

**Nurturing democratic virtues: A case study of a primary school in  
Khayelitsha**

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Democratic virtues

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Citizenship education

Mediation of values

Civic dispositions

Civic skills

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## **ABSTRACT**

### **Nurturing democratic virtues: A case study of a primary school in Khayelitsha**

The study sought to explore the priorities and practices of educators with regard to the mediation of moral qualities/democratic virtues related to education for citizenship by means of a case study in one school. In South Africa educators are regarded as among the stakeholders responsible for the mediation of values and morals in children and youth so that they will be effective citizens of democracy. Hence the school is seen as an important context in which this could take place. Citizenship education usually contains a moral element. Practices of moral development generally draw on the work of Kohlberg, which is linked to a Piagetian understanding of development.

Vygotsky's approach focuses on the contribution that the context has on cognitive development and suggests that this may also be important for moral development. However there is little evidence available concerning the effectiveness of specific interventions. Two groups of educators and one group of learners were interviewed. Educators were asked what moral qualities/democratic virtues they regarded as important to nurture in the learners at this school and what they did to nurture these virtues. Learners were also asked the same question and what they saw their educators doing in order to mediate these moral qualities/democratic virtues. Any constraints and successes were explored together with what educators thought could be done to improve the situation. The theoretical understanding of the research was constructivist and it followed a qualitative case study approach. Data were collected using semi-structured interviews and were analysed using a thematic analysis approach. Before the research was undertaken permission was sought from the Western Cape Education Department and the study was conducted following the guidelines for ethical research set by the American Psychological Association. The main priorities that emerged as

moral qualities/ democratic virtues that educators thought were important to nurture, were accountability, respect, and commitment to “being good.” Socially desirable behaviours that were highlighted were the following: economic initiative, citizenship, and politeness and consideration. Cognitive qualities that they thought were important to nurture were the following: open mindedness, literacy, and numeracy. There were also skills that the educators thought were important to nurture in their learners which did not seem to have a moral dimension. The main practices mentioned were: modelling, active instruction and discussion, and discipline. Educators highlighted the importance of consistency throughout the school. Constraints mentioned were the following: lack of discipline, socio-economic factors, and lack of parental involvement. Supportive factors mentioned were parental support, and consistency and collaboration.

October 2005



## DECLARATION

I declare that *Nurturing democratic virtues: A case study of a primary school in Khayelitsha* is my own work, that it has not been submitted before for any degree or examination in any other university, and that all the sources I have quoted have been acknowledged in the references.

Thembekile Faith Sijula

October 2005

Signed.....



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# CONTENTS

	<b>Page numbers</b>
Key words	i
Abstract	ii
Declaration	iv
Acknowledgements	v
Chapter 1 Introduction	1
1.1 Context	1
1.2 Aim of study and research questions	2
1.3 Rationale	2
1.4 Theoretical background	3
1.5 Research approach and procedures	6
1.6 Terminology	7
1.7 Chapter overview	8
Chapter 2 Theoretical framework and literature review	10
2.1 Introduction	10
2.2 Approaches to citizenship education	10
2.3 Piaget's theory of moral development	13
2.4 Kohlberg's theory of moral development	16
2.4.1 Levels of moral development	16
2.4.2 Pre-conventional level	16
2.4.3 Conventional level	18
2.4.4 Post-conventional level	20
2.5 Evaluation of theoretical approaches	23
2.6 The evidence of research findings	24
2.7 Summary	26
Chapter 3 Research design and methodology	27
3.1 Introduction	27
3.2 Research approach	27
3.3 Context and participants	29
3.4 Data collection	31
3.5 Data analysis	32

3.6 Validity	32
3.7 Ethical considerations	33
3.8 Summary	33
Chapter 4 Research findings	35
4.1 Introduction	35
4.2 Impressions	35
4.3 Qualities valued at the school	36
4.3.1 Theme 1 Moral qualities	36
4.3.2 Theme 2 Socially desirable behaviours	43
4.3.3 Theme 3 Cognitive qualities	48
4.3.4 Theme 4 Other skills	50
4.4 Practices to nurture important qualities	51
4.4.1 Theme 1 Modelling	52
4.4.2 Theme 2 Active instruction and discussion	53
4.4.3 Theme 3 Discipline	53
4.4.4 Theme 4 Consistency	55
4.5 Constraints and supportive factors	55
4.5.1 Constraints	55
4.5.2 Supportive factors	59
4.5.3 Summary	60
Chapter 5 Discussion and recommendations	61
5.1 Introduction	61
5.2 Discussion	61
5.3 Limitations	65
5.4 Recommendations	67
5.5 Recommendations for further research	69
5.6 My learnings	69
5.7 Conclusion	70
References	71



## Appendices

A. Letter of approval (Western Cape Education Department)	79
B. Letter of consent for educators	80
C. Letter of consent for learners	81
D. Interview framework for educators	82
E. Interview framework for learners	83
F. Example of raw data (educators' interview)	84
G. Example of raw data (learners' interview)	87



# Chapter 1

## Introduction

### 1.1 Context

The post apartheid era brought about many changes in the whole country in different spheres involving education, human rights, societal norms, as well as general laws governing the country. This achievement was highlighted by the adoption of the New Constitution of the country of South Africa (1996). This Constitution ushers in a new set of values that make an emphatic and fundamental break with the past (James, 2001). “It is boldly stated in the Preamble that the Constitution seeks to: heal the division of the past and establish a society based on democratic values, social justice and fundamental human rights, lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by the law: improve the quality of life of all citizens and free the potential of each person; and build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations” (James, 2001, p.3).

With the New Constitution (1996), changes have been implemented, and one of the new policies is one on education. Underlying Curriculum 2005 (Naicker, 1999) and the Revised National Curriculum Statement (Department of Education, 1997) is a concern for social justice and human rights. The government’s commitment to human rights is also reflected in the South African Schools Act (1996). The issue of moral qualities/democratic virtues seems to be of great concern as it is repeatedly stated in the media even by the president of our country, hence we hear him talking about moral regeneration. Professor Kader Asmal, the ex Minister of Education also raised his concerns regarding the mediation of values in education. He acknowledged the fact that it will not be easy to learn and internalize these values, looking at the history of our country and that as the people of this country we need to know that these values are essential in the spirit of nation building (James, 2001). In South Africa, as elsewhere (James, 2001; Gutmann, 1995; Kilpatrick, 1993; Waghid, 2004), it is recommended that schools actively engage in educating learners to be citizens of a democracy. Lickona (1991, 1993, 1997) maintains that all schools, whatever their starting point, have an inescapable obligation to educate for character. This is a complicated issue, in the sense that educators themselves are uncertain about how to

go about mediating values and morals, especially with regard to their roles and how far they can go with it. The mediation of moral qualities/democratic virtues means that one has to be certain of what it means and what is expected by the society. One also has to be certain of what moral qualities/democratic virtues are regarded as most important, what the school societies think about them and what the practices are regarding the mediation of these virtues (Green, 2004; Meiring, 2003; Sommers, 1993; Ryan, 1993; Ryan & Bohlin, 1999; Huffman, 1993; Wynne, 1995; Wilson, 1990; Straughan, 1998; Milson & Mehlig, 2002; William, 1993; Mc Arthur, 2002).

### 1.2 Aim of study and research questions

The main objective was to identify priorities and practices with respect to moral and citizenship education in a particular school. It was to identify what moral qualities/democratic virtues these educators regard as important and what they do in order to nurture them. Regarding learners the aim was to find out which moral qualities/democratic virtues they see as being valued at school and what they perceive their educators to be doing in order to nurture these virtues.

The research sub-questions were:

- ◆ What moral qualities/democratic virtues do educators consider important to nurture?
- ◆ What practices of moral/citizenship education do educators engage in?
- ◆ What role does, or could, the school as a whole play in the mediation of moral/citizenship education?
- ◆ What are perceived to be supportive or constraining factors?

### 1.3 Rationale

According to research educators generally are aware that they are the ones that carry part of the responsibility of mediating acceptable moral qualities to learners and imparting the skills that they need to carry out this behaviour. For this to happen effectively all stakeholders need to agree on which moral qualities/democratic virtues are considered acceptable and which ones need to be mediated to learners (Brackner, 1992; Rasmussen, 1995; Huffman, 1993; Miller, 2003).

If schools and educators are to take this on, it is important to establish what currently happens and how educators understand and practice this aspect of their role. In a diverse society where citizens have conflicting ideas on moral values, educators may need to get clarification on what to mediate and how to go about mediating and teaching moral qualities/democratic virtues to the youth and children (Friedman, 2001; Gilness, 2003; Hicks, 2003; Kownacki, 2001; Ward, 2000). Educators may have an idea on how this should be happening, but they are not sure how to go about it, especially because some educators may feel that they do not want to impose their values on other people's children, particularly in this context, where educators themselves need to be clear about their own moral qualities/democratic virtues first and know what they believe in before they are able to impart it to others (Ravitchi & Viteritti, 2001; Singh, 2001; O'Neill, 2000).

This study extends a larger empirical survey that has already been carried out (Green, 2004a, 2004b) and the purpose of it is to add to a series of case study illustrations in different contexts.

With regard to the teaching and mediation of moral qualities/democratic virtues (moral/citizenship education) not much is known about how school communities think and feel, hence the study seeks to find out what educators think and what contribution do they think they make, or can make, towards the mediation of moral qualities/democratic virtues to their children and youth. The study will help to inform the design of educator support materials.

#### 1.4 Theoretical background

Lawrence Kohlberg shared two of Piaget's central convictions about moral development. The first is that changes in moral reasoning result from basic changes in cognitive structures, that is, changes in ways of thinking. For example, as children's thinking becomes more abstract, so does their moral reasoning. Second, Kohlberg conceptualized children as active individual constructors of their own moral reality, and not passive recipients of social rules (Kohlberg, 1981, 1984; Westen, 2002; Pritchard, 1996; Sutherland, 1992; Modgil & Modgil, 1985; Gibbs, 2003; Piaget, 1975). Kohlberg linked his understanding of moral development to a Piagetian view of cognitive development, which has certain implications for moral education. Due to

his individual constructivist ideas this often leads to learners being left alone to discover the difference between “right” and “wrong” on their own (Wilson, 1990; Sutherland, 1992).

According to Piaget, children’s moral reasoning develops only after their cognitive development has taken place. He further mentions that as they develop they are actively constructing knowledge, and due to this exercise they develop critical thinking and moral reasoning.

According to Kohlberg, three levels of development are typical in terms of moral growth. These are, the pre-conventional, conventional and the post-conventional level. In the pre-conventional level the children regard themselves as weak individuals and interpret moral actions in terms of rewards and punishment. They judge all actions according to expected consequences. During this level children’s values are shaped by fear of punishment, not by respect for social order and the well being of the society (Duska & Whelan, 1975; Kohlberg, 1981, 1984).

Children in the conventional level, do what is considered to be right only because they think they have to satisfy or keep happy, their friends and families, not because they think morally. In this way they find their sense of belonging (Kohlberg, 1981, 1984; Westen, 2002; Duska & Whelan, 1975). At the post-conventional level, they have developed to the point that whatever good or bad behaviour that an individual engages in, is not based on what the society thinks, but what that individual thinks. In that way the individual’s moral thinking, reasoning, and judgement will be based on himself, not on the parents’ or the society’s. At this stage the children’s consciences begin to take control with regard to adherence to rules. The decisions that they will take will be based on their standpoint in terms of morals and values (Duska & Whelan, 1975; Kohlberg, 1981, 1984). Both Piaget and Kohlberg assume that children will proceed through the stages effectively in the company of their peers.

On the other hand Vygotsky maintains the fact that one cannot just rely on the child’s innate qualities and leave the development of moral qualities/democratic virtues to chance or to natural biological tendencies. He maintains that the social context plays a vital role in the development of thinking and learning. A Vygotskian understanding of

cognitive development suggests that skills, dispositions, and habits of thought have to be acquired over time through the mediation of more knowledgeable and experienced others. A more active educational approach may also be desirable in the development of moral qualities/democratic virtues (Vygotsky, 1986,1994; Goode, 1988; Mc Phail, 1982; Daniels, 1998; Sharp, 2002; Smith, 1989; Smith, 1996; Lockwood, 1993; Friedman, 2001; Anastia & Voneché, 1996). If this is true of the development of moral qualities/democratic virtues, as children are exposed to moral dilemmas they need not be left to their own devices on how to deal with them. They need to be engaged in them with the help of a knowledgeable individual in order that they could know how to deal with similar issues in the future. In this way they learn to reason and think morally, which does not have to follow set stages as suggested by Piaget and Kohlberg (Vygotsky, 1986, 1994; Westen, 2002).

“Children are not born with an understanding of the principles of democracy. However as citizens of the future they have to be prepared for their future responsibilities as citizens of a democratic society” (Schoeman, 2002, p.442). This can be done by creating a consciousness about values of the South African Constitution as described in the Manifesto, which is the responsibility of all those interested in education, the Minister, policy makers, educators, parents, learners and managers. But educators, who are professionals dedicated to the development of moral qualities/democratic virtues of learners, play the most important role. The strategies mentioned in the Manifesto (James, 2001, p.11) for teaching (mediating) values to learners are the following: “role modelling, teaching values directly, infusing lessons about values into all learning areas and creating an appropriate classroom environment to foster learners’ moral and intellectual growth.” It is the school’s responsibility and obligations to mediate moral qualities/democratic virtues and according to Loehrer (1997) it is claimed that the schools in the United States have been running away from this responsibility. It is claimed that the instilling of moral qualities/democratic virtue in learners can be done effectively in the classroom (Simon, 1999; Loehrer, 1997; Lickona, 1991). Educators may be aware that this responsibility to make learners aware of moral qualities/democratic virtues and desirable behaviour is theirs; they may still not be sure which moral qualities/democratic virtues need to be imparted to these learners, because no clear guidance has been given. However a deeper discussion on what these moral

qualities/democratic virtues are according to sources in and outside South Africa and how this can be done is explored in the next chapter.

### 1.5 Research approach and procedures

The theoretical framework of the research was constructivist (Merriam, 2001). As the study was conducted, the participants constructed meaning and I, the researcher co-constructed meaning and made interpretations together with them. The research was conducted following a qualitative approach in the form of a case study, where direct quotations from the participants were recorded. These were giving an in-depth understanding of their “experiences, feelings, opinions, and knowledge” (Merriam, 2001, p.6). To enrich the presentation of the study data were collected in the form of the participants’ own words, making use of semi-structured interviews (Bogdan & Biklen, 1982). As the researcher, I was the key instrument of data collection and I tried my best not to upset the natural setting so as to obtain a more accurate understanding of the meaning that was constructed by the participants (Bogdan & Biklen, 1982; Cresswell, 1998 Merriam, 2001;).

According to Mark (1996) in (de Vos, Strydom, Fouché & Delpont, 2002) an instrumental case study helps the researcher and all those interested, to gain better understanding of a social issue, which in this case is the mediation of moral qualities/democratic virtues in education. This approach was also chosen because I was also interested in insight, discovery and interpretation rather than hypothesis testing, which will help me to uncover the interaction of significant factors characteristic of the “phenomenon” or entity (Merriam, 2001). A rich, thick description and analysis of a specific phenomenon was desired. Qualitative case studies are often used in education, and because studies of a “bounded system” make it easier to gain insight about particular issues (Merriam, 2001).

The case study was conducted in an urban area in the Western Cape, in a primary school, in one of the previously disadvantaged communities. The school was chosen because of a perception of a reasonable history of some cooperation between the educators and the parents that it has displayed for a number of years and because of its academic successes throughout the years due to this perceived cooperation.

Participants were selected staff and learners from the school community, as both would give insight into the priorities, perceptions, and practices of educators with regard to the mediation of moral qualities/democratic virtues. Purposive sampling was used in order to access people who could provide as much different information as possible. Two groups of educators and one group of learners were interviewed. The educators decided which learners were confident enough to be part of the group so they could be able to communicate well with me. From a constructivist point of view, the raw research material provided the interpretations of the people themselves regarding the subject being researched (Stake, 1995). The semi-structured interviews were audio taped, transcribed, and then analyzed using the research sub-questions as a framework. Within this framework themes and sub-themes were identified using the constant comparative method as recommended by Merriam (2001). Official permission to work with the school was sought from the Western Cape Education Department and only after this permission was granted was the research commenced. While the study was conducted, the guidelines from the Ethical Code of Professional Conduct of the Professional Board of Psychology were followed.

### 1.6 Terminology

In the study, the following definitions were adopted.

Values: “Those beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives” (Stephenson, Ling, Burman & Cooper, 1998, p.3).

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

Moral qualities/democratic virtues: Attributes referred to in the literature simply as values, or qualities of character, or qualities considered desirable in the citizens of democratic society.

Character education: “The process of developing in students an understanding of, commitment to, tendency to behave in accordance with core ethical values” (Milson & Mehlig, 2002, p.48).



Moral education: “Involves developing attitudes, insight, knowledge, ability to communicate and to make rational judgements” (Fisher, 2000, p. 71-72).

### 1.7 Chapter overview

Chapter one serves as an introduction of the study. It looks at the context of the study, why it was undertaken, and the aims and the objectives of this study are also looked at in this chapter. The theories behind the study as well as policies that are about education for democracy and values education are discussed. A brief discussion of the procedures that were followed in conducting the study is given, followed by an explanation of the terminology used and an overview of the study.

Chapter two looks at the theory of Piaget and Kohlberg. It further provides a critical analysis of these theories with emphasis on Vygotsky as the main critique of the theories. Chapter two further looks at the research that was conducted in moral education both in and outside South Africa, looking at what has been done in the past and whether whatever has been done has been a success or not.

Chapter three looks at the method and procedures that were used in conducting the study. It looks at the way the data were collected and analysed.

Chapter four presents the research findings and further interpretations are made on the data that were gathered.

Chapter five looks at deeper interpretations of the findings, and provides discussion, and recommendations. It also looks at the limitations of the study and finally what I have learnt through my involvement in the study.

Note: Throughout the study, ‘he’ or ‘his’ will be referring to both genders, in order to avoid clumsiness.

## Chapter 2

### Theoretical framework and literature review

#### 2.1 Introduction

This chapter looks at the approaches, principles, and practices of democratic virtues, and citizenship education in relation to the theories of moral development by Kohlberg and Piaget. Vygotsky will then be introduced to critically look at the two theories above in terms of instruction and mediation. Research evidence will then be reviewed regarding what is actually happening and whether or not moral education/virtues education initiatives are effective.

#### 2.2 Approaches to Citizenship Education

One of the Department of Education's priorities for its Tirisano (working together) programme is to develop people for citizenship (Waghid, 2004). Descriptions of citizenship education frequently include reference to the development of appropriate moral qualities/democratic virtues as it usually includes a 'character' and 'values' dimension that links it to moral education.

According to Schoeman (2000, p. 181) the essential components of citizenship education are: "civic knowledge," "civic skills" (which consist of intellectual skills and participatory skills), and what he refers to as "civic dispositions," which are "traits of public and private character." In other words he maintains that if the newfound democracy in South Africa is to survive, citizenship education has to be taught to every future generation. McLaughlin (2000, p.108) describes 'civic virtues' as "skills, values, dispositions, and understanding." In the United States of America character education is considered important for the healthy functioning of the democratic system (Lickona, 1991, 1993, 1997). Other governments like Britain, Japan, and Sweden also agree with the United States of America that moral education may be the answer to a society that is increasingly going out of hand in terms of its morality and values (Smith, 1989; Lickona, 1991, Ryan & Bohlin, 1999).

A number of educators in the United States of America spearheaded a movement named "Character education" (Ryan and Bohlin, 1999; Lickona, 1991, 1993, 1997).

At a later stage, they realized that the term ‘character education’ had become so broad in that it was not clear to people, hence they referred to it as the “virtues approach” to character education (Simon, 2001). These virtues were regarded as non-controversial values to which all reasonable people subscribe. To clear the confusion it was suggested that, the particular community would decide which virtues do they think are important to nurture, but obviously being governed or directed by a higher body such as the society or the government concerned. Often it is the Constitution of the country that determines which direction the rules will follow; as a result there will be no controversies.

When people speak of values they are usually referring to “those beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives. A value is, therefore, more than a belief; but is also more than a feeling” (Stephenson, Ling, Burman, & Cooper, 1998, p.3). There is considerable agreement in the literature regarding the values and virtues that need to be involved. According to Schoeman (2002, p.180) the following values were identified as important to nurture, “a culture of lifelong learning and development, critical thinking and problem solving skills, emotional, moral and social development, a culture of peace and tolerance, a culture of participatory democracy, an awareness and appreciation of the environment, responsible citizenship and diligence.”

What values are generally thought to be desirable?

In South Africa James (2001, p.10) cites as values the following “desirable qualities of character such as honesty, integrity, tolerance, diligence, responsibility, compassion, altruism, justice and respect.” According to Lickona (1991, p.45) the following personal characteristics are highlighted, “a sense of responsibility, a concern for justice, the capacity for critical judgment, honesty, fairness, self discipline, helpfulness, cooperation and courage”. For a child to be able to be a good citizen and act morally, he has to be able to think clearly and make considered judgements. A good citizen is one who has developed good and high moral values as well as the mind that displays sound judgment (Meiring, 2003; Bailey, 2000; Garrett, 1994; Brackner, 1992). Citizenship education usually includes a ‘character’ and ‘values’ dimension that links it to moral education. “Democratic values such as respect, responsibility, compassion, truthfulness, honesty, cooperation, and a host of

others, are concepts that are desirable even in our pluralistic society where values often clash. They are the everyday manifestation of a common moral ground” (Traiger, 1995, p.432).

Garrett (1994, p.25) states that for the United States of America’s schools, “they need to go back to the old truths, respect, fairness, self discipline, courage and responsibility.” Traiger (1995) adds that schools in America have always taken a role in the mediation of moral virtues and homes, and churches have also played a significant role in the process. Meiring (2003) mentions seedbeds for civic virtue as the following: the family, the community, school and the faith based organisations as well as community-based organisations. The media is regarded as the seedbed that actually does the contrary and needs to be used differently as a “strong ally in the battle for morality, for nurturing positive behaviour and an interest in the community at large” (Meiring, 2003, p.1234).

Who then has to take this responsibility? Educators are aware that it is the responsibility of the school to make learners aware of desirable behaviour and to impart the skills that they need to carry out this behaviour. For the process to go on smoothly, all involved must agree on which values are considered acceptable and which ones need to be mediated to learners (Brackner, 1992; Huffman, 1993; Rasmussen, 1995; Halstead & Taylor, 1996; McLaughlin, 2000; Miller, 2003).

Fisher (2000) maintains that schools should teach the difference between right and wrong but also involve learners in critical thinking on what it means to be moral. He highlights the fact that they should engage in discussions where they would recognize that fact that being moral is not just about the rules but about that way we feel about other people as well as the way we relate to others. This therefore highlights the importance of virtues more than principles or rules.

Many educators realize that virtue has to be taught, but most of them do not know how, hence they end up shying away from this responsibility because it gives rise to further confusion (Green, 2004a, 2004b; Meiring, 2003; Sommers, 1993; Ryan & Bohlin, 1999; Huffman, 1993; Struaghan, 1998; Milson & Mehlig, 2002).

According to Loehrer (1997) “Virtue is a must for education, without it, we do little more than create crafty animals... educators need to know that virtue is not foreign to education, and it is imperative. It is believed that having abandoned virtue is the same as having kept the structure of the classroom but lost the invigorating spirit of teaching” (Loehrer, 1997, p. 5).

Meiring (2003) also thinks that government has an “inescapable responsibility” to provide guidance in terms of which direction the nation should follow regarding morals and virtue, in this way it will be working towards “creating a healthy moral environment “ (Meiring, 2003, p.1235). Most importantly the nation governed by the constitution as well as the ethical conduct, needs to be committed to participate in this process.

Looking at the theories of moral development will generate more understanding of how this could happen.

### 2.3 Piaget’s Theory of Moral Development

Piaget derived his ideas of moral development from two different contexts, firstly by observing children’s games, and analyzing their verbal attitudes towards the rules of the game. Secondly, he observed them as they encountered moral dilemmas as they thought of lying, stealing, and other aspects that deal with justice (Duska & Whelan, 1975; Bukatko & Daehler, 1995). Piaget identified two broad stages (categories) of moral reasoning ability, which covered the period between age six and twelve.

Children before the age of six were found not to be guided by rules. They were found to be merely playing and engaging in a motor activity that does not in anyway have anything to do with rules and what they think of them. At a later stage, still just before the age of six years, children were found to be imitating what they have seen from others.

At this stage they are aware of certain rules but merely consider them as not being part of the game. Children in the stage between two to six years, “do not understand the game as a social activity, and their practice of rules is egocentric” (Duska & Whelan, 1975, p.9). When the child gets older he starts to understand the use of rules but not fully. He feels obligated to keep the rules, but is not yet able to cognitively comprehend the fact that these rules affect his actions. They just imitate what other

people are doing. At this stage rules are regarded as “sacred and untouchable,” and they are also considered to be “inviolable.” They have also been seen to have been “handed down by adults, and must be respected and regarded as they always have existed in the same form” (Duska & Whelan, 1975, p.9).

According to Piaget children who are aged about ten years, develop a strong desire to understand the rules and want to play according to them, but there may be loopholes and inconsistencies on how these rules are being adhered to. This may be as a result of lack of knowledge about the rules and not because they feel like defying the rules. This stage of moral development is called ‘Moral Realism or Heteronomy’ (Piaget, 1975; Duska & Whelan, 1975; Bukatko & Daehler, 1995). At this stage they perceive morality as being imposed and externally determined. For them there is no right or wrong or good and bad, but what the parents say, goes. They only consider and do what adults expect of them without questioning anything. During this stage, as the children engage in any kind of behaviour, they only consider or take into account the consequences of such behaviour, not bothering about looking at the underlying intention. Based on this account children believe that when they get hurt they are being punished for their wrongdoing. This belief is of immanent justice. Further explanation of immanent justice is that rules are viewed as unbreakable and if in any way they are violated or broken, punishment is an inevitable consequence. That is, there is just no way one can resist or avoid it. Once one does wrong, one is likely to be punished some how. It does not matter how and when; the punishment will finally come (Duska & Whelan, 1975; Bukatko & Daehler, 1995; Mwamwenda, 1995). During this stage children also believe in expiatory punishment, which simply means that if it happens that the child breaks a leg from falling off the bicycle, he is being punished for telling lies, even if the fall is unrelated, the child believes that there is a link (Duska & Whelan, 1975; Bukatko & Daehler, 1995). During this stage when children view the actions of others, they only concentrate on the most important characteristic of the act, its severity. They have difficulty comprehending other aspects of the action, that is, the intention behind the action (Westen, 2002).

The next stage as described by Piaget is the ‘Morality of Cooperation.’ Children who are at this stage are over ten years. They are taking time to think about other people’s intentions in their actions or behaviours. Rules are seen as strategies to keep social

order, so that there is no conflict between members of the society and that everybody is treated fairly. At this stage it is important that everyone is treated with fairness, as a result rules can be changed in order to suit other people, as long there is an agreement (Westen, 2002). Hence rules are seen as the result of mutual consent and not just handed down by authority (Duska & Whelan, 1975). This way of thinking is possible because the child is developing abstract reasoning. As a result when they play they spend a lot of time setting and establishing rules so that all are satisfied. They cooperate with whoever has set the rules and learn to practice them. At this stage they have developed consciousness that now leads them to worry once they realize that they have not done as expected of them.

Piaget highlights the fact that at this stage, the child learns to obey the rules and tries to do as expected. As the child grows his level of cognitive development will determine his level of moral reasoning. Later he will understand why the rules are there and where they come from. This will lead him to relate to his peers in a more cooperative and understanding manner, which will give rise to the relationship of mutual respect (Duska & Whelan, 1975; Westen, 2000).

It is important to bear in mind that when children were younger and at a lower level of moral thinking (cognition), they only had respect for adults because they thought adults have the power to punish/ reward and had a more powerful status, but as they grow and their cognition further develops, they begin to see that there is a mutual relationship between adults and them. This then leads to the development of autonomy. During this stage the child's knowledge and respect will determine the extent to which he will practice the rules. Piaget notes that for the child to be able to develop through the stages, that is, move from the stage of heteronomy to autonomy, there should be a practice of mutual respect between people that are involved. He points out the fact that "there should be no authority-subject relationship" (Duska & Whelan, 1975, p14) that will hinder the growth and development of the child's cognition or way of thinking. He notes that it often works well when the discussion about rules and how they should be kept (discussion and debate) takes place between peers and not so very well when it is between adult and child because children always see adults as authority that give rules and expect that these rules should be kept. But when children are given an opportunity to be part of rule establishment it facilitates

the development of mutual respect and cooperation and helps the development of autonomy in the practice and understanding of rules. It is claimed that in classrooms where learners are given this kind of opportunity, they are likely to “accelerate the development of autonomy, mutual respect and movement out of egocentric thought and heteronomous obedience” (Duska & Whelan, 1975, p. 14).

## 2.4 Kohlberg’s theory of Moral development

### 2.4.1 Levels of Moral development

Lawrence Kohlberg shared two of Piaget’s central convictions about moral development. These are that the changes in moral reasoning result from basic changes in cognitive structures, and that children are conceptualized as active individual constructors of their own moral reality, not passive recipients of social rules (Westen, 2002; Pritchard, 1996; Sutherland, 1992; Modgil & Modgil, 1985; Gibbs, 2003).

In his project Kohlberg studied 75 American boys at three-year intervals from early adolescence through young adulthood, and then replicated the study in a number of other countries. He found and named three levels of moral thinking (pre-conventional, conventional and post-conventional) each of which contains two stages. The following review of these levels is drawn from Duska & Whelan (1975); Kohlberg (1981, 1984) and Modgil & Modgil (1985).

### 2.4.2 Pre-conventional level

At this level the child is aware of cultural rules and concepts of good and bad and right and wrong, but the only thing is that he interprets these concepts in terms of rewards and punishment or in terms of physical power, where he regards those who set the rules as being more powerful physically and may punish if they consider it appropriate. He also thinks that by doing good he is doing a favour to the one who sets the rules or for keeping the rules and therefore deserves a favour from the one who set the rules. At this level children have a “narrow view” of the world gained through experience with the world (Duska & Whelan, 1975, p. 51). All is based on punishment, reward, and exchange of favours. All the actions are judged according to expected consequences. At this level the child sees himself as inferior, small, weak, and dependent on the external element for receiving pleasure or pain. He regards those in authority to be having the power to govern his actions. Regarding the rules, at this stage he has no say in developing them. According to him they have always been



there and they are simply there to determine what behaviour will bring pleasure and what will bring pain. Because the child is concerned for himself, he feels that he is not part of the society. The society is regarded as just individuals who lay down rules that need to be kept without concerning himself with the individuals who have to keep the rules (Kohlberg 1981, 1984; Duska & Whelan, 1975; Westen, 2002). Older people are regarded as bigger, more powerful, and different from him and obviously seem to know things that he does not know.

### Stage 1. The Punishment and Obedience Orientation

During this stage the child does not care what the meaning or the value of consequences for breaking the rules (disobedience) is. At this stage they do not comprehend the idea of respect for underlying moral concept in terms of keeping the rules. They just ensure that they keep the rules in order to avoid punishment, not because they know the value of being a moral being. The physical consequence of the action determines whether it is good or bad, regardless of the human meaning or value of these consequences. At this stage the child does not care or give regard to what adults value. As long as they approve, then the action will be undertaken and when they disapprove the action will not be undertaken. The child is just scared of being punished hence he will avoid certain actions, not because he supports some kind of moral order. As a result of him being afraid of punishment, his fear generates his values (Kohlberg, 1981, 1984; Westen, 2002; Duska & Whelan, 1975).

### Stage 2. The Instrumental Relativist Orientation

At this stage children do what is right because they expect others to do the same for them. The concept of loyalty, gratitude, and obedience are not at all taken into consideration. The child in stage two does what is right only because it satisfies his needs. It can then be said that the child in stage two does what is right in order to get pleasure, unlike a child who does what is right in order to avoid pain. The child therefore does what he thinks is right only because he thinks the reward will be great, which is the “moral imperative” at this stage (Duska & Whelan, 1975, p.55).

Although the individual is interested in self, the view of society has changed from a group of individuals who are like him, to a group that can work together and can help each other. The child then looks at himself and realizes that he is equal to other people. This aspect gives rise to the issue of “sharing, fairness and reciprocity, where

emphasis is on justice and hope for a reward” (Duska & Whelan, 1975, p.55). He believes that it is appropriate to expect a reward after you have done someone a favour. One of the fundamental characteristics of stage two is self-interest, which often rises from a “cognitive disposition to judge actions completely according to their consequences” (Duska & Whelan, 1975, p.56)

#### 2.4.3 Conventional level

At this level children do what is right only because they think that they need to conform to the rules of the family or social group, not because they believe that doing good is important. To them, what is important at this stage is their loyalty towards that social group, it does not matter the immediate consequences. At this level the child wants to feel the sense of belonging to a social group. The important characteristic of the conventional level is that the children now value the group and feel that they belong, unlike in the pre-conventional level where society is regarded as different and the child is isolated from it. This leads to the child realizing that the rules of the group or society could be as a result of bringing people together and working towards a common goal, which will at the end result in a pleasurable experience. In one way or the other there seems to be a sense of self sacrifice, where one does not expect to be rewarded for whatever good he has done for someone (the other). Being part of the group also promotes empathy, where one will be able to view things from a different perspective (Duska & Whelan, 1975; Kohlberg, 1981, 1984; Westen, 2002).

#### Stage 3. Good Boy- Nice Girl Orientation.

During this stage the child is experiencing a stereotyped way of thinking in terms of what he has been exposed to. It looks like there has been a cognitive restructuring in the sense that the child seems to be seeking psychological pleasure rather than physical pleasure like in the previous stages. The child learns that people do things for others and may not even be rewarded for that, but they do it out of love and understanding (Westen, 2002). He begins to realize that being part of the group enhances one’s sense of belonging and most importantly boosts one’s self esteem, which is a major concern at this stage. When one behaves in a positive way, this helps others and deserves the approval of others. It is important though to note that during

this stage, behaviour is judged by intention. In other words, 'he means well', becomes important for the first time; as a result one earns approval by being nice.

The intention is very important at this stage (Duska & Whelan, 1975; Kohlberg, 1981, 1984, Bukatko & Daehler, 1995; Westen, 2002). Because sometimes intention could be misunderstood, it is important to consider the person's motives in evaluating his actions. Hence it is then important to note that stage three thinking has a wider view of society and a better understanding of the purpose of rules and roles. Due to this advanced way of thinking, as compared to stage two, it enables one to distinguish clearly between "an action, its consequences, and the intention of the person performing the action" (Duska & Whelan, 1975, p.62). The egocentric child in stage two is now more socialized and values the sense of belonging that he is experiencing with a particular social group or society. To keep the child happy it is important to define his role and approve his performance in that role, but it should be borne in mind that a person (child) in stage three might affiliate with a group that his parents, school, or society does not approve of (Westen, 2002). It is not inevitable that the development of group identity take the form of identifying with church, state, or family. Identification might be with the peer group, which might lead to a conflict in rules and values. This conflict might leave a person in disequilibrium. Hence there will be a need of not only group rules but also laws of the society at large. This leads to the next stage that highlights the orientation of law and order (Duska & Whelan, 1975; Kohlberg, 1981, 1984; Westen, 2002).

#### Stage 4. The Law and Order Orientation

The child now regards the given social order and right behaviour as important. Showing respect and maintaining the given social order is done for its own sake. In this way the child is more concerned about authority and fixed rules, and according to him any deviation from the rules leads to social chaos. A person in stage four has developed some kind of abstract thinking, and as a result he does not see himself as belonging to a specific group but as a member of the general society that upholds order and has general moral principles. What is important during this stage is that one should abide by the rule of the law or else the society will be destroyed (Duska & Whelan, 1975; Kohlberg, 1981,1984; Westen, 2002). In this society, responsibility is given to individuals to do their duties appropriately, and it is important for them to uphold the social order, which requires strict adherence to rules and proper authority.

It is important to note that during this stage “one’s obligation to the law overrides one’s obligation of loyalty to one’s friends and groups” (Duska & Whelan, 1975, p.66). At this stage the law is seen as the ultimate guarantee of peace, order and individual’s rights. They consider no man or group as being above the law.

#### 2.4.4 The Post-Conventional Level

It is important to note that throughout the previous stages the social system was regarded as important and the principles in the social systems were to be upheld, but the post-conventional level concerns itself with “a postulation of principles to which the society and the self ought to be committed” (Duska & Whelan, 1975, p.68). In the post-conventional level it will be crucial to note that inasmuch as it is important to abide by the rules and principles of the society, these rules and laws do not make the society, but the principles from which all laws are derived, need to be taken into serious consideration. This basic understanding of these principles will lead to moral thinking (Bukatko & Daehler, 1995) Once individuals are able to think morally, they cannot only base their actions on what the society thinks, but on what they think. It leads to a more individual introspection, where one will not only look at his social system but others’ as well. He will then compare them and consider which one best fits the ideal (utopia) system or order. This thinking ultimately leads to autonomous thinking, where one is at liberty to form rules in terms of ethics and morals. This will enable one to cognitively consider what is right or wrong. In that way he will have an opportunity to make his own moral judgement, not his parents’ or society’s (Duska & Whelan, 1975; Modgil & Modgil, 1985; Bukatko & Daehler, 1995).

It is important to note that at this level even if a person is in a group, he will not make decisions based on what is expected by that particular group or what the authorities expect as rules of law and order, but he will make decisions based on what he as an individual thinks. At this point his conscience begins to take control. This level often happens during the child’s adolescent years where the child will now be exposed to different social systems and rules that may even be conflictual to his. It will be crucial to understand how he will react to the difference, especially when he will have to make moral decisions, and judgments. He might have thought his social system is the best and has the best rules, but may discover the fact that that is not the case, that his

system is not necessarily the best. How will he deal with the situation in terms of accepting other systems and in terms of relativism? This will be a critical factor. At this point he might be expected to reject some of the laws that he believed and might have regarded as fixed. How he deals with the situation as he makes known his standpoint in terms of his morals and ethics is important at this level (Duska and Whelan, 1975; Westen, 2002).

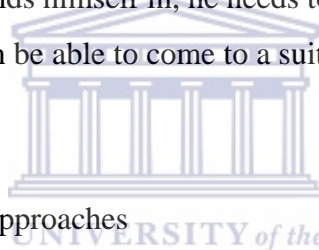
#### Stage 5. The Social contract legalistic Orientation

This is the first phase of post-conventional morality. The whole society still plays a vital role but the individual's rights define right action. These rights or standards of systems have been carefully examined and a consensus reached by the whole community. Because different laws may apply to different groups of society, this might be confusing to the individual regarding who makes the laws and why. As a result a person will be led to understand his personal freedom and his duty towards the public. In this way he will learn that the law is not just something fixed that has been given, through which law and order is maintained, as a stage four-person thinks, but to know that the laws of the society were democratically established by the people, having their duty towards the good of the public in mind (Kohlberg, 1981, 1984; Westen, 2002). A stage five person is at liberty to critically question the law and this put him in a position of freedom from the law but at the same time he may discover that the law is there to protect him. He may then decide to subject himself. One may reject the existing law and may try and come up with new laws. This can be done after one has carefully considered and thoroughly critiqued the law in a positive way, then only can he be in the position to reject the law. On this fact, it is important to note that the person now realizes that one cannot just reject the existing laws and want to come up with his own only because they "do not serve his interest or they do not meet one's own ideal" (Duska & Whelan, 1975, p75). One has to consider the best interest of the society and the law should be observed only for the sake of upholding the rules of the society, which ends up protecting the individual as well.

#### Stage 6. Universal Ethical Principle Orientation

The second phase of post-conventional level is considered the highest level of moral reasoning and people hardly ever reach this stage (Kohlberg, 1981, 1984; Mwamwenda, 1995; Duska & Whelan, 1975). To clearly understand stage six, it is

good to compare it to stage five. A stage five person regards rules and regulations as “contractual agreements” which serve to protect the rights of an individual and to promote the welfare of society” (Louw & Edwards, 1993, p531). A stage six person “acts according to his internalized ethical principles, that are based on universal values” (Louw & Edwards, 1993, p.531). During this stage the emphasis is on equality, human dignity, as well as universal justice. People at this stage are aware of what they do to other people because they think it might be done to them in return. That is, they are aware of the golden rule and they try their best to live according to this rule. While stage five thinking appeals to social utility, stage six thinking appeals to “logical comprehensiveness, universality and consistency” (Duska & Whelan, 1975, p.77). During this stage the individual might be aware of different rules that may apply to different groups. It is then important to note that justice and human dignity are upheld at all times and at all costs. According to this stage, life is considered important and takes precedence above all other human conventions, and whatever situation a person finds himself in, he needs to examine all factors involved and only then could the person be able to come to a suitable decision (Mwamwenda, 1995).



## 2.5 Evaluation of theoretical approaches

Research confirms that as children grow they learn to reason about moral problems (Bukatko & Daehler, 1995) and children from different cultures, social classes and of varying intellectual abilities show that they do become more likely to consider other people’s intentions when they judge their behaviours. As children grow they get to know that obedience to authority does not have to result from fear of punishment or wanting to please. They improve their ability to take the perspective of another and they tend to rely less on adult authority (Bukatko & Daehler, 1995).

It was found that not many people reach Kohlberg’s sixth stage of development (Modgil & Modgil, 1985), but moral development correlated positively with one’s intellectual ability and level of development. Kohlberg’s theory is a helpful way to understand moral development, but it does have some shortcomings. Since Kohlberg’s research was conducted on boys, it is important to note that it may have a more male orientation and girls are likely to behave differently from boys. His research was also founded on what the respondents answered as they were asked on the moral dilemmas that were presented to them. The responses that they gave did not

give a guarantee that they were going to do exactly what they said they were going to do, because people are likely to behave and act differently from what they say (Bukatko & Daehler, 1995; Peters, 1981). It is important to note that in Kohlberg's theory different cultures were not taken into consideration. As a result, we are made aware that "people from other cultures may not go through the same stages in the same way" (Louw & Edwards, 1993, p.531). Kohlberg and Piaget's work support their belief that moral judgement develops as a consequence of a series of cognitive reorganizations called stages. Each stage has its own characteristics that it is recognized or known by.

According to the theorists, moral development is then not a process of imprinting rules and virtues but a process that involves the transformation of cognitive structures (Duska & Whelan, 1975). It is currently recognized that the transformation of cognitive structures owes more to environmental influences than Piaget and Kohlberg thought. Vygotsky (1986, 1994) maintains that the development of higher cognitive functions depends on the active mediation of more knowledgeable others. This seems to suggest that moral development requires a meaningful interaction between the individual and more knowledgeable mediators, who might sometimes be peers but would be more likely to be morally competent adults. This is different from what Piaget proposes.

There is no great deal of research about the role of schools and educators with regard to mediation of moral qualities/democratic virtues.

## 2.6 The evidence of research findings

Research findings tend to fall into three categories; the first is related to learners' sense of civic responsibility. Townsend (1990) found that young Americans fail to perceive a need to reciprocate by exercising the duties and responsibilities of good citizenship. Bulach (2002) found that learners want to see their educators modelling good character so that they can learn from them. Goode (1988) found that when the school community is supportive and the environment is conducive, learners are more likely to enjoy school and when they enjoy school their academic self-esteem will improve, but most of all, they are likely to grow morally and develop a sense of civic responsibility.

The second describes interventions. Smith (1989) reports on a study that found that the group that was exposed to moral education was found to help, cooperate, and adhere to the rules of the school more than the control group. Brooks & Kann (1992, 1993) report that behaviour improved in both elementary and middle schools after a value education programme. A study that was conducted by Loehrer, (1997) in the United States in order to determine the measure of their virtues indicated that those learners with attitude problem were not reacting negatively to their educators as much or influencing as many other learners after being exposed to the values questionnaire. Closely analyzing the results from a follow up test found a significant increase in the ability to discern right from wrong and that fewer learners were harbouring anger. The results of the above study further indicated that some learners no longer refused to do what they knew was right and more were willing to help when they knew they should, and had more desire to do what they knew they should. Further more, learners were found to exhibit less peer dependence and were no longer afraid of what others will think if they do what they are supposed to do. Bennett (1995), in Halverson, (2004), found that reading good literature or “character stories” teaches children how to live morally. After his research on the contribution of community service learning, Leming (2001), in Halverson, (2004), found that “it is not only teaching of a moral story or sending students out to do community service that helps them to grow in more complex and beautiful ways. They also develop as a result of the intentional and explicit meaning making that only the teacher, who has daily and intimate contact with the students can provide” (Halverson 2004, p.158). This highlights the important role of the educators as mediators. Hertz-Lazarowitz & Sharan (1984) in Bukatko & Daehler (1995) conducted a two-year project in Tel Aviv in three different elementary schools. The children were expected to work in small groups collaboratively. They were expected to share ideas, mutually accept one another, and cooperate. After a certain period of time when they were compared with learners in schools where the project was not undertaken, they displayed an increase in prosocial behaviour, and a positive social climate in class.

The third category of research reports on educators’ attitudes, priorities, and actions. Ling, Burman and Cooper in Stephenson, Ling, Burman and Cooper (1995), found that for educators in Australia, tolerance, respect for the self and others, social



survival skills and equality were among the values that they regarded as important. Not much research is available on South African educators' perspectives regarding the content, process experiences and attitudes of moral education, however, two research findings concerning South African educators are cited in the Manifesto on Values in Education (James, 2001). Both report educators' concern about the relationship between rights and respect. The report of the working group on Values in Education, have as their key element of democratic educational philosophy, "to develop the intellectual abilities and critical faculties among all children and young adults, to emphasize inclusiveness" (Waghid, 2004, p279). In this report the promotion of "equity, tolerance, multilingualism, openness, accountability, and social honour in our schools" (Waghid, 2004, p. 279) were treated as priorities.

In one province Green's (2004a) study found that the dispositions that most educators in South Africa regarded as most important were reliability, goal setting and planning, punctuality and persistence, but that most educators did not give much time or effort to nurturing the virtues that they prioritize. A subsequent study (Green, 2004b) indicated that educators mostly used the strategies that had a lot to do with traditional discipline. This study suggested that the teaching and mediation of moral values is more a response to challenging behaviour that learners often display, instead of it being an effort where positive behaviour is encouraged and reinforced. Inasmuch as a high percentage of educators believed that the role of the mediation of moral values was their responsibility, they still did not engage learners much in discussions involving moral issues. They engaged less in the process of reasoned judgement and moral thinking and did not make significant use of role models other than themselves.

## 2.7 Summary

Educators acknowledge the fact that inasmuch as parents have an integral role to play in this regard, they also have a vital part to play in the process as stakeholders. The two theorists, Piaget and Kohlberg maintain that moral development takes place following certain preset stages, which means, as the child's cognitive level develops, so does his moral development. But Vygotsky maintains the importance of cultural mediation and meaningful interactions in order to enhance moral thinking. Research however shows that in and outside South Africa not much information is available with regard to the explicit teaching and mediation of values. One of the

reasons might be the fact that the curricula have not given clear guidelines and direction on this issue, especially in South Africa. In a climate that advocates the celebration of cultural diversity, educators have not had clear guidelines on the matter, especially due the fact that it has to be clearly established whose values have to be mediated. However this situation seems to be changing in South Africa, seeing that the new policies are being developed, such as the Manifesto on Values and Democracy, seems to acknowledge education for democracy and the importance of knowing and doing what is considered to be of moral virtue.



## Chapter 3

### Research design and methodology

#### 3.1 Introduction

This chapter will give a detailed description and discussion of how the study was conducted. It will give a clear picture of the paradigm used and give justification on why this specific paradigm was chosen. It will explain the selection of context and participants and how the data were collected and analysed. As I conclude the chapter, I will also look at the procedures used to promote the validity of the study and the ethical considerations that were taken into account.

#### 3.2 Research approach

The research design is the overall conceptual approach that defines how information will be gathered and analysed and how the study needs to be planned (Bogdan & Biklen, 1982). The research was conducted following a qualitative approach, which often makes use of “direct quotations from the participants about their experiences, opinions, feelings and knowledge” (Merriam, 2001, p.6), and often this information is obtained through interviews. Data are collected “in the form of words and or pictures, rather than numbers and the results often consist of quotations from the data to enrich the presentation of the study” (Bogdan & Biklen, 1982, p.27). In qualitative research the researcher is the key instrument of data collection. The setting in which the research is conducted has to remain natural as it tries to create an understanding on the part of the researcher of the meaning that was constructed by the participants in their natural setting. This is typical of the constructivist paradigm (Bogdan and Biklen, 1982; Sherman & Webb in Merriam, 2001). This approach demands that, “the world be approached with the assumption that nothing is trivial, that everything has a potential of being a clue which unlocks a more comprehensive understanding of what is being studied” (Bogdan & Biklen, 1982, p.27). This approach can help a researcher to understand the reality that is constructed by these individuals that are interacting with their world and it will also give an understanding of the meaning that they construct in their experiences (Merriam, 2001).

This qualitative study will take a case study approach. Qualitative case studies are frequently used in the field of education. Case studies often attempt to provide a portrait of a situation or a particular context. In this situation the context is the primary school being investigated. It makes use of different sources and different techniques in order that the picture could be clear and enriched, so that the understanding of the study may be broadened (Merriam, 2001). According to Denzin & Lincoln (2000), Merriam (2001) and Creswell (1998), the case study focuses on a “bounded system.” The bounded system used in this case is the primary school under research. This case study was an exploration or an in-depth analysis of this bounded system that used interviews as the main means of gathering data. This approach has been chosen in order to gain in-depth understanding of the issue of moral education and the nurturing of democratic virtues. I was interested in what moral qualities or virtues do educators in this school regard as important and what do they do in order to nurture these qualities. This design has been chosen because the study intends to “look at insight, discovery and interpretation rather than hypothesis testing” (Merriam, 2001, p. 136).

In this research I will be trying to put together the puzzle whose picture I do not even know. The picture becomes clearer as the data are being analysed (Bogdan & Biklen, 1982). Case studies are often helpful when large numbers of participants are not available for various reasons. This may sometimes be a benefit to the study because as a researcher I am looking for in-depth information hence I do not need a large number of respondents. I made use of purposive sampling because I wanted to try and access different perspectives. This may emerge as a limitation of a case study, in that because only a small group of participants is interviewed, the findings cannot be used to generalize to the whole population (Westen, 2002). Another limitation of the case study is the fact that it is difficult to avoid researcher bias because often researchers tend to see what they expect to see (Westen, 2002). Another cause of bias that may be difficult to avoid is the fact that the researcher may be anxious to get good results (Parker, in Banister, Burman, Parker, Taylor & Tindall, 1994). Having been involved in the research, having met the subjects, and moreover knowing a lot about the school system, especially in this particular school makes it impossible for me to avoid bias completely. This may be balanced by the sensitivity and the integrity that I might have as a researcher as well as my ability to relate to participants. One other aspect that

gives rise to the limitation of using a case study approach is that it needs time and money and the researcher may not be able to devote enough, as it may be needed for the whole undertaking (Merriam, 2001). My research was limited in this way.

However the strengths of a case study outweigh its limitations, in that it offers a means of investigating “complex social units consisting of multiple variable of potential importance in understanding the phenomenon, hence it results in a rich and holistic account of a phenomenon” (Merriam, 2001, p.29). In the field of education case studies are often useful for studying educational innovations, for evaluating programmes and for informing policy. Using a semi-structured way of interviewing opens an opportunity for the researcher to gain the participants’ thorough perspective and understanding of the world, especially because different participants define their world in unique ways (Merriam, 2001).

### 3.3 Context and participants

The school concerned has always been a school for a disadvantaged community, situated in a disadvantaged area and despite all the developments and changes that our democracy has given rise to, it is still poor and disadvantaged and moreover, most of the learners that attend the school come from a nearby informal settlement. The school has a high drop out rate and the Army Base not far from the school leads to some girls ending up as prey for the members of the army. A route through the forest not far from the school makes it possible for some schoolgirls to practice prostitution.

Despite these facts the school is perceived to benefit from a reasonable level of co-operation between the parents and educators and there seem to be good working relations between the educators themselves.

This primary school and the high school that lacks the premises are using a system called the platoon system where the primary school starts very early in the morning so that by half past twelve they knock off then the high school starts operating. The high school though operates as a separate entity from the primary school and they have a different principal. The primary classes consist of one grade R class, three grade one classes, and two classes each for grades three to seven. This makes a total number of 14 educators and the principal. There is an itinerant learning support educator who

comes to the school on certain days. She has to serve another school because of low numbers of learners at this school.

There are no playground facilities and the place which the boys use as their soccer field has such long grass that the ball may just get lost in the thick, long grass while they are playing. The tennis court with its broken down fence does not seem to be in operation for its purpose, it is therefore not used. The wire fence surrounding the school looks very old but serves the purpose of protecting the school. The learners' toilets are also not in a very good condition, but they are also serving the purpose.

Participants chosen for the interviews were constituted in the following manner: two groups of educators, foundation, and intermediate phase together and senior phase educators, with 5 educators in each group. In all there were 4 male educators and 6 female educators. I wanted to ensure that the whole school was represented in terms of grades that the educators taught. The educators were also selected in terms of their availability at the time of the interview, but keeping in mind that all those participating had at least a period of two years at the school. Informed consent was also obtained from the educators that were involved.

Only one group of learners was interviewed, with learners representing grades four to seven, that is, the intermediate phase and the senior phase. There were two representatives of learners from each class, which resulted in eight learners, 4 boys and 4 girls. The number was purposely kept limited in order that all can get an opportunity to express their feelings and opinions without feeling overwhelmed or intimidated by others. These learners were selected by their respective educators because of their confidence to voice out their opinions. Permission from parents was obtained before the interviews were conducted. All the necessary arrangements were made, and necessary documents were signed.

My role as a researcher in this study is very critical because I am also a parent and an educator and was raised under strict moral but very loving circumstances. I have always taken into consideration the principles and rules that were taught and mediated to me, by my parents. I am trying to mediate the same virtues to my daughters, but the state of our society makes it difficult, hence all stakeholders need to work together in

this, as the saying goes, “it takes the whole village to raise a child.” As an educator and a parent I am very clear about what moral qualities/virtues I need to nurture to learners and children and I am well aware of the kind of citizens that I envisage them to be. I tried not to let my own beliefs cloud my interpretations of the responses.

### 3.4 Data collection

Data were collected by means of semi-structured interviews. These would help to give in-depth information as well as provide me with an opportunity to probe respondents if I felt that the questions had not been satisfactorily answered (Cohen & Manion, 1994). These interviews were conducted in groups and provided a rich and an authentic insight into the world of the participants (Silverman, 1993). Information obtained in this kind of interviewing was regarded as “a special kind of information” where it would help me to find out “what is in someone else’s mind” (Merriam, 2001, p.71) and obtain insight into the perception and attitudes of the participants in an environment of dynamic group interaction (de Vos, Strydom, Fouché & Delpont, 2002). This way of data collection also follows a carefully planned discussion that will obtain information in a non- threatening, conducive and friendly environment.

This way of data collection gives the researcher immediate insight into what the participants are thinking and feeling. As a dynamic process it makes it possible for the researcher to pick up on details (Sherman & Webb in Merriam, 2001). This method makes the researcher aware of the participants’ body language and emotional connection to the content being researched (Merriam, 2001). The interview gives the researcher an opportunity to probe and get clear understanding where lack of it may occur; hence it is very interactive (Merriam, 2001). This way is often useful because it may be audio taped and the information that is gathered may be used in different ways.

The weakness of using the interviews is that they are time consuming and as a researcher, a person can influence the responses of the participants, to the extent that it becomes difficult to separate the researcher’s and the participants’ meanings.

The interviews were conducted in isi-Xhosa since all groups felt more comfortable in addressing these issues in their mother tongue so that they can be free and speak as

much as they would want to without being restricted by language. Each group was interviewed for about 45 minutes to an hour for one occasion. Interviews could be costly due to the cost of travel by participants, but fortunately in this study that was safe guarded in the sense that I traveled to the setting of the interview and the number of interviews was limited. One problem I had was that at times educators added valuable information only after the tape recorder had been switched off. I made brief written notes when this happened.

### 3.5 Data analysis

During data collection, semi-structured interviews were audio taped and transcribed. After which, analysis was done using the research sub-questions as a framework. Themes and sub-themes were identified using the constant comparative approach as recommended by Merriam (2001). Identifying themes that occurred repeatedly in the data and classifying the examples of what was said under appropriate headings enabled me to do this. This was done for each interview then again after comparing the information across the interviews. Sometimes I had to readjust my categories, rename my themes, and even combine others.

### 3.6 Validity

There is always a chance that as a researcher I may be wrong in the way I interpreted the data, which might lead to a distorted portrait of the case that I am trying to investigate. I tried to guard against this by doing a participant check with two of the educators that were available when I later visited the school in order to ensure that the text reflects the reality of their situation and to limit the possibility of error. Merriam (2001) maintains that doing this throughout the study serves as a strength of qualitative research. I also checked with an informed colleague in this case who happens to be my supervisor, to make sure that the interpretations and themes made sense and were plausible. However, there was no way in which I can tell if the participants were not telling me the truth, but the relationship that I formed with them during the time when I was working with them and my training as a psychologist seemed to create a climate of openness. The findings cannot be generalized to the whole population because the participants were purposively selected and the sample was small.



### 3.7 Ethical considerations

Informed consent was sought from the Western Cape Education Department, from the parents of learners who were asked to participate and from individual educators who participated in the study. The most important aspects that were highlighted were respect, confidentiality, and privacy. Participants were assured that no harm was intended by the research; on the contrary it was mentioned that it meant to benefit all involved and may even inform policy at a later stage. The procedure and the process were followed as arranged. Dates were set and participants were informed in time of what will be happening when, so that they could be prepared at all times. At all times the research followed the guidelines for ethical research set by the American Psychological Association.

The research was conducted in the language that participants understand and they were informed that they could withdraw from the study at anytime they felt they did not want to continue. They were informed that confidentiality would take priority. As a result no mention was made of the identity of the school, where it is situated, and who the participants were. Above all, the participants were informed that should it happen that any of them becomes emotionally affected by the content of the study, care would be taken that he receives necessary help through appropriate intervention. It was also decided that the results of the study be made available to the participants if they so wish.

### 3.8 Summary

This qualitative case study was conducted at a previously and still disadvantaged school, that was meant to cater for a poor community in one of the townships of Cape Town. Three group interviews were conducted, consisting of two educators' groups and one learners' group. The data were analysed using a constant comparative approach and care was taken to minimize error by taking necessary precautions and steps, also ensuring that ethical concerns were considered.

## Chapter 4

### Research findings

#### 4.1 Introduction

In this chapter, the focus will be on the actual research. The chapter will attempt to provide a sense of what the school is like and present an analysis of the data in terms of the research questions. The four most important questions that were explored were the following: what moral qualities/democratic virtues do the educators value in this school, what do they do to nurture these qualities, what role does or could the educators play in the mediation of these qualities and what successes and setbacks (constraints) have they experienced throughout the years? A detailed analysis of the interview responses will be presented, and these responses will be explored and discussed.

#### 4.2 Impressions

The school where this research was conducted is in one of the townships of Cape Town that has a large population. Brick houses ‘smaller than even a matchbox’ surround the school. About hundred metres from the school is an informal settlement with shacks built out of corrugated iron and some of wood. Most of the learners that attend the school come from this informal settlement. It seems that the people who live in brick houses prefer to send their children to “better” schools, where some even have to commute using dangerous transport to school. As one enters the school, workers who happen to be cleaning the yard or working in the garden meet you. They are also very kindly and willing to show you the way to the office. As I went through I noticed that the classes are in progress because I saw through the open doors, and some broken down doors. Some windows in some of the classes were broken. There were about two or three classes that were unattended and the learners in those classes were making a noise. This looked like a school that tried to do its best despite difficult conditions and poor resources.

The garden looked cared for except that it was not as green as expected, most probably because of the shortage of water in Cape Town recently. Most of the shrubs and trees were changing colour, but they were still tidy and well cut. In entering the

office the lady was busy polishing the floor and you could tell that all that she was doing was done with lots of pride and enthusiasm, as I could almost see myself through the “mirror” floor. The machine that the lady was using was big, but you could see that she was used to using the machine, and she was doing it with a lot of confidence and skill. She then directed me to sit at the foyer, where the secretary would be with me shortly. There were beautiful, big pot plants on the corners of the foyer that showed that they were well cared for. Through the opening window to the secretary’s office she greeted me with a beautiful smile and called me in to see the principal, since she knew that I had an appointment already. As I went into the principal’s office, I was greeted by a lot of awards, trophies, and certificates on the wall. Most if not all of them were for music competitions.

From the gate to the principal’s office the atmosphere was friendly and welcoming and one could strongly identify with the spirit of UBUNTU. The short meeting with the principal was fruitful. He was very positive, was willing to fit me into his busy schedule, and very interested in the concept that I was bringing to him. He then later referred me to his deputy who would have to work with me. In the deputy principal’s office were more trophies and certificates, as well as school choir photos. From the discussion I then gathered that the deputy principal is the choirmaster and it is through his talent and dedication that the school choir has won so many trophies. He was also very friendly and I could see that he was dedicated in his work. When I met the educators in the staff room, they also were enthusiastic about the whole project and they could not wait to set the date for the first interview. As we started organising how we were going to work I could not stop wondering what their views were about moral education and what their responses would be to my research questions. This is the context in which the findings that follow should be interpreted.

### 4.3 Qualities valued at the school

#### 4.3.1 Theme 1. Moral qualities

The label “moral qualities” has been chosen to capture one aspect that the educators referred to. By moral qualities it is meant, following a certain moral domain where there is concern for doing what is right or having the right approach to human conduct. Under moral qualities, the educators of this school came up with aspects that

were sub-themed as the following; accountability, respect, and commitment to “being good”.

#### 4.3.1.1 Sub-theme 1 Accountability

The following aspects belong to the above sub-theme; being reliable, trustworthy, responsible, being committed to whatever task one is entrusted with, truthfulness, integrity, honesty, and dependability.

Examples of accountability that were given by educators are the following:

*“...Learners need to be self reliant and accountable...”*

*“...Being responsible goes a long way...”*

*“...Just imagine if we had an unreliable president, what kind of country were we going to have...”*

*“...It can be a sad situation when one’s manager at work trusts the worker, yet the worker is not trustworthy...”*

*“...In my list I included honesty...”*

Examples given by learners on accountability are the following:

*“...What I want to learn at school is to be...trustworthy...”*

*“...And not be involved in the life of crime...”*

I gather that the educators are concerned about learners who will soon be adults who are not reliable and not trustworthy. These educators are supposedly concerned about the learners’ untrustworthiness, dishonesty, and unreliability. This may be the fact because of the behaviour that has been displayed by the learners in the past. There were stories of misdemeanors (incidents) such as educators’ cellphones going missing in the class or even their money going missing from their bags. This to them was a major concern and this might be some of the reasons that they would really like to see a different side of these children, especially when they become adults.

#### 4.3.1.2 Sub-theme 2 Respect

This sub-theme refers to all the following aspects; being caring, generous, sensitive, not being cruel or mean to others, practicing fairness, helpfulness, nondiscrimination and genuine respect for all other people as persons. Different categories or sub-themes

emerged regarding respect. These are the following: respect for self (self-respect), respect for other persons, respect for own and others' culture, and respect for environment (including public property).

#### 4.3.2.2.1 Respect for self

All references to self-respect were considered to belong to this sub-theme.

Educators mentioned the following examples:

*"...They must be confident learners who are proud of themselves..."*

*"...They must not have inferiority complex..."*

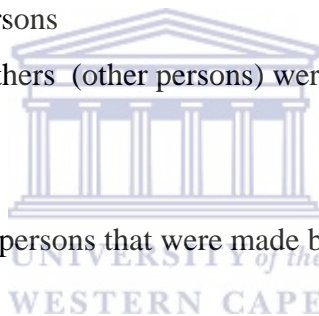
*"...They need not be ashamed of who they are and look down upon themselves..."*

*"...They must be proud of who they are and their language as well..."*

*"...They need to respect themselves first before they learn to respect other people..."*

#### 4.3.1.2.2 Respect for other persons

All references to respect for others (other persons) were considered to belong to this sub-theme.



Examples of respect for other persons that were made by the educators are the following:

*"Good morals have a lot to do with respect for adults..."*

*"...This is the way we have been raised, respecting adults, standing up from the chair for an adult to sit is good morals..."*

*"...If your child does not respect, that means he does not have morals..."*

*"...In respect, you do not only respect a few people but you respect everyone..."*

Examples given by learners on respect for other persons are the following:

*"... What I want my educators to teach me is to...respect other persons..."*

*"... We need to respect other children and not make bad jokes about them..."*

*"...To respect is to not bully other children, but treat them the way you would like to be treated..."*

*"...It is important to respect, not only older persons, but those younger than you as well, so that they can in turn show me the same respect..."*

*"...When I grow up I want to respect and honour those that are older than me..."*

*“...I must not be naughty and nasty to other people, and I must...live in harmony with others...”*

#### 4.3.1.2.3 Respect for culture

All references to respect for culture were considered to belong to this sub-theme.

Examples from educators are the following;

*“...Learners should respect their own culture as well as others’ culture...”*

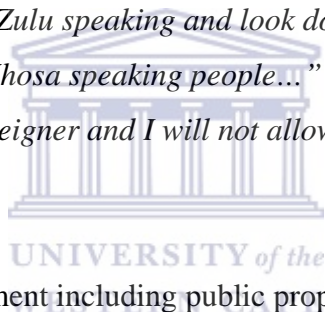
*‘...Tolerance and understanding of others’ culture is important...’*

*“...We need to help them to learn to interact with other people from other cultures, e.g. Moslems are our neighbours but we know nothing about their culture...”*

Examples given by learners on respect for culture are the following:

*“...In respecting other cultures you need not say this one is seSotho speaking and he eats horse meat or this one is Zulu speaking and look down on him because they do not engage in traditions like Xhosa speaking people...”*

*“...I must not say this is a foreigner and I will not allow him to build his shack here...”*



#### 4.3.1.2.4 Respect for environment including public property

All references to “respect for environment including public property” were considered to belong to this sub-theme.

Examples by educators are the following:

*“...Learners should respect their environment and keep their surroundings clean...”*

*“...They have to try hard to fight crime, report criminals if they know them...”*

*“...There should be no vandalism to public places, eg, toilets, playgrounds, public phones, and notice boards in the community...”*

*“...They must be able to look after and take care of buildings that are in their community, eg, supermarkets...”*

On the aspect of respect for environment learners shared the same sentiments, giving the following examples:

*“...If my neighbour throws dirty water on the street, I must be able to reprimand him, and be able to encourage the government to provide rubbish bins to every household even if we are living in the shacks, so that we can keep our place clean...”*

*“...We must learn to look after the public telephones, so that they do not get vandalized like it usually happens...”*

This emphasis on respect seems to reflect the atmosphere of lack of respect amongst some learners in various aspects that were covered in the discussion. It was very possible that the educators have the issue of respect as recent in their minds because they are dealing with Revised National Curriculum Statement principles, one of them being respect. I assume that the educators were particularly sensitive about the issue of self-respect seeing that at the time when they were growing up they were regarded as second-class citizens. They probably did not have any confidence in themselves, and may also have had a low self-esteem because of the way they were treated with regards to discrimination and inequality. Now they do not want the same situation for their learners. When a person respects himself, he is likely to respect other people, which is also one of the important aspects as the quotations display.

Respect for other persons including adults seems to be an important issue and some learners are aware that respect for young ones as well as adults is important. It seemed to me that the way learners addressed their educators was important and it left me with the question on how they (educators) accommodate for democratic classrooms. Educators seem to relate or take special reference to the way they have been raised themselves. Does this mean they regard learners of today differently to the kind of learners they have been? These educators seem to be concerned about the moral qualities/democratic virtues that these learners display. This emphasis on respect seems to reflect that there are some learners who seem to display respect but the educators are not confident that the learners respect them.

With regards to democracy, do these educators engage democratically with them or do they expect learners to act and behave like they did when they were young? That is, just accept authority as it is without questioning, when they do not understand issues or even when they need clarity on certain issues. This issue will be picked up in the active instruction and discussion section.

It was also very crucial to these educators that their learners not only have respect for their own culture but others' culture as well. Regarding respect for culture, in this new dispensation it is imperative that learners are encouraged to consider and accommodate diversity, as this is the requirement of our New Constitution, keeping in mind that the new curriculum has its core base in the Constitution. This emphasis for me reflected the fact that these educators are serious about having a contribution or making a mark in whatever way they can. The learners also seem to be aware of how they need to treat other people, especially because they gave such concrete examples, which displays the fact that they have experience of what they are talking about.

To these participants, the aspect of "respect" seemed to be one of the moral qualities that was taking precedence. Not that other qualities that were mentioned did not seem to take an important status, but it was noted that all different groups that were interviewed considered respect to be an extremely desirable quality, although I feel that the learners' responses were given particularly for me. I somehow feel that they were telling me what they thought I wanted to hear as an adult. This may be made possible by the fact that it is something these learners are not good at, as it is also highlighted by other research, where particularly there is made mention of respect as one of the qualities that need to be thoroughly nurtured (Fisher, 2000; Green, 2004a, 2004b; James, 2001).

The issue of respect for the environment is also stated in Outcomes Based Education specific outcomes, with the emphasis on environmental education. I had the impression that there is a lot of crime and vandalism in the school, especially with some of the classes without doors and some with broken windows. I suppose if these kinds of things did not take place in this community, the participants would not be as concerned as this about this issue.

#### 4.3.1.3 Sub-theme 3 Commitment to "being good"

The sub-theme "commitment to being good" refers to all of the following, self-discipline, where the learner does not need to be told how to behave properly, but just out of his own free will does what is good, more especially, not being concerned that he is being observed or not and wanting to do what is right. This may also refer to



wanting to do or be good even if circumstances do not allow it as well as putting all the effort and persevering in doing and being good. This also involves one being exposed to different ways or choices that he or she can follow, but will choose the “correct” or “right” way without being obligated to do so, but do it from his or her own personal choice. The following sums up these aspects, doing one’s best even under trying circumstances.

Examples given by educators are the following:

*“... Our learners need to be able to withstand peer pressure, have strong willpower, eg. be able to resist temptation from smoking friends...”*

*“... What is important for them is to do what is right, not because somebody is watching them...”*

*“... They must have internal locus of control (self discipline)...”*

*“... They must be responsible for their lives, eg. They must learn to keep quiet in class, and not only when they see the educator coming...”*

*“... We want them to be confident, responsible citizens who can make right choices...”*

*“... They have to be able to distinguish between right and wrong...”*

One of the learners gave this example regarding “commitment to being good”

*“... I must... do good all the time...”*

From these responses I gathered that learners at this school seem to be displaying acceptable behaviour only when they are in the educators’ sight. Out of sight they engage in any kind of behaviour. To these educators these learners seem to be a cause for great concern, because they do not have the commitment to “being good.” These are the learners that often disappoint the educators by being found to have done something wrong when the educator was not in class, at the playground or outside school premises. I had the impression that it was important to these educators for learners to learn to do what is right, whether or not the person in authority is there, that is, whether he or she is being observed or not. In this way the person learns to become responsible and do what is acceptable at all times, which will help or contribute towards a person developing an internal locus of control. By internal locus of control these educators meant that the person will expect no reward from anyone for doing what is considered to be right, he or she will do right (good) only because he

or she thinks and is convinced that it is the right thing to do. That is why these educators think that strong willpower is important in order to nurture the virtue of responsibility and trustworthiness. This might have to do with the deterioration of morals that even the President of the country Thabo Mbeki is concerned about. The concept of “good” is a relative term that needs to be defined appropriately and accordingly. In this research it was made clear that “good” behaviour is the one that all stakeholders agree to as being good. The responses expressed seem to give the impression that these learners mostly engage in wrong decisions and often make wrong personal choices. Inasmuch as the Constitution of the country highlights the importance of freedom of choice, it is still important that the choices that they make are not going to destroy them at the end. Sommers (1993) and Fisher (2000) testify to the fact that inasmuch as it is important to teach children to read and write, it is much more important to teach them to distinguish between right and wrong. But is knowing the difference the same as wanting to do what is right. Can we count on these learners after they have been exposed to acceptable moral qualities?

#### 4.3.2 Theme 2. Socially desirable behaviours

The label socially desirable behaviour has been chosen to capture another priority that was expressed by the educators. These are behaviours that are readily accepted by others or that one shows towards others. One can also look at socially desirable behaviour as “the proper way to be,” which is also regarded as duty towards self and towards one’s community as well as to the society at large. It can also be regarded as appropriate behaviour, according to what has been agreed upon in the community, school, and home.

This behaviour does not only benefit others but it can benefit the doer as well, because it may provide him with a sense of satisfaction and gratitude. Often, however children engage in appropriate behaviour because they have to, not because they want to. Under socially desirable values, I have identified the following sub-themes: economic initiative, citizenship, and politeness and consideration.

##### 4.3.2.1 Sub-theme 1. Economic initiative

The following aspects belong to the above sub-theme: being able to contribute towards the wealth of the country, by taking initiative. It is doing something on your

own to make money without waiting for someone to do something for you. Having some means through which you can raise your own economic status, with a lot of initiative from the side of an individual. It is “asking what I can do for my country, not what my country can do for me.”

Examples of economic initiative that were given by these educators were the following:

*“...The President is supporting that people must do something on their own and not expect that things be done for them all the time, we want our learners to be like that...”*

*“...They must have ideas on how to run projects that will bring them money, I would like to see adults who will contribute to the economy of the country and do their best in anything that they will be doing...”*

*“...We would like them to be independent, responsible adults, be prepared for the future economy of the country (be able to take part in the economy of the world)...”*

*“...They have to be skilled, be able to make something out of their lives, even when they have not yet gotten the jobs that they might have studied for, they have to be able to use their hands and brains, eg. In technology and carpentry, they need to be able to sell whatever they are able to make so that they could make a living...”*

*“...They can sell their art work and make a living out of that...”*

Learners also expressed the need for economic emancipation using the following examples:

*“...I want to study, and be educated so that I can work for myself one day...”*

*“...I expect my educators to teach me how to open my business and be successful...”*

I gather that it was very important for these educators for learners to grow and become adults who will take responsibility for their lives, in terms of financial growth and freedom. The area in which this school is situated is a very poor, disadvantaged area and many people are unemployed. It is important for these educators to teach learners that they do not have to rely on someone else to provide for them, but they can also stand up despite the negative circumstances surrounding them and can make a living. These educators might be aware of the government projects like the Umsobomvu Trust and the others that provide financial assistance to matriculants who happen to

have vision and insight in terms of what they want to do when they finish school. This I suppose is what they want to make known to learners. With specific outcome three of Curriculum 2005 saying, “it has become imperative for education and the world of work to forge close cooperation in order to adequately prepare the learners for their future working lives and life long learning prospects” (DOE, 1997, p.223), they feel obliged to develop learners that will be able to use their skills to meet the demands of the country as well as of the economy. “This specific outcome intends to play a crucial role in linking the needs of the country with the aspirations, abilities and skills of our learners” (DOE, 1997, p. 223)

You will also find that there are some ex-learners of the school who have had a privilege of proceeding to Matric, but are unemployed. What does this mean or display to those that are still coming? Does this mean that these participants think obtaining education is not important after all because you might end up like others or is it giving them the courage to go on and make a difference from what they are seeing or witnessing happening around them. On the other hand, what is the link between education and earning power? Does this mean if a person is not educated enough, he is not going to earn enough or does it mean when a person has a low level of education; he has a low level of morals. I do not think so. It is fine to get educated but it does not guarantee that a person will display democratic virtues. I personally think that to these participants, the fact that other learners have gone before and may have had the privilege of finishing Matric but are not working is not a deterrent from working hard. I think they are still determined to make the difference inasmuch as their educators are determined to contribute positively towards the endeavour.

#### 4.3.2.2 Sub-theme 2. Citizenship

As a citizen, one is expected to behave as a citizen. Some of the expectations of a citizen are the following: to be aware of one's rights and responsibilities. In terms of rights one has to know what he expects from others and how others are expected to act towards him. Regarding responsibilities, he should be aware of what is expected of him and how he is supposed to treat and act towards other people as a citizen. Some of the issues relate to adhering of rules and regulations of the county as a citizen, living in harmony with fellow citizens and ensuring that one also contributes towards

the harmony, peace and stability of the country by what one does and ensuring that others are doing the same.

Examples of citizenship that were given by educators are the following:

*“...As adults, we must not take advantage of our democracy and think that we can do anything that we like...”*

*“...It is important that they know their rights and responsibilities, but also know other people’s rights...”*

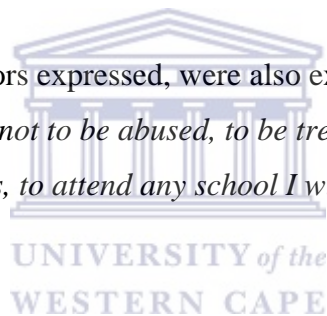
*“...The following rights have to be taken into consideration; right to vote, speak your mind out (freedom of speech), good education, access to health facilities, being treated with dignity...”*

*“...They have to keep in mind that democracy is for all people not some”*

*“It is the citizens’ duty to fight crime, report criminals if they know them and must not support people who sell stolen goods...”*

Most of the rights that educators expressed, were also expressed by learners:

*“...Right...to vote, education, not to be abused, to be treated with dignity, to health services, support from parents, to attend any school I wish to attend, and right to information...”*



Other examples of responsibilities of a citizen that were mentioned by the learners were the following:

*“...As a citizen you need to live in peace with your fellow neighbours...”*

*“...If my neighbour asks for something, I must not say I do not have when I have...”*

One of the contradicting facts about the issue of reporting crime as a citizen, is highlighted in the following examples from learners:

*“...As a citizen I must work together with my fellow community members in reporting crime and not help criminals...”*

*“...If it is my child who is involved in crime and brings money to the house from the acts of crime, I do not need to report him if I need the money because I must buy my children Christmas clothes, food and other things unless I have a lot of money then I can report him...”*

There seems to be a tension between caring for others and obeying the law; that is between justice and care. These learners seem to justify the fact that if reason for stealing is to take care of their families, then it is accepted. This way of reasoning looks at intentions of behaviour rather than the behaviour itself. This thinking may be in the highest level of moral reasoning as identified by Kohlberg. But does this mean they are at liberty to form their own rules? This then gives rise to conflict between personal rules and societal rules. I therefore personally feel that some of these learners have not reached the highest level of moral development because inasmuch as an individual has the power to make own rules, his conscience needs to play a critical role.

From the educators I gather that it is important to keep in mind that rights go hand in hand with responsibilities, and that there is no one without the other. It may be your right to vote, it is also your responsibility to take care of your democracy and not take advantage of it. It may be your right to be treated with dignity; you also need to treat others with dignity, not steal from them to serve your own interests. I think this is what these educators are trying to inculcate in their learners but the negative circumstances of poverty and hunger seem to be playing against them.

#### 4.3.2.3 Sub-theme 3. Politeness and consideration

The following aspects belong to the following sub-theme: The people being aware of how they treat each other, how they talk to each other, and how they respond to the differences and diversity they find amongst themselves. It refers to what is considered as socially acceptable ways of interacting with others.

Examples of politeness and consideration that were given by educators were the following:

*“...It is important that we teach learners to be polite...”*

*“...Even if one has a right to speak his mind, it is important to be polite even if you are saying something that you do not like...”*

*“...Do not hurt others as you speak...”*

*“...Our learners need to display good behaviour, the one that is acceptable in the society...”*

It seems that educators were concerned about the learners' unkind and impolite manner in which they expressed themselves to others. This might also be about or have a lot to do with how these educators were raised, where they were not allowed to talk back to adults or even say their view. I gather that during their childhood the educators and adults were always considered to be correct, and whatever they said no one could challenge them.

#### 4.3.3 Theme 3 Cognitive qualities

The following aspects belong to the above theme: being able to use their minds and being able to engage in creative and critical thinking. In this category I placed reference to open-mindedness, diverse thinking and basic scholastic skills. Some of the qualities that involve cognition include the ability to make use of own hands to create something and the ability of being original and genuine. The following two sub-themes were identified: open mindedness, literacy and numeracy.

##### 4.3.3.1 Sub-theme 1. Open mindedness

The following aspects belong to the above sub-theme: to be able to scrutinize ideas and be able to analyze information on his own. Being open minded is to be able to look at different options in solving problems, to be able to take other people's opinions and be objective, and to be able to look at other strategies and avenues.

Examples of open mindedness that were given by these educators were the following.

*"... We are trying to raise diverse thinkers..."*

*"... They need to be adventurous and we need to expose them to other areas of the world so that they can develop other areas of interest, in this way you are broadening their minds..."*

*"... They have to be broadminded, be able to participate in activities that they need to participate in..."*

*"... They have to know that there are other careers that they can pursue, either than teaching and social work. They have to know that they can be pilots and other things..."*

I gather that these educators are concerned about the way these learners interact in class, in that they do not seem to engage in critical thinking. Fisher (2000) highlights

the importance of engaging learners in critical thinking and the exercise of reason as the vehicle that enables learners to engage in moral discussions. In this way he says it might help them internalize moral virtues. Schoeman (2000; p.182) testifies to the importance of intellectual skills as “essential for informed, effective and responsible citizenship.” He also refers to these skills as “critical thinking.” This aspect highlights the importance of cognitive skills in moral reasoning.

#### 4.3.3.2 Sub-theme 2. Literacy and numeracy

One of the educators mentioned that not only is it important to mediate moral virtues to learners at school, they also need to be taught literacy and numeracy. In this way they will be able to read on their own and count on their own whenever it is necessary. Literacy and numerical skills contribute towards their success in education and mostly to life as a whole. The learners also testified to the importance of these skills.

An example of literacy and numeracy that was given by one of the educators was the following:

*“...When they come out of school we want them to have learnt reading and writing skills...”*

*One learner gave the following example:*

*“...At school I want to learn to read so that I can be able to work and make money...”*

Inasmuch as the discussion was concerned with moral qualities, I noted that reading and writing skills were some cause for concern for one to make it in the real world. From what the respondents said about reading and writing I gather that they are considered to be as essential as the moral qualities, because they think that their nurturing has to happen at the school. This gives me the impression that the educators thought that you may be a moral being but if you cannot read or write you are failing some how. This is not necessarily true, because it does not mean that if a person has a low level of education he does not know the difference between right and wrong. On the other hand, I gather that these educators regarded literacy and numeracy to be some of the important cognitive qualities that they feel they need to nurture, and they regarded the school to be the place where this could be achieved.



#### 4.3.4 Theme 4. Other skills

There were a number of other skills that educators thought would be useful to impart to their learners. These included computer, sport and communication as well as practical skills.

Examples that were given by educators regarding these skills were the following”

*“...For them to have a brighter future, they have to learn more, be computer literate and independent...”*

*“...They have to be involved in sport in order for them to lead productive lives...”*

*“...We can find divers amongst these learners but that talent or potential cannot be fulfilled because we do not have swimming pools...”*

*“...Communication is important...”*

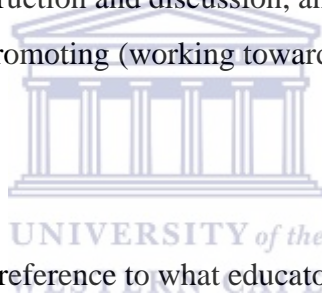
*“...They have to learn practical kills, be able to be creative in using their hands. That is why the new curriculum includes technology...”*

Regarding computers, it seemed to me that educators felt that it was important that the learners know how to do their projects and assignments on the computer, and also be able to do anything that requires computer skills, at school and out of school. It also occurred to me that these educators also felt strongly that they need to expose these learners in sport of different kinds, so that they can see where they fit and where their talents and interests lie. But the most challenging aspect that I thought bothered the educators was the resources and facilities; in order to enhance the education of these learners and help them reach their full potential. They have limited sport facilities in the school and one seldom finds well-qualified physical education educators in these kinds of schools. They probably have specific outcome No. eight of C2005 in mind, which states, “education is a...sound health and human movement practices that contribute to the prevention of health related problems and can improve the quality of life of learners” (DOE, 1997, 223). Sport is seen as an important part of education and of moral formation. In its research, the Moral Regeneration Movement (MRM) (Meiring, 2003, p.1232) recorded “glaring lack of proper sport facilities at many schools.” Many MRM focus groups saw this as a “primary factor contributing to an absence of socialization which is mandatory for training young people in the skills of team work, caring for one another, discipline and commitment” But to my amazement these educators did not mention the benefit of sport as health and fulfillment, but

being productive in life. They probably have seen a number of people who have not gone far with their education but are successful sports people. This may also be because most of the learners seem not to be strong enough academically. Regarding communication, I assume from experience that these learners are reluctant to venture and embark on activities that will enhance their education. They do not interact and engage with the educators, they are scared to make mistakes and they are careful not to say anything wrong, but the educators seem not to be happy about this. They want the learners to communicate with them and not be afraid to make mistakes because in that way they learn.

#### 4.4 Practices to nurture important qualities

The following section will report on what the school does to nurture these important qualities. As in the previous section, both the learners' and educators' perspectives will be looked at. Different activities could be identified in the data as the following themes: modelling, active instruction and discussion, and discipline. The educators added another dimension of promoting (working towards) consistency across the school.



##### 4.4.1 Theme 1 Modelling

In this category are placed all reference to what educators do themselves in the capacity of their public as well as private lives, but most of all as educators. How they interact with their learners plays a vital role in terms of how these learners will respond to them. Being a role model means always being self conscious of what you do, in order not to mislead whoever is looking up to you, hence one has to be aware of his or her actions and behaviour all the time.

Examples of modelling that were given by the educators are the following:

*“... We need to act as role models...”*

*“...As educators we need to do what is right in the presence of the learners because they copy what we educators do, we need to practice what we preach...”*

*“...If I behave badly in front of my learners, I cannot expect them to behave appropriately...”*

*“...I became an educator because of the influence of one of my educators when I was a little girl...”*

*“...I have to say thank you, please or sorry when I am late for class...”*

To this the learners expressed the same sentiments, with examples as the following:

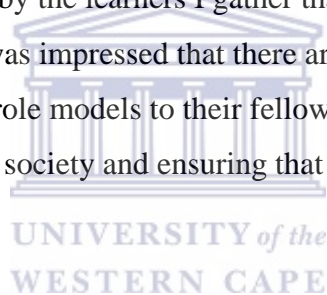
*“...If the educators expects us to do what is right, they should do as such...”*

*“...If they do not respect us, how can they expect us to respect them?...”*

*“...Our educators are our role models, if they do not want us to swear, they also should not swear...”*

*“...I want to finish school and not engage in crime, so that my friends may see a good example in me...”*

From the examples given by both educators and learners I gather that the issue of role models is a crucial one because in this area where these learners are growing, there has been a great negative influence and not too many good people came out of the area. So I get the impression that educators feel the pressure of having to become role models and from what is said by the learners I gather that these educators are still thought to be falling short. I was impressed that there are learners who feel that there is a need for them to become role models to their fellow learners and this to me is a big step towards changing the society and ensuring that increasingly people engage in positive behaviour.



#### 4.4.2 Theme 2 Active instruction and discussion

The following aspects belong to the above sub-theme; actively engaging with learners in terms of lessons on moral virtues in and outside the classroom. It involves allowing learners to ask questions on the issues of virtues and interact with them openly whenever there is a need for it.

It was only educators who made reference to the above aspect, with regards to how they involve themselves in instruction and discussion in the mediation of moral virtues.

Examples of active instruction and discussion that were mentioned are the following:

*“...We teach them about morals and discuss openly about them...”*

*“...We adopt new ways of teaching, not teach as we were taught, eg; RNCS, Curriculum 2005...”*

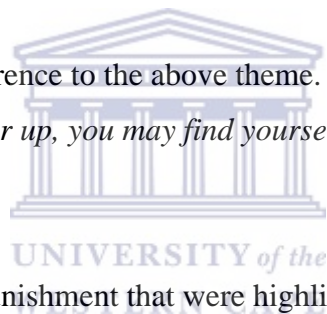
*“...After teaching them you practice with them...what you have taught them...”*

It is not exactly clear to me what educators do in terms of active instruction and discussion. In the section on respect, educators highlighted the fact that they expected learners to respect as they did and engage with them as they engaged with their educators when they were young. This is to me very contradictory if they mention that they actively discuss rules and allow learners to openly ask questions when they do not understand. I gather that if some discussion does take place, it happens to a limited extent because of the way these educators expect their learners to behave. The question arises again, how democratic are these educators in their classes?

#### 4.4.3 Theme 3 Discipline

The following aspects belong to the above sub-theme: ensuring that rules are followed and ensuring that consequences for not following the rules are suffered.

Only one educator made reference to the above theme. With the following example:  
*“...If you should beat a learner up, you may find yourself in trouble with some of the parents...”*



Examples of discipline and punishment that were highlighted by learners are the following:

*“...Educators teach us to respect others by punishing us if we do not do what is right...”* *“...When you are not listening in class you are put outside...”*

*“...Some educators even use corporal punishment if we do not behave properly...”*

*“...If you misbehave in class, sometimes the educator sends you to the office and there you may get a letter that calls your parent to the school, so that you can give an account in front of him or her...”*

From the responses given above, I gather that the educators at this school still believe that no long discussions need to take place about what learners are expected to do. Even if they engage in certain discussions, they make it a point that they guide those discussions; often telling the learners what is expected of them. It seems to me that even if they realize that this is a democratic society, they do not have the liberty of openly discussing and engaging with them. This might be one of the reasons why they

still instill discipline through punishment and corporal punishment. I interestingly noted that one educator gave reference pertaining to use of corporal punishment, it may be because they realize that it is against the law. But from what the learners are saying, it seems that they believe that this is how they were raised and this is how their educators were with them, so this will also help the present generation. It is possible that educators did not want to speak about this because they are still confused about how to manage without the use of corporal punishment.

I get the impression that the educators believe that they have turned out to be who they are today, that is, moral, democratic citizens that obey the laws of the country without feeling obligated because of how their educators had been with them.

I gather that the educators have support of some parents in the way they discipline learners and do not have the support of other parents. Some educators also think that this is way they seem to be helping the learners, which are their children, to grow up to be “good citizens.” Some of the parents still agree with that although some find it a problem. What the educators found out is the fact that the parents whose children are not displaying behavioural problems or challenging behaviour often agree that their children be disciplined accordingly, in their terms. These are the ones who still regard disciplining through corporal punishment as the best method of maintaining discipline in children, and this will ultimately give rise to “good citizens”.

#### 4.4.4 Theme 4 Consistency

The following aspects belong to the above theme: being the same and having the same expectations for all learners. Consistency also has a lot to do with being impartial and setting the same rules for all.

Examples of consistency that were given are the following:

*“... Consistency should be promoted and upheld across the school...”*

*“...As educators we should have consistent rules and expectations for all learners...”*

*“... We have to speak in one voice...”*

The educators highlighted how easy it would be to maintain discipline at school and to develop good moral values or desirable character qualities in the learners if all educators behave and conduct themselves appropriately at all times. I have the

impression that they thought that consistency makes the educators' work much easier, in the sense that the learners will know not to take chances with different educators because the same rules apply. This often helps to prevent possible favouritism by educators to learners and that all learners are treated the same. This also serves to make the educators' work light because they would not need to cover their tracks in terms of inconsistencies, but do their work openly, and apply the same rules to all.

#### 4.5 Constraints and supportive factors

##### 4.5.1 Constraints

Having agreed that the mediation and teaching of moral virtues is more the responsibility of the school, where educators need to take an active role, the educators strongly feel that this is not possible because of the circumstances in this disadvantaged community and school. Constraints are factors that make it impossible for educators to succeed in what they have set themselves to do and what is expected of them.

The three themes that stood out were the following: lack of discipline, socio-economic factors, and lack of parental involvement.



##### 4.5.1.1 Sub-theme 1 Lack of discipline

The following aspects belong to the above sub-theme: not abiding by the rules of the authority, doing what you feel like doing anytime, anywhere, despite the rules that have been set by authority figures.

An example of lack of discipline that was given by one of the educators is the following:

*“...The lack of discipline causes a burden to you as a teacher...”*

*“...Some educators become demoralized due to lack of discipline...”*

*“...Often times I do not feel like reprimanding them when they do wrong because they may attack me or my car in the township...”*

The learners also agreed to that fact with the following examples:

*“...Because there is only one teacher and many learners in class, it makes it difficult for the teacher to maintain discipline...”*

*“...Because you are not disciplined, you can do what is right and acceptable in one class and then go back to your old manners in another class...”*

*“...Some just want to show off in front of their friends, that is why they are rude to the educators...”*

Regarding lack of discipline and a large number of learners in the class the educators seem to become so overworked. As a result they lack consistency in what they teach or mediate because they get exhausted or tired of reprimanding learners for the same thing over and over again, because some learners do not seem to listen, especially because they seem to take advantage of the situation. One possible result of this may be that educators may consider this a stressful situation, and they may lose hope and sometimes may just end up watching things as they happen and not say anything.

#### 4.5.1.2 Sub-theme 2 Socio-economic factors

The following aspects belong to the above sub-theme: unemployment, poverty, and crime.

The examples that were given by the educators are the following:

*“...Children often do not have equipment needed in class because nobody is working at home...”*

*“...Some do not even have uniform, the school has to make means sometimes so that they can have uniform...”*

*“...It can also lead to children to be prostitutes...”*

*“...Shoplifters let them carry their bags and they do it because they are hungry or because they need money to buy school equipment...”*

*“...Because of emigration we often find new learners in the middle of the year...this poverty of African society is troubling us, some of them come to school hungry, no! no! no! this is a sad situation...”*

Learners' examples that were mentioned are the following:

*“...But this can cause crime because he will think of stealing, because he does not have things that other children have...”*

*“...Poverty leads some children to engage in crime...”*

*“...Some engage in crime just because they want to be naughty...”*

*“...One other reason that may lead some children to engage in crime is because they are used to getting money from their parents and now when they do not get anymore they decide to go and rob other people...”*

Regarding poverty and unemployment the educators feel that they are fighting a losing battle in the sense that they may profess, teach and mediate honesty as one of the important qualities to nurture. Due to poverty and unemployment these learners may be involved in the life of crime because they want to survive. This crime-ridden township also makes it easy for them to do this because this is the life that they see everyday. For the educators it seems like it is the law of the jungle, the survival of the fittest, where because of the circumstances some people make sure that they survive by engaging in crime, snatching people’s bags, jewellery and cell phones. It is rumoured that this is what the learners witness almost everyday when they come to school and when they leave school and might be why often they need to walk in groups to and from their homes.

#### 4.5.1.3 Sub-theme 3 Lack of parental involvement

The following aspects belong to the above sub-theme: Parents not working together with the school in terms of discipline, not being available when they are called to come to school and opposing whatever the educators are doing in trying to discipline the learners.

Regarding lack of parental involvement educators gave the following examples:

*“... Charity begins at home. Parents must not send their children to school and say the school will deal with the problem...”*

*“...Some parents might not be working but still not come to school when they are asked to...”*

*“...They often do not cooperate with us, but if their children were in the former Model C schools they would attend the meeting even if it was held at nine in the evening...”*

Learners gave the following examples:

*“...Some learners misbehave because they know that their fathers are strong and educators might be scared of them...”*



*“...When they are punished they go and tell their parents and this makes it difficult for educators to instill discipline...”*

*“...Sometimes other parents agree with their children when they have done something wrong...”*

Lack of parental involvement seems to be one of the biggest constraining factors because it results to conflicting rules between the school and the home. The educators might be trying their best to teach, mediate what they think is right to the learners, and the parents might be having a different view. I gather that sometimes parents come to school and do not agree with whatever form of punishment that has been meted out to their children, which results in a difficult situation regarding what needs to be taught to them about morals and values. It looks like the values that are regarded as important by educators are different from how the parents look at them. The crime in the society or even at their homes ends up leading the children astray. It renders educators helpless because they feel out of control. They really need the support of the parents, which looks like they seldom get.

#### 4.5.2 Supporting factors

There are some factors that bring about renewed strength and courage to education in this school. Even under difficult circumstances some educators do find supportive factors that enable them to do the work and be successful in teaching and mediating democratic virtues in learners. Supportive factors that stood out were the following: parental support, display of respect for learners, and consistency and collaboration.

##### 4.5.2.1 Sub-theme 1 Parental support

The following aspects belong to the above sub-theme: Being there when needed by the school, working together with the educators as they teach and mediate moral virtues to learners.

Although only one educator made reference to the following point, it was strongly illustrated and verbalized.

An example of parental support that was given by this educator is the following:

*“...Not all our parents are not involved, those that are involved actually give us the strength to go on...”*

The learners did not make any reference to supportive parents.

I gather that it is helpful when the parents support the educators' endeavours, and make it a point that whatever is being taught and mediated at school is also taught at home. It seems that the educators feel that when the school and home work together, it makes it easy to influence the community and the way the people live, and it will always be a positive contribution to the society. It also often helps when the school and the home speak with “one voice.”

#### 4.5.2.2 Sub-theme 2 Consistency and collaboration

The following aspects belong to the above sub-theme: working together and applying the same rules to all, by all, and at all times.

Regarding consistency and collaboration, one educator gave the following example:  
*“... Working together and cooperating with one another as educators helps a lot...”*

At school educators seem to think that them being consistent in their rules all the time make their work much easier and leads to the smooth operation of the school. I also gather that educators feel that if they apply same rules in their classes will make this work much more easier in that learners will know that same rules apply to all educators. In this way educators feel supported by other colleagues and know that they are speaking the same language.

#### 4.5.3 Summary

This chapter has presented the themes found in the data. The main ones being moral qualities, socially desirable behaviours, cognitive qualities, and other skills. Practices to nurture democratic virtues that were identified were the following: modelling, active instruction and discussion, discipline, and consistency. Some supportive as well as constraining factors were also identified. This chapter has presented and attempted to interpret the research findings. Chapter five will introduce broader discussions.

## Chapter 5

### Discussions and recommendations

#### 5.1 Introduction

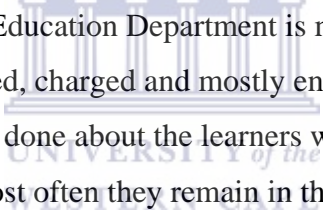
The chapter will look at the main findings of the study. It will pursue the discussion on what qualities the educators thought were important to nurture to their learners and how they tried to develop them. It will further look at how the findings relate to the literature referred to in chapter two. Limitations of the study will then be discussed and I will also try to highlight what I have personally learnt in my involvement in the study and then make some tentative recommendations.

#### 5.2 Discussion

The educators at this school highlighted a lot of aspects regarding the qualities that they thought need to be nurtured in the learners. Amongst others, the following were regarded as important; moral qualities, socially desirable behaviours and cognitive qualities. Moral qualities that were regarded as important were the following: accountability, respect, and commitment to 'being good'. Under socially desirable behaviour they highlighted the following: economic initiative, citizenship, politeness, and consideration. The last category is cognitive qualities. The following aspects came up as important: open-mindedness, literacy, and numeracy. There were also other skills that the educators thought were important to nurture in their learners which did not seem to have a moral dimension. These were computer, sport, communication, as well as practical skills.

Respect was the one aspect or quality that was mostly mentioned, by most members of both groups of educators and learners. Different aspects of respect were highlighted, these were: self-respect, respect for others including adults, respect for culture and respect for the environment including public property. It seems that respect or the lack thereof, is a burning issue at this school. The educators involved might be feeling that they are not respected enough or as well as they are supposed to be as educators. Especially because one of the new trends in education is following the Revised National Curriculum Statement and in them, respect is stated as one of the important qualities that need to be upheld at the school. I gather that the educators are concerned about the fact that the learners at this school put forward their rights and

forget that they also have responsibilities that are also expected from them. Recently in one of the schools in the Western Cape Education Department, a learner who was reprimanded for using bad language at school kicked an educator who was six months pregnant in the stomach. I just wonder what will happen to this learner, most probably nothing because they are regarded as having a right to education, even when they do not seem to respect other people's rights. This to me goes hand in hand with accountability that I think the learners at this school, according to the educators seem not to display or display in a very minimal way. With the democracy that these learners are aware of, if I am correct they think that they are in a better position than the educators, seeing that the laws and the policies are supporting them more than they are supporting educators. They are aware that if it happens that an educator commits an illegal or unlawful act, such as disciplining the learners using corporal punishment, that educator will be in trouble with the Department of Education, whereas on the other hand, the learners who misbehave nothing is really done with or about them.



There is a perception that the Education Department is more strict to educators and ensures that they are disciplined, charged and mostly end up losing their jobs, but not much or even nothing is being done about the learners who find themselves engaged in unacceptable behaviour. Most often they remain in the school system, they get off lightly if ever they get to be disciplined but most of all they remain untouched. If this is really the case it is one of the issues that is cause for my concern. This is my personal view, but it seems to agree with what the educators are saying.

Other studies show that it is not only at this school that the aspect of respect is a burning issue; various studies have highlighted similar aspects. In the United States of America, studies by Garrett (1994, p.25) show that the "schools need to go back to old truths, respect, fairness, self-discipline, courage and responsibility." Traiger (1995, p.432) also testifies to the fact that democratic virtues such as "respect...are concepts that are desirable even in our pluralistic society where values often clash". Other countries like Britain, Japan and Sweden also agree with the United States that moral education may be the answer to a society that is increasingly out of hand in terms of morality and values (Smith, 1989; Lickona, 1991; Ryan and Bohlin, 1989). In South Africa the Manifesto on Values, Education and Democracy (James, 2001) also refers

to a study where educators were concerned about lack of respect. The study by Green (2004a) highlights respect as one of the desirable qualities that educators thought it was important to nurture.

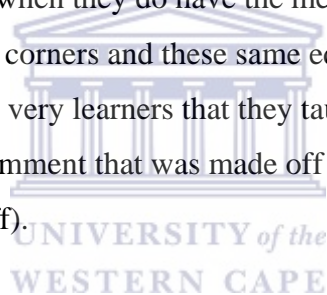
There was also made mention of “good morals” and respect, but this has left me with a puzzle in my mind. I personally become confused by the concept of “good morals” unless the community involved agrees on what they think are good morals because this can be a tricky situation if no agreement or discussions have been entered into. This is because in one culture a certain aspect may be seen as bad morals where in another it may not be, especially with the rise of democracy, where children are considered to have more rights than we could ever think of, and where these rights may even be abused, by not looking at the responsibilities that go together with them. This becomes more of a concern when it comes to educators and learners, where the schools regard themselves as having their hands “chopped off” in terms of contributing to the discipline and well being of the learners at school.

From the statements given by these educators and some learners, I gather that there is a great concern regarding expectations of the citizen. From what I was told, it seems to me that educators believe that adults in this community are not taking full responsibility as citizens. In terms of crime, it seems that community members do not seem to be fighting it. I had the impression that these learners may support crime as they grow by not wanting to involve themselves in reprimanding the youth or children when they see them engaging in various crimes. They might be doing this in fear for their lives because these criminals can maybe target them as their next victims. I also gathered that as long as it is not their children, they are not moved to reprimand, and instead they would hide the crime and most probably benefit from it. On the other hand I had the impression that some parents are scared of their own children, hence they do not have the courage to report any crimes that their children might be committing. I noted with great concern that some parents may hide the crimes that their children might commit because of poverty. Does this then give them permission to behave immorally when under certain circumstances?

Regarding this aspect Kohlberg might say that in one sense this seems to be the highest level of moral reasoning, where one is in the position to be able to cognitively

consider what is right and wrong in the way that he will have an opportunity to come to his own judgement, not the society's or his parents'. This makes life very complicated when one needs to make complicated moral decisions. In this case one may behave according to his own rules. This is the stage that most people do not even reach. On the other hand this may be the lower end of the scale where one may be concerned about not getting caught. That is the only thing that would encourage him to act morally is to avoid getting caught. Which end of the scale are these parents? The question stands unanswered.

You will also find that there are ex-learners of the school who have had the privilege of proceeding to Matric, but are unemployed. This is a cause for great concern. If I am correct, I gather that educators feel helpless and despondent. They seem to have given up hope in what they think they can do. The reason for the despondency might be that mostly their learners end up nowhere. Some after leaving primary school they never even get to high school, even when they do have the means. Some of them especially boys, they end up in the street corners and these same educators end up fearing for their lives, being scared of the very learners that they taught when they were in primary school. This was a comment that was made off the record (after the tape recorder had been switched off).

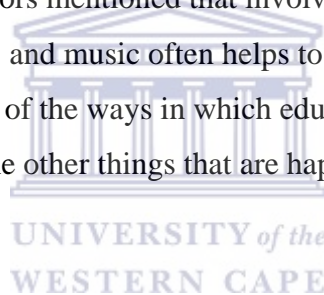


According to the educators the rate of crime in the township actually renders the work of the educators futile in the sense that more often learners see their friends, some of whom have left school, having money and seem to be 'prospering' in their minds when they are actually thriving on crime. This life entices those at school and often leads them to lose interest in school. The irony of it all is that the educators are encouraging learners to study so that they can better their lives but there are such a lot of ex-learners of the school who are unemployed and some are dropouts. Does this mean the educators are failing in their duties as motivators and promoters of success? In terms of what these educators said they did to nurture these desirable qualities, I wonder whether they find themselves effective in terms of modeling good character. Do they perhaps think that they are not successful models seeing that a few learners actually end up the way they would wish them to be? Does this maybe have to do with the status of educators in our community these days? Are there still learners who wish to be like their educators when they grow up, like one of the educators mentioned that

she is an educator today because of the influence of her educator when she was still very young. Are these unrealistic expectations educators are placing on these learners?

These educators seem to want the same qualities that are envisaged by other researchers and seem to rely mainly on modeling and punishment and still struggling with what to put in the place of corporal punishment. They seem to understand that this is a democratic society, but see it as being too risky to openly discuss moral qualities/democratic virtues, they seem to still believe in traditional respect.

In conclusion, despite all the negative factors, the educators are not discouraged to the state that they cannot do anything any longer. They still feel that they have a contribution to make to society. They rely on the support of the principal. They are happy that most of the educators at school are principled and wish to promote moral qualities/virtues. Some educators mentioned that involving learners in extra mural activities such as sport, dance, and music often helps to keep them out of mischief. I therefore think that this is one of the ways in which educators can keep focused and not lose hope because of all the other things that are happening around them and around the community.



### 5.3 Limitations

- Interviewing weakness

From the findings I realized that I got carried away in the discussion on what educators thought was important. As a result of that we did not have enough time to discuss what they do to nurture these important qualities. I suppose more could have been said if the time could have permitted. I also realize that I might have influenced them to say what I wanted to hear and what I thought was important, and they may also have been tempted not to say any negative things.

- Limited input from other staff members and learners

My participants were formed of educators and the Head of Department because the principal could not avail himself because of his busy schedule although the study was conducted with his 'blessings'. I strongly feel that he also would have made valuable contribution towards the study. I do know though that he supports all that was said

from the informal conversation I had with him. The educators also testify to his support and do whatever they are doing knowing fully that he is behind them all the way. The research participants did not consist the full complement of the staff members and this might serve as a shortcoming. The non-academic staff members were not included in the interviews due to limited resources. Also due to time constraints only a few learners could be involved and no in-depth discussions were entered into, and because the interviews were conducted in groups this could have had an impact on the responses of individuals.

- Lack of parental involvement

The study did not include other members of the school community; these are the parents. I feel that they also would have provided a rich contribution to the discourse.

- Language limitations

One last aspect that I regard, as a limitation is the fact that this research was conducted in isi-Xhosa and the write up was done in English. Although care was taken and I tried my best to translate the transcription as accurately as possible, this might have given a slight different view or perspective to the study.

- Study not generalisable

Due to the fact that a small group of participants were interviewed, the findings cannot be used to generalize to populations beyond the school itself.

#### 5.4 Recommendations

From the findings, there are a lot of aspects that can be looked at to enhance moral education at this school. If my data were accurate it would be a good idea to look at the issue of respect in another perspective. Moral qualities/democratic virtues do not need to be treated as a separate entity from all other things or aspects at the school. They actually need to be taken as one of the core parts of education. Integrating whatever the educator is teaching in class with values and democratic virtues can do this.



### Recommendation 1 Consider integration of moral qualities/democratic virtues in teaching

- ◆ From the data it does not seem that educators are clearly integrating the content in different learning areas with the teaching and mediation of moral qualities/democratic virtues. As a result I want to recommend that educators be aware that most learning areas if not all, involve an issue of moral values and the discussions can be undertaken very easily. Values, Education and Democracy: School-Based Research (DoE, 2001) gives the following suggestions on how moral education can be integrated in learning areas. Learning areas such as Language, Literacy and Communication (LLC), Arts and Culture (A&C), Life Orientation (LO), Natural Science (NS), and especially History may give an appropriate opportunity for discussions about values and what it means to be a democratic citizen.

### Recommendation 2 Modelling of democratic virtues by educators

- ◆ From the data the educators are aware of the influence that they have in terms of how they need to behave and relate to learners. They acknowledge the fact that it makes their work easy when all of them are acting uniformly in terms of the teaching and mediation of values. More so when they themselves behave as they expect their learners to behave. I personally think the best (teacher) educator is the best doer. Learners will see what their educators do then it will be easy for them to do it because they experience it everyday. Inasmuch as the educators in this school did mention the fact that for them being role models to their learners is important. I cannot overemphasize the fact that learners are very aware of what educators are doing and if it happens that an educator does something wrong, the learners are very fast to pick it up more than they would pick up appropriate behaviour. Hence educators have to work extra hard to display appropriate and acceptable behaviour so that their learners may learn from them.

### Recommendation 3 Use of other role models

- ◆ Other role models can be made use of from the community. People such as sports people and other well known personalities, maybe this will make a difference seeing that they do have their educators as role models but they do not seem to

learn from them. Some of them still drop out of school and some still end up being caught in the wrong side of the law.

#### Recommendation 4 Consider direct teaching of moral qualities/democratic virtues

- ◆ I would like also like to recommend that direct teaching of moral qualities/democratic virtues be upheld or taken into consideration. A direct focus on values and citizenship education is still important in our schools, seeing that our schools need to encourage responsibility and commitment. Educators can take the opportunity to directly discuss issues of human rights and responsibilities, the issue of crime and what can be done about it. These discussions can help make them aware, empower them, and ultimately teach them what to do when faced with ethical dilemmas of different kinds, without necessarily having to introduce a new set of values. Considering the area where the school is situated, I think direct teaching of values may have a better impact than all other strategies that may be employed. Life orientation as a learning area provides a good opportunity for this.

#### Recommendation 5 Involve more members of the school community

- ◆ To take these discussions a step further, it will help to include the parents in activities that may be planned by the school. Some important days may be commemorated with appropriate activities that will help remind the school community of the importance of our democracy and how we can make it work for us even when we find ourselves in this disadvantaged area.

#### 5.5 Recommendations for further research

- ◆ To gain a clearer understanding of what is taking place at this school, I think opportunity to discuss these issues can be provided to those members of the school community who did not participate in the research, seeing that they also have a valuable contribution to make. The non-academic staff may also give a valuable contribution seeing that they mostly relate to the learners at an informal level, outside the classroom where educators are not visible, often during breaks. The playground is a place where learners are more likely to behave anyhow (and even misbehave).

- ◆ If other research can be undertaken at this school I would like it to focus more on what educators do to nurture these qualities, as already mentioned in the limitations of the study that not enough opportunity and time was afforded this aspect of the study.

## 5.6 My learnings

The experience I had with this school community is invaluable. From the educators I have seen courage, enthusiasm, and focus, despite all the negative experiences that ‘contaminate’ the process of teaching and learning. This I saw in the way that they communicated with me during the interview sessions. I have learnt that you do not just sit there and wait for help to come your way, but you have to stand up and do something in order to get somewhere. I have learnt from the principal that they always try their best to include community-based organisations in order to enhance their efficiency at the school. This has taught me that even if the environment is not always conducive, I do not have to look back, be discouraged, and be despondent, but I can use whatever I have to make the best out of any bad situation. I also gathered that the school always come out top in music competitions as evidenced by the number of trophies and awards displayed at the school, and this is through dedication, self-sacrifice and the love for children that I have seen displayed in the educators of this school. One invaluable lesson that I have learnt from the principal of the school is that, although he seemed to be working in the background, that is, behind the scenes, he is being respected by all (educators, learners, parents and non academic staff members). I suppose it is through him that this school still stands amidst the ‘storms and trials’ of negative influences and discouragements from this disadvantaged community. My involvement in this study has also taught me how to do research and most of all I had to learn to be patient, since this was not one of the qualities that I possessed. I have grown academically as a person and my academic skills as a writer have been enhanced. I have learnt about different kinds of research designs and methodologies.

## 5.7 Conclusion

From my literature review, according to Piaget and Kohlberg, children go through different stages in terms of moral development and Kohlberg goes further to say that they may not even reach the highest level. But here is something different that I would

like to say, which is also mentioned by Vygotsky. All individuals who have contact with the child are obligated to take responsibility to teach and mediate moral virtues to them and not leave the task to other people. The parents as the first educators need to do their part and educators at school need not to give up if they realize that parents are failing in this responsibility. This is then the responsibility of the community at large, which will eventually build the whole society and end up giving rise to responsible citizens, as this is the ultimate objective.



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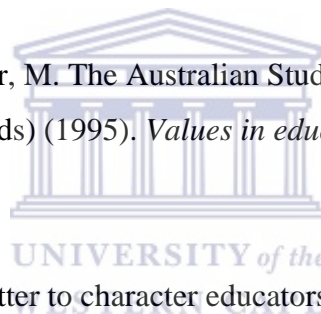
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## APPENDIX A



UNIVERSITY *of the*  
WESTERN CAPE

**APPENDIX B**  
**UNIVERSITY OF THE WESTERN CAPE**  
**DEPARTMENT OF PSYCHOLOGY**

**Consent form**

**06 September 2004**

Thank you for consenting to participate in this research interview. The answers that you give me will help me with the research that I am conducting, as a Masters in Psychology student at the University of the Western Cape. Your answers will help in reaching the aim of identifying practices and beliefs of educators and learners on moral/citizenship education. This information will help in the development of strategies to address factors that may be acting as hindrances or even promote factors that support the mediation of values education.

This is to certify that this research will adhere to the rules and regulations of the Western Cape Education Department and the American Psychological Association, and will be conducted ethically, with respect, honesty, trust and confidentiality.

Please be made aware that all participants' identity will remain anonymous and the results and findings of the research will be made available should there be a need. I also want to you to know that you can withdraw from the study at any time should you wish to. I hope you will be part of the study and will find it valuable, and interesting.

Please sign below to give consent to taking part in interviews, either in a group or as individuals.

Full name \_\_\_\_\_

Signature \_\_\_\_\_

Faith Sijula (M. Psych 1 student)

Student number (2268857)

**APPENDIX C**  
**UNIVERSITY OF THE WESTERN CAPE**  
**DEPARTMENT OF PSYCHOLOGY**

**Consent form**

**Incwadi yokunika igunya (imvume)**

**01 September 2004**

Mzali obekekileyo

Isebe lemfundo leDyunivesithi yaseNtshona Koloni liqhuba uphando malunga nendlela ekulindeleke ukuba umntwana wakho afundiswe ngayo esikolweni, malunga nokuziphatha kwakhe kwakunye nendlela ekulindeleke ukuba akhule eyiyo. Le ncwadi ibhalwa ngeenjongo zokuba kucelwe imvume yakho ukuba umntwana wakho athabathe inxaxheba koluphando, oluzakuthi luqhutywe phantsi kwemigaqo nemiqathango yesebe lemfundo kummandla weNtshona Koloni.

Sithanda ukugxininisa ukuba kuzakuqinisekiswa akuba olu phando luzakuqhutywa ngenkathalo, ngentembeko nangehlebo. Akusayi kuthi kwaziswe ngamagama awabo bathe bathabatha inxaxheba koluphando yaye iziphumo ziyakuthi zaziswe kwabo bathe banomdla kuzo, yaye umntwana wakho usenokurhoxa nanini na ethanda.

Uyacelwa ukuba utyikitye apha ngezantsi ukuba uyayinika imvume yokuba umntwana wakho athabathe inxaxheba kolu phando.

Igama elipheleleyo lomzali \_\_\_\_\_

Isignitsha yomzali \_\_\_\_\_

Igama lomntwana \_\_\_\_\_

Ibanga \_\_\_\_\_

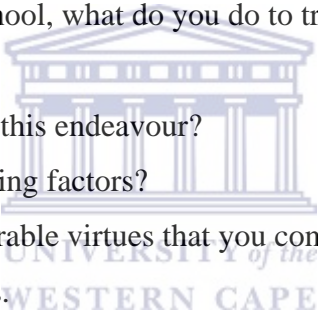
Igama lesikolo \_\_\_\_\_

Faith Sijula (M Psych 1 student)

Student Number (2268857)

## APPENDIX D

### INTERVIEW FRAMEWORK (EDUCATORS)

1. What kind of people is your school trying to develop for a democratic society regarding character?
  2. What kind of strengths do you want them to have regarding moral qualities/democratic virtues?
  3. What would they have to be like to make this happen?
  4. Living in a democratic society, what kind of people do you think they should be?
  5. How do you see your role or the school's role in developing learners to become good citizens?
  6. What do you believe are the qualities of a good citizen?
  7. As educators in this school, what do you do to try and influence learners at school?
  8. What is helping you in this endeavour?
  9. What are the constraining factors?
  10. Make a list of five desirable virtues that you consider most important to nurture in your learners.
- 
- The logo of the University of the Western Cape is centered on the page. It features a stylized illustration of a classical building with a pediment and columns. Below the illustration, the text 'UNIVERSITY of the WESTERN CAPE' is written in a serif font, with 'UNIVERSITY' and 'WESTERN CAPE' in all caps and 'of the' in lowercase.



## APPENDIX E

### INTERVIEW FRAMEWORK (LEARNERS)

1. At your school what are you expecting your educators to teach you in terms of character?
2. What kind of citizens do you envisage to be when you grow up?
3. What is a good citizen/ responsible citizen?
4. What character traits does a good citizen possess?
5. What do you see your educators doing in terms of trying to mediate to you how to be a responsible citizen?
6. Do you see this working?
7. Are there difficulties that you see your educators encountering?
8. What do you think can help the educators in this endeavor?



## APPENDIX F

### EXAMPLE OF RAW DATA (EDUCATORS' INTERVIEW)

- Interviewer : Ok , umbuzo wethu wokuqala izukuba ngulo, Njengoba silapha ezikolweni ne ,you are in this school you are a educator and you are playing your part , what kind of people are trying to develop in this school? Can you just tell us a little bit, abantu ,ababantwana ekugqibeleni sifuna ukuba babengabantu abanjani ?
- Teacher : Babe reliable babezi reliable adults okanye citizens ngamanye amazwi iinkokheli zangomso abantu aba responsible abayakuthi xa sele benemizi yabo neendawo abaphangela kuzo benze the best of the best .
- Interviewer : Ok ,xa usithi reliable uthetha ukuthini ?
- Teacher : Ndithetha ukuthi azazi I norms and values .
- Interviewer :Ok sizawumane sibuzwa ukwenzela ukuba sicacelwe uyabona , inorms and values uthetha ntoni ?zintoni ezi ekufuneka ezazile ?
- Teacher : Kufuneka azazi yena amazi omnye abazi ubuzwe bakhe .
- Interviewer : Xa uthi ubuzwe uthetha ntoni?
- Teacher : Nationality.
- Interviewer : Ndisephaya kwi norms and values, xa uthetha nge norms and values uthetha ntoni?
- Teacher : I morals, I behavior , I culture yakhe ,irespect, intlonipho ,the acceptable ke kwi society kuthiwa yi sociocultural behavior .
- Interviewer : Ok xa sithi acceptable norms zeziphi ezo zi acceptable kwi sociocultural society?
- Teacher : Yi respect, trustworthyness, honesty, respect environment and public facilities like swings, notice boards .
- Interviewer : So ngabantwana esifuna ukuba khulisa aba , sifuna xa bephuma apha babe benje ,babezi proper adults .
- Teacher : Mna ndifuna xa bephuma apha babe ne skills.
- Interviewer : Ok what skills are you talking about?
- Teacher : Sport , communication, computer.
- Interviewer : Yintoni ongayitsho nge communication ?
- Teacher : Public speaker ukubone umntu akwazi ukuthetha properly .

- Interviewer : Ok ,enye
- Teacher : Skills like reading and writing ewe ezozinto.
- Interviewer : Ok yinto ebesiyivelele moss kuqala ukuba singotitshala siyabafundisa ne ,ukubhala noku bala ,yeyiphi enye into esifuna ukuba mabayazi ?
- Teacher : As I teacher sifuna bayazi nemisebenzi ye zandla I handwork ,intonayo ayiseyo hand work ngoku sele iyi technology.
- Interviewer : Yizani ,yizani zeziphi kanye ezizinto esizifunayo zininzi.
- Teacher : Phaya kwi culture sithi moss kukho amaXhosa awaziyo ukuba where I come from, mna ndingumXhosa , and xa uthetha ngeculture yethu noba omnye akazuyi landela na I culture yethu but masi respect e iculture yakhe and masi respecte I culture zabanye abantu and kufuneka uyazi kuqala .okanye awuyilandeli kakuhle ,nawe ke kufuneka umcacisele ube proud ngayo, to show abanye abantu ukuba iloluhlobo although mna ndingayilandeli but it is like that and if isiXhosa kwi language you must be proud of your language because language is part of our culture. Ungathi xa uthetha nabanye kucace ukuba I language yakho awusayazi and awusafuni nokuba mayivele like uyi undermine . If somebody undermines your language mbonise ukuba fine wena uyayithanda ngoluhlobo noluhlobo.
- Interviewer : Ok enkosi kakhulu ,ezinye ?
- Teacher : Abanye abantwana I strength ekufuneka bajonge kuso ,sithetha nge confidence , I confidence kufuneka siyi builde kubo ,ne attitude kufuneka babene positive attitude because I attitude yenye into ebabethayo abantwana .Sithethile nge morals ,kodwa ke singake sithethe more nge morals indlela yokuziphatha .
- Interviewer : Like kufuneka babengabantu abanjani ?
- Teacher : Kufuneka babene respect indlela yokuziphatha yena kuqala and then a respect e umntu omdala ,ngolahlobo sikhuliswe ngalo kudala eloba respect a umntu omdala , like xa kufika umntu omdala suka esitulweni ezinto ezinjalo , I morals zi base kakhulu pha kwi respect ,ukuba umntwana wakho akarespecti loo nto ithetha ukuthi akanamorals ,bafundiswa ukuba babe polite and kwi respect kaloku urespecta wonke umntu okujikelezileyo nendawo ohleli kuyo kufuneka uyihoyile uyigcine I clean .

## APPENDIX G

### EXAMPLE OF RAW DATA (LEARNERS' INTERVIEW)

- Interviewer: Ok, wena ufuna ukuba ngumzekelo kwiitshomi zakho, nkubatwana bakho. Xa ufuna iitshomi zakho zingarobhi zizawube zibone kuwe ukuba makungarojwa.
- Umfundi: Mhlawumbi miss yena ebegarobji yena zona zirobha, bendingalindelanga ukuba mhlawumbi uyakufunda ade aphangele ziyazilibazisa xa zifunda, nazo zitsho zifunde ziphangele.
- Interviewer: Oh ok, abanye ngoku bathini, wena ufuna ukuba xa ugqiba ukufunda ube ngumntu onjani, ngokwesimilo?
- Umfundi: ndifuna ukuba nembeko ndihloniphe abantu abadala kunam.
- Interviewer: Enkosi mntwanam, uthi ufuna ukuba nembeko ahloniphe abadala kunaye. Omnye uthini?
- Umfundi: Mna ndifuna ukuba ngumntu onemfund, okwaziyo ukuziphangelela.
- Interviewer: Omnye uthini?
- Umfundi: Ndifuna ukuba nerespect
- Interviewer: Ufuna ukurespecta bani wena?
- Umfundi: Ndingagezi ndingabamoshi abanye abantu.
- Interviewer: Ok, xa usithi ungabamoshi abanye abantu uthetha ukuthini sisi?
- Umfundi: Ndihlale nabo kakuhle.
- Interviewer: Xa uhlala nabo kakuhle kuxa uthini kanene? Ziintoni ongazenziyo xa uhlala nabo kakuhle, masithi xa usithi sihlelisene kakuhle ke nimelwane wam sukube nisenzelala ntoni?
- Umfundi: X siphana ukutya.
- Interviewer: Ok, kusherisha kubalulekile kuthi nhe, that is kukuba kind oko.
- Umfundi: Mna ndifuna ukuba nembeko, xa ndimoshile ndicele uxolo.
- Interviewer: So wena ibalulekile into yokuba xa umoshile ucele uxolo nhe, and then wena?
- Umfundi: Mna miss ndifuna ukuba xa ndiyiadult, ndirespecte abantwana abncinci ukuze nabo bakwazi ukundirespecta.
- Interviewer: Omnye uthini?
- Umfundi: Mna miss ndifuna ukuthembeka.
- Interviewer: Ok, ufuna ukuthembeka, ucinga ukuba wena xa ungumntu omdala othembkileyo izakuba ntle lonto?

Umfundi: Ndihlale kakuhle nabantu endihlala nabo kuledawo endihlala kuyo, ukuba umntu uze kum enengxaki mhlawumbe ufuna imali yokuthega umbane, ndikwazi ukumnika xa ndinayo, ndingathi andinayo.

Interviewer: Ok, loo nto izawuthetha ukuba ugumntu ongenanyani?

Umfundi: Ewe miss.

Interviewer: Omnye uthini?

Umfundi: Uxolo miss ndifuna ukuba mhlawumbi ummelwane wam uchithe amanzi amdaka estratweni, ndikwazi ukumxelela ukuba makangachithi amanzi estratweni, ndithethe ke nogovernment ukuba apha sibe nemigqomo ukuze sikwazi ukufaka inkunkuma.

Interviewer: Uvela nenkalo ebalulekileyo ngoku, eyokukhathelela indawo esihlala kuyo, omnye umntu angathini?

Umfundi: Kubalulekile miss ukuba oojingi kunye neecentre zethu sizigade, sizikhathelele, singazimoshi, singlarobhi.

Interviewer: Ingaba kufuneka sixele abantu abamoshayo? Nithini ke ngabazali ababaziyo abantwana babo ukuba benza izinto eziwrongo, kodwa bayabafihla? Baza namali endlini kodwa abaphangeli?

Umfundi: Ukuba umzali akambuzi uyawube uwrongo, kufuneka ndimbuze ukuba uyithathaphi.

Umfundi: Ukuba ke ngoku miss akukho nto phaya endlini, abanamali, le lighty iyaqhekeza imana isiza nemali apha endlini badinga yonke, kodwa kufuneka emchazile nokuba bayastruglisha.

Interviewer: So wena uthi awuvumelani nabobazali abenza loonto?

Umfundi: Ukuba miss akukho nto ayidingayo angambambisa, wenza nje esetyenziswa ziitshomi, kodwa miss ukuba yastruglisha sle ezincamile naye ebona ukuba kakwabo kulalwe kutyiwe, nam miss ndingathula ndingiloomzali.

Interviewer: Kodwa umazi ukuba urobhe omnye umntu?

Umfundi: Xa usokola imali uyayifuna (abavakali bathetha bonke) kodwa miss nawe uyacinga xa bebaninzi abantwana bakho kufuneka imali yokutya, neempahla zechristmas. Nemali yesikolo miss, kuyawunyanzeleka uthule miss.



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**Wes-Kaap Onderwysdepartement**

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**Western Cape Education Department**

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**ISEBE leMfundo leNtshona Koloni**

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Mrs Faith Sijula  
40 Reuter Street  
KUILSRIVER  
7580

**Dear Mrs F. Sijula**

**RESEARCH PROPOSAL: NURTURING DEMOCRATIC VIRTUES: A CASE STUDY OF A PRIMARY SCHOOL IN KHAYELITSHA.**

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 **01<sup>st</sup> September 2004 to 23<sup>rd</sup> September 2004.**
6. No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December 2004).
7. Should you wish to extend the period of your survey, 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 where the intended research is to be conducted.
9. Your research will be limited to the following schools: **Lwandle Primary and Emithini Primary.**
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 X9114  
CAPE TOWN  
8000**

We wish you success in your research.

Kind regards.

Signed: Ronald S. Cornelissen  
for: **HEAD: EDUCATION**  
**DATE: 27<sup>th</sup> August 2004**