find a way to instill that value into the child.

This was usually done in class by individual teachers, but also in assembly and various school gatherings.

The teacher is also part of the child's context. The child experiences the teacher in a particular way, sometimes harshly as teachers are committed to the process of instilling values, addressing behavioural concerns constantly, using any opportunity to help a child understand the consequences of behaviours. The child may react to this harshness. The teacher then has to adapt and learn values from this context. Some of the values teachers said they have had to learn and practice are: patience, kindness when you are angry, and equally also being sensitive and loving when it may be hard to do so. So both groups learn and both groups teach. This is a crucial role for the teacher. As Scharmer said:

> *We have had to ask ourselves all the time: 'What value do I need to teach? What value do I need to learn? If the child is naughty, I need to teach him obedience and I need to learn playfulness maybe. If the child is withdrawn on a day, I may need to teach him to be able to work at his schoolwork, nonetheless.*

Teachers say that they have had to learn to enter the child's world and just be still with that child. Teachers' reflection on what has helped them in their role as mediators of values. They say that their group cohesion, their commitment to this school community and their sense of knowing what they are doing, or self-efficacy as well as their ability to process with each other have been major assets in coping with the demand to fulfill a role of both teacher-educator, moral mediator, compassionate ear, social worker, *in loco parentus* – roles mentioned by the teachers.

Rusnak and Ribich (1997) supports this view that much is to be gained when the school, parents and the community work together to ensure that the child learns the moral values

and acquires the training in all the aspects of their lives. They found that children learnt

values if teachers prioritized the mediation of values as they do at the Vineyard School.

Teacher Tom

Tom said:

> *The school really tries very hard itself, to teach the children, first of all, to love one another, and not to take other's things, and also to respect other people as well as to appreciate their parents. When I look at the conditions on the farms and at who the parents are, they are not privileged... and so it is the teacher's task to stimulate the child's values so that he receives just the best literacy and education.*

4.5   Teachers' priorities and practices

What values do teachers practice and nurture at the Vineyard School? They speak

themselves in the following section:
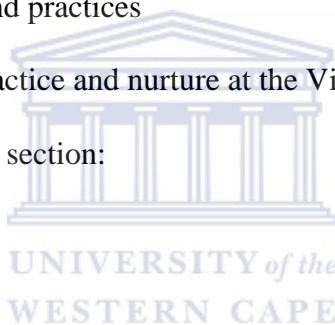
Teacher Celia

When I observed Celia in the class when learners were invited to volunteer to participate

in the research, I sensed that the gentleness and respect I heard on the phone was her

'way'. She is a gentle, soft-spoken person, with soft eyes which, nonetheless, picked up

the disobedient action around her like an eagle mother. She would simply raise her hand

for a correction of behaviour, or speak respectfully yet directly to a child needing to be

alerted about behaviour.

The values she feels are important to convey to the child consistently are:

> *You have worth...Dream beyond the farm.... Look ahead.... Cooperate with your teachers and peers..... Be reliable, hardworking, honest, open, have integrity and learn obedience....be transparent, even about what you do not know.... utter your frustration when you don't understand.*

She feels that these values would assist the learners to know their own potential and to

develop a possibility of a life beyond the only option their parents thought they had: that

of being farm labourers, poor, uneducated, marginalised. She says with conviction,

> *We've got to teach them they are valuable and we do that in assembly and everywhere else.   We teach them they are precious, they are valuable, they've got values, they've got something to contribute. Some of them still see themselves as farm workers. I don't mind. It's an honest work that they are doing, they're not going around stealing. But that child can be something more even. That's what we have got to develop.... our children have to fight bigger issues like AIDS and peer pressure.... They can know that they don't need to have everything in life. I don't need to live like their farmer. I don't need to have everything. And yet I have worth. I have values because I'm contributing to somebody's life. Even if I just pick up a paper, I'm doing something for my environment.*

So existential values are important to Celia, based on the inherent worth or personhood

of all people and values which would ensure a better future for her learners. She

mentions that most of her learners' parents had attended The Vineyard School.

Historically our society had not conveyed this message of worth to the previous

generations. The school was trying to improve the perception that once you leave primary

school, a girl needs to have a baby in order to be accepted. Boys could study a few years

longer and have babies as they pleased. An important value was exposing them to their

inner worth as well as their potential and exposing them to possibilities beyond the farm.

For this reason, she said, they encouraged learners to attend art classes in the adjacent

school a kilometer away, in order to let them begin seeing that even on the farm, they

could be a teacher, have a creche, be a social worker, a musician, a scientist or a good

labourer who has good values.

Teacher Celia identified this role, for her, as mainly involving the following practices

> *Initiating interventions and cooperation - With their behaviour and their results I start with interventions … they (the kids) have come to realize that without their part, without being hardworking, working with me, they are not going to make it.*

She used several verbs to describe what she does:

> *I show them.… I teach them.… I tell.… I stress it... I draw their feelings out..... I encourage them.… I ask them.…I show them their progress... I answer their questions.. we speak about things.… I allow interaction.… I sit and think about the difficulties they come across.… I give them continuous structures of knowing the values .… We extend on the morals taught at home.*

Similar strategies are used in character education and in formal curricula for moral education. The Character Counts! Coalition advocate the T.E.A.M. strategy: Teach, Enforce, Advocate, Model)

In her description of this moral mediation, the learners:

> *.… question.… Say... ask.… are encouraged to show their frustrations.… share what they go through .… tell their teachers .… describe what they experience...*

Teacher Delia:

Delia says that with the modern ways of living on the farms and from what children witness in the media, the most important value she stresses, is advocating marriage before sex. This, she believes, may save a few of their children's lives in the future. Delia mentioned that teachers also teach children how to pray at their school. She says:

> *At our school we teach them to pray, to have faith as well as having confidence in yourself, because if you have confidence in yourself, then you can continue towards a better life. And this picture we paint to the child every day.*

The incentive for these values for Delia, was also for the child to have a better life. She too felt that these values were crucial to counter the social situation and the worrying risky relational norms their learners faced.

<u>Teacher Inka</u>

Inka identifies the value she feels most important in her teaching, that of conveying equality and oneness with the learners and parents.

> *To be on their level, to let them feel at home, to let them feel that you don't come from another world to them. I tell them that, like them, I also grew up with struggle, that I too lived in a two-roomed home and that I also had to bath in a zink tub outside. But there was cleanliness.... so that they can see that you don't have to be stuck in your circumstances. You can get to the top too.*

She identifies her practice of home-visits and communicating equality with her parents, as being crucial. Also consistently then to advocate honesty, faith and loyalty as well as being committed to grow in your circumstances all the time. She says:

> *In all our conversations God is mentioned. No matter what we talk about, God's loyalty to us and the faith we need to have in this, always enters the picture.*

For Inka, social and relational values are important, particularly conveying equality, acceptance, and a common background. However, religious values of faith and loyalty to God, are values which punctuate her times with learners and parents alike. Similarly to the other teachers, she saw the incentive of these values as providing the greater wholeness or growth for the future.

<u>Teacher Kobus</u>

The day before the interview, teacher Kobus's cricket team had just won their cricket match against an adjacent school. He very spontaneously said that his role of exposing

the child to opportunities was critical, yet, particularly as it developed their potential for a

better future.

He said,

> *Exposure is very important since it develops a child. A child also has a lot of self-confidence if he communicates more with other people and also if he is exposed to other external things.... (yet)... important values which I would say need to be sharpened by the parents... are the old values where a child learns to respect another person and to appreciate others. As I say, the old values, a greeting, respect for another and also, naturally, to care. And this is important.*

Kobus mentioned, however, that the problem child tends, in their experience, to come

from a home where these values are not practiced or taught. Previously corporal

punishment was a deterrent for bad behaviour and did encourage a child to opt for good

behaviour rather than problematic behaviour.
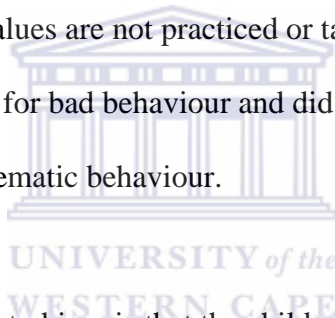
However, what was crucial to him, is that the child will essentially learn from what he

or she sees in you as teacher or adult, how you behave, how you treat people, the values

he or she detects from the person you are. Role modeling Christian virtues is the part of

the role which is critically important to him.

> *What stands out for me is Christian virtues. This is absolutely essential. And I believe that if a teacher does not have this, he is going to fail totally and that which he or she wants to achieve with the child. ... I am a Christian and those Christian virtues must be evident.. We also have to stress faith to the children, because our empowerment comes from our Heavenly Father alone. And this we at the Vineyard School, particularly emphasize.*

Kobus's focus is on spiritual and transcending values. Once again, it seemed that as with

his colleagues the incentive was to develop the children's potential and open greater

possibilities for the future they turned to God. He too felt that social values, particularly

what he called the 'old' values, such as respect and care were critical values to both role-model and teach a child.

Teacher Lucian

Lucian says that mutual respect and self-respect are critical values to teach a child as well as practicing being loving and reciprocating love and friendship, especially to their peers. He felt that children need to be conscious of showing respect to their parents, their peers and their teachers. If a child also learnt to be obedient and loyal, it would help him to achieve success. He identifies relational values as most important. He mentioned mutual respect and love as well as loyalty several times:

> *…mutual respect… love for one another… mutual love… fidelity.*

As with Celia, he saw these as ensuring success in the future. He also mentions supporting the Biblical teachings which are part of the culture of the people and the heritage of the school.

Teacher Scharmer:

Scharmer, who had previously been in a senior position at the school and is now retired, was seconded away from The Vineyard School because he was a graduate. He too spent a few decades at this school. He loves his school on the farm and is still involved in teaching some musical instruments, after hours.

He says that his focus was on reparative values, trying to address the damage brought to a collective community and people through the apartheid mentality, history and

experience.   He gave many details of particular farmers he had dealings with when he

was in a senior position at the school. Many of the farm owners had acquired their land

at a very low cost. He sketched story upon story of families he named, who had suffered

terribly from the hardships experienced on the farms.

Historically to him, farms grew in wealth because of the low-cost labour. Yet, he said,

there was not an accompanying generosity on the part of the farmers towards developing

the lives of these labourers. Children would come to school until the picking season

began. They would not have the basics such as shoes and warm clothing, nor there be

money in labourers' homes for these basics. Because of the *tot*-system's alcoholic

consequences on families, there was little hope for children to get out of the cycle of

poverty and low-skilledness. Their lives just replicated the pattern of their parents. He

said:

> *However, it was the school which began bringing options, hope and new standards. Children experienced teachers at The Vineyard School engaging with them and speaking to them with a conscious respect of persons. We addressed our school children with love and tenderness and kindness as we would our own children. We wanted our pupils to experience their beauty, their loveliness, their potential, their God-given worth in the way that we were addressed, in the way that lessons were taught and in the very way that we held them in high esteem.*
>
> *This posed a problem as some parents would be suspicious and initially uncooperative. But we would visit homes and consciously speak to parents as people of worth too. In 1983 to 1990 there were no labour unions or protective laws for farm labourers. You could talk to your child's principal. They would be forced to work long hours overtime. Whether the farmer honoured to pay them or not, they were helpless. There was one occasion, just before a Christmas, when the farmer went to Springbok without paying the workers what they should've been paid. This was essentially the money which was needed for food for the children.*

Scharmer said that as teacher, the values most important for him to mediate, were the values of setting a good example, of addressing the crippling realities of our society, both the political and the social realities, but particularly, getting children to embrace other practices and norms to the ones which their parents practiced which kept them inferior, poor and incapable.

Teacher Tom:

It was the end of the school day when I went to call Tom for the interview. He is a young teacher and is one of a team who teaches music. He seemed to be a honey pot attracting bees. There was a happy work buzz in his classroom and learners offered to accompany him to the interview, but he just smiled and said that he would be back soon.
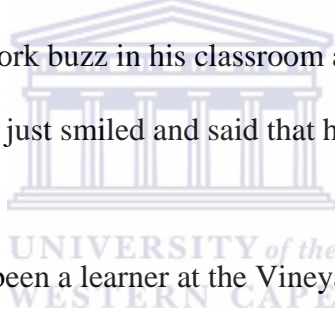
Teacher Tom himself had been a learner at the Vineyard School from Grade 1 to Grade 6. From there he had gone to the local Afrikaans High School '*in die dorp*'. He regarded it as his duty to share his blessings with the learners and to apply his learnings to the benefit of them too. He says:

> *That which God has given me, I want to apply to the child so that I teach the child to follow only the right path or do the right thing so that in the future he can adopt these values as part of his life.*

Tom said he felt that the following were important values for him as teacher:

- To teach them a little bit about himself in a way which encourages them and;
- constantly to share with them what he noticed was interesting and;
- to articulate gratitudes.

His reason for these values is to grow the child in interest and ability, but above all

just to show the child love. He believes that this would help a child in turn, to

become a loving person.

Tom therefore focuses on the value of being a loving presence who entices interest and

engagement and is an example to the children. He sees this as his way of encouraging

children to activate their own lovability. Many of the deeper values of life he consciously

teaches via hymns and songs which he selects carefully.

He says:

> *For example, Psalm 121 that God is our Helper. Many times you could come to*
> *school depressed. Or you come knowing that there are situations (in the*
> *children's lives). But if you turn to God, and you ask God's help, He is your*
> *helper. And we sing about this and the children do this so wonderfully. It is so*
> *beautiful for me when they sing. Then it brings so   much peace not only in their*
> *hearts, but also in the hearts of the other teachers. Look, children have a way of*
> *always stealing adults' hearts when they sing.*

4.6   Teachers' value priorities classified

Teachers were unanimous in identifying their role to mediate values. Though most of the

teachers initially appeared slightly unconfident or apologetic as they came for the

interview, each teacher was articulate and clear about what they believed in terms of the

research questions. Teachers may have used different words for similar values.

Teachers' own stories, their faith convictions and the presence of a person who believed in them and nurtured their potential giving them a future they otherwise may not have enjoyed, seemed to be the reason why each teacher took on this role of moral mediator so strongly and in a sense was committed to it on a daily basis.

The dominant values which all the teachers mentioned was respect and the importance of maintaining Christian values. The common reason expressed for nurturing these values is that it would ensure a better future or enable them to have a better life than they currently have.

The following themes seemed particularly prevalent:

Self-respect / respect:

All the teachers mentioned self-respect and respect for others as being an important value which they stress to the children 'all the time'. Several of the learners' responses reflected their awareness that these values are important to their teachers. Teachers feel that the children's circumstances remain poverty-stricken and hard. There is much that needs improvement in their social and economic setting. The life on the farm and the hardships together with the farm 'norms' such as reaching a certain age and then just becoming unmarried parents with different partners, would not lead to the learners then just re-living their parents' script of poverty and farm life. With self-respect the learners are told to have dreams, to think of a future, to choose careers, to envisage options which their parents did not necessarily have.

Christian faith:

This is seen as part of The Vineyard School's historical strength and a value which is consciously taught and role-modeled. Five of the seven teachers mentioned this directly. Christian values to the teachers revolve around behaviour towards other people such as being loving, empathic, kind, considerate, sensitive and generous, though the main purpose was for the child to know and speak to God. The child is taught that God knows his or her needs, will answer every prayer and will assist them through their own faith in Him, to have a better future. The Christian values, teachers reported, are taught via Biblical stories, texts and songs at every assembly, which is usually on Fridays. Individual teachers also refer to Biblical examples when children go through difficulties to inspire them and teach them to have faith in their circumstances.

Teacher Tom is concerned about the many occasions when children come to school in what seems to be a depressed or withdrawn state. Since they do not know what is happening in the child's life, they pray daily and teach the children to pray by praying.

Obedience:

Four of the teachers stressed obedience as being a critical value. Obedience is seen to assist the child to trust that the teacher knows what is best in order to learn the things at school which will ensure a brighter future than the life as it is on the farm.
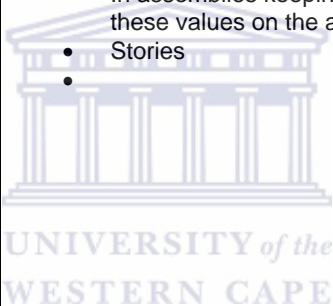
Confidence:

Confidence was seen as important for the children from the farming community to learn in order to access other careers and to fit in with the city life. The farm labourer community did not seem, generally, to have confidence in themselves outside of their context. Three teachers additionally mentioned that parents from this rural setting do not have confidence in their children going to Model C schools. It was also mentioned that thus far, learners who go to high school return to the farming community. The confidence which the teachers had instilled from Grades 1 – 7 at The Vineyard School, it is felt, is compromised when children are educated elsewhere. The high school does not necessarily hold the same values which this school has. The child becomes lost in bigger schools where his own self-worth is not nurtured but strained in the urban setting.

Teachers wanted learners to be people confident to love people. The learners spoke about this very spontaneously and with warmth. Several of the learners, unprompted, told me that their teachers' loved them, that is why they wanted a better future for the learners. The following summary of responses from the interviews reflects the values, method of mediation and views of important citizenship values for each teacher.

Figure 3: Summary of values teachers' mediate and practice

Teacher	Important values teachers consciously mediate:	How teachers mediate values:	Teachers' views about the three most important citizenship values to mediate
Celia	• To hold onto their dreams • To believe in themselves • To develop their potential • Reliability • Hardwork • honesty • obedience • transparency • having a sense of personal worth • Gratitude • Integrity • Openness • Punctuality • Reflecting to learn • Ownership of your life • Ask for help • Helpfulness • Being cooperative • Developing potential	• • Encouragement • Show progress • Role-modeling • Teaching them self-reflective skills • Listening to them • Letting them hear your story • Being transparent about your own learnings, weaknesses and growth • Parents' involvement • Encourage them to educate themselves • To remind them over and over that they must complete their metric. •	• • 'Not just to think about their own needs but to be aware of the need of others around them. • To be aware of the community in which they are living • That they are important to South Africa or to the Western Cape – they have a role to play.
Delia	• Confidence in yourself • Love others • • Healthy relationships • Sexual abstinence • Prayer • Confidence • To greet • To say Thank You • To be disciplined • To share • Communication	• • Engage with social realities • Open dialogues about peer and societal behaviour and consequences	• • To be honest • To have regard for the opinion of others • To be disciplined about the opinion of others • To keep safe • Know the rules of the road •

Inka	• Keep hope alive • You have potential • Don't succumb to peer pressure • Be yourself and more	• Messaging it wherever possible • Addressing issues with parents • Constant conversation • Regular home visits and sharing issues which emerge with child and parent • At assemblies • As behavioural challenges emerge, talking openly with the learners about it.	• Honesty • Neatness • Becoming what you most are able to become
Teacher	**Important values teachers consciously mediate:**	**How teachers mediate values:**	**Teachers' views about the three most important citizenship values to mediate**
Kobus	• Be yourself • Be a person who cares • Be responsible • Have regard for others • Respectful • Show love • Taking opportunities • Confidence • Christian values • Reviving the 'old' values of respect for others • Care	• Teaching these values in conversation • In assemblies keeping these values on the agenda • Stories •	• To be a law-abiding citizen This is instituted by God • Reflecting good Christian values • Participate in sports and cultural activities
Lucian	• Respect • Love for one another • You must have a purpose in life. • Obedience • Being hardworking • self-respect • respect for others • loving and trustworthy • loyalty	• Mutuality – giving respect and love • Discussions • Repeating important moral messages • Quoting Scripture • Idioms • Through soccer disciplines	• Conduct yourself well. • Be dependable • Have integrity • Know what is right and what is wrong •

Teacher	Important values teachers consciously mediate:	How teachers mediate values:	Teachers' views about the three most important citizenship values to mediate
Scharmer	• Respect • Love • Self-worth • Igniting their potential • Participate in every opportunity • Get educated	• Through music, engaging with the learners, teaching discipline pays off • Having children enjoy their education with music, learning, educational outings, exposing their talents • Teaching with high standards • In your communication with learners, letting them experience their giftedness and abilities • Working at oppressive politic-historical and social levels to address hindrances to the child's experiencing their worth.	• Developing into the best you • Become talented • Do what is right
Tom	• Self-sharing • Mutual love • Respect • Deeper values of trust in God • To be yourself • To be disciplined •	• Letting the learner experience respect • Encouraging the expressions of positive feelings • Through the learning and music material • Learning trust in God through the songs and then reflecting on their life experiences • Providing incentives to be good. • Firmness balanced with encouragement	• To respect other people & their property • To be generous people • To not participate in wrong doing

4.7   Learners' perspectives

Teachers felt strongly about their role and claimed to act in certain ways to mediate

certain values. Teachers articulated repeatedly that their mediation of values was to

ensure a greater possibility that farm children to have options for the future. How did

learners experience this mediation?

Two groups of learners from Grades 4, 5 and 6 were asked about the future they

envisaged, as well as the reasons why they chose this career. They also had to give their

ideas on what kind of people their teachers wanted them to become. What future did

these children look forward to? Learners' aspirations would tell us something of how

they understood their teachers' messages. The following table from the interview data,

show the learners' career aspirations and the values they believe their teachers consider

important. Their responses are tabulated:

Figure 4.   Grade 4 and 5 Learners' responses

Responses translated into English from Afrikaans:

	Learner and what they want to become	The reason for their choice	The main perk of this career	What kind of person do you think your teachers want you to be when you grow up:
Charlene	Doctor	To heal sick people.	To help people when they are sick.	We must have good manners.
Lilly	Doctor	To help people	To help people – to help people fast.	Our teacher wants us to be good. We mustn't run in the road.
Logan	Lawyer	To catch people who steal.	The money	My teacher does not want us to be disobedient. She says we may not hit other children.
Lulu	Teacher	I want to teach children.	It's nice to look after children.	Our teachers want us to be kind.
Manny	Soccer player	To kick goals.	To earn a lot of money.	Teacher wants us to go far in life, to be clever people so that we can work.
Ruwayda	Teacher	To give the children a hiding because they are naughty.	To write work on the board.	Our teacher doesn't want children to get hurt… nor to be bumped by cars.
Sonny	Army person	To catch those who stab people and who harass others.	To shoot	My teacher doesn't want us to be disobedient.
Wilfred	Rugby player	To learn more about rugby.	To run on the field.	They want us to learn and to progress far in life. Our teacher loves us.

Figure 5: Grade 6 and 7 Learners' responses:

Responses translated into English from Afrikaans:

	Learner and what they want to become	The reason for their choice	The main perk of this career	What kind of person do you think your teachers want you to be when you grow up:
Adam	Soccer player	Because it is nurturing your body	To kick goals, especially for the Nuwhethu team.	To have respect.
Bianca	A teacher	To help the children	To teach children well.	They want us to have our own careers. And through hard work to make our own choices.
Embeth	Police woman	To protect the people.	To catch the men who are raping the children. Because the children who are raped get hurt.	We must complete matric, then we will go far in life.
Esther	Weather woman	I want to protect our world / environment	Because it's nice. To kill the fires that bur the forests.	They want us to be hardworking people or hardworking children.
Farouz	Mechanic	To fix people's cars.	To earn money and work with my hands.	They want us to go far. We will go far if we learn well.
Hannes	Actor / Comedian	To make a lot of money	To be on television, make comedy movies and do karate.	To be famous.
Lesley-Ann	Beautician	To do people's faces, and maybe I can still beautify Jennifer Lopez's face.	To do people's make-up and to make them feel good and beautiful.	They want us to be believe in ourselves and then we will come out at the top.
Xavier	Carpenter	To work with wood	To measure and make tables	That when we have completed school and we are grown up, that we have good work.

All the learners' responses reflected values which teachers had mentioned they stress to

the learners.

4.8   Teachers' concerns

The socio-historical challenges which the parent-body of the school faces, seem still to

predispose the children's acquisition of values which will support a healthy life and

future.

Precipitating factors involve the lifestyle on the farms. Parental dependency on teachers,

on handouts and in many cases dependency on substances, parental absence and various

modern influences such as pornographic magazines and videos, poor values seen and

then imitated on television, were mentioned by teachers and the learners interviewed as

well.

Teacher Celia raised concerns about the girls:

> *I want to teach our girls you've got values. Most of our girls - most of our young
> girls, they fall pregnant … it's the norm on the farm… between 15 and 20 years
> old… if they don't have a child, they're not accepted in these societies… We have
> to decide our children have to fight bigger issues… you put so much into that
> child and you know the enormous negative notes surrounding their homes. They
> can't see themselves as such as being away from the farm.*

Teacher Celia said that so much had been taken away from the children from this farming

community.

> *What has been taken away is their integrity, their self worth, shown in that
> parents are always dependent upon somebody else to improve their lives and to
> show them that they can make it in life… But everybody has a role to
> play…..believing in themselves that they are able to reach to become. That's
> where your parents come in. If Mom hasn't got that desire, they're not gonna get
> there. There's a total difference in a child who has a dad at home. Not a father,
> a dad who's really there, nurturing the child, just being there with him. There's
> really a difference. Those are the big things that my children or our pupils are
> fighting with, those hardships.*

I asked Celia: 'If you had to select children with the poorest sense of self worth, what would be the common factor between those children?'

Celia answered:

> *Frustration and bad self image… bullying aggressiveness, a lot of anger because they don't have what the others have. It's upsetting. They need to be accepted. Sometimes such a child may act violently towards me and use abusive language, and then I look at the whole scenario. I take every factor into consideration, his home, everything else before I try and answer him. But there are days when I can't. Then I react to that. And then I've got to really comfort the child and say: 'You know, I'm so sorry I hurt you. I got hurt because you did that'. That is where my openness comes. I show them I lack too. I'm not perfect.*

Each teacher raised factors which precipitated the learners' hardships and hence strained the acquisition of the values taught to them
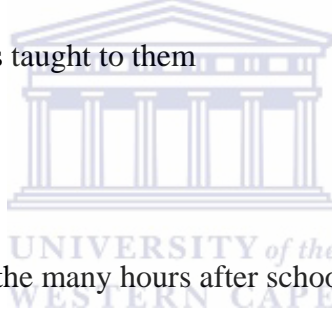
Delia:

Delia raised concern about the many hours after school in which the learners could be provided with creative programmes, sports, activities which assist them not only to learn, but which protect and entertain or nurture the children. There did not seem to be any planned programmes for children in the rural community. However, the local orphanage where some of the learners live, certainly has programmes and yet the children from the home present with many behavioural problems, reflecting the complexity of the situation.

> *There aren't any activities on the farm for the children and parents are drunk a lot of the time. Discipline is actually a huge problem with the learners who come from the local children's home.*

Inka says that children's lives are hard. (*'Hulle kry swaar.'*) Since she regularly does home visits, she is aware of how, on a day to day basis, the child comes to school with

its own demands. At home there are conflictual relationships, parents who don't have

time or who the child may perceive as not caring. There is also often not adult

supervision at home, and children get to supervise children often doing the wrong thing,

holding values which do not build community. The child experiences hardship

physically and emotionally and hence will experience difficulty academically. Creating

an environment which nurtures greater learning may therefore need strengthening the

child's physical resources, emotional wellbeing thereby strengthening their academic

capabilities. In Lucian's reflections, he perceived the average child in their school as not

having resilience. ('*Hy het nie daai deursettingsvermoee nie*'). Lucian tries therefore, to

encourage the learners to persist, to not give up, to see a task completed.

Lucian also expressed concern about the child being left unattended and the impact this

has on learning:

> *I always say that if a child is obedient in school, especially the school context,*
> *when a teacher gives him a task to complete, such a child will do well and such a*
> *child will reach heights. But in the afternoon, that child is home alone. The*
> *parents are not home in the evenings. But now he is disobedient, he is stubborn*
> *because grandmother leaves home at 7am. Tonight when it is dark, Grandmother*
> *returns and actually only sees them for a short while.*

Piaget thought that the power relationship between adults and children would interfere

with development. Hence, the importance of facilitating peer interaction. Kohlberg

shares this view. Adults cannot avoid mediating values, and infact need to do so. We do

not construct from nothing, but are helped to reconstruct what we have already

constructed and in doing so will probably change it – even if only minimally. This is

Vygotsky's idea of mediation: being shown how humans have created practical and

psychological tools and cultural artifacts and knowledge. Children's responses, their

apparent lack of resilience or obedience for example, may well be their way of ensuring

they get attention, if not at home, then from a teacher like Lucian.

Teacher Scharmer, now retired but still involved in the school said:

> *Since the beginning when this school started, right up till now, this school is known for the priority it sets in teaching and maintaining values, Christian values. Some of the current teachers at the school have been there for around thirty years, they will tell you. And it hasn't been easy. Most of the children come from homes where the parents are absent because they are farm labourers, or because there is mostly just a single parent. The historical values were mainly that you must work hard to earn your keep on the farm, even though historically they were paid with wine. Weekends parents got paid, got drunk with their ' pay', parties, kids grew up that this is the way things are. If Dad hit Mum when he was drunk, boys learnt that this is the way you treat women. An alcoholic worker to a farmer was a labourer who would come to work to maintain his habit. To the child, the adult's behaviour was seen as the way things are. For teachers, changing all of this, teaching children that you don't ill-treat others, that you don't have to fight in order to be heard, that you treat each other with respect, has taken a lot of dedication, untiring talking, constantly addressing every behaviour that is not kind and acceptable. It has been uphill. Takes months, sometimes years to reverse.*
>
> *Teachers are just human, they tire, they get discouraged, but the team spirit has always been strong at this school. When one teacher is discouraged, the team will carry you on that day, encourage you. And then there is always, as God would have it, a child who steals your heart that day and shows that he has learnt and improved and you carry on again. Or there is a parent who comes and just says 'Dankie Meneer', or 'Dankie Juffie'.* [Thank you Sir, or Thank you Ma'am.]

Teacher Tom:

Tom is concerned that as with adults, it is having a spirituality, a way of understanding

the world and of accessing divine assistance that he feels you survive the vicisitudes of

life. He teaches them to sing songs which inspire, songs which teach the children the

value of staying connected to a loving God who is their father, even of singing when you

are sad. He says:

I will always ask the children to have regard for their spiritual life. Many times a child comes to school down-hearted. And you know that there are situations he faces. But if he can sometimes go to the Lord and asks the Lord to help. He is, of course, our helper. And we sing Psalm 121, and the children sing so beautifully when they sing this, then it brings so much peace not only to their own hearts, but also to the teachers' hearts.

Despite all these concerns, the teachers' relationship with the children, seemed to be a panacea. When listed, the concerns were major, involving not only parents and family, but the community at large, the farmers, the government, the educational authorities. Yet, amidst this reality, teachers seem to be making a difference.

4.9   A new direction : A teacher conversation

One Friday afternoon, I went to the school to drop a copy of the transcripts of the interviews. I was warmly invited in, though I did not have an appointment. Teachers said that they had called to ask if I'd like to come and join them, they were having some cake and tea. The eight teachers joined one conversation and it was jovial and light at first. Questions were informally asked about my research. Teachers shared about their own stories, how there had been people who believed in them. Four teachers came from a rural farming community with a very similar background to that of the learners at this school.

I asked them: '*What do you think is the difference? Why is it that you all made it?'* The common factor seemed to be very strong parental figures in each of the teacher's lives. Three teachers shared that their mothers had worked as 'Nannies' for white people. Two teachers disclosed that there had been a very deep resentment throughout their lives that their mothers had basically mothered white children at their own expense.

Details emerged of these mothers leaving home very early in the morning and returning late afternoon. Yet there was discipline and order at home. One account led to another and teachers began sharing how, nonetheless, they had gotten good clothing which was handed down from the white children their mothers raised. Their school fees had been paid. There was always food on the table. Christmas gifts were sent to each of the nanny's children. And this was appreciated.

I asked:

> *Many of you mentioned in your interviews that the mothers of many of your learners are not mothering as they ought. You mentioned too that fathers were absent or uninvolved. What made your mothers different? How did your mothers maintain impeccable discipline and order at home even though they were raising other children?*

We witnessed the unfolding of a new understanding of their mother's situation and strength. Teachers began identifying that the reason was possibly that their mothers had tremendous status as nannies to the white employers and families. The nanny was allowed to correct and even give a hiding to the children she helped to raise. She was given the authority. She took her role very seriously and taught values to the children in her charge.

This sense of authority and status had built the mothers' sense of self-worth and self-respect. They were highly organized at home. They came home with that authority and that self-respect. They were given a highly responsible job of raising the employers' children and they acted with supreme authority and commanded respect in their actions, their attitude and the serious delivery of their tasks as virtual second parents.

This conversation seemed to be cathartic for the teachers. The discussion began with trying to understand what the factors were that contributed to their mothers being such dynamic presences in their lives, despite their similar poverty and hardship. It ended up being a celebration of the huge people their mothers had actually been.

At the end of the conversation, one teacher said:

> *The Lord came to cleanse my heart today. I feel that the anger that I always felt that my mother was more there for the white children, has dissipated. I understand. Our mothers developed into these beautiful and strong, dynamic people they were, because they worked there. If they were just a factory worker, they would have merely worn their overalls and headscarves and not have walked in their own large shoes. They were proud nannies. My Mum's hair was always beautiful. She was radiant. Even though she did not earn a lot of money, we always got something from my mother's employers for the pot and to provide for our education. It was, actually, more of a blessing than anything else.*

4.10   Conclusion

It is obvious in a visit to the school and in the discussions with both teachers and learners, that values are being mediated and internalized successfully. Values are being consciously mediated and there is a formal and working way in which this is being done by a teaching team who operate strongly as a unit.

The afternoon discussion just mentioned was summarized by the rhetorical question Teacher Celia asked and left with us:

> *How do we help our learners get our own Mum's and Dad's spirit and pride and take on their values, despite their poverty? How does one get them to stand in their big shoes despite the farm culture, lack of parenting or poverty and have them live out of the values especially when their external circumstances are hard? If our parents did it, so can these children.*

Many complexities surfaced. Teachers mentioned that there have been many signs of healthy changes which have emerged over the years. However, teachers raised the attitude and behaviour of the modern child at their school as very troubling. Sometimes teachers mentioned the support of parents as being a gift, and in other places teachers cited the lack of parental involvement and care as debilitating. Farmer owners were seen as having grown in their attitude towards farm labourers and the school. Yet farmers were mentioned as needing to become involved in the school.

The learners themselves displayed an acute awareness of values their teachers teach them. However, these values are mainly social and behavioural. When the learners disclosed their dreams and choice careers, this was held in tension by what teachers disclosed that when the learners leave and go to high school, they often lose the values taught, and succumb to the dominant social norms which almost annihilate the possibility of higher education and a career.

Yet, being at the Vineyard School, there is a very tangible sense of a teaching body which is teaching values successfully, who have a definite methodology and programme of how this mediation of values happens. Amidst the complexities, mediation of values is happening.

Chapter 5

Discussion and recommendations

5.1   Introduction

In this concluding chapter I discuss the main findings of my research on teachers'

perceptions and practices of mediating values in a rural, primary school. Ambivalences

are discussed and the invitations to possible growth mentioned. Thereafter I refer to

limitations of the study and make some recommendations for future research and possible

action.

5.2   Discussion:

In the setting of the Vineyard School, teachers like others elsewhere (see Chapter 2),

perceived that their role included the mediation of values. Teachers consciously

prioritized values which addressed the negative impact of the rural setting, exposure to

modern trends, poverty and absent or emotionally unavailable caregivers. Their main

practice revolved around Christian teachings and role-modelling.

Values were reflected in the way people communicated, the code of discipline upheld and

in the interactional dynamics. Posters with little sayings reflecting values were displayed

on classroom walls. However, a 'stranger', though able to observe and glean

information, is limited as an outsider. Processes, relational depth, and the deep meanings

and values upheld may not display in observation over a brief period. One could get the

wrong impression if observation occurred on a day for example, when a school was

having to deal with something out of the ordinary. Even examination or critical

assessment times affect the 'normal' day. For this reason I visited the school on several occasions, on different days and at different times.

Research has shown that young children think and talk about moral issues. (Dunn, 1987; Kohlberg, 1983; Lamb, 1991; Smetana, 1981; Turiel, 1975). The Vineyard School reflects this awareness of children's thinking in terms of good and bad. The teachers seemed, however, to regard the bad behaviour as having developed over years from certain socialization and external factors.

However, research confirms, as pointed out in Chapter 2, that internal factors, how cognitions are constructed plays a key role in the child's perception of moral values. (Kohlberg, 1984; Piaget, 1960; Turiel, 1982). Kohlberg asserts that while social experiences do affect our values, we progress through the various stages of moral reasoning, and thereby acquire values, more because of our mental process of reasoning. Powerful use can be made by teachers of proven tools such as democratic and open interactions, when people change roles, for example, and think through dilemmas or challenging situations from another's point of view. This can strengthen the perception and conceptual development to become morally maturer. In other words, work needs to be done to build the cognitive processes of children at the school to support the work done so committedly to mediate moral values to the learners.

Carol Gilligan, who challenged Kohlberg's theories since his research was conducted with male participants only, speaks about there being two moral 'voices', the voice of

justice and the voice of care. In the Vineyard School, it was interesting to note that the

male teachers would, themselves, frame their moral mediation around care as well as

being just and fair. Female teachers tended to mediate values around care of others.

These observations of different foci are rich material for dialogue and for grappling

jointly with the learners as thinkers themselves, in different situations they face. This

would assist them to learn, to become thinkers, and in Kohlbergian understanding,

develop morally and mentally. Teachers need to create collaborative, participative

thinking environments in their classrooms where they are able to think with other

thinkers, the learners, other colleagues, as community, through their life's realities.

Children are limited if we as adults have to 'tell' them everything, interpret everything,

follow our rules unquestioningly. Current teachers attest to overcrowded classes, little

time in the curriculum for just pausing and thinking, limited resources and academic

challenges.
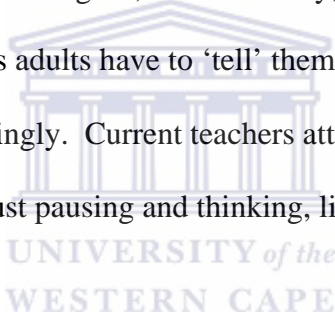
The Vineyard School, I believe, has its own rich and unique resources. The teaching

team operate well as a firmly-bonded group. There is a shared vision. There is a sense of

a moral community. One teacher after the other spoke from the heart about their own

values as teachers, of mediating traditional and Christian values, of being available to fill

in where the child's context has been lacking in some area or the other. Every member of

staff is involved. There are common goals. They mentioned that they themselves, have

ethical values such as honesty, punctuality, kindness, transparency, which they practice

consciously.

Many school no longer teach religious instruction or mediate values the staff have identified. The Vineyard School can be commended for its consciousness to be moral and to mediate moral values. The principal led the quest to mediate values to her children with clarity and commitment. The management style of the school is participative as suggested by the Department of Education (DoE, 1996). Already, the staff practices the kind of democratic discussions and shares in decision making. If children were somehow brought into dialoging and decision making, moral education will take root in a new way. Teachers could possibly request that the children have input in decisions and in discussions about issues impacting them. The 'culture' of dialoging and sharing ideas happens amongst the staff already..These are the Vineyard School's resources which could assist in areas where this research may indicate growth could happen.
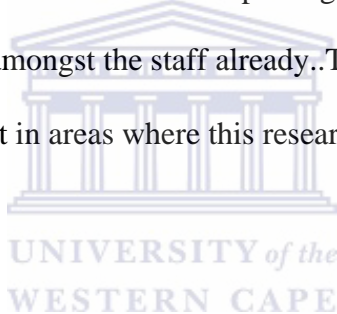
Fraser, Meier, Potter, Sekgobela and Pore (1996) found in their research that 'the role of teachers and principals (in post apartheid South Africa) was reduced to that of spectators'(p.249). At the Vineyard School, one got a sense that this was not the case. The teachers had a hands-on approach and were involved at different levels of the child and the community's life. However, care possibly needs to be taken, not to take on functioning for the unavailable parent. Over-functioning for parents may well 'reduce' the role of parents rather than supporting their role. Moral values will be learnt by parents too, from collaboration, experiencing and dialoging. Literature shows that values are learnt in community particularly. Parents should become a more active and collaborative part of the school.

Teachers at the Vineyard School have sustained a culture of teaching and learning. Education happens there, and more. Knowles (2000) says that 'the behaviour of the teacher probably influences the character of the learning climate more than any other single factor' (p.287). I was aware with every visit to the school, of a deep gratitude in me for the teachers at the Vineyard School, for their energy, givingness, sacrifices and how they took on the role of both educator and as 'day parent', as confidant and as moral guide and mediator of values, roles they perceived and assumed with responsibility and planning.

I passed a local urban school a few kilometers away when I visited the school. As researcher, I wonder when passing this neighbouring school, what are the limiting assumptions the teachers, the learners and the parents are making at the Vineyard School, which possibly holds the school and themselves back, possibly even from excelling as this ex-Model C neighbouring school may be doing?

What then, could the invitation be in acknowledging the following contradictions and ambivalences which surfaced through this research?

- There is a strong collegial, collaborative, participative relationship amongst the staff, as one team. Yet, this has not been able to include parents. Teachers had mentioned that the parents could be much more involved. On my walk through the farm where the school is, I found many adults home, sitting on stoeps, apparently available.

- Teachers were aware of the debilitating self-regard of the rural people. Yet, the presence of adults just sitting around spoke of a community which did not see the potential of the wise voice, the elder's presence in their midst. If teachers could find a way to let these people at home become participating members of the same community, both children and adults would regard themselves with greater respect.

- The learners all seemed to nurture a dream of a future, outside of the rural setting. However, teachers in their interviews, mentioned that once learners leave this primary school to attend an urban high school, most return to the farm not having completed their schooling. Many become a social statistic, reflecting in psychological terminology, a person who has not self-actualised. From the learners' interviews, it was clear that they learnt the values the teachers were consciously mediating. However, these values did not seem to hold to take their lives to its fullest possibilities.

- It appeared from the discourses of the teachers and the learners, that teachers had kept abreast of the curriculum and priorities set by the Department of Education. One of the learners, for example, mentioned that the school is a Guns-Free Zone. Teachers at the Vineyard School, attend workshops they are invited to by their EMDC. They are exposed to current pedagogy and curriculum provisos. They are aware that when learners leave their school, they seem to revert back to the

social ills prevalent apparently in the rural communities. Something needs to be done differently, or addedly.

Teachers correctly identify moral education as holding a potential key of social transformation and assisting children to have values, which if practiced, may well bring them a future which secures the dreams they themselves have for their lives. Teachers need to work collegially with others in the field of moral education, engaging themselves in debate, decisions, research and discussions.

- Extrinsic reward systems are used, sometimes to encourage good behaviour. The learners mentioned for example, that teachers bring gifts, treat them with kindnesses bought them. There is a profound sense expressed by the learners that their teachers love them. Their sense of being loved is a motivation to listen and try to heed the teachers' call of being more obedient. Research affirms that intrinsic motivations are more effective to make individuals moral people, than external motivations. Teachers need to be aware of this difference and encourage moral character, above right actions for the wrong reasons, as literature indicates. McDaniel (1998) stresses that,

  o children who are frequently rewarded are likely to only behave pro-socially when they believe external pressures are present…The goal of character education should be to promote self-initiated behavior and for children to be reinforced by the good feelings of others. Effective moral education strives to change what the child finds reinforcing instead of providing external reinforcements when the child behaves ethically' (p.3). (Kohn, 1991; Schulman & Mekler, 1994).

- The values which were prioritized revolved around respect, Christian virtues, confidence and obedience. These qualities seemed to dwindle, though, when children left the Vineyard School: Teachers reported, for example, that learners lost respect for their own bodies. They lived lives contrary to their religious framework. They became unconfident. They became disobedient to the older persons in their lives and many even to the laws of the country.

- Teachers taught the learners that they had hope of a better life. In the interviews, however, the teachers' ambivalent sense of hopelessness for the children surfaced. This was based on experience of previous learners and knowing the rural community. There are critical links that need to be made between the learners dreams, the ways how it can become reality as well as resources to make it reality.

- The teachers visibly coped with the learners and with the usual teaching demands. However, the situation was often expressed as overwhelming. Vygotsky alerts us that teachers are the more competent persons in the relationship, the expert guides to the child. The child will learn to cope or be overwhelmed by the cognitions made from their experiences.

- The values teachers identified as important were values they felt which offer the only chance a rural child currently may have to ensure a better future, a future different to the hardships, poverty and limitations their parents had faced, a future which provided them with options and which developed their capabilities.

Undeniably, the school is making a difference. In the account given of the difference seen over the last 20 years at the school, many improvements are evident.

- The Vineyard School is a church school. It is transparent and committed to provide Christian teaching. Each child and teacher there, has a culture, a rich culture. Culture does not contradict or jeopardize Christian teaching, it could complement it. Culture is about values, beliefs, practices, language, rituals, a unique worldview. These were not mentioned at all and a rich and dynamic resource exists to draw people together and even support a sense of community. There are senior people on the farms who can impart some of the oral traditions and folklore which are tools of moral and cultural education.
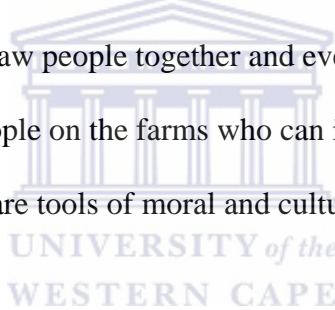
The teachers at the Vineyard School really seemed to pay attention quite readily to the learners. Learners were free and engaging with teachers and there was a visible intimacy and comfortableness with each other.

This kind of attention paying, is listening not just to words, or not just being available, but being present to the thoughts, to engage with the 'other' almost with a conveying of 'awe', depth, honour to hear and receive the gift of their thoughts to you. This 'way' of listening to the children, could now grow to engaging their thoughts and opinions, their perspectives and their insights about challenges more, even about the values they feel needs to be prioritized.

This may be a different regard of who the child is; that the child is not just a 'kid' from a rural setting who returns home and imbibes Americanisms on television, succumbs to peer pressure, negatively responds to parental absenteeism, but a person with a brilliant thoughts, a mind which may know some of the answers to his or her situation, who has him or herself, expert insights about their own life, into exactly what may work better and what he or she needs to achieve the future they dream of having.

5.3   Limitations of the study

- This research is, in essence, not just about teachers at a rural school, but essentially about individuals, people, a community. Only teachers and learners were interviewed. It is a limitation of this study, that parents and community members were not interviewed. They would have given insights about the teachers' mediation of values since they are directly involved. When a person stands in front of a mirror and you ask them what they see, they will see what is closest and what is framed. A person standing apart, yet involved, would have a significant perspective of the picture.

- The interview schedule was drawn up for times which were best suited to the teachers' and the learners' educational programme. This again, however, gives just a snippet of a view of the whole. Values are evident in the day to day business of daily living, when people get up, when they leave home, greet their families, greet the school community, engage with their friends, face problems, respond to challenges, serve, act in ability, struggle in new challenges. Interviewing the participants in one space of time, in a classroom, receiving their

verbal and cognitive answers, would be just a fraction of the reality of the question.

- Participants were not selected purposively, but randomly with an equal number of girls and boys selected from those who volunteered to participate. Rich input could have been gained if learners from different cultural settings and from all the age groups present were interviewed.

- As stories are so powerful, the use of stories to access the learner's perceptions of the values teachers mediated may have provided significant insights.

- Research has shown that most international pre-service teacher training does not provide solid training in moral mediation. (Munson, 2000). No information about teachers' training in moral education was accessed in this study.

- Interview schedules need to honour time available to participants. Though open-ended questioning was used, the sense of needing to honour their time, limited really just being and encountering them. The transformative 'gift' conversation which happened when I just visited the school, was indicative of the richness and depth which I could have entered if there were no time constraints.

- The research findings refer to a unique group and are therefore not generalisable, although other contexts may recognize aspects of their own experience. .

5.4   Recommendations for the school

When teachers at this school reflect on the findings of this study, their own insights on the way forward would be most significant. The school began during apartheid and continues in a democratic society. Undeniably, a rural, previously disadvantaged school

in a post-apartheid setting, still has limiting or debilitative factors which stem from its historical realities. The fact that many parents and grandparents are illiterate, that the school's infrastructure and facilities have not vastly improved or the community transformed into an economic community indicates that there are factors which hugely impact education and the mediation of values.

During apartheid many communities and people of colour in South Africa, despite being politically disadvantaged, were known for their resilience, their values of communal supportiveness, their faith, family, rich culture, spirituality, community awareness, church, religion and ethical commitment. People were imprisoned for their convictions. Leadership may have changed significantly. However, as mentioned, all people have a culture and traditions. All people have the need to belong, to be heard, to feel capable, loved, admired and honoured.

Recommendation 1:   Learn from a similar rural community

The Vineyard School has many supporters. Government also has structures in place to assist people. It is recommended that attention be given to assess how children can be supported and encouraged once they leave the Vineyard School, to reach their potential more tangibly. The vibrant Goedgedacht Project of the Catholic Church outside Malmesbury works with young people from a very similar rural setting. It is recommended that the Vineyard School consider engaging with this project . Young people are accessing careers they dream of having.

Recommendation 2: Access cultural heritages to build values and character

Many teachers use external incentives to encourage learning. These have been proved to be temporarily successful only. It is recommended that an exploration be made to utilize the many traditional stories and culturally rich traditions in order to assist moral development creatively and to mediate values which assist character and intrinsic motivations to be stronger.

Recommendation 3: Create a thinking environment which builds thinking skills

It is recommended that teachers consider doing a workshop in higher level thinking questions and skills, and facilitating thinking environments in their classrooms so that they are empowered to equip learners with the thinking tools to discuss and reason about values, moral dilemmas and making good decisions.
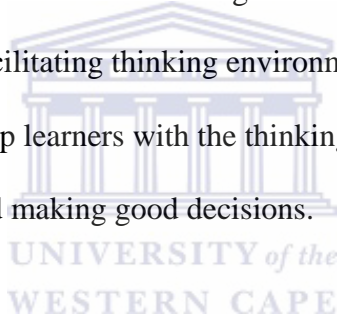
Recommendation 4: Explore creative ways to teach values

Research has shown that values can effectively be taught through drama, dance, stories, role-playing. Teachers raised concern that in the afternoons, learners return to the farm settings with nothing specific to do. It is recommended that the Vineyard School try to investigate ways to augment these disciplines as part of their drive to teach the learners values through creative means.

Recommendation 5. Access available resources

Should teachers at the Vineyard School, therefore, become versatile in creating thinking environments, assisting the learners how to process with mental and affect skills, they

may well behave in ways which assist them to embrace higher moral values, and hence more just behaviour. To this end, it is recommended that teachers consider using valuable resources which exist such as the works of De Bono, and to consider becoming involved in movements such as the Philosophy with children movement (ICPIC). At UWC, both in the Education Department as well as in the Department of Religion and Theology, research and resources can be accessed in moral education as they investigate how, in South Africa, we could raise moral people, good citizens and have a better society.

Recommendation 6: Further investigate behavioural concerns

Teachers at the Vineyard School reported on the presence of children who may have foetal alcohol syndrome. Mention was also made of ex-learners who later acquired criminal records. It is recommended that teachers request medical investigation and support of learners who present with behavioural concerns which may well be linked to neuro-physiological factors and not merely that they lack values. Guidelines, such as provided by Antes and Norton (1994) can be used for moral education (see Appendix I).

Recommendation 7: Encourage democratic involvement of children

At The Vineyard School, it became apparent that the following values recommended by the DoE (James, 2000) were part of the school's value system and consciously practiced: "tolerance, multi-linguilism, openness, accountability and social honour."

With regard to the additional value of 'equity', it is recommended that the school could grow the learners' involvement in democratic discussions and role-playing in order to practice including the learners in decision-making.

5.5   Recommendations for further research

Recommendation 1: Study First Nation wisdoms, learnings and values

Further research is recommended. In Canada, America, New Zealand, Australia, research has shown that many traditional communities are losing their young to suicide, addictions, unemployment and unfulfilled lives. It is as if the young have lost their soul and their purpose, or possibly not found it.

Further research suggested is to learn from First Nation communities in South Africa and around the world, examining what has worked in the methods they use to mediate and revive moral values, and to see if we can apply it in this setting. First Nation communities are calling for a revival of value-centred living as well as what research shows works: living in community.

Recommendation 2: Research the various factors affecting behaviour

 Research in moral neurobiology also provides significant insights into children's emotional reactions to situations where they are personally involved. (Green et al 2001; Anderson et al 1999). Antonio Damasio's study of children with prefrontal cortex damage, gave insights into these children's behaviour, often known to be risky, criminal or inappropriate. Research indicates that different factors affect behaviour, not just social

context or the values lived. Other factors include diet, cognitive perceptions and framework, health, prior learnings. A study of this community, and the various factors affecting these learners and this community's behavior could be made.

5.6   Personal learnings

The word Ubuntu speaks of my experience doing this research. I am enriched because I have met enriching people.

As mentioned, my dominant feeling when visiting the school was one of deep gratitude. I was welcomed to the school as a researcher and masters student. I went to learn and I learnt much.
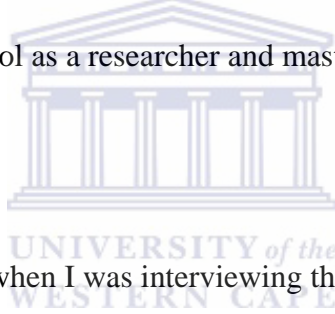
I learnt to be very focused when I was interviewing the participants. As a person who grew up in a manse which constantly had an influx of people, it was my nature since young, to lend a hand and help as needed. I raised this with my supervisor, as something which I consciously had not to do. That I was not to get involved and help, but to research. I grew in this regard. Though, I want to return, possibly with the gift of resources and of some of my planned time, in order to possibly make a difference in a small way to one or two young people, or to a class or teacher.

The transformative conversation I had with the teachers one afternoon, transformed me too. It made me realize that we all are victims of our political history, and yet all of our histories have contexts which if processed, can assist us to be better people. It felt

worthwhile, to have done this research, if one person could, through our conversation, move from years of anger at her mothers' availability to be surrogate mother to other children, to grow in her thinking and become thankful that that very situation provided the dignity which benefited the family directly.

I am an avid supporter of creating thinking environments and the huge gift human beings can be if we listen and, if the quality of our listening is good and facilitative, and we make room for others to be brillian thinkers, to articulate their own wisdoms.

At the Vineyard School, I felt honoured to be with teachers who were there with purpose and dedication. Though at times they lost hope because of statistics, they gave me hope for our country.
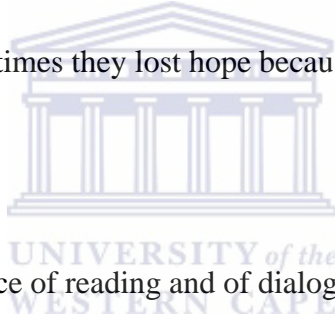
I also realized the importance of reading and of dialoguing, of grappling together with each other as a team. I was very struck when I attended the school's choral evening at a local church one evening, at how angelic, beautiful and whole the children were. They were not then rural, or previously disadvantaged or poor then. They did not have learning problems or broken families. They were musicians. They were artists. They were capable human beings who brought tears to their audiences eyes for their brilliant and moving music. It made me desire in my contact with people, to make room always for them to be whole too, to make room for their many abilities, yet address the areas of growth with strength, skill, commitment and professionalism.

5.7   Conclusion

Our understanding of learning to date, is that many governments and schools are

promoting moral education. While it is the responsibility of parents to mediate values to

their children, teachers, fortunately are mediating values too. Conscious strategies,

particularly those based upon research and supported by a whole-school approach which

is supported by parents, based experientially more than just theoretical, can work

dynamically. In the moral education of children, the cognitive and constructivist theorists

present critical insights into how children learn moral values.
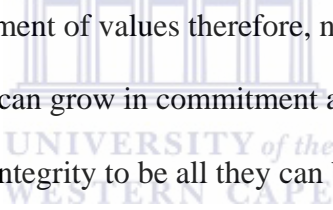
In my literature review, Vygotsky advocates learning from others, from our environment,

our social setting, from the experts around us. Kohlberg urges us to make room for the

child to be able to think, to realize and learn mentally, to develop moral values from the

sense he or she makes cognitively from experiencing the world.

This research has shown that teachers at the Vineyard School consciously teach values.

They let children experience and encounter directly, values which they regard as key to

having a future and stepping into better possibilities than their parents were able to do.

They take their role of mediating values seriously and are very committed to it. They

practice strategies to mediate these values. The learners are learning.

We are, however, linked in complex systems which affect us variously. The teachers had

ample courage to deal with major contextual challenges. Now it is a matter of having

courage to search to make sense of how to assist their learners to build their own

character, also once they leave the school to live with greater actualization and self-care, how to have the values which will sustain and ensure a life which is creative rather than destructive, which ignites their worth and hope, not tarnishes their sense of having worth.

This hope needs, however, to be realistic and sustained. It needs to be processed and engaged with, not just as a dream, but worked with. It seems that it is not enough to just teach values, or just to learn values. Learners must go through a process of grappling with issues practically and cognitively, working with it like clay, learning to soften it with water when it is hardened, or skill and patience when it is soft.

Accompanying the development of values therefore, needs to be people who journey alongside the child, so they can grow in commitment and skills of their dreams, their values, their purpose, their integrity to be all they can be. Values therefore seems to be limited - if just learnt, and limitless if imbibed and worked with actively.

As Alexander and Glaze (1996) wrote: "We owe it to ourselves and to our students to never surrender our personal hope. It is our shared responsibility as parents and as educators to infuse our youths with hope so that they will be motivated enough to make positive life changes for themselves."

The entire context of schooling is significant in mediating moral values to children in a way which will enrich their lives in a sustained way, even when children leave school. Peers are important (Ruffy, 1981). Adults are important, parents, teachers, religious

community and community people (Brody & Henderson, 1977. Walker, Hennig & Krettenauer, 2000).

As Madiba, Nelson Mandela (2004) , who has inspired both children and adults said, 'The importance of a high moral code… cannot be stressed too highly.' He is an icon that one person, can make a difference to mediate morals to the world.

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APPENDIX A

**LETTER OF APPROVAL
WCED**

Navrae Enquiries IMibuzo	**Dr Ronald Cornelissen**	

Wes-Kaap Onderwysdepartement

Telefoon Telephone IFoni	*(021) 467-2286*

Western Cape Education Department

Faks Fax IFeksi	*(021) 425-7445*

ISebe leMfundo leNtshona Koloni

Verwysing Reference ISalathiso	*20030814-0008*

Ms Dorothea Hendricks

RESEARCH PROPOSAL: THE PROMOTION OF MORAL DEVELOPMENT IN THE INTERMEDIATE PHASE SCHOOL. A CASE STUDY OF THE PERCEPTIONS AND PRACTICES IN A RURAL SCHOOL IN THE WESTERN CAPE.

Your application to conduct the above-mentioned research in schools in the Western Cape has been approved subject to the following conditions:

1. Principals, educators and learners are under no obligation to assist you in your investigation.
2. Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3. You make all the arrangements concerning your investigation.
4. Educators' programmes are not to be interrupted.
5. The Study is to be conducted from **14th August 2003 to 26th September 2003.**
6. No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December 2003).
7. Should you wish to extend the period of your survey at the school(s), please contact Dr R. Cornelissen at the contact numbers above quoting the reference number.
8. A photocopy of this letter is submitted to the principal of the school where the intended research is to be conducted.
9. Your research will be limited to the following School: **The ……… Primary School**.
10. A brief summary of the content, findings and recommendations is provided to the Director: Education Research.
11. The Department receives a copy of the completed report/dissertation/thesis addressed to:
    **The Director: Education Research
    Western Cape Education Department
    Private Bag 9114
    CAPE TOWN 8000**

We wish you success in your research.
Kind regards.
Signed: Ronald S. Cornelissen
for: **HEAD: EDUCATION**
DATE: 14 August 2003

Letter of Consent

TO PARTICIPATE IN THE RESEARCH:
RESEARCH: The promotion of moral development : A case study of teachers' perceptions and practices
in a rural primary school in the Western Cape

I _____ **(Participant)** hereby declare that :

- ❑ I agree to participate in the Research on Moral Education conducted for research purposes by the University of the Western Cape
- ❑ I understand what the research involves and I agree to participate
- ❑ I agree that the interview be recorded
- ❑ I understand that I may withdraw at any time from the research
- ❑ I know that I can choose that my identity be anonymous
- ❑ I know that I can see the data and obtain feedback from the researcher.

Signature   Date

TOESTEMMING VIR KINDERS OM DEEL TE NEEM

PERMISSION FOR CHILDREN WHO PARTICIPATE

Ek, _____**die Ouer / Voog** (*the Parent(s) or Guardian(s)*)

van leerling_____in Graad _____by die _____ Skool, gee hiermee

my toestemming dat my kind mag deelneem in die studie hierbo genoem.

- ❑ *Grant permission for our child to participate in the stated research*

Signature_____   Date_____

I, Dorothea Hendricks **(Researcher)** hereby declare that:

- ❑ I agree to ensure anonymity of the data if this is the participant's choice
- ❑ I will check the transcript of the interview with the participants
- ❑ I agree to provide feedback of the research
- ❑ I honour the participant's right to withdraw from the research at any time.

Signature   Date

APPENDIX C

INTERVIEW SCHEDULE

The Vineyard Primary School

INTERVIEWS WITH DOROTHEA HENDRICKS: ON MORAL EDUCATION

	DATE	INTERVIEWS WITH	Done	TYPED	Themes	Cheched	TBD:
	AUGUST 2003						
1	**Wed. 27:** 3.OO-3.50	Teacher Tom					
	Friday 29:						
2	11.00 – 11.50	Teacher Lucian					
3	12.00-12.50pm	Teacher Celia					
4	1pm – 1.50pm	Teacher Inka					
5	2pm – 2.50pm	Teacher Samantha					
	SEPTEMBER						
	Friday 5:						
6-9	11.00 –11.50	4 X Grade 4 & 5 Learners					
10-13	12.00 – 12.50.	4 X Grade 6 Learners					
14	1pm –1.50pm	Teacher Delia					
15	2pm – 2.50pm	Teacher Kobus					
16	**Sat. 6** 10-11am	Teacher Scharmer					

GUIDING QUESTIONS USED.

The following questions were the guiding questions asked of the teachers.

	Question :
1.	Are there values which you, as teacher, feel are important for you to pass on to your learners? And why are these values important?
2.	How do you see your role in terms of conveying values to them and how do you convey the values?
3.	How do you perceive that the children have learnt or imbibed the values you or the school convey?
4	If you had to list the 3 most desirable character traits you'd want your learners to have in order for them to be good citizens, what would they be?
5.	Are you consciously educating children to be good people or citizens? Which values are important and how do you convey these values?
6.	What factors hinder the transmission of values to your learners?

UNIVERSITY *of the*

WESTERN CAPE

APPENDIX E

EXAMPLE OF RAW DATA CODED

EXAMPLE OF RAW DATA CODED

(handwritten margin notes, top right): options presented to kids and still ltd. Maybe ed. cartel? can include success stories of poor children move & become inventors etc but these may not be known

Celia OK they go work, they, they, they take their stand in society. But you know

that, like Thony for instance, he did his matric at *(handwritten: at the local village)* . High

School, he's a product. OK, he did {unclear} one year unlike some of them.

So . Thony can be a light to them, to the others around, trying to.... Even

on the farm uhm… I'm asking the, the, the Grade 8, 9 girls to go and do

Educare. They can start a créche on the farm, but then the farmers can do   *(margin: Pr 19)*

something like… have a…. have a place there for them where they can

educate the little ones. But now it's finances again, we can forget about that.   *(margin: Pr 46)*

Dorothea: Hmm   *(margin: Pr 46, Pr 49, Pr 50)*

Celia Finances and perhaps motivation. You know, believing in themselves that

they are able to reach to become. That's where your parents come in.   *(margin: Pr 51)*

Uhm… if Mom hasn't got that desire, they're not gonna get there. My

Grandma and my Mom were so positive: "You're gonna be a teacher". Why

a teacher, but anyway and here I am.

Dorothea: They dreamt a dream for you. And are you saying of the parents are not

dreaming those dreams for their children?

Celia Some of them like to dream. I'm still dreaming.

Dorothea: Good

Celia {laughing}

Dorothea: So you, you get your children to dream about the future.   *(margin: Tr 1)*

Celia I ask them to dream. Like when we did the idiom: "Agteros kom ook in die   *(margin: V 32)*

kraal". I showed to them certain things, aspects myself that I don't have.   *(margin: V 33, Tr 12)*

(handwritten margin notes left side): Success Story; V / P ; Pr ; Pr ; Self-worth (own) Pr ; MOTHERS ; P Mediation

(handwritten notes bottom): - Theme/Incentive: Future Via - Idioms

Mediation: Role Model

3rd Repitition

Celia   Uhm… but there are others, who, who… and that was the other one: "Wat 'n klip uit die pad uit rol vir my". And they helped me, and I accept their help and I'm grateful for that and I show my appreciation for that. So, ja. I'm open. No, I'm a teacher and I'm that. No, no, no I'm very open, flat and open.

Dorothea: So you're teaching them to be open about their different talents, their feelings?

Celia   What they have and don't have, what they like.

Dorothea: And you developed that policy in your relationship with them as well. So it's almost like you're modelling for them what you are teaching.

Celia   Modelling? Yes, yes, yes. In a sense that I show what I lack uhm… so that they uhm… are aware that even though I'm a teacher, even though I'm the principal of the school, even though financially I, I earn a salary, there are things that I lack. And I'm not going to steal, that's where honesty comes in. I am not going to be prejudice because I don't have what you have. I'm contented with what I have because "Agteros kom ook in die kraal". You know what I mean. So that's how we spoke this morning. All those things came in.

Dorothea: Hmm

Celia   It was great!

Dorothea: But obviously, I mean you're teaching the children that they've got worth. It's important to also put it in the context of not having, of lacking something so that they can know OK, my teacher lacks things, but she's got

Various Layers of Teachers' perceptions of their role
Drawn From Field Notes

TEACHERS' PERCEPTIONS OF MEDIATION OF VALUES

Roles as mediators:

Encourager	Innovators	Model	Story Challenge
Guide	Interactor	Motivator	Strategizer
Improve behaviour	Life skills trainer	Spokesperson	Teach morals
& understanding			

Moral Responsibility

Unanimous agreement   Responsibility pre-democracy
Based on Christian principles   Complement parents' responsibility
Seen as automatic role of teachers

Risk Factors which influence mediation:

Predisposing:	*Precipitating:*	*Maintaining:*	*Protective:*
(Present since outset)	Stressors/ Triggers		
Historical background	Parental absence	Interaction	Know the child
Poverty	Drug abuse	Address issues	Small community
Farm life & norms	Modern influences	as they present	Know families
	Farmers uninvolved	Teacher team	
	High school different		
	values		

Mediational strategies:

Cognitive	**Behavioural**	**Affective**	**Social**
Dialogue	Instruction	Love	Prepare them
Stories	Repetition	Nurture	Self-Identity
	Self-disclosure		Access a future

Processes

Staff	**Individual**	**Group/ Community**	**Family**
Collegial relationship	Internalization	Grow over time	Teach
Team support			Team
			Challenge
		Maintain	
			Connection

TEN GOOD REASONS FOR CHARACTER EDUCATION

1. There is a dear and urgent need. Young people are increasingly hurting themselves and others, and decreasingly concerned about contribution to the welfare of their fellow human beings. In this they reflect the ills of societies in need of moral and spiritual renewal.

2. Transmitting values is and always has been the work of civilization. A society needs values education both to survive and to thrive - to keep itself intact, and to keep itself growing toward conditions that support the full human development of all its members. Historically, three social institutions have shared the work of moral education: the home, the church, and the school. In taking up values education, schools are turning their time-honored role, abandoned briefly in the middle part of this century.

3. The school's role as moral educator becomes even more vital at a time when millions of children get little moral teaching from their parents and where value-centered influences such as church or temple are also absent from their lives. These days, when schools don't do moral education, influences hostile to good character rush in to fill the values vacuum.

4. There is common ethical ground even in our value-conflicted society. Americans have intense and often angry differences over moral issues such as abortion, homosexuality, euthanasia, and capital punishment. Despite this diversity, we can identify basic, shared values that allow us to engage in public moral education in a pluralistic society. Indeed, pluralism itself is not possible without agreement on values such as justice, honesty, civility, democratic process, and a respect for truth.

5. Democracies have a special need for moral education, because democracy is government by the people themselves. The people must care about the rights of others and the common good and be willing to assume the responsibilities of democratic citizenship.

6. There is no such thing as value-free education. Everything a school does teaches values-including the way teachers and other adults treat students, the way the principal treats teachers, the way the school treats parents, and the way students are allowed to treat staff and each other. If questions of right and wrong are discussed in classrooms, that, too, teaches a lesson about how much morality matters. In short, the relevant issue is never "Should schools teach values?" but rather "Which values will they teach?" - and "How well they teach them?"

7. The great questions facing both the individual person and the human race are moral questions. For each of us as individuals, a question of the utmost existential importance is: "How shall I live my life?" For all of humanity, two of the most important questions facing us as we enter the next century are: "How can we live with each other?" and "How can we live with nature?"

8. There is a broad-based, growing support for values education in the schools. It comes from the federal government, which has identified values education as essential in the fight against drugs and crime. It comes from state houses, which have passed resolutions calling upon all school districts to teach the values necessary for good citizenship and a law-abiding society. It comes from business, which recognizes that a responsible labor force requires workers who have character traits of honesty, dependability, pride in work, and the capacity to cooperate with others.
Support also comes from reform-minded groups such as Educators for Social Responsibility, which know that progress toward social justice and global peace demands morally principled citizens. It comes from groups such as the American Jewish Committee, which in 1988 reversed its long-standing caution against values education. Perhaps most significantly, support for school-based values education comes from parents who are looking for help in a world where it's harder than ever to raise good children. For more than a decade, every Gallup Poll that has asked parents whether schools should teach morals has come up with an unequivocal yes.

9. An unabashed commitment to moral education is essential if we are to attract and keep good teachers. Says a young woman preparing to enter the teaching profession: "I am not a teacher yet, but I need a sense of hope that teachers can help to turn around the community-shattering values of today's society; materialism, me-first apathy, and disregard for truth and justice. Many of the teachers with whom I've spoken have been frustrated, some to the point of despair, with the deteriorating moral fiber of their students and the lack of effective methods in the schools to counter this trend. It is a hard message for me to hear as I stand on the threshold of a teaching career." If you want to do one thing to improve the lives of teachers, says Boston University educator Kevin Ryan, make moral education-including the creation of a civil, humane community in the school-the center of school life.

10. Character education is a double job. Given the enormous moral problems facing the country, their deep social roots, and the ever-increasing responsibilities that schools already shoulder, the prospect of taking on moral education can seem overwhelming. The good news, as we will see, is that values education can be done within the school day, is happening now in school systems all across the country, and is making a positive difference in the moral attitude and behavior of students, with the result that, it's easier for teachers to teach and students to learn.

To develop the character of our children in a complex and changing world is no small task. But it is time to take up the challenge.

APPENDIX H
PERMISSION TO USE BERKHOUT DIAGRAM

-----Original Message-----
From: Salvador, Ellen [mailto:Ellen.Salvador@sagepub.com]On Behalf Of
permissions
Sent: 09 March 2007 09:31 PM
To: dorotheah@iafrica.com
Subject: RE: Permission Request

Dear Dorothea,

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included. This permission does not include any 3rd party material found
within our work.

Good luck on your thesis!

Best,
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