UNIVERSITY OF THE WESTERN CAPE

FACULTY OF EDUCATION

EMOTIONAL AND SOCIAL EDUCATION:

RETHINKING THE CURRICULUM FOR PRIMARY SCHOOL STUDENT TEACHERS

by

Beth Silbert

A mini-thesis presented in partial fulfilment of the requirements for the degree of Master of Education

June, 1997

Supervisors: Juliana Smith
Sue Davidoff

I declare that this thesis is my own work and that all the sources used and quoted have been indicated and acknowledged.

SIGNATURE: B Fubes

DATE: 10 September 1997

No printed word nor spoken plea
Can teach young minds what men (sic) should be
Not all the books on all the shelves
But what the teachers are themselves.

(Anonymous)

ABSTRACT

The aim of this thesis is to explore the notion of emotional and social education in the curriculum for primary school student teachers, focusing on the development of students' emotional and social competence. I argue that this is not only a necessary and fundamental component of student teachers' learning, but that it needs to be considered as a matter of priority in the light of South Africa's history.

Developing emotional and social competence in children is, under any circumstances and in any context, an integral part of their overall development as human beings. In my experience of primary education, however, the emotional and social dimensions of learning have seemingly been neglected. In addition, the damage caused by apartheid in general and by violence in particular to the emotional and social lives of South Africa's people has been deep and profound. For these reasons, I argue that emotional and social education be given special attention, as a way of dealing with the effects of the past and in terms of building a new society in the future.

In order to develop emotional and social competence in children, teachers need, in themselves, to be emotionally and socially competent. They also need particular skills to develop these competencies in their pupils. From my observations of student teachers and of their learning experiences during their three years in teacher education at college, however, it appeared that this was not the case. The course offered to the students seemed neither to focus on the development of the child as a whole, nor on the overall development of the students, themselves. Rather, it seemed to emphasise the teaching of traditional subjects such as Mathematics, Environmental Studies, Language, by providing the students only with information about and skills in which to teach these subjects.

This thesis attempts to document my perceptions of emotional and social education as a neglected area in the curriculum for students and the problems arising from this neglect in terms of their preparation as primary school teachers. While doing so, it

also focuses on the way in which particular values and patterns of behaviour are reinforced and perpetuated - not only by what is taught, but by the unconscious messages transmitted through one's daily interactions with students and by the kind of general environment that is created within the college as a whole.

Particular attention is paid to those experiences operating in terms of the hidden curriculum. This is done in an attempt to show these experiences as powerful determinants for the way student teachers, in turn, will relate to their pupils and for the kind of environment they will create in their classroom. My own endeavours to address emotional and social education in the college as a whole and in my classroom situation in particular are also discussed.

Issues around the implementation of emotional and social education in primary schools are looked at, and implications and recommendations for colleges of education are explored.

The perceptions, reflections, and recommendations recorded in this thesis are to highlight the necessity for primary education colleges to rethink their curriculum - to consider carefully how best to implement emotional and social education for their students that will enable them, as teachers, to provide the kind of learning experiences necessary for developing emotional and social competence in their pupils in the future.

ABSTRAK

Die doel van hierdie tesis is om die idee van emosionele en sosiale opvoeding as deel van die kurrikulum van primêre onderwysstudente te verken deur te fokus op die ontwikkeling van studente se emosionele en sosiale vaardighede. Ek argumenteer dat dit nie net 'n noodsaaklike en fundamentele komponent van onderwysstudente se leerprogram moet wees nie, maar dat dit in die lig van die Suid-Afrikaanse geskiedenis, as 'n prioriteit oorweeg moet word.

Die ontwikkeling van kinders se emosionele en sosiale vaardighede is onder enige omstandighede en in enige konteks, 'n integrale deel van hul totale ontwikkeling as mens. Uit my ondervinding van primêre onderwys, word die emosionele en sosiale dimensies van leer blykbaar vernalatig. Boonop is die skade wat deur apartheid in die algemeen en geweld in die besonder ten opsigte van die emosionele en sosiale lewens van Suid-Afrikaners berokken is, diep gewortel. Om hierdie redes, argumenteer ek dat sosiale en emosionele opvoeding spesiale aandag moet geniet om sodoende die gevolge van die verlede teen te werk en om 'n toekomstige nuwe gemeenskap te skep.

Ten einde emosionele en sosiale vaardighede in kinders te ontwikkel, behoort onderwysers self emosioneel en sosiaal vaardig te wees. Hulle benodig besondere vaardighede om hierdie bevoegdhede in hul leerlinge te ontwikkel. Op grond van my waarnemings van onderwysstudente se leerervarings gedurende hul drie jaar van onderwyersopleiding aan 'n kollege, is dit egter nie die geval nie. Die kursus wat vir studente aangebied word, fokus nóg op die onwikkeling van die kind as geheel, nóg op die algehele onwikkeling van die studente self. Dit beklemtoon eerder die onderrig van tradisionele skoolvakke soos Wiskunde, Omgewingsleer, Tale, aan onderwysstudente deur hulle te voorsien van inligting en vaardighede om dergelike vakke te onderrig.

Hierdie tesis poog om my persepsies van emosionele en sosiale opvoeding, as 'n vernalatigde area in die kurrikulum vir onderwysstudente asook die gepaardgaande probleme te dokumenteer. Terselfdertyd fokus dit ook op die maniere waarop sekere waardes en gedragspatrone ingeskerp en voortgesit word - nie net deur dit wat onderrig word nie, maar ook deur die onbewuste boodskappe wat oorgedra word deur ons daaglikse interaksie met studente, asook deur die algemene omgewing wat in die kollege geskep word.

Besondere aandag word geskenk aan daardie ervaringe wat, in terme van die versteekte kurrikulum opereer. Dit word gedoen in 'n poging om te wys dat hierdie ervaringe 'n baie groot invloed uitoefen op die wyse waarop onderwysstudente met hul leerlinge omgaan; asook die soort omgewing wat hulle in hul klaskamers skep. My eie pogings om emosionele en sosiale opvoeding in die kollege as geheel, en in my klaskamersituasie in die besonder onder die loep te neem word ook bespreek.

Kwessies rondom die implementering van emosionele en sosiale opvoeding in primêre skole word ondersoek en die implikasies en aanbevelings vir onderwyskolleges word verken.

Die persepsies, refleksies en aanbevelings wat in hierdie tesis gedokumenteer word, poog om te fokus op die noodsaaklikheid van primêre onderwyskolleges om hul kurrikulum to heroorweeg, d.w.s. om met groot omsigtigheid te oorweeg hoe emosionele en sosiale opvoeding vir hul studente ten beste geïmplimenteer kan word. Hierdeur kan hulle as onderwysers weer op hul beurt in staat gestel word om die tipe leerondervindinge wat noodsaaklik is vir die ontwikkeling van emosionele en sosiale bevoegdhede in hul leerlinge vir die toekoms te voorsien.

ACKNOWLEDGEMENTS

I wish to express my appreciation to the following people:

To Sue Davidoff, from whom I have received invaluable support and with whom I have been able to share, so deeply, my concerns and vision for education in this country; to Juliana Smith, whose infectious enthusiasm and continual encouragement helped me to feel that this was all much easier than it really was. And to Sue and Juliana together, whose thorough, nurturing and challenging supervision enabled me to feel the deep rewards of writing a thesis, and who also helped me to grow in a way that I never thought possible.

To Owen van den Berg, for his insightful comments and guidance during the initial stages of my writing.

To my colleagues at Good Hope College, who gave of their time to offer their perceptions and perspectives of college life.

To my students with whom I have worked over the years, who have taught me much about learning and teaching. My gratitude, in particular, to those students who so willingly shared their personal stories with me.

To Don Ainslie, who generously provided me with the facts and figures of Good Hope College, for which he did the spadework. To Alexander Hay-Witton, for his careful editing and useful comments. To Bunita Köhler, for her time spent on translation. And to Jacqui Snyman, who patiently sat for many hours helping with computer matters.

TRANSCRIPTION CONVENTIONS

The following information is intended to assist in the reading of this thesis.

Abbreviations

CDP	Child Development Project
CNE	Christian National Education
DET	Department of Education and Training
EPU	Education Policy Unit
ESE	Emotional and Social Education
FP	Fundamental Pedagogics
GHC	Good Hope College
HoA	House of Assembly
HoD	House of Delegates
HOD	Head of Department
HoR	House of Representatives
IPG	Interim Programme for Guidance
JP	Junior Primary
LT	Learning Theories
NEPI	National Education Policy Initiative
PP	Pre-Primary
SA	South Africa
SP	Senior Primary
SRC	Student Representative Council
UCT	University of Cape Town
UWC	University of Western Cape
WCED	Western Cape Education Department

Population Group References

In terms of the Population Registration Act of 1950, the following terms will be used in the text:

Black	People who were denied the right to participate in the political structures of South Africa prior to 1994.
Coloured	Classified as such, referring to people of "mixed " descent.
Indian	Classified as such, referring to people of Asian descent.
White	Classified as such, referring to people of European descent.

References to participants' comments

All students' written and oral comments have been copied verbatim. For the sake of authenticity, I have not corrected grammar or spelling. Participants' quotations as well as my own fieldnotes have been transcribed in italics.

Good Hope College

Due to the process of teacher rationalisation in the Western Cape, Good Hope College amalgamated with two teacher education colleges in 1997 and, hence, ceased to exist as a separate college of education from that time. Good Hope College, as it is known today, is now a community college.

TABLE OF CONTENTS

CHAPTER ONE

INTRODUCTION

1.1 Background

My interest in educational change began some years ago during my days as a pre-primary (PP) school teacher. I have, indeed, come to realise that my present practice and concerns are an accumulation of events and experiences that have taken place throughout my life; it was, however, during the many days and months I spent observing and interacting with young children that questions and issues arose which profoundly influenced my practice as a teacher educator today.

1.2 Focus of Study

In this thesis, I shall explore Emotional and Social Education (ESE) in schools and teacher education colleges, as a way of "contributing towards redress, the cleansing and dressing of the deep wounds of a fragmented society" (Teacher Inservice Project Annual Report, 1996: 9) and as a vital component in the development of a just and humane society. My argument will focus on the importance of educators' acknowledging the effects of South Africa's (SA's) past on the emotional and social lives of its people, engaging with these effects as part of the healing process, and looking at new and creative ways in which to educate children to participate in the building of a new society.

In order for schools to be part of such a process, they need teachers who are sensitised to the effects of the past on their own lives and on that of others, and who are able to help develop in their pupils values and competencies necessary for SA today and the future. Teacher education, I believe, has an important role to play in this regard.

ESE is, in my opinion, a neglected area in teacher education which until recently does not seem to have existed on the educational agenda for primary and high schools either. Fostering emotional and social competence should, in any situation, be regarded as an integral part of children's and student teachers' development. In the light of SA's history, however, I will attempt to argue that ESE should be given urgent attention and that colleges of education, if wanting to make a meaningful contribution towards change in SA, should consider it as a matter of priority.

Initially, I tended to think of ESE primarily in terms of developing the affective dimension of student teachers - that is, focusing simply on the emotional realm. As I understood it then, traditional subjects such as Mathematics, Science, History, etcetera, fitted comfortably into the cognitive domain. After more careful thought about the matter, however, the issues began to blur. I realised that compartmentalising the cognitive and affective was simplistic and did not take cognisance of the intertwined and holistic nature of learning and of human beings. Since the emphasis in ESE is on developing values, behaviours, attitudes and skills, together with the understanding of how they impact on both one's own life and on the lives of others, it is an integrated approach to learning, combining the cognitive and affective domains.

For the purpose of this thesis, ESE for student teachers will incorporate three aspects: one, whatever affects the students' own emotional and social development; two, education in the importance of creating a classroom environment which fosters healthy emotional and social development in their own pupils; and three, development of the necessary understanding and skills for students to provide ESE to their pupils. Hence, I am recognising both the affective and cognitive domains of students' learning as well as placing emphasis on the didactical aspect as well.

In this thesis, I will argue that teacher education colleges can play an important role in facilitating the emotional and social competence of student teachers in preparing them for their role in affecting the emotional and social competence of the children they will be teaching in the future.

I will be focusing on primary school education in that it is the area of primary education that I am both interested in and am currently working in. In addition, because it is the earlier years of children's lives that are so critical for their development, I believe it is vital for primary school teachers, particularly, to be sensitive to the emotional and social development of the children in their care. In the words of Lyseight-Jones (in Starkey, 1991: 73)

> Primary education fulfils a pivotal role, together with the child's parents, in helping to form an individual to play a significant, compassionate role in society.

ESE, it would appear, is beginning to be addressed within Curriculum 2005, the new curriculum to be phased into South African schools from 1998. 'Life Orientation', one of the eight intended Learning Areas for the new curriculum, could be seen to address to some extent the concerns expressed in this thesis. While it is beyond the scope of this study to discuss Curriculum 2005, my discussion of ESE is relevant to the implementation of Life Orientation at school and at college level.

I shall locate much of my discussion within black education because, although most colleges of education are now integrated and 'non-racial', the college in which I was working and hence around which this thesis revolves still had (up until 1996), exclusively, black students who more than likely would end up teaching in black schools.

1.3 Research methodology

I shall be investigating ESE from an action research perspective incorporating some use of quantitative material and method where necessary. As such, I shall be discussing ESE in terms of my work as a teacher and teacher educator, by reflecting on my own experiences and practice in the light of my thinking around social change. It is my intention, throughout this thesis, to trace the development of my thinking and understanding of ESE as well as my role in contributing towards the inclusion of ESE for our student teachers.

Apart from reflections on my experiences and practice, my discussion will draw primarily on the actions and perceptions of the students with whom I worked primarily during 1996. Interviews of both students and staff, a student questionnaire and fieldnotes will form the basis of my data collection.

1.3.1 Action research

In order to explain action research, I should like to begin by looking at what it is not. In other words, I shall start by looking at the characteristics of traditional research, so as to provide a frame of reference against which to place action research.

1.3.1.1 Action research versus traditional research

Initially, when thinking about the term 'research', words such as measurement, control, certainty, prediction, reliability and figures and formulae immediately would come to mind. These terms are clearly rooted in the tradition of classical, scientific research. This form of research has been (and continues to be) widely used and is well respected because of these characteristics, as well as for its (supposed) objectivity. In other words, because it is "considered to be neutral and value-free" (Small, 1991: 8).

According to van den Berg and Vergnani (1986: 3):

> There are those who hold the view that research can only be "scientific" if it eschews values, and confines itself to "the facts", the empirical data ... We hold that in the social sciences at least such a position is untenable and reflects a misunderstanding of both social phenomena and of what is usually referred to as the scientific method. To consider research to be "value free" is usually to be unable to identify what the values are which the work embodies and espouses.

Traditional classical research is underpinned by the philosophy of 'positivism' which tends to view people and life in a mechanistic and static way - as objects rather than subjects.

In my view, education is about the inculcation and transmission of values; human life is changeable and uncertain, and people, therefore, cannot be seen merely as being measurable. It is clear to me, then, that classical scientific research is often highly inappropriate in the world of education. It is also problematic because it appears to have little benefit for the classroom teacher as it tends to be removed from the actual people involved.

Colyn (1987: 2) has the following to say about scientific research: "It is researcher orientated ... Teachers are not expected to benefit from the research". Classical research can be seen to be a highly theoretical type of research, usually having little relationship to practice. It has also been criticised for producing findings that are "dressed up in incomprehensible jargon ... with no relevance to the everyday business of educating young people" (Radical Statistics Education Group, 1982: 36).

Action research, in contrast to traditional, classical research, is a method of research which aims to have direct bearing on the teaching and learning situation. In the words of Elliot (1989: 4) it aims, fundamentally, to "improve practice rather than to produce knowledge". Furthermore, action research involves both the teacher and

learners and requires their participation in an active and immediate way. Regarding the notion of 'improvement', Carr and Kemmis (1986: 165) highlight the following three areas:

> Firstly the improvement of a practice; secondly the improvement of the understanding of the practice by its practitioners; and thirdly, the improvement of the situation in which the practice takes place.

Action research, put simply, is about researching or reflecting upon one's actions. As it is carried out by teachers themselves and as its results are fed back directly into the classroom in order for the teacher researcher to make improvements, action research is, "eminently practical rather than theoretical" (Biott, 1991: 69). While Biott (1991: 69) appears to give weight to the practical dimension of action research, Kemmis and McTaggart (1982: 5) talk about action research as an integration of theory and practice:

> The linking of the terms 'action' and 'research' highlights the essential feature of the method: trying out ideas in practice as a means of improvement and as a means of increasing knowledge about the curriculum, teaching and learning. Action research provides a way of working which links theory and practice into the one whole: ideas-in-action.

As I understand Kemmis and McTaggart's (1982: 5) definition, the linking of theory and practice would aim primarily to enhance and improve practice, rather than simply to link theory and practice for its own sake. Davidoff and van den Berg (1990: 28) say:

> Action research is thus an attempt to link the action (of the teacher) with reflection on (or 'researching') that action. Put another way, action research is a way of trying out ideas in action, understanding those actions, and then attempting to make some improvements or changes in the classroom or school setting. The link between the action and the research is that they are both done by the same person, that is, the teacher.

1.3.1.2 Action research in practice

In practical terms, then, what does this mean? How do teachers engage in an action research process? Its method is commonly understood in terms of a spiral or cycle of steps, those steps being: to identify a particular problem or aim, to then plan a course of action in terms of this problem/aim, to act on the plan, and to observe and reflect on one's actions and the situation. Through reflecting (or evaluating) one would hope to gain new insights and understandings, the idea being for these reflections to inform further planning, which in turn leads to further action, etc. And so the cycle continues. Reflection, a key process in the cycle, is described by Boud et al (1985: 19) as

> an important human activity in which people recapture their experience, think about it, mull it over, and evaluate it. It is this working with experience that is important in learning.

It can be seen, then, that action research is not a static event or finite procedure, but rather a continuous, dynamic and developing process.

1.3.1.3 Action research for emancipation

Returning to the notion of action research as improvement highlighted by Carr and Kemmis (1986: 165) above, I should like to look at the third area of improvement, that is, the "improvement of the situation in which the practice takes place". The question that is raised here, for me, is one of clarity. Do the authors mean improvement of the personal situation of the children (or students) with whom one is working (that is, their personal life situation)? Do they mean the classroom situation in which one is working? In other words, better learning experiences and opportunities for the children (or students) who are being taught? Do they mean improvement in the school (or college) situation as a whole? Or looking more widely, would it be improvement of society?

These questions bring me to look at the concept of emancipatory action research and what this means and entails.

The word 'emancipate' implies freeing from bondage. In terms of action research, this suggests a "deliberate process for emancipating practitioners from the often unseen constraints of assumptions, habit, precedent, coercion and ideology" (Carr and Kemmis, 1986: 192). Emancipatory action research, then, has a political and critical focus, aiming to develop a "critical consciousness which exhibits itself in political as well as practical action to promote change" (Grundy, 1987 in Walker, 1989: 51).

In terms of my questions above, regarding the improvement of the situation, I would argue that all four situations - the personal, classroom, school and society - are inextricably bound up with one another, and cannot and should not be separated at all. In other words, all four levels of improvement are interrelated. Teachers and children (students) are individuals, who are part of a classroom situation, which is part of a school (college), which is part of society.

Regarding emancipatory action research, in particular, 'improvement of the situation' must refer to change beyond the classroom and school (or college) situation. Action research divorced from a critical understanding of how wider social forces impact on educational practice would be limited to improvement of the micro situation, without transformation. Emancipatory action research, therefore, requires an understanding of how one may act "so that one's pedagogical and political concerns intersect to generate transformative effects" (Walker, 1989: 51). Within SA, the issue of transformation is, according to Walker (1992: 4), directly linked to "a commitment to the ideals of freedom, equality and justice". Emancipatory action research, then, can be seen to be in accordance with the vision of the White Paper on Education

and Training (Government Gazette, 1994: 10) which will be referred to in Chapter Three.

1.4 Overview of chapters

It has been my intention, in this Chapter, to introduce this thesis which deals with ESE in the curriculum for primary school teachers. I have attempted to highlight its main focus and discuss the notion of action research in order to present the methodological framework of this study.

In Chapter Two I shall describe my own professional training and early years as a pre-primary teacher, in order to show the emergence of my educational philosophy and how it has informed my practice and my belief in the importance of ESE today.

In Chapter Three I shall attempt to define ESE, and shall focus on some of the issues around the development of emotional and social competence in learners. Through this chapter I hope to illuminate the importance of ESE, particularly in the light of SA's history and my own experiences in teacher education as described in subsequent Chapters.

Chapter Four will focus on the broader context of South African education, highlighting the situation of black schooling and black colleges of education in particular. I shall locate this against a backdrop of apartheid, paying attention to violence and to its effects on black schooling. I shall do so as background to my discussion of my work in a teacher education college and as a basis for my argument around the need to emphasise ESE in the curriculum for student teachers.

In Chapter Five I shall describe the college in which I was working, and will give an account of my early work and initial perceptions of the situation there. I shall also

begin to highlight some of the problems I perceive to have existed regarding our students' learning experiences, in terms of my overall philosophy of education.

Chapter Six will closely examine the general learning environment in the college as a whole. In this chapter, I shall begin to describe and reflect on my interventions to bring about change in terms of my own growing awareness of the importance of developing emotional and social competence in our students.

In Chapter Seven I shall discuss my classroom practice with my students. Here my discussion will revolve around a particular course I was teaching where I shall try to show my endeavours to address ESE within the classroom situation.

Finally, in Chapter Eight, I shall look at some of the issues and practicalities surrounding the implementation of ESE programmes in primary schools and the implications of this for colleges of education. I shall end my discussion with recommendations for ESE programmes I believe to be essential for primary school student teachers as part of their initial education for the teaching profession. In so doing, I hope to contribute to the current debates in teacher education, with particular reference to providing a curriculum for primary school student teachers that is relevant and appropriate for a new education in SA.

CHAPTER TWO

BACKGROUND: DEVELOPING AN EDUCATIONAL PHILOSOPHY

> A deeper humanism is what the world most needs, a humanism that is complete and seeks the full development of the whole personality in every person.
>
> (Pope Paul)

2.1 Introduction

In this Chapter I should like to sketch a picture of my educational journey, from my own days as a student teacher, through the years I worked as a teacher of young children, up until my involvement in teacher education. As background to the work I am presently engaged in, I shall describe here my earliest exposure to a learning environment and view of children that became internalised and incorporated into my own emerging educational philosophy. I also intend to discuss some questions around teaching and learning that arose for me during my first teaching years, to try and show my thinking at the time and how it has developed.

I have decided to begin with my own student teacher days, because, although I have moved away from working with young children, my PP training and early years of teaching had a profound effect on my understanding of and thinking around issues related to learning, teaching, emotional development and social change.

2.2 My own professional education

In 1983, I entered Barkly House Teachers' College for a one-year Higher Diploma in Pre-Primary Education after completing a B.A. degree at the University of Cape Town (UCT). Whilst it was my love for young children, rather than any real interest in education itself, that directed me towards PP teaching, I did start to become more and

more interested in education that year. My interest related not only to the education of the young child, but also to broader sociological, political and philosophical issues.

2.2.1 Teaching Practice

My first exposure to teaching practice was not in a typical SA school classroom, but rather in a playroom and a garden, each containing different learning areas.

Although I have no documentation of my early impressions, nor do I know what my expectations of a typical pre-school day were, I do remember being struck by an atmosphere of informality, both in the playroom and in the garden. There was very little 'teaching' to be observed. The teacher's role was, essentially, to structure the environment and to facilitate the explorations and discoveries made by the children themselves.

As students, then, it was our role to plan, set out and supervise the different activities. Never were the activities referred to as 'lessons', although we heard much about learning. Each activity had to be written up in a log book, emphasising, every time, our objectives in terms of the children's physical, emotional, social and intellectual development. Writing the activities up in this way became a rather tedious task and somewhat mechanical after a while as we were not, from what I can recall, encouraged to engage in any deep reflection about our objectives. We merely had to record how each aspect of the child would be enhanced by the particular activity we were providing. Having to write about each of the four aspects of the child every time, however, certainly served to highlight and reinforce the notion of the 'whole child' - the child's total development - that reflected the more theoretical component of the course.

Throughout that year, the concept of 'integration', in terms of the curriculum as well as in terms of the child, was, for me, becoming internalised. While we were learning to plan a daily programme for the children which incorporated, through a common theme, the arts, language, mathematics and science, we were learning that the enhancement

of the child's self-concept, and the development of social values such as tolerance, sharing and co-operation, were as important to the child's development as were intellectual, perceptual and physical skills.

It can be seen, then, that already during this time I was becoming aware of the emotional and social dimensions of learning and their importance in terms of the child's overall development.

2.2.2 Pre-Primary Didactics

Of the twelve theoretical subjects offered to us, 'PP Didactics,' a general course covering various methodology-related aspects of early childhood education, certainly had the greatest impact on me that year. During a class one day, our lecturer while attempting to convey the issue of 'process versus product', carried out a demonstration with us. She divided the class into half, and gave us all a small piece of paper. One half of the class was expected to draw/create anything that flies, while the other half had to follow her instructions, step by step, to produce a drawing of a butterfly. Needless to say, the teacher-directed group produced identical butterflies, while the students in the other group each produced their own individual creations, from drawings of birds, to hot-air balloons, to paper jets.

The experience of sitting in class, participating in this activity and the discussion that ensued remains a vivid picture in my mind, up to this day. This simple demonstration that took place so many years ago, amidst a bombardment of subjects and content matter that year, impressed itself deeply into my growing understanding of what it means to facilitate rather than direct learning. At the time, my understanding of 'facilitation' was that it had to do with something entirely separate from that of 'directing' learning - that they were two mutually exclusive and irreconcilable styles of 'teaching'. I have, subsequently, come to a more nuanced understanding of the teaching-learning process, but it was the demonstration and discussion that day that was my first

conscious encounter with an issue that was to emerge again and again for me in my own practice over the years.

As far as the school programme went, nowhere did the idea of facilitation become clearer to me in practice than in the area of creative (art) activities. As I understood it then, we were not to direct the children's thinking in any way, nor were we to focus their attention on the end product of their creations. Rather, it was our role to encourage the children to explore and discover the possibilities of the art materials laid on for them, creating whatever gave personal meaning. Learning that was personal and meaningful - that is, learning taking place on an affective level - would become an important educational issue for me in years to come.

2.3 Early teaching years

As the end of that year approached, I began to think about finding a teaching post for the following year. The uncomfortable awareness that I had of my own privileged background in contrast to the majority of South Africans directed me towards seeking a post in a 'disadvantaged' school, but I was persuaded to begin my teaching career at a 'good' school where I could be assured of a solid grounding. Accepting this advice, I landed up, for the next three years, at a white, middle-class PP school, one of the 'best' schools with an apparently excellent reputation.

My first year there was exciting, fulfilling and most rewarding. With a group of 22 four-year olds, I was able to apply and build on much of what I had learned the previous year at Barkly House. In time, however, I began to question aspects of what we were taught, particularly with regard to the amount of stimulation we needed to provide for the children. I began to wonder whether there was a such a phenomenon as 'over-stimulation', and what possible effects that could have on the children's overall personality development.

The questions of 'how much to give'? and 'how much to hold back'? emerged, initially, in terms of play material and equipment. In time, however, this question, which relates to facilitating learning, has manifested itself in different forms throughout my professional career.

I came to believe that (in the particular context which I was working in) 'less rather than more' might be better for the children's intellectual and emotional development - that is, the less that was provided for the children, the less they would be distracted by outside stimuli and the more they would then rely on their own inner resources. The less I gave, the more they could develop in themselves.

Many years later, I found a supporting view in John Holt's 'Learning All the Time' (1989: 160) in which he writes:

> I was an ingenious and resourceful teacher, clever about thinking up lesson plans and demonstrations and motivating devices and all of that acamaracus. And I only very slowly and painfully - believe me, painfully - learned that when I started teaching less, the children started learning more.

2.4 Further study - emerging issues

By the end of 1985, I had decided to study further and enrolled the following year for a B.Ed which I was to complete, part-time, over the next two years at UCT. During this time, issues and concerns that had become increasingly interesting to me could be further explored and developed.

I should like, at this point, to spend some time referring to three papers that I wrote in my first year of the course. I do so in order to highlight patterns in my thinking at the time, which I hope will (in turn) further clarify the development towards my present position.

The first paper I refer to was written as part of a module on Psychology of Education. The title was Creating Dependency or Facilitating Self-Reliant Learning? Its implications for enhancing the self-concept in young children. My opening paragraph writes:

> *... How much should we, as educators, be imposing our knowledge and our reality on our children at school?: Or how much should we be helping them to create their own knowledge and understanding of the world in ways that are meaningful to themselves?* (Silbert, 1986 a:1).

At the time of writing this paper, I was pre-occupied with issues around the development of confidence and indepedence in young children. In response to a question I raise about how to ensure that children will not develop into 'passive, unconfident and dependent individuals', I say that:

> *There is little doubt that there is a good chance of the child developing autonomy, confidence and a sense of competence, if the right kind of learning environment is provided - an environment which is free for the child to explore and discover, thereby becoming active in the construction of her (sic) own personal knowledge and meaning - where she makes her own choices and discovers her own resources - where she will find areas which will allow for achievement and success* (Silbert, 1986a: 4).

It is clear that I was already preoccupied with issues that have remained preoccupations today and which will be discussed later on in terms of my current practice. What I refer to is that which is, primarily, to do with the kind of learning environment necessary for optimal growth.

The second paper I wish to refer to is one written as part of a module on Curriculum Studies: Primary Education. The project was an action research study, entitled simply Action Research Assignment. I chose to focus this study on exploring my role in terms of the needs of my class of four-year old children.

Through my observation, one particular question that I believe to be significant for this thesis emerged:

> *Are young children more in need of exciting and stimulating activities - that is, are these children more cognitively oriented? Or are their emotional needs - praise, approval, reassurance, warmth, security - of greater importance*? (Silbert, 1986b: 2).

Again, my interest in the emotional aspect of children's development is evident. My initial hunch was based on my belief that the relationship between the teacher and children was more important for the total development of children of that age than mere intellectual stimulation. I came to question whether this could be an 'either'-'or' situation and whether my focus on the emotional/social aspect - on inter-personal relationships - emanated from my own psychological needs, rather than from a detached and balanced perspective on what I perceived the needs of four-year old children to be.

After all, if we are concerned about the development of the whole child it would surely imply that all facets are integrated and therefore, equally important. But on further reflection I was reminded of Maslow (1954) and Erikson (1963) who both argue that children's needs are different at different stages of their lives, and that healthy personality development would necessitate resolution of each stage (Hilgard and Atkinson, 1979).

It is apparent, then, that what is of particular concern to me now was something I was already grappling with while participating in this action research project: that is, how far our intentions, as teachers, are focused on children's overall development. What kind of learning experiences are appropriate for young (pre-school) children? And to what extent should this change with the primary school child? The question of focusing on children's overall development will be pursued in Chapter Five in my discussion of the contrast between PP and primary education.

The theme of the third paper (also written as part of the module on Curriculum Studies Primary Education) relates directly to my first one referred to above, that being, the theme of the teacher's role and the kind of environment most conducive to learning. But a shift in focus had, clearly, taken place.

By the time this third paper was written, I had had plenty of opportunity to engage with colleagues in discussion about different aspects of pre-school life. These discussions, together with my inability to avoid noticing their practice, led me to feel rather perturbed, and yet curious. On the surface there appeared to be a fairly common understanding and acceptance amongst teachers of the kind of environment that was appropriate for young children - mostly what we were taught at college. But, by looking more deeply, it seemed that somewhere along the way, between being a student and being a teacher, many of the ideas that were so strongly emphasised in our teacher education were lost. Perhaps they had never really been understood and internalised in the first place.

While examining this question, it became clear to me that there was a discrepancy between what we were taught and the way we were taught it. Practice seemed, to a large extent, to have contradicted theory. We were taught about problem-posing without having problems posed to us; creativity without much opportunity to be creative; exploration and discovery without us being encouraged ourselves to explore and discover; active learning while we sat passively and listened; and process was emphasised in a content-oriented way.

Our task for this assignment was to develop a set of curriculum materials. I chose to challenge the teaching methods used in my own teacher education and compile materials based on a different approach to teaching students, one which would require adopting a different methodology. My opening words of this paper are that of the well-known old Chinese Proverb:

'I hear and I forget
I see and I remember
I do and I understand'

When one directly and actively participates in the learning experience,
the whole person, in both the emotional and cognitive aspects,
is involved (Silbert, 1986 c:1).

In trying to facilitate a better understanding in students of an approach to teaching which is more process-orientated, which is based on discovery learning and which allows for the child to be the focus, rather than the teacher, I knew that they (the students) needed to experience those very things themselves (actively) and that

not until they are fully and deeply understood by the student or teacher,
will they be able to be nurtured in the child (Silbert, 1986c: 6).

By now, what was my initial focus of concern - the education of young children - had broadened to embrace a new concern. My interest in teacher education had clearly begun.

2.5 Facilitating total development

I have attempted, in this Chapter, to trace my growth and the development in my thinking over a number of years. My days as a PP school teacher allowed me the opportunity not only to learn more about children but also to use an approach to teaching which has deeply informed my practice today: that is, an approach based on the development of the child as a whole, meaning that I saw my role as a teacher as facilitating a process rather than simply instructing or imparting knowledge.

As I have tried to show, not only did I have strong views on the kind of education young children should receive, but through reflecting on the way I was taught as a student, I

also began to develop views on how student teachers should be taught. I came to believe that practice had to be integrated with theory in order for the theory to be internalised - that student teachers need to experience actively that which they are expected to put into practice in their own teaching. Hence, the methodology used in a classroom was as significant, as the content to be taught, if not more so.

Initially, I believed that adopting a particular philosophy and teaching approach seemed, simply, to be a matter of theory and practice being integrated in one's own teacher education. I have come to realise, however, that the extent to which facilitating the child's total development is understood and internalised by different students (who are subjected to the same learning experiences), is not only related to the kind of teaching methodology one is exposed to, but is also largely shaped by the multitude of experiences all of us have throughout our lives; that the way we teach and much of what we believe about teaching and learning reflects the kind of person we have come to be. Supporting this view are Fullan and Hargreaves (1992, in Davidoff, 1993: 17) who claim that

> Teachers are people too. You cannot understand the teacher or teaching without understanding the person the teacher is ... And you cannot change the teacher in fundamental ways, without changing the person the teacher is, either ... Teachers become the teachers they are not just out of habit. Teaching is bound up with their lives, their biographies, with the kinds of people they have become.

To what extent initial teacher education can impact significantly on one's character and personality is a question central to this thesis.

In the next Chapter I begin to look at this question by explaining ESE, where I explore issues around personal development and how this is influenced by and impacts on the kinds of relationships and social interactions we have with others.

CHAPTER THREE

EMOTIONAL AND SOCIAL EDUCATION

> Until recently, calls for school reform have centred on academic excellence. But it's now clear that we need moral excellence as well. For the most important thing about any society is the character of its people.
>
> (Thomas Lickona in STIMULUS, 1994: 1)

3.1 Introduction

On 27 April, 1994, the entire world witnessed the coming into power of the first ever democratically elected government in SA and the official ending of a system that devastated an entire nation - in the words of Oliver Tambo (1987 in Feinberg, 1988): "Our country has witnessed some of the worst atrocities in human history". Apartheid has been formally buried. But it is widely acknowledged that its effects will continue to live on for years to come.

While ESE is necessary within all contexts, the urgent necessity for focusing on ESE in schools and at teacher education colleges in this country needs to be seen in terms of this reality - what has taken place in the past, the effects that the past has had on the emotional and social lives of SA's people in the present - and in terms of trying to build a better society for the future.

My intention, in this Chapter, is to begin to address the concept of ESE. I shall first attempt to offer a broad definition of ESE, after which I shall look separately at emotional education and social education where I introduce some of its key components as a basis for my discussions in subsequent chapters.

When I began writing this thesis, I was not aware of the title 'Emotional and Social Education'. All I knew was that my concern for teacher education was to focus on the

person - both in terms of developing the student teacher as a person, as well as emphasising the development of the child as a person, as the students' main task with their pupils in the future. In other words, I see our role as teacher educators as being not simply to train our students to teach traditional subject matter to their pupils at school. Rather, I believe, our role is to educate students, emotionally and socially, in such a way as to enable them, in turn, to develop emotional and social competence in their pupils, and provide the necessary kind of environment to optimise their pupils' total development.

3.2 Emotional and Social Education broadly defined

ESE appears to have a variety of titles, amongst them being: Character Development (Schaps et al, 1985,1986); Personal and Social Education (White, 1989; Pring, 1984; Lang, 1995); Personal and Social Development (Pring, 1984); and Social Education and Personal Development (Tattum and Tattum, 1992).

Thinking carefully about the title, I feel that 'Character Development', while I certainly regard it as an integral part of emotional and social education, as a title is not explicit enough and therefore inadequate for my purposes. I have chosen to use the word 'emotional' as opposed to 'personal' for one main reason. Feelings, and indeed the whole emotional realm, tend to be ignored or down-played in educational situations. Hence, using the word 'emotional' in the title not only conveys my specific concerns, but is moreover an attempt to give status to the emotional realm, an aspect of the person I believe to be central to learning and teaching. I have also chosen the word 'education' as opposed to 'development', as the term 'education' addresses, more broadly, my overall concerns at school level and in teacher education.

ESE, then, refers to developing emotional and social competence in student teachers as well as educating them to foster emotional and social competence in their own pupils.

What is common to all the above titles, however, are shared concerns, these being:

> ... Qualities and attitudes, knowledge and understanding, abilities and skills in relation to oneself and others, social responsibilities and morality (DES, 1989 in Lang, 1995).

Broadly speaking, important aspects of ESE relate to attitudes, values, feelings, self-awareness, self-esteem, responsibility, and general inter-personal skills.

In line with the above, Pring (1984: 5) highlights aspects of personal and social development which fit comfortably within my own understanding of ESE:

> ... moral reasoning, awareness of one's own values and attitudes, self-esteem and human dignity, respect for and tolerance of others, independence of thought.

3.2.1 Emotional education - emotional competence

While emotional education and social education cannot really be separated, emotional education refers more directly to the personal dimension of the self - to feelings (the expression, awareness and understanding of feelings), motivation, enhancing self-esteem, clarifying one's own values and attitudes and to developing personal responsibility (Woldt, 1982: 21,22).

Emotional education involves helping learners to become emotionally competent or emotionally literate, which involves learning to be aware of their emotions, their intensity, and the reasons for them (Lasker, 1995; Woldt, 1982). Furthermore, emotional literacy refers to "the ability to clarify these feelings to others and to know how and when to express them most productively" (Lasker, 1995: 2).

Self-awareness, that is being aware of and knowing one's emotions, is the keystone of what Daniel Goleman (1995: 43) calls 'emotional intelligence'. According to Goleman (1995: 43), self-awareness is "crucial to psychological insight and self-understanding". People who have greater clarity and certainty about their feelings are "better pilots of their lives" as it is less likely that such people will be left at the mercy of their feelings (Goleman, 1995: 43).

The importance of self-awareness in inter-personal relationships has been highlighted by Saba and Lasker (1996: 2) who argue that

> self-awareness firstly facilitates accurate and effective communication skills and secondly alerts us to what further knowledge may need to be developed in order to enhance these skills.

The above authors emphasise the point that without an awareness of not only the values underpinning one's world view, but also of the effects of those values on one's behaviour and style of communication (1996: 3), the tendency to project one's own values and assumptions unconsciously onto a situation becomes almost a certainty. This is highly problematic as it undermines effective interaction, leading to miscommunication, blame, and judgement (1996: 6).

Managing one's emotions, another characteristic of emotional literacy, is an ability which builds on self awareness. According to Goleman (1995: 43), this ability enables people to "bounce back far more quickly from life's setbacks".

Goleman (1995: 96) highlights empathy as being another ability built on self-awareness. He describes 'empathy', the ability to recognise and know how another feels, as being "the fundamental people skill" and the inability to empathise, he says, is

> a tragic failing in what it means to be human. For all rapport, the root of caring, stems from emotional attunement, from the capacity for empathy (1995: 96).

Smale (1976) points out the importance of teachers' having the ability to empathise, particularly in terms of establishing a rapport with students, which he argues "makes the sharing of ideas and information possible" (in Batcher, 1981: 18). Spady (1977) believes that empathy, rather than pedagogy, is what counts in teaching because "a good teacher is one who knows the needs, both cognitive and affective, of students and who acts towards these" (in Batcher, 1981: 18).

A discussion of emotional literacy would be inadequate without mentioning the ability to delay gratification, or "impulse control" (Goleman, 1995: 81). Goleman (1995: 81) claims that "there is perhaps no psychological skill more fundamental than resisting impulse [which is] the root of all emotional self-control".

One of the confusing things about discussing emotional literacy is the question whether 'feelings' can be separated from cognition. Much of what is described as 'emotional literacy' appears to focus on cognitions about feelings rather than on the actual experience of feelings. I would argue that feelings, per se, are as important a part of emotional literacy as is the awareness, understanding and management of them, as, in the words of Goleman (1995: 41), "emotions enrich; [and] a model of mind that leaves them out is impoverished". Furthermore, "our humanity is most evident in our feelings" (1995: 41). Batcher (1981: 2), supporting this view, argues that emotions "are the most meaningful expression of a child's existence" .

Feelings, in every way, affect our lives:

> To the degree that our emotions get in the way of or enhance our ability to think and plan, to pursue training for a distant goal, to solve problems and the like, they define the limits of our capacity to use our innate mental abilities, and so determine how we do in life (Goleman, 1995: 80).

Feelings, I believe, need to be nurtured and developed. They need as much attention as any other aspect of development.

3.2.1.1 Self-concept and self-esteem

The coming together of the cognitive and feeling dimensions of the person is clearly evident when looking at how self-concept and self-esteem relate to learning. Concepts and feelings are two basic components of the self (Hamachek, 1990). Self-concept is described as the "cognitive part of self-perception [while] self-esteem is the affective dimension of self-perception" (Hamachek, 1990: 307).

Several research studies (Friedland, 1992; Goleman, 1995; Hamerchek, 1990; Kostelnik, et al, 1988; Mwamwenda, 1989; Purkey, 1970; Stevenson, 1992) have indicated that the ideas we have about ourselves (self-concept) as well as how we feel about ourselves (self-esteem) influence learning and indeed our behaviour in all situations, and that a high correlation exists between positive self regard, emotional and social competence and academic achievement. In this regard, in relation to healthy self-esteem, Friedland (1992: 62) cites the following:

> Higher educational aspirations; superior academic achievement; less chance of dropping out of school; lower chance of becoming involved with drugs and alcohol; less chance of anti-social behaviours; greater acceptance of other people and less prejudice.

Referring to self-esteem programmes, Stevenson (1992: 11) highlights the belief that

> students who feel competent and self-assured are in a better position to learn than are children who doubt their own abilities and are hesitant to enter into new situations ... Children who are afraid to try, who are shy and self-critical, may find school difficult and even threatening.

Friedland (1992) relates self-esteem to self-efficacy, while Goleman (1995: 89) relates self-efficacy to optimism and hope. 'Self-efficacy' is defined by Goleman (1995: 89) as "the belief that one has mastery over the events of one's life and can meet challenges as they come up".

Goleman (1995: 89) further quotes Albert Bandura, an American psychologist who has done much of the research on self-efficacy. According to Bandura (1988),

> People who have a sense of self-efficacy bounce back from failures; they approach things in terms of how to handle them rather than worrying about what can go wrong.

It can be seen, then, that self-esteem is central to children's learning and their overall development. Their beliefs and feelings about their abilities have a significant effect on those abilities.

3.2.2 Development of self

As the self is, to a large extent, social (Goleman, 1995; McKendrick & Hoffman, 1990; Purkey, 1970; Tattum and Tattum, 1992), it seems logical at this point, before discussing social education, to look at how the self develops. Apart from bridging my discussion on the two key aspects of this thesis - emotional education and social education - it is also essential to understand the development of the self in terms of implementing ESE in the curriculum.

'The self is social' means that we become the kind of person we are through interaction with others and that who and what we are have direct bearing on the lives of others. The notion of the self as social does open up the debate regarding the nature-nurture controversy, raising questions around the extent of genetic and environmental influences on the development of the self. While it is beyond the scope of this thesis to enter into the debate, I would agree with Tattum and Tattum (1992: 100,101) who argue that the self-concept is learned, developing out of the

> mass of interpersonal interactions which bombard the individual from infancy... the personality is formed in toto through the sum of experiences an individual has in social relationships.

Purkey (1970: 34) expresses it this way:

> The self is formed from the experience woven in everyday life, concealed in everyday occurrences, hidden in the deep communications of unspoken feelings and affection.

In addition, Canfield and Wells (1994) and Purkey (1970), highlighting the need for children to develop a positive sense of self, point out that they need to have certain kinds of experiences with the significant others in their lives. Warmth, empathy, trust, acceptance, attentiveness, encouragement by significant others, characterise the kinds of experiences needed to enable the development of a healthy emotional self (Goleman, 1995; Martin, 1982; Purkey, 1970). And, needless to say,

> any behaviour which causes a young child to feel inadequate, incapable, unworthy, unwanted, unloved or unable is crippling to the self (Purkey, 1970: 33).

Given biological and non-environmental factors in development, it needs to be pointed out that all children exposed to the kind of positive experiences described here will not inevitably develop into emotionally healthy individuals. I would argue, however, that the likelihood of this happening is greater than if children are denied such experiences.

Erikson (1963) believed that emotional and social behaviour develops through different stages of childhood. He called them 'psychosocial stages' because, like other theorists, he believed that a person's psychological development is dependent on the social relationships established throughout life (Hilgard and Atkinson, 1979: 95). In terms of childhood stages, the first (occurring during the first two years of life) is where children learn to trust others depending on whether their early needs are met.

Failure to meet needs can hinder the development of trust and lead to serious emotional disorders throughout life (Martin, 1982: 7). During the second stage (age two

to four), children begin to explore, investigate, and do things for themselves, and in so doing begin to develop a sense of independence and feelings of pride in their accomplishments. Restraining children from the above-mentioned activities may lead them to doubt their abilities. During the third stage (age four to five), children develop initiative and a sense of purpose. Again, preventing or discouraging them from exploring their interests can lead to feelings of inadequacy or guilt. The fourth stage (occurring from ages six to twelve) is where children learn the various skills, generally, from school. To the extent that children experience school success, they will develop feelings of competence; school failure leads to feelings of inferiority and discouragement, and to expectations of further failure (Hilgard and Atkinson, 1979; Martin, 1982).

Maslow (1954), another well-known psychologist, proposed that human beings progress through a 'hierarchy of motives' based on the fulfilment of certain needs. The lower levels of the hierarchy include physiological (the most basic) needs, safety needs, love and acceptance needs, and esteem needs - to achieve, be competent and gain approval. When the basic needs are difficult to ensure, then, according to Maslow (1954), the satisfaction of those needs will dominate a person's behaviour and the higher motives - cognitive needs (to know, understand and explore), aesthetic needs and finally, self-actualization needs - will have little meaning (Hilgard and Atkinson, 1979: 315).

The way the self develops clearly has important implications for teachers of young children. As Ginott (1972; 13) so eloquently puts it:

> As a teacher I possess tremendous power to make a child's life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or humour, hurt or heal. In all situations it is my response that decides whether a crisis will be escalated or de-escalated, and a child humanized or de-humanized.

In other words, the way teaches relate to their pupils and the kind of learning environment they establish can serve either to enhance children's sense of self or to diminish it.

3.2.3 Social education - social competence

As with emotional education, it is somewhat artificial to discuss social education on its own, as the social self is inextricably bound up with the emotional self, and the development of one has direct bearing on the development of the other. Emotional education and social education, then, overlap and work together towards developing people's emotional and social competencies and, hence, towards developing society. Discussing them separately is purely for the purpose of clarity and also to facilitate highlighting a slightly different emphasis in each case.

Social education is mainly concerned with social objectives - that is, it aims at developing social competence or prosocial values and behaviours, such as understanding of and concern for others, consideration, helpfulness, fairness, generosity, an ability to solve interpersonal problems and social responsibility (Battistich et al, 1989; Goleman, 1995; Schaps et al, 1985, 1986).

Goleman (1995: 223) defines social competence as being

> cooperative and getting along with other children; being empathic, prone to giving and sharing, and considerate; and being able to develop close friendships.

According to Battistich et al (1989: 148), one of the most important tasks of social development is "learning to cope effectively, productively, and positively with social problems".

A central component of social competence is the ability to resolve conflict through negotiation. Negotiation, according to Lantieri (1993: 13) involves:

> communication and give-and-take, a beginning understanding of two points of view, and the ability to see how different aspects of a conflict relate to each other.

Social education, then, focuses primarily on social processes and outcomes in the learner, emphasising the need to develop those social values and skills which would enable individuals to contribute towards building a society of which its members can feel proud.

3.2.3.1 Morals, values and human rights

ESE has at its centre moral development, involving the acquisition of certain values. In other words, ESE is aimed at particular personal and social goals which are held to be morally desirable (Pring, 1984; Straugham, 1982). This, of course, raises questions about what sort of human beings should be developed - that is, what kind of qualities should be nurtured and why these qualities are worth promoting; which in turn, links directly to the sort of society one wishes to have. As Pring (1984: 5) points out, the kind of society will then shape personal values, habits and understandings of each person. It is, indeed, a dialectical process.

That morals and values are central to ESE raises some ethical questions. First, if values are relative to a particular social context, then which values are morally acceptable and who decides? The second question relates directly to methodology, that is, how one goes about teaching particular morals and values, a question I will address, in detail, in Chapter Eight.

In attempting to answer the first question, it could be helpful to look briefly at what Singh (1994: 87,88) has to say regarding the individualist versus the collectivist notion of human rights:

> In a pluralistic democratic society there will always be tensions between the public interest and the rights and interests of groups and the rights and autonomy of individuals within a group and within the larger society.

Given that group rights may indeed be at odds with individual rights, there do, however, seem to be universal human values that "transcend group identity and the diverse values that define group membership" (Singh: 1994: 91). If not, it could not be possible to question practices of discrimination or condemn apartheid, for example, as anybody would have the right to act on his/her own personal beliefs.

In terms of morally acceptable values in SA, the present government's vision for education, embodied in the Draft White Paper on Education and Training (Government Gazette, 1994: 10), suggests that a goal of education and training policy ought to be "to enable a democratic, free, equal and just society to take root and prosper in [the] land". Furthermore, that education should reflect the values underlying the

> democratic process and the declaration of fundamental rights ..., the unity of the nation, the common citizenship and common destiny of all South Africans, irrespective of race, ethnicity, culture, class or gender and ... [to] equip citizens to participate confidently in social and civic life (Government Gazette, 1994: 10).

Put another way, in order to eradicate the legacy and effects of inequality, discrimination and all other injustices inherent in the previous system of government - those 'moral wrongs' of the past - it is essential that education concerns itself with values around equality, responsibility, justice, caring, compassion, tolerance, trust, and respect. This view is supported by educationalists (Starkey, 1991; Singh, 1994;

Goleman, 1995; Bullard, 1993) concerned with the development of human rights and building of democratic values.

Perhaps we may find some parallels with the Russian situation in that it, too, finds itself in the process of restructuring (simultaneously) the economic, political and social spheres, having, like SA, recently emerged from a situation of tight state control (Daniels et al, 1995: 30). It has been suggested that the three major problems post-communist Russian education is currently facing are those of "democratisation, individualisation and humanisation" (Maclean, 1993, in Daniels et al, 1995: 29), and that humanisation is regarded as a "key factor influencing social change in the country" (Kohli, 1991; White, 1991 in Daniels et al, 1995: 29).

While (post-communist) Russian education appears to emphasise humanisation perhaps more so than the present SA education, the overall parallels between the two (new) education systems are clearly apparent.

3.2.3.2 Character education

According to Lickona (1993), 'character' relates directly to the issue of morality.

> Good character consists of knowing the good, desiring the good, and doing the good [and] schools [should] help children understand the core values, adopt or commit to them, and then act upon them in their own lives (in Stimulus, 1994: 1).

In terms of the goals of 'character education' (or 'moral education), Lickona highlights two moral universal values: respect and responsibility (Stimulus, 1994: 1).

> Respect tells us to value ourselves, other people, and the natural environment on which all life depends. Responsibility tells us to help our neighbour, to give back something to the persons and communities that gave to us, to alleviate suffering, and to do what we can to make a better world (see Appendix C for further elaboration.)

In terms of respect, Pring (1984: 28) highlights two important levels: one, the recognition of someone who has a "mind of her own, has a distinctive point of view, and can provide an alternative perspective on events"; the second level relates to an attitude towards others in which "their wants, feelings, and interests matter and not simply the points of views they put across". Hence, according to Pring (1984: 29), respect operates at both cognitive and affective levels - it is a cognitive act, but there are appropriate feelings (or tendencies) towards people too.

SA has witnessed a deep lack of respect, and painful consequences as a result of this, on a personal and social level. I would argue, therefore, that education in this country should not simply pay 'lip service' to the notion of respect by merely acknowledging its importance, but should carefully consider how to develop it in children as a basic and fundamental social value.

3.3 Social and emotional education - different sides of the same coin

In this Chapter I have attempted to explain ESE, focusing on the development of emotional and social competence. As the topic is a broad one, I have highlighted only some aspects of ESE. I have chosen those that I feel to be particularly important to enable the healing of past wounds and to build a better future.

While I have discussed emotional education separately from social education, I have tried to show that each individual's personality and level of emotional competence will have direct bearing on the way s/he relates to others; and the way individuals relate to others, that is, their level of social competence, will in turn affect others' (and their own) sense of self and their emotional development. In other words, social and emotional development are a part and parcel of each other, together lying within the heart of human relationships.

The inter-relatedness of emotional and social competence may be summed up in the following statement by Lasker (1995: 6):

> Facilitating the emotional and social growth of children [means] developing interpersonal relationship skills, enhancing self-esteem, improving problem-solving and decision making strategies, developing a flexible outlook on life and acquiring a personal value system, all of which can be facilitated by refined communication skills.

And in turn, "communication itself is enhanced when emotional literacy is augmented" (1995: 6). Emotional education and social education are indeed two sides of the same coin.

My discussion of ESE in this Chapter should be seen in the light of my educational philosophy highlighted in the previous Chapter and my general concerns regarding education which will be discussed in subsequent Chapters.

In the following Chapter I will look at education in SA in order to contextualise my argument for ESE and to provide background for my discussion of ESE as a neglected area in our college curriculum.

CHAPTER FOUR

THE BROADER CONTEXT

> How is one meant to survive in a system like this? And equally important - how is one meant to provide a meaningful education to the youth of this country? ... We are all just teachers and, sitting back, are bombarded by the questions but feel a measure of helplessness as we struggle to find the answers ... (WECTU Newsletter, February 1988).

4.1 Introduction

In this Chapter it is my aim to give an overview of education in SA, focusing in particular on black schooling and colleges of education. I shall do so in order to provide a context for my current work in a teacher education college and to highlight some of the problems that exist in black education in particular. I will also, in this Chapter, discuss the problem of violence in SA to show, not only how violence has been (and still is) part of our education system, but also to highlight its effects on the emotional and social lives of the majority of children growing up in this country. By including a discussion on violence I am hoping to show how ESE can help to address the problem of violence, both by dealing with its effects as part of SA's healing process, as well as by contributing towards the prevention of violence in the future. While it is my intention to show, later in this thesis, how ESE could contribute to redressing some of the problems discussed in this Chapter, I should like to emphasise that my argument for the inclusion of ESE (in both school and college curricula) is not limited to one of redress. ESE is, I believe, essential for all children in all schools and for all students preparing to become teachers.

4.2 South Africa and violence

Violence has been described as "destructive harm ... the many techniques of inflicting harm by mental or emotional means " (Walter, 1969 in McKendrick and Hoffman, 1990: 3).

Violence in SA cannot be separated from the system of apartheid. That apartheid has 'inflicted harm by mental means', has 'injured, controlled [and] destroyed' people and groups physically, emotionally and spiritually, is indisputable. Storey (1990) in Meier and Fraser (1996: 8) writes that "violence has stained the souls of an entire generation and has left its mark in hardened hearts".

The family, particularly, has been shown up as a 'training ground for violence' (Argus, 30/07/96), both directly and indirectly. Directly, in that children growing up amidst violence learn violent patterns of behaviour through a process of modelling (Goleman, 1995; McKendrick and Hoffman, 1990); and indirectly, in the sense that children growing up in a deprived and unstable or abusive home lack the emotional security that is essential to healthy emotional development. McKendrick and Hoffman (1990) point out, so many children in SA do not have a normal family life and know only fear and violence. They quote Chikane (1986) who said: "to be born into an apartheid society is to be born on a battlefield" (McKendrick and Hoffman, 1990: 32).

The black child, in particular, has been a victim of what Le Roux (1993) refers to as the 'anti-child culture' which

> confronts children with a cold, hard world outside their homes and within the home changes in structure and setting of family life have a profound and often ill effect on children's well being (Packard, 1983 in Le Roux, 1993: 31).

Chikane (1986) gives a detailed picture of life for the 'township child'. To quote something of what he describes:

> ... A township child often experiences the cruelty of the system at an early age... For many the world is a harsh one of empty bellies, of disintegrated families, and of violence in many forms ... there are those [children] whose exposure and experiences of brutalization will harm their social, physical, spiritual, moral, and mental development forever (Burman, 1986: 342,343).

While the above quotation refers to the lives and situation of black children up until almost a decade ago, the effects of such trauma live on into the present.

Chikane (1986, in Burman: 344) shares, along with many others, a deep concern for the way in which violence seems to have become the norm amongst those children who have grown up surrounded by it.

> The most tragic reflection of the war situation in which South Africa finds itself is that it faces the years to come with children who have been socialized to find violence completely acceptable.

These 'years to come' are now upon us. Ten years later, the Cape Times (13/09/96) reported on how pupils of a local high school "went on the rampage in their school",

> smashing and overturning furniture, to demand money from the governing body to pay for their [matric dance] party... They toyi-toyied into the administrative bloc - wreaking havoc as they went ... bashing light fittings from the ceiling and dancing on furniture that had not been broken the day before.

Violence begets violence. This has been documented over and over again (Argus, 29/06/96; Argus, 30/07/96; Holdstock, 1990; Meier and Fraser, 1996; McKendrick and

Hoffman, 1990; Goleman, 1995, Purkey,1970). Children who grow up surrounded by violence will learn violence is natural and acceptable.

4.2.1 Corporal punishment

Prior to and since the eradication of corporal punishment from education legislation which clearly states: "No person may administer corporal punishment at a school to a learner" (S.A. School's Act, Government Gazette, 1996: 10), much has been written about the detrimental effects of corporal punishment on learners.

According to a clinical psychologist, N. Walaza, "Corporal punishment brutalises society and teaches violence to children" (Argus, 14/10/96). She points out that parents and teachers who support corporal punishment argue that they were caned at school and grew up into disciplined adults (Argus, 14/10/96). These parents "are not aware of the humiliation and loss of self-esteem the children have to go through [and] sometimes even if they know, they turn a blind eye" (Argus, 14/10/96).

The following descriptions were given by a group of my students in an interview, responding to a question I asked them their experiences of corporal punishment during their own school days.

* *"When I was doing Std 2, I couldn't do long division and tables. When I am trying to say [to my teacher] 'I don't know how to do this long division', the teacher would just say: 'Give me that stick'. How can you do long division being beaten with a stick?"*

* *"If a teacher asks you a question and you just stand there not knowing the answer, you are going to be beaten".*

* *"We were beaten under the feet or they're going to check for this bone on your wrist and then they're going to hit you there".* (Interview: 06/11/96)

In a study reported by Holdstock in 1987 (Meier and Fraser, 1996) it was revealed that 96% of black boys and 96% of black girls had experienced corporal punishment at school, with 50% of children reported being hit on a daily basis (Rakitzis, 1987, in Holdstock, 1990: 347).

It would appear that despite corporal punishment being outlawed, a significant number of parents, teachers and principals still believe in its effectiveness (The Teacher, September, 1996) and have resisted its abolition (Argus, 14/10/96). A principal from a local black high school has this to say:

> Parents regard it as unnatural that kids not be given a hiding when there is a need for it... I can't see myself changing anything ... If the department does take any steps it will be taking steps against the community and its feelings (Chalkline, 19/09/95);

A recent newspaper report described how 'raging' pupils, at another local black high school, chased their teachers while hurling bricks and smashing their cars because of the teachers' refusal to abolish corporal punishment at their school (Argus: 14/10/96). It was further recently reported that parents of children at a local black primary school signed a petition demanding that caning be reinstated (Cape Times, 11/06/96). At this same school a colleague, during a teaching practice visit, witnessed corporal punishment being openly practised by a teacher, supported by the principal (Fieldnotes, July, 1996).

An informal study was recently carried out by my own group of students during their teaching practice session in primary schools. Their task was to find out how their pupils' felt about learning, by giving them (the pupils) four simple incomplete statements to complete: *I find learning easy when ... ; I find learning difficult when ... I enjoy learning when ... ; I do not enjoy learning when ... .*

Most of the pupils, in one or other of the four statements, referred to *'beating'* by the teacher (Fieldnotes: 1996) (see Appendix B for sample of pupils' responses). The point of mentioning this assignment here is to give an indication that corporal punishment is still widely practised in primary school classrooms. This was also confirmed by the group of students I interviewed, all of whom said that the teachers, in the schools in which they were placed for their teaching practice during July, 1996, still practised corporal punishment (Fieldnotes: 06/11/96).

It would seem that corporal punishment is not only regarded as acceptable, but desirable amongst many.

It would appear that punishment is largely equated with corporal punishment. This is evident from the responses given by my third (final) year students to a question on reinforcement (of pupils' behaviour) in their final examination in the subject 'Education'. I had asked the students to discuss the notion of 'reinforcement' in relation to punishment. Every student who answered this question spoke of punishment in terms of beating (Fieldnotes, November, 1996) (see Appendix C for sample of student responses). From this it would seem reasonable to conclude: first, that corporal punishment is deeply entrenched in the minds of students; and secondly, that in their three years of teacher training they had not been helped to change their thinking that 'punishment' does not necessarily mean 'corporal punishment'. Furthermore, it would seem that the students were embarking on a teaching career without an awareness of alternative forms of discipline to corporal punishment.

Holdstock (1990: 340) argues that discipline is, without a doubt, of the greatest importance in determining the well-being of the individual as well as of society. Yet, he points out, few issues in education are as poorly handled and that the approach to discipline in SA schools "contribute[s] to the epidemic proportions that violence has reached in the country". It has been disastrous not only that punishment has become

equated with corporal punishment, but that there appears to be little understanding that there is any difference between discipline and corporal punishment.

Since corporal punishment has now been theoretically outlawed in SA, there is likely to be a decline in its practice; but what is so troublesome are the deep and profound effects that corporal punishment is said to have had, on millions of SA's people - today and tomorrow's teachers amongst them.

Many people who have been subjected to physical injury at school claim that it has done them no harm, or even that it has done them good (Holdstock, 1990; EPOCH, 1995). In line with the Argus report (14/10/96), such people only think they have been unscarred by corporal punishment and seemingly lack the self-awareness and general psychological insight to understand the unconscious effects that corporal punishment has on the psyche of an individual.

Among other emotional and social effects of corporal punishment, cited by some of the research are: educational impairment; undermining of the relationship between teacher and children; lowered self-esteem; weakened negotiation and communication skills; feelings of rejection and depression; moral atrophy; sexual disorders; and damage to interpersonal relationships (Holdstock, 1990; Holt, 1969, EPOCH, 1995).

The problem of corporal punishment is "multi-faceted and complex" (Teacher Inserviced Project Annual Report, 1996: 8). One of the key problems highlighted in the above report is the emphasis on treating symptoms rather than on understanding root causes. Teachers resort to corporal punishment as a means to maintain their power and authority, as they have not, on the whole, been empowered with the necessary understanding of young people, or of the causes of transgressive behaviour and how to build relationships in a constructive and healthy way (Teacher Inservice Project Annual Report, 1996: 9).

4.2.2 Impact of violence

> Violence has an overwhelming and decisive influence on individuals and society. It pervades all aspects of the environment and no person remains untouched by violence (McKendrick and Hoffman, 1990: 24).

The effects of violence have been touched upon in the above discussion on corporal punishment. For the sake of emphasising the scale of the problem, however, and hence the need for schools and teacher education to make a concerted effort to address the issue of violence - it is worth reiterating its effects.

Referring both to the individual and society in general, McKendrick and Hoffman (1990: 24-30) claim that violence can injure and destroy; it can restrict lifestyles; it evokes fear; it damages relationships - interpersonal or intergroup; it dehumanizes; it alienates; and it causes psychological disruption. All in all, the effects on the emotional and social lives of people are clearly apparent.

Having looked at violence and how it has infiltrated education in SA, I will now discuss education in a more general sense.

4.3 Apartheid education and black schooling

In April 1995 the daunting process of disbanding and merging the four racially defined educational departments got under way. Within one year, the Department of Education and Training (DET), the controlling body of black education (formally known as the Department of Bantu Education) for the past 43 years ceased to exist. According to the Cape Times (16/01/96):

> Bantu Education was arguably the most wicked aspect of apartheid's crime against humanity, stunting the development of human potential and crippling the nation's skills base.

While apartheid education has touched the lives of every person in this country, it has devastated black schooling, causing "tremendous and long-lasting damage that will be hard to undo" (Green, 1992: 15). In the words of Ngcelwane (Argus, 09/11/96):

> The major effect of apartheid education is that it eroded the whole culture of learning and teaching in black schools. As a result, our schools have ceased to be learning institutions but have become contested terrains of various "interest groups", each with its own agenda and the will and determination to entrench its power. This kind of situation is antagonistic to effective teaching and learning ... Bantu education is deeply entrenched in our school. In other words, black schools are infected with a virus.

Black schooling has been characterised by high pupil-teacher ratios, low motivation and morale of teachers and a learning environment which was, both materially and pedagogically deprived (Meier and Fraser, 1996; Motala, 1995; Orbach, 1992; Reeves, 1994). Furthermore, "teachers and students in black schools are products of the intellectually sterile curriculum content and processes of bantu education" (Gwala, 1988, in Walker, 1991: 158).

Poor pedagogical practices including rote learning, silence and obedience on the part of the pupils, and corporal punishment (Hibbert, 1994; Motala, 1995) are further highlighted as problems in black schooling.

The following comments were made by some of the students with whom I was teaching during 1996 ,about issues in their schooling:

* *"They [the teachers] used to tell us that you are stupid. They would say: 'if you don't understand you are stupid - oh, but your brother is so bright and why are you so stupid?'. They would say it just like that".*

* *"If you don't follow, you don't follow. They [teachers] don't even hide that - they will tell you: 'I am going with those who understand'".*

* *"I think of when I was in Std 2, my teacher always compare me with my brother - he was brilliant. She used to say: 'You're stupid. And then I always dodge the school".*

* *At one stage [the teacher] locked me in a cupboard and forgot to take me out*" (Interview: 06/11/96).

It would appear, from these comments that school was not, on the whole, a happy experience for many children. When I expressed this sentiment to this group of students, one of them responded by saying: *"School was like a jail*" (Interview: 06/11/96).

A white teacher who taught in a black school in 1984 gives a chilling account of his experience. He compares the conditions in black schools with those existing in the average white school describing a situation of chaos and emotional numbness on the part of his students (see Appendix D for full description).

Another white teacher, as she arrived at a school in Soweto where she was to teach for two years, was greeted by a black colleague with: "Welcome to the circus. Are you a tightrope walker or are you a clown?" (De Villiers, 1990: 86).

4.4 Teacher education

As with every aspect of education in SA, teacher education has been rightly characterised by "fragmentation, difference, and discrimination (without any) coherent teacher education policy or plan for national development" (NEPI, 1992a: 5). Reporting on the results of the first National Teacher Education Audit conducted in SA in 1995, an article published by the Mail and Guardian (December 1995) entitled "Teacher training fails the test" described the system of teacher education as "poor quality" and "alarmingly inadequate in need of fundamental restructuring". In terms of teacher education colleges, specifically, the following specific problems were identified:

- little integration of theory and practice which aims at the development of reflective practitioners;
- limited understanding of an integrated approach to education and training which focuses on the development of teacher competencies;
- a teacher-centred approach to learning; [and]
- limited promotion of the core values of the White Paper (democracy, equality, liberty, justice and peace) (Jaff and Rice et al, 1996: 83).

4.4.1 Colleges of education

Up until the recent transition to one education department, colleges fell under the control of the various Education Departments - the three separate Departments of Education and Culture plus the DET. While the colleges for whites and indians tended to have some degree of autonomy, the majority of colleges in SA were strictly controlled by their respective departments (the colleges falling under the House of Representatives (HOR) and the DET).

According to the NEPI (1992a: 16) report on teacher education:

> The authoritarian nature of relationships at colleges of education is reflected not only in the dominance of departmental functionaries and in the top-down leadership style within the institutions, but also in the pedagogy, which is characterized by lecturer dominance.

Many of the reports on colleges of education talk of colleges in homogeneous terms. But because of the fragmented education system and the gross inequity that has characterised education in SA, doing so does not give an accurate reflection of the situation. The following and subsequent reports should be regarded in the light of this.

4.4.1.1 DET colleges of education

During the last three decades the training of black teachers has grown continuously, with an increase from 4 292 students being trained per anum in 1960 to 48 975 in 1990 (Orbach, 1992). But while the number of black teachers has greatly expanded, the quality of their training has shown little improvement.

Because of the tight departmental control, black colleges, up until 1996, have been forced to teach according to prescribed syllabi, always conscious of the external final examinations at third year level. Not only was the content of the curriculum decided upon, but because of the external exam system, the type of teaching methodology was also determined to a large extent. This will be discussed in greater detail in Chapter Seven.

With regard to teacher educators, research has shown their qualifications to be lower in DET colleges - the majority being on category D and E * - than those of white and indian colleges - their average category E and F (NEPI, 1992a: 30). There are no special courses for college teacher educators, the assumption being that

> teacher education is not a specialised field and that the theory and practice of general teacher education courses supplemented by classroom experience, is sufficient preparation for teacher educators (NEPI. 1992a: 31).

Any teacher with a high or primary school degree who has a minimum of three years formal teaching experience (at any level), could be accepted as a primary school teacher educator.

* Category D = Std 10 + 4; Category E = Std 10 + 5, etcetera.

And so, says Orbach (1992: 208): "if instructors are inadequately prepared for teacher training, it stands to reason that many of the teachers trained by them are not well trained".

In terms of efficiency the 1996 National Audit for Colleges of Education (Jaff and Rice, et al, 1996: 31): "the ex-DET colleges by and large seem to be functioning on a day-to-day basis ... those in the ex-HoA, HoR and HoD are functioning with varying degree of efficiency". Regarding academic standards in DET colleges, the above audit, after scrutiny of internally set question papers, reveals that "standards are low" (Jaff and Rice, et al, 1996: 69).

It is beyond the scope of this thesis to extend my discussion here about DET colleges in general, suffice to say that the surveys conducted by both NEPI (1992a) and the National Audit for Colleges of Education (Jaff and Rice, et al, 1996) highlight the very poor state of these colleges on every significant level.

4.5 Addressing the problem

I have focused in this Chapter, on apartheid education and violence, in an attempt to show its devastating impact on black education and on the emotional and social lives of black children in particular. I have done this as rationale for my argument that all involved in education, particularly in teacher education, should begin to assume responsibility by not only acknowledging the effects of apartheid, but by making a commitment to attempting to redress past wounds. This, I argue, can be done by understanding the role and importance of ESE, by regarding it as a matter of priority, and by careful consideration of how to go about implementing it in the curriculum of teacher education colleges.

In the next Chapter, I will begin to look closely at the college in which I worked, which should be seen against the broader context described in this Chapter.

CHAPTER FIVE

EARLY YEARS IN TEACHER EDUCATION

> What we hear in the townships from the parents and the people is ... 'They are qualified, the teachers, and have the certificates, but in the classroom they are not performing' ... so something must be wrong here.
>
> (Teacher, in Sieborger and Kenyon, 1992: 165)

5.1 Introduction

In this Chapter, I shall discuss the second phase of my teaching career, beginning in 1987 when I took up a post as a PP lecturer in what was then a combined pre- and junior-primary (JP) didactics department at Good Hope College (GHC). It is my intention, here, to give a general picture of the college as well as describe my early perceptions and experiences as a staff member there. I shall do so in order to give a sense of one college of education as a microcosm of the broader educational system in SA (which will be described in the next Chapter), my aim being to contextualise my current work and my argument for the inclusion of ESE as a necessary component in the curriculum for primary school student teachers.

5.2 Good Hope College

GHC, which opened in 1987 under the DET, is situated in Khayelitsha, the newest and largest township about 30 kilometres outside Cape Town. It was the first and only college to be built in the Western Cape catering exclusively for black students. As with most colleges of education in SA, GHC would be concerned with the initial education of primary school teachers (and PP for the first three years of its existence). Secondary school teacher education has always been, primarily, the responsibility of the universities.

For the first seven years, GHC was housed in a small, under-resourced primary-school building in the heart of Khayelitsha. During the first year we existed without the most basic facilities of any 'normal' tertiary institution - let alone a college of education. There was no library, no art or music room, no media-centre, no laboratories, no micro-teaching centre, no cafeteria, no administrative offices, nor any enclosed space large enough for the whole college to gather. While enrolment figures grew rapidly - from the initial 234 to 640 by 1989 (Ainslie, 1996) - the home of GHC remained relatively unchanged over the next seven years, despite community-supported staff and student protest. It was only in March of 1994 that the college finally made its move to a new, purpose-built facility - leaving behind the small building to the primary school for whom it was initially built.

5.2.1 Staffing

A mixture of Xhosa, English and Afrikaans speaking people have made up the staff at the college, with Afrikaans (as mother tongue) speakers predominating up until 1994. For example, in 1987 there were two Xhosa-speaking staff members (as opposed to thirteen Afrikaans speakers) and ten Xhosa-speaking staff in 1992 (as opposed to twenty-three Afrikaans speakers). The number of English speaking staff members amounted to approximately half of the Afrikaans speakers since 1987 (Ainslie, 1996).

In terms of qualifications, the majority of staff were trained to teach in high schools. For example, in 1996 78 % (41 out of 52) staff members were high school-trained and have had no primary school background, with only 21% (11) having been primary (or PP) trained, and therefore having had experience with younger children (Fieldnotes, November, 1996). According to one particular staff member:

> *Most of the staff are specialists in their subject - people are held hostage by their own subject. A place like this finds people with subject specialisations - academic qualifications have always counted. Very few staff have taught young children* (Interview, 12/11/96).

The fact that so many staff have had little or no direct experience in the very field for which they are training the students has been identified as problematic by Sieborger & Kenyon (1992: 163). They argue that

> The established pattern of appointing lecturers on the basis of a specialised higher degree has not served education, particularly primary schooling, well at all. If most lecturers at primary colleges do not have a suitable balance of grounded experience in primary school work and access to the theoretical frameworks and research findings that realistically inform primary education practice, then it is not surprising that primary schools look more like secondary schools.

Training to teach at high school level and training for early childhood education (including JP) are entirely different. Staff members who do not have the necessary background in and understanding of young children's development nor of the kind of schooling appropriate for their learning will not, on the whole, be able to do justice to the needs of primary school student teachers.

5.2.2 Student body

During its first year of existence, there were 1000 student applications, of which 234 were accepted. By 1996 there was an enrolment of 640 full time students, with 100 in-service teachers studying part-time.

While the selection procedure for admitting students has varied over the years, the calibre of student has, particularly in the latter years, been cause for concern amongst the staff as a whole. When the college opened in 1987, the average age of the full-time students was 25,2 years (GHC Annual Report, 1987). At that time, students wishing to work with young children had a choice between pre-primary and junior primary, and these classes tended to be made up of students motivated, presumably, by an interest in or liking of children of a particular age group. Furthermore, in contrast to the current

situation, the average student during the early years tended to be older, more mature and were also further removed from the turmoil prevalent in high schools at the time.

A survey was conducted in 1995 by a staff member to look at the matric symbols of the students at GHC. A random selection of 190 past students' records, between 1987 and 1996, was taken. Of these 402 students, none had higher than a 'C' aggregate; only 1 had obtained a 'C' (0,02%); 36% (144) a 'D; and the rest 'E', 'EE' and 'F' aggregates (Ainslie, 1996).

In addition to the GHC survey, this same staff member looked at statistics reflecting the matric results of white and black student teachers at the UCT registered in 1995. In comparison to the GHC figures of 1995, 100% of the white students at UCT obtained an aggregate of 'D' or above ('C' and 'B'); 82,6% of black UCT students obtained an aggregate of 'D' or above ('C'), while 74% of GHC students obtained a 'D' as the highest aggregate (Ainslie, 1996). These figures not only point to the significant difference between white and black university students but reflect the difference between black students studying at UCT and those studying at GHC. The point I wish to make is that, in terms of teacher education, the academic level of the student teachers at GHC was exceptionally low.

Regarding student calibre, researchers involved with the National Audit for colleges of education (1995) found that the majority of the 500 000 students studying at state colleges had no intention of becoming teachers - the "most depressing finding" according to the report (Argus, 20/03/96). In terms of GHC, this finding has certainly been supported (Ainslie, 1996).

5.2.3 Disruptions

During its initial years, life at GHC was relatively calm and untouched by the political activity surrounding it. The first GHC Annual Report (1987: 11) states:

> In a year that has been characterized by stayaways, boycotts and unrest at different educational institutions in the Western Cape, the Good Hope College of Education has been very fortunate in its first year of existence that it had none of these experiences.

But by 1990, the situation had changed considerably. According to the Annual Report of that year (1990: 8):

> South Africa in 1990 was characterized by upheaval, change, transformation and the creation of great expectations amongst the black communities. These profound changes on the socio-political front influenced events, attitudes and expectations at the college.
>
> ... the first semester was characterised by frequent stayaways ... the college los[t] only six lecturing days in the second semester.

And in 1992 (p7):

> Once again the academic year was characterised by frequent disruptions of the academic programme. Mass actions, stayaways, boycotts, etc. caused the college to lose numerous lecturing days...

Unfortunately there are no available GHC records from 1993 onwards which could further trace the disruptions that became part of normal GHC life. I shall return to the subject of disruptions in Chapter Six.

5.2.4 Early work and personal perceptions

During my early years at the college I came to understand the tragedy and complexities of the SA situation in a way that I had never before. I was subjected at the same time and in the same place to a combination of realities and worlds that were vastly different from each other and yet closely intertwined. In terms of the staff, all the possible

extremes that exist in SA were, here, thrown together under one small roof to try and achieve a more-or-less common end.

For the first three years I was involved in the teaching of PP Didactics to PP students. In 1989, however, the PP course came to an end - the government's rationale being to equalise education which meant that funding had to be removed from the PP (non-formal education) sector in order to place it in primary school (formal) education.

What this change meant to me, on a practical level, was that I should (if I were to stay at the college) no longer be working in the field of PP education. The most logical option for the PP staff then, was to become involved in the JP course which would be expanding (in terms of student numbers) from the following year.

In 1990, with the closure of the PP course, I began to work more closely with JP students and JP staff than I had done before. Shifting into the field of JP education was for me both startling and perturbing, albeit challenging. In terms of the kind of education JP children were receiving at school, the JP reality felt harsh and problematic relative to the child-centred and more 'balanced' educational world of PP education. The JP course appeared to be more geared to teaching students subject matter (Reading, Writing, Maths, Religious Education, etc.) and how to teach those subjects to children than developing in students an understanding of children and how best to facilitate their learning and overall development.

In terms of the schools, themselves, I was horrified by what I experienced at the different DET primary schools - from the appalling conditions under which the majority of teachers and children had to work (often more than 50 in a class, virtually no materials, broken doors and windows) to the severe corporal punishment that was so commonplace in the JP classrooms. Altogether, I felt demoralised and disheartened by the kind of teaching and educational experiences that prevailed at the schools as well as in the college itself.

While the students were exposed to a smattering of progressive approaches by a few of the more progressive staff members, what I started to notice also was that during their (the students') teaching practice they experienced difficulty putting into practice these progressive teaching methods they were being exposed to at college. There appeared to be two main reasons for this. First, their role models in the schools were mainly teachers who used the traditional chalk and talk, transmission style of teaching. The students, therefore, were not being exposed in real life to what they were learning in the college situation. And because these methods were generally not part of the teachers' practice, the students were given very little support, both directly and indirectly, to experiment in their classes. At the same time, at college, the students were experiencing different and often contradictory ideologies on the part of the staff, which meant different educational philosophies and therefore different teaching approaches. What was clearly happening, then, was that the students were receiving very mixed messages both from the discrepancy between college and school practice as well as from within the college itself.

Perhaps under different circumstances exposure to different teaching approaches would be healthy and would serve to expand on and enrich students' experiences. In this particular situation, however, I believed that these contradictory messages could only serve to undermine any endeavours to bring about real change in style and approach to teaching. Unless the students' received learning experiences that were consistently different, they would probably end up with some intellectual notion of different approaches to teaching without having significantly internalised them at all.

The other reason for the students' apparent inability to practice new approaches to teaching is explained clearly by Walker (1991) who, says:

> Research in other countries suggests that teacher behaviour is learnt during [one's] own schooldays and that this school experience is the most significant influence on teaching practice (in Unterhalter et al: 158).

It seemed that in order for our students to internalise an approach to teaching different from what they had previously experienced (and hence a different role for themselves as teachers), they would need to have had a vastly different kind of educational experience from what they ever had before.

Becoming a teacher was not so much something that could be taught by telling, but was rather, I believed, about providing a particular kind of learning environment and engaging with the students in a very particular way.

Much of what our students were learning at college felt intuitively wrong, and the more I began to look closely at what our students' experiences were, the more I believed that the curriculum offered to them was not going to help them to approach their pupils significantly differently.

5.2.4.1 Teaching practice

While evaluating JP students during their practice teaching, I began to notice a disturbing pattern in terms of the way these students were relating to their pupils. They did, indeed, make an effort (on the whole) to be friendly to their pupils, to try to involve them by asking lots of questions and to praise them when they answered questions correctly. But what of the pupils who were not participating? And what of those who were answering incorrectly?

There were two things in particular that struck me: One, there appeared to be little attempt to involve all children in answering questions; and two, little seemed to be done with those pupils who got answers wrong and who appeared not to understand the work. What was perhaps most disturbing of all was the response of the student teacher to the children who answered (oral) questions incorrectly or in a way that did not fit with the student's own anticipated answer.

One of two things would generally happen in such a case: The student would either ask the class if that particular child was right; inevitably the class would answer "*no*", to which the student would then ask for a another child to 'help' the one who got the answer wrong; or the student without asking the rest of the class, would either, herself, say "*no*" and then proceed to find a child who knew the answer, or simply ignore the pupil who gave the wrong answer and ask somebody else. The correct answer would then be given by another child, received with a hearty "*good*" from the student and a round of applause from the class.

Over the next few years during teaching practice, whether second year or third year students, never a day went by without my observing at least one or more students responding to their pupils in this way. In discussion with them after the lessons, I attempted to discuss: one, the importance of involving all pupils in answering questions; and two, a more appropriate response to the child who answered incorrectly and the detrimental effects that their (the student's) response could have on the child's self esteem and hence on the child's learning in general; but the few minutes I had to discuss these things was, of course far from adequate.

I knew, first, that telling a student this information was an inappropriate method of developing the understanding of child development that I believed necessary for every teacher. It would have been far better to ask the students questions to help them to reflect on their practice in terms of their theoretical understandings of how children learn, and to engage with them in some kind of meaningful discussion. Time, however, did not allow for this. But besides, the students were (naturally) more interested in their marks and their own feelings of having been evaluated. Even if the telling method was a reliable one, there was little chance that they were receptive to any new information about the child and learning at that moment.

Two questions raised by the above situation are one, the way our students were being assessed; and two, the way our students were being prepared for the teaching

situation. Regarding the latter question, I would like to comment on my perceptions of what was taking place in the classroom.

(i) The 'right' answer

When chatting to the students about their responses to those children who answered 'incorrectly', their standard response was that "*the pupils learn from each other*". It seemed as if they (the students) had little understanding that another child, eager to answer correctly and to win the teacher's approval, was not in any position to help the child who got the answer wrong to understand where s/he had gone wrong.

It appeared that a key element of students' lessons was on eliciting the right answer and it would seem, on knowing rather than understanding. After subjection to rote-learning and the telling method as the dominant mode of learning and teaching throughout the student's own schooling and to some extent, at college as well, their emphasis on right answers and the lack of emphasis on understanding was not surprising. This focus on right answers is reflected in a statement made by one of my third year students of 1996. In response to my request to the students for any suggestions to improve my own teaching, she said: *"You are correct by getting information from us but you must try and sum up and give what is right"* (Questionnaire, October 1996).

It seemed to me that, for the student, good teaching was to do with making sure one's pupils have the right answers irrespective of whether they understood or not, rather than helping the children process information to a point of understanding. If my perceptions were accurate, getting answers right would then serve to affirm, in part anyway, that good teaching had taken place.

So, in trying to understand why the students failed to attend to and assist a child who answered incorrectly, several possible reasons come to mind. It seemed to me that

perhaps the students did not actually understand that it was part of their job to do so; or perhaps they felt insecure when wrong answers were given as this would probably reflect badly on them as teachers. Calling on another child to answer (correctly) would then solve this problem. Another possibility was that they genuinely believed that children (learners) can learn from one another and were simply applying that principle to this situation. If this was the case - ie. applying the idea of pupils learning from one other to this situation - it would strongly suggest that the notion was not clearly understood at all and hence was being inappropriately applied.

Something that I found to be particularly difficult in terms of evaluating the students was that I was aware of the contradictions between wanting them to understand the importance of active involvement in learning and the way in which they were being taught to do so. In other words, I was expecting the students to help their pupils engage with and process that which they were wanting their pupils to learn rather than simply telling them information, but the way I (and I suspect most other staff members) tried to get the students to learn this was by writing comments on an evaluation sheet. The mode here was quite clearly also a telling one - the only difference was that the one was verbal while the other was written. The very thing that I was so critical of in terms of the teaching we received during my own student days - that is, the discrepancies between the way we were taught and the way we were expected to teach - was not only happening here right before my eyes, but I was party to it.

(ii) Children's feelings

As it seemed obvious to me that the very children who answered incorrectly (not to mention those that did not even attempt to answer) were the ones that needed the most encouragement and help of all, I was surprised that this was not obvious to the students. It appeared that the students who responded in the way I described above seemed unable to understand what it feels like for a child who so wants to prove

him/herself to be ignored, unacknowledged, negated, and pushed aside for somebody else.

In this regard, Purkey (1970: 52) quotes Moustakis (1966), who had this to say:

> By cherishing and holding the child in absolute esteem, the teacher is establishing an environmental climate that facilitates growth and becoming.

In trying to understand what motivated the students' attitude towards their pupils, I wondered if (besides the inevitable modelling of the students' own teachers of the past) there could be any link between the students' apparent inability to tune in to the pupils' feelings and the fact that the students themselves were schooled in classes with very large numbers, exacerbated by an authoritarian environment. To be more specific, dealing with large numbers of pupils diminishes the likelihood of teachers being able to give individualised attention to their pupils (Reeves, 1994; Le Roux, 1993; student interview, 1996), which would therefore mean little opportunity for individual acknowledgement and affirmation. As one Sub A teacher said about teaching large numbers: "It's like teaching mass meetings" (Reeves, 1994: 14). In addition, the disempowering and dehumanising effects of the apartheid system, where people's sense of self-worth was undermined, surely added further to the problem.

Acknowledging the importance of feelings and having one's feelings valued and affirmed would, I believe, be a necessary pre-condition for understanding the necessity of and having the ability to validate others.

(iii) The classroom environment

The more I thought about the way our students were teaching, it seemed that the students, in general, had insufficient understanding of the kind of environment that is most conducive to learning - that is, one that is truly nurturing, supportive and

encouraging. Quite clearly, they lacked the necessary skills to provide such an environment.

The apparent inability, on the part of the students, to understand the emotional needs of the children they were teaching, and to relate constructively and empathically towards them, could point, it would seem, to the level of emotional and social competence within the student's own personal development.

5.3 Emerging concerns

In this Chapter, I have attempted to give a picture of GHC by describing several aspects of the college as well as by outlining my early work and initial perceptions there. As I tried to show, my PP background enabled me to view the world of JP education in a way that I found to be troubling and highly problematic, in terms of both the situation in schools as well as the kinds of learning that were taking place in the college.

The question that began to emerge for me was: what was lacking in our college curriculum that would have enabled our students to relate to their pupils in a way that would foster optimal total development? As far as I was concerned, if students by their final year had not developed basic skills necessary to provide such an environment, something in what they were learning was very wrong.

I have focused on our students' teaching practice in JP classrooms and on questions that began to emerge for me in this regard, attempting to show the links that I began to make between the students' own learning experiences and the way they were teaching. I came to believe, then, that educational change would mean, apart from anything else, having teachers with a different consciousness - with a different view of education and of their role in the classroom - who would be able to give the children they teach different kinds of learning experiences and opportunities. Since schooling in SA has

been characterised by transmission teaching, it seemed vital that somehow and somewhere this pattern needed to be broken.

During the three years I was involved in the teaching of PP education at the college, my experiences both in the schools and with my colleagues were comfortably consistent with my own educational philosophy. In contrast to this, however, I have tried to highlight some of the major disparities between my philosophy of learning and teaching and my experiences of JP education - in terms of what our students were learning, the way in which they were learning, and what was taking place in JP classrooms in the schools.

The most significant shift that took place for me at that time was perhaps the disturbing realisation that, in the attempts to teach students how to teach the various subjects to their pupils at school, the emphasis on developing the child as a whole seemed to get lost. As I saw it, the emotional and social aspects of children's development were quite clearly being neglected.

In the next Chapter, by examining the general learning environment at GHC, I shall attempt to highlight further the apparent lack of emphasis on emotional and social aspects of learning. I shall do this to support my argument that without an emphasis on developing emotional and social competence in student teachers, there will be little chance of their not only having the skills to develop emotional and social competence in their pupils, but of their understanding the necessity to do so.

CHAPTER SIX

THE LEARNING ENVIRONMENT

> Perhaps the greatest of all pedagogical fallacies is the notion that a person learns only the particular thing he (sic) is studying at the time.
>
> (John Dewey: source unknown)

6.1 Introduction

In the previous Chapter I tried to give a sense of my growing concern regarding the kind of learning experiences our JP students were receiving at GHC. I did this by describing some of my general perceptions of the JP course and then more specifically by focusing on the kind of learning environment the students were providing for their pupils during their teaching practice. I began, at that time, to question the curriculum we were offering to our student teachers, making clear links between the students' own learning experiences and the way they were teaching their pupils. In this regard, Walker (1991) highlights the point that

> In their own schooling black teachers will have experienced a process dominated by teacher talk and the transmission of prescribed knowledge. As pupils they will have been passive and inert in their classrooms, restricted to receiving, memorising and regurgitating official textbooks. By the end of ten or twelve years of schooling, and a further two or three years of 'fundamental pedagogics' in teacher training, most black teachers will have internalised a particular understanding of teacher behaviour which they then act out in their own classrooms (in Unterhalter et al: 158).

In this Chapter it is my intention to begin to address the curriculum at GHC, specifically with regard to the emotional and social aspects of it. I shall do this by providing an analysis of a situation that has impacted deeply and significantly on my thoughts and understanding of the learning environment in which our students find themselves, in

order to illustrate ESE within the context of a 'typical' primary school teacher education college in SA.

My aims for this section, then, are to begin to show ESE, not only as a neglected area in the curriculum, but as a major deficiency in the education of our student teachers; and in so doing, to provide a basis for my own attempts to address aspects of this problem.

6.2 Curriculum at Good Hope College

It would appear that often when the term 'curriculum' or 'curriculum development' is referred to by staff of a school (or in our case, a teacher education institution), what is meant is the syllabus or syllabus revision. For the sake of clarity, then, and as a way of introducing my discussion of the curriculum at GHC, I feel it necessary to provide a brief explanation of what I understand by the term 'curriculum'.

6.2.1 The concept 'curriculum'

Curriculum has been described as "everything that is experienced by those who inhabit schools whether it is intended or not, and whether it is implicit or explicit" (King and van den Berg, 1991: 2).

In other words, curriculum would incorporate all learnings that are transmitted and experienced overtly and covertly. It includes the formal programme of lessons as well as the

> climate of relationships, attitudes, styles of behaviour and the general quality of life established in the school community as a whole" (DES, 1980, in Dufour, 1990: 1).

GHC supposedly participated in a 'curriculum development process' towards the end of 1995. According to the above definitions of 'curriculum', which are in line with my own understanding of it, the process the staff participated in took place within a very limited understanding of 'curriculum'. There was no discussion on teaching methodology and teaching approaches, teaching materials, student assessment, timetable organisation and all those other variables which "determine the culture to which the [student] is exposed" (Buckland, 1992, in King and van den Berg, 1991: 7). Nor was there any attempt to explore the curriculum in terms of our broader educational goals and vision. It was simply a "technical undertaking" (Eisner, 1985: 79) in deciding what subjects should go into a new course for our first year students of 1996.

Using the term 'curriculum' synonymously with 'course design' is misleading and problematic in that it creates the impression that subject matter counts most and that once down on paper, the job of developing a curriculum is done. There are two main problems with this: one, that the curriculum tends to operate in a vacuum, so to speak, without any sense of a bigger purpose; and two, that other, more subtle and often unconscious lessons being transmitted and learned tend not to be given sufficient emphasis.

The aspect of curriculum which operates at this more covert level, which focuses on the values inherent in the structure and rules of the institution and the human dynamics and interactions which take place, is particularly central to my discussion. It brings me closer to the concept of the 'hidden curriculum' which I should like, briefly, to touch upon.

6.2.1.1 Hidden curriculum

The hidden curriculum is that aspect of the curriculum which functions at the level of social relations, where students' learnings come about through their "own active engagement as participant[s] in social events" (Salmon, 1988: 55). It is at the level of

doing rather than saying - what happens between students and students and teachers and students - that the hidden curriculum operates (Postman and Weingartner, 1969: 30; Eisner, 1985: 47). Educational institutions teach "much more - and much less - than they intend to teach [and] although much of what is taught is explicit and public, a great deal is not" (Eisner, 1985: 87). The hidden curriculum, then, is the 'unintended' curriculum. According to King and van den Berg (1991: 5), it

> comprises those everyday features of school life which exert a huge influence on students and teachers alike but which might seldom or never be found in any curriculum document.

Tattum and Tattum (1992: 78) say that "in addition to being an intellectual activity, schooling is also a social experience". I would take this further by arguing that schooling is also an emotional experience, and it is at this level - the social and emotional - that the hidden curriculum often operates. The hidden curriculum is fundamentally concerned with "the values reflected in how students and teachers interact in the classroom and school" (Paolitto and Hersh, 1976: 113).

My discussion of the curriculum at GHC will be located, particularly, at the level of the hidden curriculum. The unconscious messages that are transmitted to our students and unconscious learnings that are subtly and subliminally taking place are, as I try to show, particularly powerful in terms of the students' overall development.

6.3 Personal perception of Good Hope College's hidden curriculum: the general learning environment

Over the last few years, I became increasingly aware of what appeared to be an out-of-control situation at the college, with students seemingly having free reign and dictating the terms, to a large extent.

I came to believe that the students themselves could not be blamed for their bad behaviour and misguided attitudes. Rather they were being led to believe, as their demands were either fully or almost fully met on all occasions, that they were (inappropriately) in control. I tended, initially, to cast the blame on senior management. As far as I was concerned, they held the power and they were the ones who negotiated with the students. My sentiments were shared by several colleagues who had this to say:

* *"Management ... don't tell the students point blank how the staff feel - they want to make it palatable for the students - the medicine, sometimes they have to swallow it".*

* *"The rector gives way too often".*

* *"[Management] going on acceding to students' demands"* (Interviews, 07,12,13/11/96).

In believing that management was, to a large extent, responsible for the students' behaviour, at first I kept looking to them for some firm direction and the establishment of limits for the students.

One of the recurring issues at the college related to the timetable. The issue at hand was staff's re-discussing student demands around reducing the teaching time and including in the timetable, free periods, an assembly period and a sports period.

6.3.1 Initial student-staff negotiations - 1995

In the first semester of 1995, after lengthy and tedious negotiations with the students, their demands (as expressed above) were agreed to on condition that the situation would be reviewed in the second semester and that all lost academic time would be made up.

What happened, however, was that when a new timetable was drawn up in the second semester with the agreed upon lengthened day and then presented to the students, they refused to accept it.

Something in particular struck me then regarding the staff's position. When we (the staff) were called together again to discuss the matter, many entered back into debate on how to accommodate the students and satisfy their demands. Already in the first semester, many hours had been spent in discussion. At that time, I had suggested that several options be put to the students from which they could decide which option best suited them. I suggested this because I believed it is important for student teachers to learn, not only that they will be faced with choices in life, but how to go about making choices through prioritising.

Furthermore, I believed that by agreeing to every demand of the students, an unhealthy precedent would be established which would lead the students to believe that whatever they wanted they could simply demand, which would therefore not help them to understand the real meaning of negotiation and compromise. Opportunity for decision making is a vital and necessary aspect of students' learning, but there are situations where it is inappropriate, I believe, for them to be the final decision makers. This was, in my opinion, such a situation, and I felt strongly that giving the students whatever they were asking for was not in the interests of their overall development.

6.3.2 Re-entering negotiations - 1995

Now, once again (in the second semester) we were being called to re-negotiate the same demands as before. I wondered if the staff had forgotten the agreement. But if so, they were now being reminded. Or was it that most of them did not value agreements? And what of accountability and responsibility? Could the staff not see what was happening? Or did they see, but simply not care? The fact that most of the

staff appeared indifferent to those values so deeply held by myself was of course extremely disconcerting.

I also wondered about the college management and where they stood on this matter. Did they have an opinion which they chose, deliberately, not to voice so that the staff would take ownership of the matter? Or were they, themselves, as unsure as most of the staff seemed to be on how to solve the problem, and for that reason were hoping that the staff would work it out? Or did they just not care? Initially these were genuine questions that I asked in an attempt to understand management's stance on the matter. As time passed, I came to believe that the negotiation, mediation, conflict-resolution skills required to deal with students in a fair and constructive way were skills that appeared to be sorely lacking at our college. And while I still believe this, I do also see that this apparent inability to deal with the students constructively might actually have had nothing whatsoever to do with the problem. The problem was rather indicative of a possible difference between my own (and like-minded staff members') sense of what is meant by constructive and appropriate handling of students and those who were actually dealing with the students.

6.3.3 Power-relations : the deeper issue

The whole situation started to feel as if an 'us and them' (student versus staff) situation was emerging. What did the students mean when saying that staff must compromise their (staff) time? Did the students really believe it was the lecturers' time and not see that it was also their tuition time that was being sacrificed? It seemed as if either the students were not considering the work that needed to be done, or perhaps they simply believed that we could alter the academic course structure to suit them.

But what of the initial agreement? Did that mean absolutely nothing? It felt to me, more than anything, that a much deeper issue lay at the heart of the matter - that the students' demands had little to do with the actual reasons given by the students, but

rather had more to do with the power relations between themselves and the staff. It seemed that what had emerged was (partially perhaps) linked to a deep-seated emotional need for students to assert themselves. I began to wonder whether there were unresolved emotional needs, amongst many of the students, that were now possibly playing themselves out in this type of way. Furthermore, the students' own authoritarian behaviour (making demands and dictating) perhaps could also have been, amongst other causes, reflective of the authoritarian role models they had had in their own lives, both at school and possibly at home.

That students were subjected to authoritarianism in the home was supported by several of the students I interviewed. I would like to quote some of the comments made during the interview:

* *"My mom was very strict, and still is ... her words are final ... even today, although now I am having my own family, but I don't take [my own] decisions. If I'm trying to decide, I must go and confirm with my mom".*

* *"My mother was too rigid".*

* *"My parents wouldn't discuss important things with us - they would just say: "you don't do this", but you don't have to ask "why"? The minute you say "why", it means you are out of control".*

* *"We must just obey. My parents never allowed me to ask"* (Interview: 06/11/96).

A comment, made by one of my students in response to a questionnaire I had given them, expressed a similar sentiment:

> *While you were teaching Liberal view of a child you reminded me of how I grow up the right opportunities which I didn't get because of authoritarianism at home. I had no freedom of choice express because liberalism value equality, happiness, justice so at home I was treated bad others were treated right and I had no happiness. That chapter really hurt me* (Questionnaire, October, 1995).

From my experience with the students over the years, it seemed as if the sentiments expressed by this student, as well as those expressed during the interview, were indeed the norm.

Battistich et al (1987; 21,22), linking authoritarianism with low emotional and social competence, says:

> Authoritarian parenting, characterized by high demands for compliance and low concern for the child's needs (Baumrind, 1976,1971) is associated with children who are low in social competence and self-esteem, [and] are aggressive... Studies of authoritarian control strategies in the classroom have shown similar effects on students.

All in all, trying to make sense of the students' behaviour as well as my general experience of students over the years led me believe that many of the students appeared to lack emotional and social competence. This opinion was supported by several colleagues. As far as they were concerned:

* *"The majority of students feel very little responsibility making decisions".*
* *"[The students] very frequently haven't thought through the consequences".*
* *"It's obvious that our students can't keep to agreements".*
* *"I'd go along with any claim that they show less maturity than could reasonably be expected".*
* *"The college should be doing something about [the students'] lack of responsibility - lack of maturity"* (Interviews: 7,13/11/96).

I realise that my perceptions of the students in this regard (as well as those of my colleagues) are rooted within our own value systems and am aware of the possibility of falling into the trap, through 'disconfirmed expectancies' (Brislin, 1986, in Saba and

Lasker, 1996: 5), of making 'judgements' based on our own experiences and worldview (Saba and Lasker: 1996: 5). As the authors point out,

> universal explanations do not exist in an intercultural context, and consequently individuals [could] risk making incorrect attributions [which, consequently, could lead to] a complex pattern of miscommunication and judgement, prejudice, paternalism and misconceptions (Saba and Lasker, 1996: 6).

Saba and Lasker (1996: 5) maintain that the above is most likely to occur amongst individuals who lack self-awareness. In terms of myself, while I do believe I have some level of self-awareness, I would like to say that I am cautioned in my perceptions and the statements I make about the students are tentatively made.

Understanding the students in this particular way, nevertheless raised a key question for me. What kind of curriculum is most appropriate to nurture and facilitate emotional empowerment, a healthy sense of self in students and an ability to relate in a healthy and constructive way towards others?

While pondering this question, I began to look towards the college management as one way of addressing the problem.

6.3.4 Role of management

I began to believe that management needed to deal with the students differently from the way they had been. By writing a letter to three members of senior management, I hoped to persuade them to re-think their ways of dealing with the students and therefore change their own approach towards them (the students). In my letter, I wrote:

> *... in an attempt to instil democratic principles (in place of an authoritarian 'top down' approach) one runs the risk of allowing the pendulum to swing to the opposite extreme .... Instilling a culture of democracy does not, I*

believe, preclude careful guidance and the establishment of limits by the leaders - on the contrary ... (07/08/95)

From my observations of what was taking place with our students, it felt as if, during the timetable and other deliberations, they were not being adequately taught about negotiation, nor were they being sufficiently guided in terms of the appropriateness of their demands. In my letter, I tried to convey this concern:

> ... *What I mean by setting limits is not to stop negotiation and debate, but rather to provide options, to help the students understand the true meaning of compromise and to help them learn through experiencing the consequences of their actions* ...
>
> *My sentiments are general ones, but I would like to make one point about the timetable. By even considering going back on the agreement that we made with the students, we are teaching them that honouring an agreement is not important, that compromise is one-sided, that planning and foresight is unnecessary, and that academic excellence is not for students at Good Hope College. Are these really the values and the learnings we want for our students?* (07/08/95).

The importance of establishing limits is supported by Friedlander (1993: 13) who suggests that

> Children and adolescents exposed to a great deal of violence urgently need clear rules, high expectations, stable routines ... and a loving firmness that combines definite boundaries with unambiguous assurance of personal attachment... Discipline ... consists of upholding expectations for a code of decent conduct that does not get lost in petty struggles over authority.

While our students are neither children, nor adolescents, I still believe that we have something to learn from the sentiments expressed here.

6.3.5 Role of staff

In the events that followed, nothing changed. But by the time another (related) incident took place, in February 1996, my understanding of the college situation in terms of patterns and dynamics had slightly shifted.

Reflecting on what had happened over the year since the beginning of 1995 to February 1996, I began to realise that it is not management alone who were solely responsible; but rather we were all collectively responsible - staff and management together - for guiding our students. According to a colleague: "We're far too lax - students just get away with anything - we allow them to get away with it" (Interview, 13/11/96). The realisation that we, the staff, were failing our students in terms of helping them to develop responsibility, by allowing them to believe that they could dictate the terms, was both distressing and liberating at the same time.

The issue around which this second incident took place was, on the surface, different from the previous one. Looking deeper, however, it felt exactly the same.

Once again, the students (having learned previously that they could decide on the timetable) were debating the same thing - that they wanted the college day to end earlier than the timetable allowed for. This was being discussed in the hall amongst the student body.

The discussion was taking place during the allocated assembly period, but five minutes before the next class was due to begin, all Heads of Department (HOD), which included myself, were called to meet in front of the hall. Assembling together, we were told by the rector that the students were demanding to see the HOD's to discuss the matter at hand. Some of us felt that while we were willing to meet with the students, we were not willing to discuss the matter then. Classes were resuming within five minutes, and the students had agreed previously (after several attempts) that they would not use class

time to hold meetings. I felt then, and said as much, that by agreeing to enter into discussions at that particular time, we were: one, conveying to the students that it was acceptable to hold general meetings during class time; two, that agreements made together need not be adhered to; and three, that whatever the students demanded, the staff were prepared to accede to (in this case coming to meet with the students on demand).

We all went into the hall, a few of us, unwillingly. Once we were in the hall, some of the students started to become aggressive and abusive, at which point a colleague and I walked out of the hall, angered and deeply upset. The rest of the staff members remained.

Thinking about the incident, I realise that I no longer was appealing solely to the leadership of the college to do something about giving in to the students. Now, I was appealing to my colleagues for us, together, to do something about it.

Reflecting on my own actions and feelings that day, I came to realise that if I felt so strongly about the matter, perhaps I should not have gone into the hall, even if it meant I was the only one taking this stand. At the time, however, I was still trying to convince people to do what I believed should be done - that is, not to engage in discussion with the students at that particular time. Without realising it at the time, then, by going along with the group, I was inadvertently supporting the very principle I stood against. But, walking out of the hall that day was indeed a step closer to putting my beliefs into practice.

Yet again, I found myself writing to the rector and vice-rector. While I had come to realise that we were collectively responsible for our students' actions, it is clear, from what follows, that I was still trying to drive, to management, a particular message.

... We are entering our tenth year of existence and I do not see us moving any closer to developing what we hear so much about these days - a culture of learning ...

It is no surprise that principals speak of Good Hope College products disparagingly and that many staff members agree that our students have little idea on how to provide quality learning opportunities for the pupils they teach. It is only *sad and unfortunate* ... (22/02/96).

Looking at both the content of the letter as well as its tone in comparison to the letter of August 1995, it is evident that my appeals to management were no longer so desperate and urgent. It would seem that, most of all, I simply wanted to convey my feelings. (As it happens, I never gave this letter to the two people for whom it was intended, perhaps because by now, I had little hope that the letter was going to change anything.)

6.3.6 My role

On Friday 12 April 1996, just two months after this particular incident, students called a mass meeting to debate a matter relating to finance. The meeting was called during class time, once again, at 12h30, which meant the last two teaching periods would fall away.

At a meeting which was called to discuss the problem of students having unplanned meetings during tuition time, staff agreed (after much debate) to make up the time during the following week. I, however, had a different idea.

In my third and final letter to the rector and vice-rector I wrote:

(1) *Why do you think the students continue to defy (if one can use this word) a call - plea - request (whatever one wants to call it) from the staff and management about not holding meetings during class time? ... What are we, collectively as staff and management, doing wrong?*

(2) *Does it not bother you that the students, particularly 3rd years (not all obviously, but enough to be influential), after all this time at GHC, still do not understand what it means to consult, negotiate and be accountable? And are nowhere nearer to being adult and responsible in their behaviour? And as an educational teacher training institution, are we not failing in our duty towards the students, if they have not yet, by their third year, learned these things*? (16/04/96).

While I was no longer asking management to take control, it is clear from the above that I wanted to know where they stood in terms of the kind of education we offer GHC students. Their own educational philosophies, goals for our students, and overall vision for the college were completely unknown to me.

The last part of this particular letter shows a further shift in my position from going along with decisions taken by the staff as a whole despite disagreeing with these decisions, to going against staff decisions on the basis of what I believed to be the right thing to do.

> *... Regarding the Friday incident, I did not support the decision taken by the staff - ie. to simply make up the time and forget about the problem - and I have therefore decided not to go along with it. I believe it was short-sighted and it was not making the best of a potentially powerful learning opportunity for our students. I have decided not to go to my class, but instead would write a letter to the students I was due to take, explaining my absence. I have enclosed it here for your interest* (16/04/96) (for letter to students, refer to Appendix E).

According to Pring (1984: 94) there are many instances in schools where

> questionable behaviour of pupils [becomes] not an interference with the curriculum but a focus of the curriculum itself - an opportunity within the right school and classroom atmosphere, to foster the personal and social growth of the class as a whole.

But, says Pring (1984: 94), "success in this requires a particular kind of relationship between teacher and pupil, and a particular approach to learning".

In terms of GHC, it seemed that the staff, as a whole, did not regard the various incidents that had taken place throughout the year as a part of the curriculum, let alone use of the students' questionable behaviour to foster their personal and social growth.

One particular colleague felt differently. He expressed it this way:

> *When the fire fizzles out and the conflict is over, nothing gets done. The hostage issue - I don't think it's being dealt with - students are involved in [holding the staff] hostage one day and the next day he's sitting in the class smiling at me. At the 'ordinary times' that's when we should have courses for students to reflect on what's happened and to look at how we can prevent that from happening again* (Interview: 08/11/96).

6.3.7 Our relationship - students and myself

What happened with the class after they had received my letter and after a short but open discussion about it was something I found interesting and unexpected. This particular class had not, initially, made any special impression on me. After the letter incident, however, there appeared to be some change. Not only did the students appear to make a special effort to arrive promptly for class, but what struck me even more was their responsiveness and willingness to engage in discussion, particularly during the last period of the day when students are usually exhausted.

Altogether, something had changed - it felt as if there was a real openness between the class and myself. I had, for the first time, been truly honest with my students about how I had been feeling.

In his analysis of those qualities which facilitate learning, Rogers (1979: 106) describes the importance of realness or genuineness saying:

> When the facilitator is a real person, being what he (sic) is, entering into a relationship with the learner without representing a front or a facade, he is much more likely to be effective. This means that the feelings which he is experiencing are available to him, available to his awareness, that he is able to live these feelings, be them, and able to communicate them if appropriate.

I have, as far back as I can remember, been aware of Roger's (1979) notion of genuineness and the importance of it in terms of effective teaching. Moreover, I had believed that I was able to be genuine in my interactions with my students. While in some respects I may have been able to be genuine, this particular incident enabled me to see that when it came to confrontation and expression of dissatisfaction, I not only did was unable to be real, but was not even aware of this inability.

Interestingly, a comment made by one of my students in a questionnaire I gave to them, was to:

> *Stop writing letters. It is better to face the students even if you cross. They will understand and explain to you what was the problem. I think that is what Democracy is about and C. Rogers meant about Empathy* (Fieldnotes: October, 1996).

Besides the fact that this student had confused Rogers' notion of genuineness with that of empathy, the point she was making was an important one, and has helped me gain further insight into my own behaviour. Because letter writing was far less confrontational than 'facing the students', it was safer and easier for me to convey my thoughts coherently and rationally, undisturbed by challenge, disagreement or interjection of any kind. Perhaps, too, it was for this same reason that I resorted to letter writing to the rector and vice-rector.

6.3.8 No freedom - no choice

One of the things that struck me most during the discussion I had with my students was their feelings that they had to go to meetings if they were called. For them, there seemed to be no choice, despite their feelings of anxiety about missing their classes. The key issue for me, though, was that in spite of some students' dissatisfaction with the timing of these meetings, they seemed to believe that there was nothing they could do about it.

Initially, I found myself talking to the students about being free to make their own decisions. Thinking more about the situation, however, I came to believe that their feelings of fear and disempowerment might be very deep-seated. How easy it was to talk about having the courage and doing what one believes is the right thing to do! Putting that into practice was another matter altogether. It was, perhaps my own experience - my own inability to do this very thing I was expecting my students to do - that helped me to understand what it could be like for them.

Trying to make sense of these difficulties, seemed more than anything, to point towards a de-valuing of and lack of trust and confidence in oneself - that is, the inability to honour one's own feelings, the deeply held belief that others know better, the possible lack of awareness that one even has feelings different from those 'in charge', and (even if one does know) being too afraid to act on one's feelings. Having said this, however, I should like to say that mobilising collectively has always been a powerful political strategy in this country, and so these apparent inabilities that I have highlighted may well also be linked to the notion of collective action and the belief that 'unity is strength'.

6.4 My own development

In quoting aspects of the three letters written to the rector and vice rector - regarding the establishment of limits, the culture of learning prevailing at GHC, our own failings as a teacher education institution, and finally my own actions - I tried to highlight some of

the issues that concerned me with regard to the general learning environment at GHC. In so doing, I have revealed a shift in my own position, from holding others (the college management) responsible for the situation, to believing we, as staff, were collectively responsible, and so to finally assuming some element of personal responsibility. Through this shift I have come to understand that as long as we attribute responsibility to those outside ourselves, we shall keep depending on others to take charge. Once we are able to accept that we are all role-players and hence all contribute to the situation, we become more empowered to assume a sense of ownership and therefore more able to participate actively in the change process.

6.5 Emotional and Social Education as neglected areas in the curriculum

In this Chapter I have focused, at length, on the general learning environment at our college, trying to highlight what I perceived to be serious problems regarding the kind of social and emotional lessons our students were learning, and to show my endeavours to address some of the problems. I focused on this situation for two main reasons: first, to contextualise my argument for ESE for student teachers; and secondly, to provide background for the actions I took in my classroom to address my concerns, which I shall discuss in the next Chapter.

Referring to the situation regarding the students' teaching practice, as described in the previous Chapter, it can be seen that that situation and the one I have discussed here in this Chapter clearly relate to each other: the apparent inability on the part of the students to understand the emotional needs of the children they were teaching and to relate constructively and empathically towards them (evident in the previous situation), and the apparent lack of responsibility, skill in negotiation, confidence to stand up for what they believe, and the need for assertiveness (evident in this situation) would seem to point to the level of emotional and social competence within the students' own personal development. In this regard, Chikane (1987, from Feinberg) said:

> The children of South Africa, particularly black children, are denied their right to be children. Children in our country are violently forced by the conditions in the country to be adults before their time. They are forced to make choices which they would not make at their age. They are made to fight battles they should not be fighting as children.

Chikane's words would suggest that these children have been deprived of those conditions necessary for healthy development. For a child to be denied the right to be a child implies growing up without some of the basic emotional needs having been met. The students of GHC were young children in the 70's, most of them still in primary school during the early 80's - two decades which witnessed severe political repression, violence and brutality. Such unresolved needs are likely not to disappear, but rather play themselves out, seeking to be met, right throughout life.

In terms of the curriculum at the college, I have tried to show, not only that the ethos and general culture of an institution forms part of a curriculum, but that a curriculum is something dynamic, ever-changing and directly influenced by the personalities involved with it - the teachers and the learners.

More specifically, from what I have described in this Chapter as well as the previous one, I have attempted to highlight the kind of lessons we seemed to have succeeded in teaching our students and those lessons which we failed to teach. Those lessons our students did seem to learn were: if you shout loud enough, you will eventually get what you want; agreements need not be honoured; negotiation and compromise means digging your heels in and making demands; planning is not necessary; and academic excellence is not a priority.

Those lessons we seem not to have taught our students were: a sufficient understanding of the teaching-learning situation; how to teach effectively and how to relate constructively to children; how to resolve conflict; how to make informed choices

and how to prioritise issues; a sense of self and the courage to stand up for what one believes.

All in all, as a teacher education institution, it would seem as if we failed to develop and foster those human values, qualities, skills and understanding - the emotional and social competencies - so vital and necessary for SA primary school teachers of the future.

In the next Chapter I shall attempt to show how I tried to address this apparent lack of emotional and social competence on the part of our students, within my classroom situation.

CHAPTER SEVEN

DEVELOPING EMOTIONAL AND SOCIAL COMPETENCE IN THE CLASSROOM

> The greatest revolutions start with individuals, and this teaching revolution must start with individual teachers in their own classrooms who are attempting to make sense of their own practice.
>
> (McNiff, 1988: 53)

7.1 Introduction

In the previous Chapter I looked at some aspects of the emotional and social dimensions of life within GHC as a whole. My aim, there, was to illustrate a curriculum in operation, where I tried to show how attitudes and behaviour patterns are learned through unspoken 'messages' that are, often very unconsciously, transmitted.

On a more personal level, I also tried to show my own development. I did so by showing how I grappled with issues which were in direct conflict with my deepest convictions and educational philosophy, and through my attempts to address what was, for me, a highly problematic situation. Reflecting on my actions during 1995 and 1996, it is quite clear that each step I took enabled me to shift a little further in my understanding of the situation in general and of my own role in particular, both in terms of contributing towards the problem and in addressing it.

Having discussed my interventions at a macro level, I shall, in this Chapter, describe how I tried to address the 'problem' within my classroom, focusing closely on a particular course I was teaching.

7.2 Towards the overt curriculum

The question I was faced with in response to the various incidents of 1996 at the college was how I could begin to address the problem of emotional and social competence with my students in my classroom.

While pondering over the question, I was faced at the same time with another question. For the second semester of 1996, I was due to teach a module on Learning Theories (LT) to third year students - LT being one of four modules that made up the subject 'Education'.

At this point, I should like to go back in time, to give some background to the subject Education and the actions I eventually took to address the issue of emotional and social competence within the context of the prescribed syllabus.

7.2.1 Background to the problem: an overview of the subject 'Education'

In 1992, while I was teaching different JP didactics courses, the Education department (solely responsible for teaching Education) was looking for a staff member to help out with the first year students.

The Education department was a separate department, consisting of six full-time staff members, including the HOD. This particular subject was a combination, broadly speaking, of Psychology, Sociology, Philosophy, History and Didactics theory. It was one of the 'major' academic subjects and therefore had more hours devoted to it than most of the other subjects.

By invigilating for tests and exams, I had become aware of the content of the subject and had a strong sense, based on the style of the test and exam papers, of the type of methodology that was probably being used to teach it (see Appendix F for sample of

exam questions). Although I became increasingly disturbed by what I was seeing, I tried, initially, to convince myself that, as I was not even teaching in the Education department, it was none of my business. My endeavours to convince myself, however, proved unsuccessful. Education encapsulated the theoretical aspects of teaching, learning and education as a whole, and in this way was directly linked to everything else the students did in their entire course. It was not difficult, hence, to convince myself that the subject Education was, indeed, my business and every other staff member's as well.

Coming to learn that the students feared and dreaded the subject more than any other, and since I had been so critical of and concerned about the Education course the students were receiving, I offered to teach those first year classes.

7.2.1.1 Fundamental Pedagogics: a first hand experience

Initially, I found the situation delicate and difficult to handle. Not only was I an 'outsider' and newcomer to the very established Education department, but I found myself having to share the fist year classes with a colleague who seemed to be at the opposite end of the ideological spectrum to myself. Furthermore, I found the textbook that was handed to me to use with the students, highly problematic in terms of content, style and language. The content was deeply rooted in Fundamental Pedagogics (FP) thinking; the style of the book was wordy, 'user unfriendly' and authoritative; and the language difficult, particularly for second language speakers. Students, too, appeared to have had problems. In a questionnaire that I gave to students about this textbook, 45 out of 66 students said that they found the book difficult to understand (Silbert, 1987).

My direct exposure to the textbooks used in Education, as well as to the personalities and thinking of most of the staff members teaching the subject, was perhaps my first direct experience with FP in practice. A comment by the Head of Department for

Education captures well the kind of thinking that prevailed by those teaching the subject at the time: "If we teach for insight, none of the students will pass" (Fieldnotes, 1989).

The phenomenon of FP, rooted in Christian National Education (CNE), was a doctrine central to the ideology of the Nationalist government. In 1948 the Institute for CNE published their policy document, its preamble stating: "We want no mixing of cultures, no mixing of religions, and no mixing of races" (Reeves, 1994; van den Berg, 1993). FP emerged within this context. As a philosophy, FP seeks to understand the phenomenon of education by extracting its 'essences' and by treating educational theory as a science, thereby establishing universally valid (and hence value free) knowledge about education (Flanagan, 1992; van den Berg, 1993). In other words, FP sought to deny human values and context as central to the construction of educational theory. According to the NEPI (1992a: 17) report on teacher education

> Fundamental Pedagogics still dominates teacher education theory in South Africa, and its debilitating effects are everywhere apparent ... Fundamental Pedagogics is intellectually harmful in that it neutralizes and depoliticizes educational discourse, and does not provide students and teachers with the concepts necessary to assess critically its (or any other) claims about education.

In addition to being intellectually harmful, the philosophy underlying FP stresses authority which reinforces an authoritarian and non-critical classroom culture (Flanagan, 1992; Hofmeyr and Jaff, 1992; van den Berg, 1993). As I indicated earlier, such a culture tends to have a disempowering and, hence, dehumanising effect on the student. In this way, it is, I believe, emotionally harmful as well.

In November 1994, colleges received a revised draft of the three-year Education course. Stated as one of the objectives to the revised syllabus was the following:

> ... Ability to convey and clarify the point of view expressed in the textbook, by ... knowing and reproducing essential facts" [and]
> ... Mastery of a particular point of view ... [using] the textbook and one additional resource - the resource should reflect the same point of view

as the textbook (Draft amendments to the Education Syllabus, DET, 1994: 2).

From the above, it is quite clear that while DET officials may have recognised the need for some kind of change to their syllabi, their thinking was as rooted in FP as it had ever been.

At the end of 1994, I had an experience which brought home the devastating reality of FP within teacher education colleges on a national scale. It was, perhaps, the most disturbing and powerful experience that I have had in my professional life.

As I had, since the beginning of 1994, now been teaching Education to third year students, I was accepted as a junior marker for the external Education examination of that year. Each marker was assigned to mark one of the four modules which made up the Education course - I was placed in the Philosophy section. And so, from 8.00 am to 9.00 pm every day (excluding meal times), until I had reached my quota of 3000, I sat marking Philosophy.

Up until that point I had some intellectual notion of FP, but had no real sense of how all-pervading, and therefore deeply damaging, its philosophy actually was.

After two days I had marked approximately 100 'Philosophy' questions, only to find that not only was I faced with almost identical answers from students across the country, but an enormous percentage of the answers made absolutely no sense. Clearly the students had learned the information off by heart from one of the two prescribed text books, and were regurgitating it as best as they could. Within a few days, I was so staggered by the same kind of answers that were confronting me, over and over again, that I found myself recording some of them. I had no idea of what I would do with this information, but because it was such nonsense and so unbelievable, I felt I just had to do it. What follows is a sampling of students' answers:

(1) About the 'view of reality', according to Communism:

(i) *"The fertilization can be either outside/inside but human beings can be created";*
(ii) *"Matter is the blind force in which plants and animals will change";*

(2) The 'view of reality', according to Pragmatism:

(i) *"Reality is the value of children because it motivates behaviour";*
(ii) *"Discipline himself. Freedom is limited"*
(Fieldnotes, 1994) (see Appendix G for wider sample of answers).

On the whole, I found myself caught between two diametrically opposing feelings: on the one hand, I was amused by the strange answers that lay before me; on the other hand, I felt a deep sense of despair. Apart from having to confront meaningless phrases again and again, I was also thrown into a dilemma of having to credit students for their answers that quite clearly did not indicate that any real learning had taken place. Many a time, students made statements from the textbook which they had managed to reproduce accurately, but which reflected little personal understanding or interpretation. Or what I found was that they would merely dump words or 'facts' that had some link to the question at hand, and it was simply making this de-contextualised link that warranted, according to the moderator, giving the student credit. Moreover, I found myself having to give students marks for making statements that were fitting with FP thinking, simply because they were accurately reproducing the word of the textbook.

The question that emerged so clearly then, was: given the current situation, what should our responsibility be towards our students? To help them to pass? Or to provide a meaningful and real education? Within the system as it was, it seemed an either-or situation. Passing 'Education' (which enabled students to obtain their teacher's diploma) and being educated felt absolutely irreconcilable.

One particular college's results worth mentioning, had a 97% pass rate. I wondered what kind of feeling this would evoke by those lecturers concerned - one of pride? Or one of shame?

According to the National Teacher Education Audit on colleges (Jaff and Rice et al, 1996), institutions tend to measure their quality in terms of their student pass rate, rather than the standard of the courses and examinations (SADTU News, October, 1996). Digesting what was going on at a national level in the name of 'education' was an excruciatingly difficult thing to do.

Apart from the students themselves being disempowered by the system, the lesson that they were going away with, which would presumably be passed onto their own pupils, was that learning has to do with memorising meaningless bits of information. One's ability to reproduce accurately is what counts and which will ultimately determine how successful one will be.

7.2.2 My own practice

Throughout 1995, I was conscious of the tension that existed between the responsibility I felt towards the children our students would eventually be teaching, and towards the students themselves, in helping them to pass their exams. Because of the nature of the Education course - its heavily-loaded syllabus, wordy and inaccessibly written text book (see Appendix H) and external exam system - I found that I could not reconcile, to my satisfaction, what felt like two opposing goals.

The very least my professional conscience would bear was for me to do whatever I could in order to help the students understand the content and help them to make connections between theory and the practical classroom situation. That I was so opposed to much of the content laid out in the syllabus, to both of the prescribed textbooks, as well as to the idea of using just one or two books, was hardly in question.

Apart from having had discussions with the external examiner during the marking session of '94, and from having written a detailed response to the Director General's request for responses to the Revised Syllabus for Education (also in 1994), there was little I felt I could do about the content that had to be covered and the books to be used. The students would still have to write the external exam.

My humble intentions - to help the students make sense of the information in the syllabus and to help bridge the gap between theory and practice - proved, in itself, to be an extremely difficult task and was filled with dilemmas and contradictions of my own educational philosophy. I found it virtually impossible to accommodate the details of the syllabus while, at the same time, getting beyond the details to a point of general understanding and to a stage where the theory had a sense of practical applicability. Doing this needed time - time for the students to engage with and process the information - a luxury which we just did not have. Because of the content load, and because the exam questions (those within reach of the average student) tended to focus on basic recall of information, I found myself resorting to a transmission mode of teaching, spending more time discussing and explaining details, than on exploring practical applications. Doing so was demoralising, to say the least.

And then, towards the end of 1995, we received news that was to have far-reaching implications. From the following year (as we should not be falling under the DET) our students would no longer be subjected to writing DET external exams.

Because our third year students still fell under the old DET structure, however, with courses validated by Vista University, we were informed that we could not tamper with the present course structure, nor change the syllabi. In other words, we should be setting our own exams (externally moderated by a university of our choice) but based on the content prescribed by the DET.

7.2.2.1 Learning Theories - a personal approach

And so, in July of 1996, I found myself (as before) faced with the task of preparation for a course on Learning Theories (LT) for third year students. As this would be the third year I was to be teaching LT according to the DET syllabus, I was quite familiar with what I should be doing. This time, however, it was different. Knowing, now, that there was some element of flexibility allowed me to look at the syllabus from a different perspective, and in doing so, I knew I just could not teach the course as it stood. I could not bring myself, any longer, to do something so contrary to what I believed in.

The syllabus, as laid out by the DET, prescribed seven different schools of learning theories, comprising seventeen different theorists (see Appendix I). We had two hours per week, over approximately ten weeks, to cover the lot. The external examiner presumably realised it an impossible task, and so for the 1995 examination gave us some choice. So, it came down to a compulsory four schools of learning theories, which still meant a great number of learning theorists - about eleven in all. To make matters worse, several of these theorists were clearly so unknown (or unacknowledged - for example, C.F van Parreren and M.J Langeveld), that information about them was nowhere to be found besides the official prescribed text book.

And so now, with only eight teaching weeks for two hours per week to complete the entire course, I was faced with a question: To what extent was I going to deviate from the requirements and how I was going to approach the course? I knew that even if I dropped one or two theorists or did not teach the theory in the detail that was previously required, there was still so much content to cover that the only way I would get through the work was to lecture to the students transmission style, which was, for me, highly objectionable. I had always been opposed to the lecture method of teaching students, and now, somehow, it felt an even bigger problem. Lecturing to student teachers was, for me, problematic for a number of reasons. I believe this way of teaching, as the

norm, is both intellectually and emotionally disempowering for students. Postman and Weingartner (1969: 43) argue that

> telling, when used as a basic teaching strategy, deprives students of the excitement of doing their own finding and of the opportunity for increasing their powers as learners.

As this method implies passivity on the part of the students, it also denies them the opportunity to engage actively with knowledge and create their own meaning; furthermore, as the lecturer assumes an authoritative role, it encourages dependency on the part of the students, denying them the opportunity to believe that they indeed are creators of knowledge and co-producers of reality.

Since I should now be setting the exam, it seemed, then, only right that I should have at least some control over the way I would be teaching.

(i) My aims

Given the above problems, I tried to work out a different approach to teaching this module and while doing so found myself thinking about something that I had never thought about before. Up until then, although I was critical of the way the DET approached the LT module, I had never bothered to question the value of student teachers studying LT in the first place. It was a given - I simply took it for granted. Reflecting on this matter, it would seem to be a perfect illustration of how, in the face of 'authority' (the DET in this case) one tends, unconsciously, to fall into an uncritical mode of acceptance.

Now, for the first time I had the space, not only to think seriously about the purpose of teaching LT to student teachers, but also to carefully analyse why I had found the DET LT course so problematic.

I came to realise that the most serious problems I had with the Education course as a whole, were the disempowering and alienating effects I believed it was having on the students, and the fact that it appeared to be meaningless and useless. It caused the students tremendous anxiety which, I believe, could only serve to undermine their confidence, particularly if the course was not made accessible to a point of personal meaning. I had been aware, ever since I could remember, that the students were afraid of Education. This was confirmed in a questionnaire that I gave to my students in 1996. Out of 86 third year JP students, 63 (73%) said that they felt worried about the subject before they began their third year course (Questionnaire, October, 1996) (see Appendix J). As almost all of the students I was teaching had come through a DET schooling, the subject Education could only have served to reinforce the destructive effects of the DET system. It was at this level that I felt the need to intervene. I wanted, more than anything, simply to ensure that the students had a positive and constructive learning experience; anything else was secondary. Removing (or at least reducing) the anxiety that the students might have been experiencing, was an important first step for me. Goleman (1995: 78) highlights anxiety as a problematic element in learning, saying that:

> The extent to which emotional upsets can interfere with mental life is no news to teachers. Students who are anxious, angry, or depressed don't learn ... worry is the nub of anxiety's damaging effect on mental performance of all kind ... Anxiety undermines the intellect.

What I wanted was to provide a situation where the students would experience feelings of success and enjoyment - moreover, where they would feel nurtured, affirmed and validated, both as learners and as people.

In order for it to happen, there were several things I felt I needed to do. First, I wanted to ensure that students were to be the focus, rather than me. This would be necessary for several reasons: to develop (or reinforce) the belief that they were important participants in the learning situation; that knowledge and meaning lay within themselves; and simply because being actively involved in learning makes the learning

experience all the more pleasurable. Overriding the above reasons was my intention to demystify the subject Education, to make theory accessible and enjoyable, and to make theorising an intrinsic part of the students' lives and identities (both as prospective and as practising teachers).

Secondly, and relating to the point above, I felt that I needed to encourage the students to talk as much as possible - amongst themselves, and to the whole class and myself. I wanted them to talk amongst themselves, as I not only believed that the sharing of thoughts and ideas was an important social experience, but I also knew that doing so gave the students the opportunity to clarify uncertainties they might have had. My reasons for wanting the students to talk to the class and myself were: one, because English is the students' second language, I felt that talking in front of the whole class (hence the chance to practise using English) was another way for them to develop confidence in themselves; two, it could serve as a way to help undo the notion of the students' voices not being valued or accepted as legitimate (Nieuwoudt and Viljoen, 1996: 14). Thirdly, related to the previous point, it would provide opportunity for me to respond on an individual basis, in a nurturing, accepting and affirming way; and lastly, it would help me to understand the students, as

> listening to students' voices helps us to know students' prior knowledge of the subject-matter, including any misinformation or the lack of information that should suggest future instructional strategies (Nieuwoudt and Viljoen, 1996: 14).

My third aim was to help to make the content of the work feel accessible, whereby it would "reveal the [student] to himself (sic) and connect him with himself" (Daniels, et al, 1995: 35). I saw this as important in its own right, but I also felt it to be another opportunity to counteract past experiences in which much of the students' learning was devoid of relevance and personal meaning. Relevance and personal meaning did not seem to have been a priority for the students at school, a matter exacerbated by the

fact that mid-way through primary school, they suddenly had to switch over from mother-tongue to learning through a different language medium - the medium of English.

Rogers (1979: 4) describes meaningless learning as 'futile' - that which "involves the mind only" and which takes place "from the neck up". It does not, he says "involve feelings or personal meanings; it has no relevance for the whole person" (Rogers, 1979: 4). This type of learning he contrasts with 'significant' or 'experiential learning' which "has a quality of personal involvement - the whole person in both his (sic) feelings and cognitive aspects being in the learning event" (Rogers, 1979: 5). Apart from anything else, I believed that personal meaning could help to strengthen the students' emotional self.

All in all, creating this kind of learning environment served a two-fold purpose: one, I felt it important for the students, as prospective teachers, to feel nurtured in themselves; and two, I believed it would help to sensitise the students to a particular approach to teaching and hence help them to internalise ways of being with their own pupils in the future. This view is consistent with Bandura's (1963) social learning theory (Knowles, 1990: 94) as well as with the view of van den Berg (1993: 27) who states that "as much as possible of the work prospective teachers do should follow processes we feel would be appropriate for them to use in their classroom".

In terms of the rationale for giving student teachers a course on LT in the first place, I felt that unless it was going to help them understand the information and "transform it into their own personal knowledge" (Killen, 1996: 5), engage with their own issues around learning, and ultimately make a difference to their thinking about learning and teaching, it would serve little purpose. As a student herself wrote (as part of an assignment which focused on 'good and bad aspects' of lecturers the students had had at college): "*It is not necessary for the lecturer to hurry on finishing the syllabus while there is nothing gained by the students*" (Fieldnotes, October, 1996).

To do what I wanted to, in the short time that we had, I knew that I was going to have to make drastic changes to the prescribed LT course.

(ii) Two broad categories

The approach to teaching I eventually adopted seemed (in terms of the content) to be in line, more-or-less, with what appeared in the literature which looked at LT within two broad categories: the behaviourist perspective and the cognitive perspective.

Grouping the various theories in this way seemed to make sense, particularly in comparison with the technical and fragmented manner prescribed by the DET. I was, however, bothered by using only the two names, 'behaviourist' and 'cognitive', because I could not see where the humanistic approach to learning fitted in. I was determined to include the humanistic school, as its philosophy is perhaps closest to my own and I believed its messages were essential for teachers. Most of the books which included the humanistic school did so as part of the cognitive approach, but while I could, to some extent, understand the rationale for doing so, I was not happy with it. I felt that as the cognitive aspects of learning had always been given more status than the affective, simply incorporating the humanistic school into the cognitive school would only reinforce that idea.

More than anything, the humanistic school gave special value to the role of feelings in learning, and placed particular emphasis on the learning environment, the relationship between teacher and learner, and interpersonal communication. It was these very things that I was trying to emphasise in my own teaching.

My reasons for including a section on behaviourism was three-fold: first of all, because so much of SA schooling and educational thinking has been rooted in this tradition, I felt it important for the students to be aware of its underlying philosophy and principles of learning. Such an awareness would, I hoped, enable them to be more conscious of

their teaching styles in the future; secondly, following on from the first point, I felt that the behaviourist perspective could serve as a frame of reference for the other perspectives which could help to clarify the fundamental differences between behaviourist thinking and other approaches, thereby enabling the students to see the problems with behaviourism and its underlying philosophy; thirdly, I felt that including this section would give an opportunity to focus on the issue of punishment, particularly corporal punishment - an issue that did not seem to be given nearly the kind of attention I believed it needed, if there was to be any hope of ridding the schools of it.

The reason why I wanted to include the cognitive perspective was so that the students would really understand the concepts 'discovery learning', 'meaningful learning', 'interactive learning' and the reasons why they were being encouraged to use these approaches with their pupils at school. Furthermore, I wanted to help the students to understand the cognitive definition of learning, my intention being to shake up what I had come to believe to be common assumptions of learning amongst the students, and in so doing, help to equip them to adopt a different teaching mode from what they had been used to in their own schooling. It seemed, from my experience, that the students tended to equate learning with remembering, as long as the answer was correct.

And so I had to find a way of bringing together the three different learning perspectives that would make coherent sense, while not undermining the humanistic school by lumping it together with the cognitive, despite their being 'allies', so to speak, in their opposition to behaviourism. The way I chose to resolve the matter was to use the terms 'outside-in' and 'inside-out' as two broad categories. I had come across these terms and liked them, not only because they could comfortably incorporate the different perspectives on learning, but particularly because, in their simplicity, they seemed to capture the very essence of the two main learning 'camps'.

7.2.2.2 Doubts and dilemmas

In thinking about the three approaches to learning that I was intending to focus on, I was soon faced with several doubts. One was that I had not made allowances for two other perspectives which I believed also to be very important for student teachers, these being theories relating to social and.moral learning. I knew, however, that to avoid meaninglessly skimming through a whole host of theories as was done in the past, certain choices had to be made, and so, uncomfortably, retained the behaviourist, cognitive and humanistic approaches.

My second initial doubt related to my approaching the whole course from a western perspective and referring to theorists primarily from America and Europe. Given the context in which I was working, I felt this to be slightly problematic. Much of the available literature, however, focused on traditional learning theorists and I did feel that many of the principles underlying their particular theories are universally applicable.

I have described, so far, the first phase of the action research cycle. Having identified a particular problem - the lack of emotional and social competence in students and an inappropriate and irrelevant course on LT - my plan was to teach LT in a way that I felt would be more meaningful and relevant to our students than I had perceived the course to have been in the past. At the same time, I was attempting to provide an environment that would enhance my students' emotional and social development.

I shall now discuss the next phase in the action research cycle, that being the implementation of my plan. Apart from highlighting some general reflections towards the end of this chapter, I should like to point out that observations of and reflections about my practice and the way I attempted to address ESE formed an integral and ongoing part of the process in which I engaged.

(i) Meaningful learning while reinforcing 'bad' behaviour? Or experiential learning while reinforcing rote-learning?

One of the first dilemmas I experienced, once I had begun teaching the course, related to the disruptions we had been experiencing throughout the year. The DET syllabus prescribed far more content than what I had had in the revised course, and had the students still been writing the external exam, they would have been in trouble. We could not possibly have completed the work in the few weeks left to us.

The question I now faced was to what extent should I condense the course in order to accommodate stayaways and mass meetings? First, I knew that cramming in a short course on LT could not possibly do this module justice; and anyway, I felt that having a short course which could be completed could serve to reinforce the idea that holding mass meetings during class time and organising stayaways was acceptable. My thinking behind this question was that by completing the work in class, the students would not then experience one of the consequences of their actions - in this case, that they would need to do much of the work on their own. Not giving a shortened course could help the students to learn an important life-lesson: that actions are a matter of choice and every choice has a consequence. The consequence of the students' actions, in this case, would be that they would need to do some of the work on their own.

While the latter option would seemingly be a preferable one in terms of learning life-long lessons, the problem with this option is that much of the work would require discussion (and quite often, explanation) in order for it to be meaningful. Not discussing the material could mean that the students would simply learn the work off by heart in order to pass the exam. This, too, would defeat what I was trying to do. In other words, the dilemma for me was: engaging with less content meaningfully while reinforcing 'bad' behaviour? Or learning life lessons through experiencing the consequence of the choices one makes, but encouraging meaningless rote learning at the same time?

Clearly I was experiencing a tension between two educational principles in which I strongly believed: meaningful learning on the one hand and learning through experiencing the consequences of one's actions, on the other hand.

Reflecting on this dilemma, I am aware of having made an assumption about the students - that they needed me to help them to make sense of the material and that they were incapable of doing it on their own. In this way I was perhaps doing the very opposite of what I was hoping to do - I was, it seemed (unconsciously) undermining the students' capabilities and creating dependency. I was being presumptuous, but my assumptions were based on past experiences, where the students appeared to have tremendous difficulty with certain concepts (the difference between positive and negative reinforcement, or Piaget's concept of 'accommodation', for example). Reflecting on this issue further, however, has made me aware that what I could have done was to pick out some of the concepts that past students have had difficulty with, and spend time with those, while getting the students to work on the rest on their own. Perhaps my reason for wanting to help the students to work through all the material in class was a desire for a way of controlling the situation and the students, possibly pointing to my own deeper need for control.

(ii) Academic readings versus interactive materials

The second major dilemma I was faced with related to the materials used for the course. Because I had been so opposed to the two (almost identical) prescribed textbooks, I had made a considerable effort, since the beginning of the year, to draw on as many other sources as I could find. During the first semester, for a course on Philosophies of Education, I had compiled readings for the students with accompanying worksheets. What I found was that the readings required a tremendous amount of explanation and deciphering. The students, on the whole, had difficulty with many basic words, let alone with the more challenging concepts.

Now, with the module on LT, I decided to experiment with working in a slightly different way. Instead of compiling readings, I wrote my own materials, based on the various books I had been using. I did this for two reasons: one, as the average (American or British) academic book is not written with second language speakers in mind, I thought that I could write in a simpler form, thereby making the academic content more accessible for the students. I think I was particularly sensitive (perhaps over so) to academic writing as I, myself, (as an English speaker) have tended to find most academic books alienating and generally not very accessible. Secondly, the style of the average academic book tends to be didactical rather than interactive, and because of this, not particularly 'user friendly'. I felt that writing inter-active materials could serve to make the written word more interesting, as well as keep the students interacting as much as possible with whatever was being presented to them. This was in line with my own teaching style.

The question that then emerged, however, was that by giving the students these interactive materials, I was spoon-feeding them. I asked the students whether they felt this to be the case, and every one of them responded "*no*", with one student very firmly saying "*never*" (Questionnaire, October, 1996). I realise now that my question to the students, apart from being a 'set-up' question, to some extent, was perhaps vague. In addition, because it did not refer, specifically, to the use of materials, it could have been misconstrued.

A further question that was raised regarding materials related to affective versus cognitive, learning and which should come first. I wondered if it was not more important for students to feel that they were succeeding with the language and the content and that they were enjoying the informal and accessible way of presentation and interaction; afterwhich the next step could be a more intellectually challenging one, using more formal and academic material. Certainly, this would be in line with my aims for my students. I believed that readiness to tackle academic readings could be facilitated by feelings of motivation from the more accessible material. In other words, informal

material could, I felt, serve to bridge the gap between the student (especially as a 2nd language learner) and academic writing. On the other hand, however, was it not disempowering the students, as they would indeed be facing academic writing in their future lives, and was what I was doing really going to help them to deal with that?

In my questionnaire to the students, given to them at the end of the LT course, I asked them which type of presentation of materials they preferred: the compilations of readings and worksheets I had given them for the Philosophy section of the course (earlier in the year), or the hand- written interactive materials for the LT course. Of the 75 students that responded to the question, 39% (29) of them said they preferred the Philosophy materials and worksheets; 33% (25) said they liked both; and 28% (21) responded in favour of the LT materials (Questionnaire, October, 1996).

One of the reasons given for the Philosophy choice was that the materials were *"more challengeable"* (Questionnaire, October, 1996). Most of the students who gave reasons for preferring the LT materials said that they had found them *"clear"*, *"straightforward"* and *"understandable"*. One student wrote:

> *Learning theory worksheets have many practical examples. We have to come up with our own examples. We were very active [in] this section. We enjoyed it* (October, 1996).

In terms of my own thinking for the future, I have come to see that while I still see the value of easing students, so to speak, into academia - helping them bridge the informal to the formal, the accessible to the inaccessible - perhaps the gap between them could be narrowed. In other words, I think what would be most helpful and useful would be having each approach (my simple style and the more academic style) presented simultaneously, so that the students have both experiences at the same time. This would mean, furthermore, not only giving students notes or readers, but encouraging them to go into the library to do research for themselves.

(iii) Learning as product or learning as process?

One of the ways of addressing some of the issues around the events of 1996 (described in the last Chapter) - or at least beginning to address them - was, I believed, to have discussions with the students about what was happening; not just the Students' Representative Council (SRC), or a small group of student representatives, but the entire student body; and not in a big, impersonal venue like a hall, but rather with small groups of students in a classroom situation. Discussions involving all students and all staff could have been a step in addressing the conflict situation. Because this idea did not go down too well amongst the staff as a whole, I was left with the question of how I was going to deal with the issues at hand.

Discussions with my own group of students seemed to be the most obvious thing to do. To some small extent this did happen, initiated by my expression of concern by the events that had taken place; but it proved to be hopelessly inadequate in terms of the kind of discussions I believed would be meaningful and fruitful. The reason for such unsatisfactory discussion was, I initially thought, that there was 'no time'. There was work to be done - a syllabus to be covered and an exam to be written.

I have come to realise that 'time' was not to blame, nor was it 'time' that prevented discussion. Time just does not have that kind of power. Rather, it was a matter of choice - that is, the way we chose to use that time (the students and I, but myself mainly, because I did not even put my dilemma to the students). Despite the fact that our students would no longer be writing an external exam, and perhaps because it was only the first year that this was happening, I had become so locked into a culture of 'having' to cover the prescribed work and help the students pass their final exam that I did not know another way of operating. I suspect this was so for the students as well.

And so, realising that there was another way of addressing the issue of emotional and social competence (through the course on LT) seemed to be a step in trying to solve what I perceived to be a major problem. Initially, during the planning stage of the LT course, it felt satisfying. But very soon, however, the issue of time and content load re-emerged. Despite having drastically reduced the content from the prescribed DET course, somehow, the content I had intended to cover still felt too much.

I was faced with a key question: To what extent should I spend the (little) time we had, working through what seemed to me to be unexaminable exercises? As

> teaching should start from the students life experiences, not the experiences of the teacher, ... nor the prescriptiveness of the discipline" (Nieuwoudt and Viljoen, 1996: 14),

I had very much wanted to begin the course with (and incorporate into it) activities and exercises where the students would reflect on their own learning experiences and explore their feelings about these experiences. These tasks, which entailed some individual work as well as group discussions, needed time, and could I justify spending valuable time on work that would not appear in the exam? Of course I had no problem justifying it to myself, but I think that I was perhaps so insecure about 'illegally' changing the syllabus in the way that I had, that I just could not feel at ease with what I had chosen to do with the students.

The issue of time does not feel a simple one in any way. Again and again, I felt a tension between wanting to spend time on one or other aspect, and needing to move forward in order to accommodate covering as much work as we could. A few of the students in my classes also felt the 'time' factor to be problematic. In my questionnaire to them, as many as ten students spontaneously referred to the need for more time (October, 1996) (see Appendix K for sample of student responses).

One of my biggest frustrations regarding the time factor was not making time to discuss with the students those things that had nothing to do with the actual content of the work, but rather to do with their own learning in relation to my teaching. For example, while discussing one of the characteristics of a 'non-threatening environment' (within the context of the humanistic school's approach to learning) - feeling unafraid to made mistakes - I asked the students if there was anybody in the class who felt unafraid to make mistakes. Three students put up their hands. What a perfect opportunity, there and then, to talk together about it - for the students to say what they felt, for them to listen to one another, for them to feel heard, and for me to understand - and I allowed that opportunity to go by.

Laubscher (1996: 2), claims that the best way for a teacher to become sensitive to his/her pupils (and perhaps students in this case) "is to get pupils to start talking to each other and to you". Not, as he points out, just about what the correct answer might be, but rather for "explaining their fears, their problems, the way they are thinking and the way they are struggling".

Because of my own need to cover a certain amount of work and because of my sense that many (most?) of the students were more interested in passing their exam than anything else, there just did not seem to be any space (in any sense) to spend time 'simply talking'.

As I write now, I am taken back to my days as a student teacher, thirteen years ago, where I was introduced, for the first time to the issue of 'process' versus 'product'. As a student teacher, the lesson that day, where half of the class had to draw a butterfly according to direct instructions from the lecturer (described in Chapter Two), left a deep and lasting impression on me. As a teacher of young children, I felt it was so clear and so simple. There was no dilemma, nor doubt that most of what the children learned was self-initiated, made possible by the environment created by the teacher. To me, at that time, the learning process stood out clearly as being that which mattered most and

it strongly overpowered any need there might have been (on my part) for the children to learn about specific facts. In that way, my role between teacher and facilitator was never a confused one. I was not a teacher, in the traditional sense of the word.

Since working with student teachers, however, the issue of process and content has become a far more complex one and has continued to emerge as an issue for me, both in relation to my own teaching, as well as in my deliberations about how teachers of primary school children should be going about their practice. Somehow, it seems as if the idea of 'real school' (as opposed to PP school) has come to be equated with content and knowledge primarily. And in so doing, it would seem that learning as process, has, sadly, been lost.

Through my years of teacher education, I have come to believe, that in the course as a whole and sub-courses we offer to our students, we have fallen into the trap of content over-load, and as a consequence, seem to be depriving our students of maximum opportunities for 'process' learning.

Clearly, developing course content is part of a much larger exercise of curriculum development - something that should take place, I believe, amongst the whole staff and in terms of a commonly identified vision for student teachers and teacher education. This in turn, should happen within the broader context of examining society, whereby we aim to "help [our students] to recognise the real problems and do something about them" (Eisner, 1985: 76). Hence, I am proposing what Eisner (1985) refers to as a 'social reconstructionist' orientation to our curriculum; in other words, a vision of education which aims to re-shape society. Without a clear vision of what we are hoping to achieve, seen within a social reconstructionist framework, we are likely to continue operating in disconnected ways, and in so doing, less likely to effect the kind of changes in teachers that I believe this country is sorely needing. We should heed the advice given by the Cheshire-Cat to Alice, in Lewis Carrol's (1972: 33) 'Alice in Wonderland':

"Cheshire-Puss," she began "which way should I go from here?"
"That depends a good deal on where you want to get to".
"I don't much care where - " said Alice.
"Then it doesn't matter which way you go" said the Cat .

7.3 The art of facilitation

So far I have highlighted several dilemmas that I experienced, both while planning the course on LT as well as during the time that I was teaching it. I should like to describe one final situation within the classroom which relates directly to my style of facilitating discussion.

My general approach in attempting to involve students in whole-class discussions had always been one where I would pose a question to the class as a whole, and then allow anybody to respond. My main reason for using this approach was that, in wanting to create a relaxed and non-threatening environment, I did not in any way want students to feel anxious about being singled out to respond in front of the whole class. I believed that they should feel absolutely at ease with talking in class and that each student would know when s/he felt ready to do so. What I began to notice, however, more so than I had previously, was that just a small group of the more confident students would end up talking and the rest would remain quiet. Two students, in response to the questionnaire I had given them, also identified this as a problem. One said: "*Encourage all the students to take part in the lesson not few individuals*"; and the other had this to say: "*Students were usually given five minutes to answer questions. Others were not sincerely to themselves they just wait for others to answer questions*" (Questionnaire, October, 1996).

Reflecting on the situation, I realise that I had, so unconsciously, slipped into this mode of operating, and that all the time I had been teaching in this way it had never occurred

to me that it could be counter-productive. Suddenly, during one lesson, I saw the whole situation differently.

What happened was that after giving the students some time to fill something in on their worksheet, I asked, in my usual fashion, for feedback. The same students, once again responded. The next time there was such an opportunity, (a few minutes later), I asked if we could have different people responding. This time, there was no response at all. I then asked the students why nobody responded and proceeded to write some words on the board: *"tired", "bored", "afraid"*. There was silence until I wrote the word *"afraid"*, at which point, several students called out *"yes"!* A few students then commented that they felt *"unsure"* and *"unconfident"* (Fieldnotes: 23/06/96).

The way the students responded that day fitted well with the more silent cues that I had received in my years of teaching at the college - very soft responses, wavering responses, or simply no responses at all - just one of the areas which pointed, so clearly it seemed, to a lack of confidence.

Because of my own aversion from being singled out in public in order to produce a response on demand - because I knew how anxious it had always made me feel - I perhaps tended to over-identify with the students. Reflecting on the situation, I came to realise that I was unconsciously projecting my own fears onto the students. Because it was so unconscious, I tended to rationalise my approach by really believing that the students should answer only when they were ready to do so. I could not, at that time, see it any another way.

When I started reflecting on my actions, I saw that perhaps I was doing the opposite of what I had been hoping to do - that instead of helping to build students' confidence, what I was really doing was simply affirming those students who were already confident, and ignoring those who needed affirmation most. Moreover, not only was I was doing the very thing that I would tell the students not to do during their own teaching practice

(described in Chapter Five), but I was, unknowingly, contradicting my own educational philosophy in terms of my strong belief that students teach the way they are taught. Perhaps this contradiction is reflective of the ability to understand a principle removed from oneself, without having sufficiently internalised it to a point of application. Whatever the reason was for being unable to do with my students what I wanted them to do with their pupils, I realised that, in this instance, I was certainly no role model. Indeed, the students were not learning from me how best to encourage all children to answer questions!

While I believed, at the time, that I was providing a relaxed atmosphere that was helpful and encouraging to students, I have come to see that the atmosphere I was providing was, perhaps, too relaxed. I knew, then, that it certainly was not helpful, nor could it have been encouraging. The situation that day was, indeed, a turning point.

Facilitating learning is an art, and one that I still struggle with. It is, I realise, about challenge within a safe environment - providing just enough freedom and yet not too much - pushing just a little but not too hard - standing back and yet moving forward - it is to do with 'holding the tension of the opposites' to use the well-known Jungian phrase. Providing an encouraging and nurturing environment, I have come to see, is not free of risk nor tension. Rather, I believe, it means being there with the students, helping them to take risks, knowing that they can do so feeling safe and supported - providing that bridge between where they are and somewhere new.

7.4 Personal stories - "We should do this more often"

Before I conclude my own 'story', I would like to return to the 'interview' session I had with that one small group of students (06/11/96), referred to in Chapters Five and Six. I am including it here because the interview was the last time I had any formal contact with my students. Not only did this particular experience provide me with further opportunity for reflection and to think of my own practice for the future, but it was an

opportunity for the students to reflect on their lives and their experiences at the college. For these reasons it feels logical to end my discussion of my action research process at this point.

It was my intention, that day, simply to find out more about the students lives' - their homes, their schooling, and their experiences in general. The session, however, turned out to be far more meaningful and enriching than I had ever anticipated. There were several occasions when some of the students became tearful while relating their stories, and at the end, just before they left, the students thanked me for the opportunity to talk. One student acknowledged that it had been painful to talk about her life, and yet how good it was to be able to do so. After the group left, a different student came back to me and said that she thought it would be a good idea if other staff members could do what we had done together that day, and that students have the opportunity to do what we did, more often.

It was only after they had left that I started to wonder what it was that had made the discussion a positive experience for the students. I wanted to call them back to ask them, but they were gone and I never did get the opportunity to do so after that. Perhaps, I thought, it could simply have had to do with somebody's showing interest in each student's life - hearing her personal story, and acknowledging her feelings and experiences. Another possibility was that the session served as a catharsis, providing an opportunity for the students to release some of the feelings they may have suppressed over time. Perhaps a combination of the two, perhaps it had to do with something else. The reason actually did not matter. What was more important was to recognise that the students had found talking about themselves and their lives an important and valuable thing to do: particularly so in as much as they were being attentively and sympathetically listened to. On listening and hearing, Rogers (1979: 224) says:

> ... When I can really hear someone it puts me in touch with him (sic). It enriches my life. It is through hearing people that I have learned all that I

> know about individuals, about personality, about psychotherapy, and about interpersonal relationships ... I have often noticed that the more deeply I can hear the meanings of this person the more there is that happens. One thing I have come to look upon as almost universal is that when a person realizes he has been deeply heard, there is a moistness in his eyes. I think in some real sense he is weeping for joy.

My meeting with the students that day was clearly a powerful experience for them and, indeed, a moving and enriching one for me. Unintentionally and without realising it at the time, the interview session was, undoubtedly, a case of ESE in practice.

7.5 Reflections: insights gained and lessons learned

In this Chapter so far, I have tried to show my attempts to address emotional and social competence with my students within my classroom. I have done so by focusing on one particular course I was teaching and by exploring ways in which to teach that course which would help to take the students further in their own emotional and social development. While starting out with the two seemingly unrelated questions of how to address emotional and social competence with my students, and how to deal with teaching a course on LT in a meaningful way, I have seen that these two goals merged with and informed each other.

Initially, at the back of my mind, I had been conscious of wanting to address the affective aspects of the students' personalities as it was at this level that I believed much work needed to be done. I realise now that the affective domain, while it certainly can be emphasised, cannot really be separated from those cognitive aspects that inform students' development. Brown (1971) uses the term 'confluent education', that is the term for the "integration or flowing together of the affective and cognitive elements" (in Knowles, 1990: 80). I have come to understand that thought, awareness and insight are necessary components for the optimal development of values, feelings and competencies. Real learning is, indeed, about the whole person.

In terms of my action research process, it would seem, from looking back since my first years of teaching, that reflection, a central component of action research, has characterised my practice as a teacher and teacher educator. While, initially, my reflections did not focus on my own practice, I did tend to look critically at the way students were being prepared for their role as teachers - in terms of both my own experiences as a student teacher, and of those of our students at GHC.

Within the early years of my involvement in JP education, I began to examine the way our JP students were teaching their pupils. This reinforced an already felt concern, on my part, about what the students were learning and the way they were being taught at the college. As time went by, this concern was further reinforced as I observed the way the staff and management seemed, unconsciously, to be contributing towards particular kinds of learning experiences for our students that I believed were counter-productive in terms of preparing them for their role as teachers in the new SA.

As described in Chapter Six, for a period of almost one and a half years I attempted to address what I had identified as a key problem in our curriculum - the lack of emotional and social competence in our students and the lack of awareness, on the part of the staff, of its importance.

According to Davidoff and van den Berg (1990: 32): "Action Research facilitates a systematic way of planning an action, 'doing' the action, observing the action, reflecting on the action, and then planning a revised action".

While I continually observed and reflected on the situation and on my actions to bring about change, I had not consciously planned, at that stage, to engage in action research. Hence, I did not systematically plan an action. I was simply doing something that naturally 'fitted' with my professional responsibility. In other words, having recognised a problem I tried, in the best way that I could, to do something about it. My attempts to change the situation were, hence, neither planned nor systematic.

Reflecting on the actions I decided to take with my students, it would seem that while it was my aim to address the issue of emotional and social competence, what occurred also arose quite naturally out of a particular situation confronting myself and my students. Initially, my two aims - one, to address emotional and social competence with my students; and two, to teach LT in an appropriate and relevant way - felt quite separate. While I did not consciously reconcile them, it seems that somehow intentions that would appear seemingly unrelated have a way of finding themselves merged into a dynamic and deeply meaningful whole.

I have tried to show that my reflections were in no way limited to the 'end', but rather took place throughout my action research process, informing my practice in an ongoing way. Indeed, action research has no real end, but rather is to do with continually

> being aware and critical of [one's] teaching and using this self-critical awareness to be open to a process of change and improvement of practice (McNiff, 1988 in Walker, 1990: 3).

In my overall reflections, I believe I was able to become "more aware" (Davidoff & Van den Berg, 1990: 44) and accomplish a central aim of action research, that being

> [to look] at the way in which you are working, together with the way in which the students are working with you, [the purpose being] to try to understand your classroom reality, [and] what is possible within and beyond (Davidoff & van den Berg, 1990: 44).

From my earliest days in teacher education, I was conscious of and driven by the reality beyond my classroom situation. My thoughts, reflections, and actions were informed by my need for teacher education colleges to make a difference - a difference to the children our students would be teaching, to the schools in which those children found themselves, and to the society at large. Through reflecting on my practice, I came to understand, not only some of the constraints of working within the context that I was in, but also how my own actions, at times, unconsciously reinforced that which I stood

against in terms of my broader vision of change. As such, my action research could be seen, to some extent, to fall within an emancipatory mode.

Throughout my endeavours, discussed both in the previous Chapter and in this one, I have continued to gain new insights and learn new lessons about learning, teaching, students and myself within our society as a whole. My own growth, as a teacher-educator, has largely been informed by my observations of and reflections on the day-to-day events of college life, through my interactions with the students I have taught and the communication that has taken place between us. In this way, my own emotional and social self has, I believe, been enhanced.

While this thesis focuses on one small period, I understand my reflections, insights gained and further exploration to be part of an ongoing process as a teacher educator. In the words of McNiff (1988: 51)

> Education is not a business of manufacturing. It is literally a growth area, for pupils and teachers alike. Once teachers embark on the journey of self-education, then thinking becomes action, and action becomes a neverending cycle of re-creation.

To conclude this Chapter I should like to quote a few responses to two questions of the questionnaire I gave to my students. I wish to include them here, not because they focus on any one thing in particular, but rather because they capture something of the general feelings and perceptions of these students about my teaching and our time together. Several of the students offered practical and useful suggestions for the future, which I value and appreciate. But the ones I have chosen to include here I found to be funny (in some cases), touching and meaningful. The comments I asked the students for related to any problems they might have had, general comments about my teaching, and suggestions for the future:

* *"As far as I see you in the way you teach Silbert is that you will try to use what everyday life carries to us ie you are not make examples that are too difficult rather examples that are easy to understand so that when you are writing a test you relate your questions to your example then you get your point there and there".*

* *"Sometimes you come in with harsh and angrily action. Especially when we don't attend your classes through the socialism philosophy that we depend on others".*

* *"Do the same Miss Beth Silbert and will you please ask the Rector if he can try to make a graduation ceremony for us please".*

* *What you have done was perfect I even say you fall on Slavin's policy "teach them how to be good teacher for life rather than teach them to pass this year only" (We know how to fish)* (i) (Questionnaire, October, 1996).

(i) For the purpose of clarity, I should like to point out that this student confused 'Slavin', an author of a reading I gave to my class, with the famous Chinese proverb: "If you give a man (sic) a fish, you feed him for a day. If you teach him how to fish, you feed him for a life-time".

CHAPTER EIGHT

A PICTURE OF POSSIBILITIES

> I am tired of hearing that the hope of my country lies in my generation. If you give me the same indoctrination as a child, how can you expect me to be any different from you?
>
> (Unknown)

8.1 Introduction

In the preceding Chapters I have attempted to highlight what I perceived to be a major deficiency in the curriculum of GHC as a teacher education institution - the lack of emphasis on ESE for our students. I have tried to show my endeavours to address this problem in terms of the college as a whole, as well as in my own practice within the classroom.

In this Chapter, I shall explore some of the issues surrounding the implementation of ESE at school level, including a brief look at ESE programmes in other parts of the world. It is my intention then to discuss the implications of ESE for teacher education, and in so doing, I shall highlight those aspects of ESE that I believe to be essential for primary school student teachers in the present South Africa.

8.2 Emotional and Social Education caught or taught? 'Add-on' versus the 'add-in' approach in schools

Should ESE be a specific subject (or incorporate several subjects) on the timetable? Or should it be integrated within the entire programme and curriculum as a whole? Referring to personal and social education (which I mentioned in Chapter Three to simply be a variation on the term ESE), Tattum and Tattum (1991: xi) argue that

> Personal and social development ... should be an integral part of a school's ethos ... it should be reflected in the quality of relationships within the school community itself.

This view is supported by White (1989: 17) who points out that "personal and social education is not a mere adjunct to the academic curriculum, but inextricable from it"; Dufour (1990: 42), who says that it "has more to do with whole-school relationships, teaching and learning styles and method or process, rather than subject or content"; and Pring (1988, in Tattum and Tattum, 1991: 166) who claims that it

> should not be confused with a subject, a slot on the timetable...[but] rather [it is] about the development of the person - an aim which is as broad as the educational enterprise itself.

While I partially agree with the opinions and approaches expressed here, I would argue that, in terms of the South African context, particularly at this time in our history, these views are limited. I believe that ESE needs to operate both in terms of the total curriculum and in specific subject areas: in other words, that ESE should be infused and integrated into the curriculum, and allocated space on the timetable as part of the formal programme (as a subject or as a set of subjects pertaining specifically to ESE). I shall outline my reasons in detail below.

8.2.1 An integrated approach

As I have tried to argue earlier, learning has to do with the whole person. ESE is, therefore, "necessarily a pervasive matter" (White, 1989: 2) as it deals with a "huge slice of young people's educational and human experience" (Hargreaves et al, 1988: 178). For this reason, it would seem, the trend in England and the USA is to integrate ESE with regular subjects and infuse it into every facet of school life. Hence, the necessity for every single teacher to be conscious of developing emotional and social competence in his/her learners.

Every teacher interacts with his/her pupils and hence is in relationship with them. Every teacher's personal values, attitudes, and hence teaching methodology will have bearing on the emotional and social lives of the pupils s/he teaches. For example, teachers - through the way they relate to their pupils on an everyday basis, the kinds of expectations they have of their pupils, the manner in which they give feedback - can either enhance pupils' self-esteem, or undermine it. Pupils have the chance to combat feelings of powerlessness and inferiority and to develop feelings of adequacy and self-worth, depending, to a large extent, on the kind of learning environment and opportunities the teacher creates (Ginott, 1972; Kostelnik et al, 1988; McMillan et al, 1995; Purkey, 1970). Likewise, teachers will play an important role in determining the kinds of values and social skills their pupils will develop, through the way they relate to their pupils on an everyday basis, the way they talk and listen to their pupils, and the extent to which they create opportunities for pupils to talk and listen to one another, co-operate and work together. What I have described here refers to the classroom situation, but as stated above, ESE is included in the

> everyday fabric of school life; in its rules and regulations, its attitudes and expectations; in the entire range of relationships within the school community (Hargreaves et al, 1988: 184)

8.2.1.1 Whole school policy

In order to bring ESE out of the realms of the hidden curriculum and hence integrate it into each subject and into the whole school ethos, it needs, according to Tattum and Tattum (1991: 166), a unity of purpose which all teachers subscribe to and work toward; more so, they argue, than any other aspect of the school curriculum. A cross-curricular approach implies that ESE needs to be co-ordinated as an explicit part of the school's whole curriculum policy and vision. This would further mean having a teacher or group of teachers to co-ordinate ESE and take responsibility for its development, to avoid it

being implemented in a "haphazard and ill-defined way" (Tattum and Tattum, 1991: 169).

Having a cross-curricular approach to ESE has implications for the structuring of SA schools. Such a discussion is beyond the scope of this thesis, but the implications for teacher education will, however, be discussed later in this Chapter.

8.2.2 Emotional and Social Education as a separate subject - 'Guidance'

In SA schools, it would appear that the closest subject to focus on aspects of ESE, would be the subject Guidance.

With regard to the thinking about and implementation of Guidance and Counselling into schools in the last few years, several problems, however, have been highlighted. One of the main problems is that it has not, according to NEPI (1992b 21), been regarded as part of mainstream education and therefore "remains a marginalized service in all the education departments in South Africa". Not only is Guidance regarded as part of 'auxiliary services', but this marginalization has further been exacerbated in recent years because of economic constraints resulting in an inadequate provision of resources in this area, and the low priority it is apparently accorded by administrators and teachers.

Recent reports on SA schooling have indicated that a new curriculum is to be phased in to schools with effect from 1998, along the line of eight learning areas with 'life orientation/personal and social development' as one of the eight areas (The Teacher: November, 1996). The new curriculum is, according to the National Department of Education, intended to

> foster learning which encompasses a culture of human rights, multilingualism, multiculturalism and a sensitivity to the values of reconciliation and nation building (The Teacher: November, 1996).

The Western Cape Education Department (WCED), too, is endeavouring to address emotional and social issues through a new Guidance programme which it has recently developed, (Argus: 21/08/96). Johan Pretorius (1996), chief school psychologist of the WCED, says of the new Guidance programme: "It is an all-encompassing programme where we hope to address every aspect of a child's development" (Argus: 21/08/96). According to a document issued to educational institutions: 'Interim Programme for Guidance' (IPG) (WCED, 1996: 1), the programme which is to be implemented from January 1997 should include

> an assessment of the developmental needs of children and adolescents in terms of social, emotional, cognitive and physical domains; [and] an awareness and implementation of human rights and responsibilities within a democratic society.

The goal, function and aims of the programme are to "help each pupil ... find satisfactory solutions for problems which he/she may experience in regard to social and emotional adjustment ..." (WCED, 1996: 2). Furthermore, it aims to [develop]... democratic values and competencies; to challenge prejudice and discrimination on all fronts...; to promote nation building and tolerance (WCED, 1996: 2).

The document states that its ultimate objective is:

> to equip the child with life skills which will promote self-actualization, emotional stability and social sensitivity, and render the child competent to make successful career choices, to build a stable family and to live with respect and tolerance of self and others (WCED, 1996: 2).

From the above, it would seem that the importance of developing emotional and social competence in learners at school is beginning to be clearly acknowledged.

8.2.3 Problems regarding the integrated and separatist approaches

While both approaches clearly have advantages, each one also brings with it specific problems. In terms of a cross-curricular approach, teachers need not only be deeply sensitized to the issues around ESE, but also to be highly skilled and creative in including the different emotional and social competencies into traditional subjects. For example, developing an understanding of democracy: will the teacher do this through her/his methodology and teaching style - that is, by 'democratising' her/his own classroom, for example, by giving pupils opportunities to make decisions, etc? Will s/he also have discussions about democracy to conscientise pupils into understanding democracy, thereby bringing both an affective and cognitive component into the pupils' learning? The same questions would apply to other emotional and social competencies, such as 'self-esteem'. Would the teacher want to build pupil self-esteem through the way s/he interacts with the pupils and by creating a particular classroom environment? Or will the teacher also do particular self-esteem exercises and activities with her/his pupils? And if so, how will they be integrated into traditional subjects?

The problem becomes more complex if one takes issues such as 'discrimination', 'compassion', 'justice', 'self-awareness', 'empathy', etc. Having teachers put these values into practice (or discarding them) is one thing (which of course presupposes subscribing to these values in the first place), but is doing so sufficient for developing the awareness necessary to enable the pupils to practice or discard these values in their own behaviour? And if it is not sufficient, then how do teachers, who are trying simply to cover the basics of traditional subjects, go about integrating lessons such as those mentioned above?

Because there are many teachers who are already demoralised and demotivated by having to work against tremendous odds, such as large classes, shortages of resources, etc. (not to talk about those who are not committed to teaching in the first place), and who appear to battle with fundamental problems of teaching traditional

subjects, it feels like a tall order to expect these teachers to integrate ESE within their subjects. And the risk, then, of abandoning ESE altogether, believing there are 'more important' things for children to learn, becomes very great.

In the light of the above, a case for having ESE as a particular subject - that is, having it as a separate slot on the timetable - would seemingly be an attractive one. In this way there would be sufficient time not only to develop skills, but also to understand why such skills are important. This, however, immediately raises a fundamental question: If there is special time for ESE, should it be presented by particular teachers - that is, ESE 'specialists'? Or should it be presented by all class teachers?

The specialist-generalist debate for primary schooling is an enormous one, and without entering into it here, I should like to point out several problems regarding both options. First, if it is dealt with by specialists, the rest of the staff may feel freed from the responsibility of ESE - hence the danger of 'ghettoisation' (Hargreaves et al, 1989: 27,28). The problem with this, of course, is that it would perpetuate what already seems to be an entrenched notion for the average teacher - that is, that emotional and social aspects of the child are not part of their (children's) everyday learning. Secondly, having specialists presenting ESE which would inevitably lead to its 'distancing' itself from the average teacher's everyday concerns could further lead to misunderstandings of ESE and failure to recognize its importance. This problem could be exacerbated by the non-academic nature of ESE, hence the status of the course becomes questionable.

The advantages of having ESE as a special subject, presented by all teachers (as opposed to subject specialists) are two-fold: First, it sends a 'values' message - that is, it gives status to the emotional and social realm of people's lives; and secondly, having every teacher engage with emotional and social issues, it may have an automatic transfer effect - that is, it could help to facilitate a shift from having ESE solely as one

particular slot on the timetable, to becoming part of traditional subject teaching as well as into the general school ethos as well.

The problem with this approach, however, is that teachers who are not committed to ESE may regard these periods as 'soft' lessons, and could use them to catch up with unfinished work from other lessons, or use these periods for other purposes besides that for which they are intended. Furthermore, if teachers do not have the right kind of methodology, skills and abilities to handle the sensitive and delicate issues which relate to ESE, then it runs the risk of becoming yet another academic subject which serves only to add more content to an already content-filled curriculum, without affecting the emotional and social lives of the children at all. In this way, ESE becomes futile and counter-productive.

8.3 Emotional and Social Education programmes in other parts of the world

Several school-based programmes designed to enhance children's social problem-solving skills (Battistich et al, 1989) and general prosocial characteristics (Battistich et al, 1987; Schaps et al, 1985, 1986; Goleman, 1995) have been developed and implemented in the USA. Worthy of mention is the 'Child Development Project' (CDP), an exciting school intervention program, referred to by Goleman (1995: 272) as being "essentially, an invisible emotional and social competence course". The CDP, implemented and researched over a number of years, arose as a result of a felt lack of concern for others and a decline in social responsibility (Battistich et al, 1987: 8). The goals of the project, according to Murphy (1988: 1) are

> those of anyone concerned with helping children distinguish right from wrong, helping them balance self concern with concern for others, and strengthening their natural desire to function as responsible members of their community.

In order to do this, the CDP set out to co-ordinate five types of activities: co-operative activities; helping and sharing activities; setting positive examples; promoting social understanding; and a classroom management approach called 'positive discipline' (Schaps et al, 1985, 1986: 34) (see Appendix L for detailed description of the above activities).

In all five components of the CDP program, children are involved in 'moral discourse' (or 'moral reflection') where they are presented with basic prosocial values such as fairness, kindness, concern and respect for others, and personal and social responsibility, and are helped to understand how these values apply in their own interpersonal relationships as well as more broadly (Battistich et al, 1987).

The other programme I would like to comment on is known as 'Self Science', which, according to Goleman (1995: 261) "may be a model course in emotional intelligence". The director of the particular school where Self Science is offered commented on the emotional lessons learned. She says:

> When we teach about anger, we help kids understand that it is almost always a secondary reaction and to look for what's underneath - are you hurt? jealous? Our kids learn that you always have choices about how you respond to emotion, and the more ways you know to respond to an emotion, the richer your life can be (Goleman, 1995: 268).

Self Science encompasses the "tensions and traumas" of children's lives which become the topic of the day (Goleman, 1995, 262) (see Appendix M for full list of topics).

8.4 Implications and questions for teacher education

I have spent some time discussing advantages and shortcomings of both an integrated and subject approach to ESE in schools. The questions and issues raised in relation to

schools would, to a large extent, apply to colleges of education as well. There are, however, some differences.

The first difference has to do with the difference in age-group. This point, while an obvious one, is worth considering as it raises questions of developing emotional and social competency. The earliest years of life are regarded as the most vital in terms of the learning and the development of self-image, relationships with others, individual development and general social behaviour (McKendrick and Hoffman, 1990; van den Berg and Vergnani, 1886; Tattum and Tattum, 1992). What then, does this mean in terms of socialisation in adults? Does the emphasis on early learning imply irreversible experiences confined to early childhood? And if this is so, would focusing on emotional and social aspects of student teachers' own development be a waste of time?

Tattum and Tattum (1992: 9) argue that there is "ample evidence that socialisation does not end with adolescence" - that secondary socialisation is a life-long process right up to old age (Tattum and Tattum, 1992: 9). Supporting this notion of life-long learning is Rogers (1951, in Knowles, 1990: 42) who believes that learning is as natural a life process as breathing. In this regard Knowles (1990: 98) refers to Mezirow's (1985) notion of 'perspective transformation' where adult learners are helped to transform their way of thinking about themselves and their world. Furthermore, Brookfield (1986, in Knowles, 1990: 98) says:

> Significant personal learning might be defined as that learning in which adults come to reflect on their self-images, change their self-concepts, question their previously internalized norms (behavioural and moral), and reinterpret their current and past behaviours from a new perspective.

Much, too, within the category of psychology and 'self-help' for adults, has been written about personal development in terms of building relationships (Goldhor-Lerner, 1990; Paul and Paul, 1987; Weeks, 1992). Suffice to say that personality is not fixed in

childhood and that emotional and social development programmes can impact on the lives of student teachers at any age.

The second difference between schools and colleges has to do with purpose and goals. While individual schools might differ in their vision and specific aims for their pupils, essentially they have a singular aim - that is, they try to teach or develop or educate children (depending on how individual schools define their purpose) to cope with the world at large. Colleges of education, on the other hand, have a dual, parallel purpose. Their main objective (presumably) is to develop teachers capable of educating children, but in order to do this, they seek also to provide subject knowledge (in the traditional school subjects) as well as lessons on how to teach those subjects to children at school.

The question that this raises for ESE, then, is an organisational one. Schools do, too, have to confront the question of organising ESE in terms of the curriculum, but what makes the issue more complex for colleges is that they (colleges) would need to create the space, not only to build emotional and social competency in the students themselves, but also to develop the skills and expertise necessary for students to develop emotional and social competency in their pupils. In other words there is a didactics component as well. Not only, then, would colleges need to ask the same questions raised earlier for schools, that is what kind of approach to ESE would be appropriate (cross-curricular, subject, or both), but also how to integrate the didactic component with the 'academic' component. (The term 'academic' was used at GHC to distinguish that aspect of learning which focuses on the students' own personal development as opposed to 'didactics' which focuses on the pupils at school.) There is clearly some overlap between these two levels and the extent to which they should be separated into different components is debatable. Whichever approach one adopts (integrating the academic with didactics or keeping them separate) in turn raises questions about an integrated or cross-curricular approach to ESE.

This links to the third difference between schools and colleges - that is, the 'generalist-specialist' issue. While generalists do exist in primary school, particularly in the JP phase, and to some extent in the Senior Primary (SP) phase, colleges of education operate, primarily, in terms of subject specialists. At GHC for example, SP education is divided rigidly into 'academics' and 'didactics', and in terms of the JP phase, even though there is a field of study called 'JP didactics' which operates as a separate department, the different subject areas (such as maths didactics, language didactics, etcetera) are broken up and are taught by different staff members. The only subject which every student is subjected to in the same way, and which is not accompanied by a separate didactics component is the subject Education, and in terms of the new structure being introduced from 1996, a subject called 'Professional Studies'. Education is (apparently) meant to draw on and feed the theoretical underpinnings linked to the teaching of all subjects and to explore broader and more general educational issues. Professional Studies is a broad area of study, pertaining to the more practical aspects of teaching and life in the classroom in general (COTEP, 1996: 48).

8.5 Recommendations for teacher education

As an ideal for teacher education, I would argue that ESE should be implemented in the following four ways: one, the development of emotional and social competence in students should be infused into every single subject by every staff member; two, developing emotional and social competence should be part of the broader college curriculum beyond the classroom walls; three, the subject Education and/or Professional Studies should be used, for all students, to explore ESE in its widest sense - experientially, cognitively and didactically; and four, Guidance should be offered as a choice specialisation subject (alongside the present choice subjects such as History, Biblical Studies, Biology, etc.) where students who are particularly interested in psycho-social aspects of human development would not only have the opportunity to explore ESE further, but would also be trained both in counselling and co-ordinating the Guidance program at school.

I should now like to highlight specific aspects of ESE that I believe to be particularly relevant to primary education in SA today, and hence essential to include in the curriculum for primary school student teachers. What follows can be included both as part of the broader college curriculum and within a specific subject area.

8.5.1 Peace education

In Chapter Three I discussed the issue of violence and how it has impacted on the emotional and social lives of children in SA. Peace education aims to address this issue within schools. According to the Quaker Peace Centre (1992: 11), Peace education "is the process of promoting a non-violent and co-operative way of living" which involves the development of specific skills, attitudes and knowledge (Hicks, 1990; Jones, 1993; Carl, 1994) in order to learn to deal creatively with conflict and to work towards a more just, more humane, and less violent world. Hicks (1990: 87) argues that

> studying the causes of violence, the nature of effective conflict resolution, meanings of peace and the nature of justice are prerequisites for any creative and secure future, both within schools and in the wider society.

Peace education has implications for both curriculum content and learning processes. It can contribute to all subject areas in that to a large extent peace education is "attitude of mind, an infiltration of peace-promoting ideas that inform and illuminate whatever syllabus [one] happens to be teaching" (Jones, 1993: 1). But, to raise a point I attempted to make earlier in this Chapter, given SA's history, which includes the type of education system that exists at present where any form of ESE has been absent from general educational thinking, I would argue that infusing peace education into the learning process is not feasible, nor sufficient. My point in this regard was raised in relation to schooling, yet it would apply to teacher education as well. Teacher educators have to be knowledgeable, sensitized and committed to the whole process of peace education. Given my experience in teacher education with the current state of

college staff, it is my opinion that bringing educators on board such a process would be a time-consuming and lengthy task. I believe that while such a process is being set in motion, a peace education programme could operate within a particular slot on the timetable. Furthermore, again in line with an earlier point, I believe that having a subject called 'Peace Education' or 'Peace Studies' will help to give status and value to peace education alongside traditional subjects.

Peace education is a broad field of study and while it can be conceived in various ways, I would suggest that it includes teaching about peacemakers and peace philosophies; understanding causes and effects of violence and dealing with its effects; the effects of and alternatives to corporal punishment; conflict management; communication; building a caring community; and living with respect for the environment.

Each of the themes suggested above deserves careful planning and thought and warrants detailed explanation. It is, however, beyond the scope of this thesis to provide such explanation, so I shall select just a few on which to comment briefly.

8.5.1.1 Coping with violence

The issue of violence, including corporal punishment, was discussed in Chapter Four, and hence will not be discussed in any detail here; suffice to say that violence affects both teaching and learning. Because of the subtle nature of psychological injury, and the fact that victims of violence almost always suffer psychological damage (Argus: 04/08/96), teachers, unless they have been helped to deal with their trauma, will carry the effects of that trauma into their classroom and, needless to say, into their relationships with their pupils. As far as the learners are concerned - those children who are victims of violence - they will, unless helped to deal with their trauma, not be able to learn effectively. According to Reeves (1994: 105)

> Many of our young people are traumatised by the past and will need help. Students will need help from trained remedial teachers and psychologists.

> We need more professionals who are trained to deal with specific problems to join the staff of schools.

It is essential, therefore, that colleges of education provide intervention programmes at three levels: one, for students who are victims of violence; two, for developing the necessary skills in all student teachers to enable them to deal effectively and appropriately with their pupils who have been affected by violence; and three, for learning alternatives to corporal punishment.

8.5.1.2 Conflict resolution

It is widely acknowledged that conflict is a natural and inescapable part of our lives (Lantieri, 1995; Weeks, 1992; Rooth, 1995; Quaker Peace Centre, 1992). Learning to handle conflict constructively should be seen as an opportunity that can deepen one's understanding of oneself and others, and can lead to growth and improved relationships (Quaker Peace Centre, 1992: 5).

For teacher education, students would need to learn about conflict, learn skills in dealing with conflict and mediation, and learn how to teach conflict resolution to their pupils at school. Conflict resolution programmes at colleges, then, would need to focus on the following: understanding conflict; recognising conflict; dealing with anger; listening and communicating; empathy; creative conflict resolution; negotiation; mediation; and intervention.

Lantieri (1995: 16) takes this even further by suggesting that teachers should adopt a new style of classroom management, "one that involves sharing power with students so they can learn how to deal with their own disputes". The implications for teacher education are quite clear.

8.5.1.3 Building a caring community

Goleman (1995: 104,105) highlights the link between empathy and caring, saying that "to feel with another is to care". An important way of helping to heal wounds in children's lives is for them to have continuing compassion and adults who represent constancy and care in their live. In turn, such teachers can play a role in instilling a caring attitude in their pupils.

One of the ways that colleges of education can help develop a caring attitude in student teachers is by introducing community service projects as part of the students' course. Such projects could include hospital work, youth projects, animal welfare organisations, creche assistance, or neighbourhood projects.

Community service projects would not only give students opportunity to engage in caring acts that would help to improve conditions in the community, but would also build on other emotional and social competencies, such as building teamwork (students working together on projects); creativity (in looking at ways to address community problems); developing personal and social responsibility; and expanding and enriching students' life experiences (Kaye, 1993: 13). All in all, it could help to instil a sense of educational values in students: that learning to care for others is part and parcel of education.

Other areas of study that I believe to be particularly important to include in SA teacher education programmes, which could well fall within the ambit of peace education or which could be organised as separate areas of study within ESE, are values education and democracy and human rights, including anti-racism. Finally, two other areas of study which should be included as areas of study within ESE are cooperative learning and building self-esteem.

8.5.2 Values education

In Chapter Three I discussed some of the important issues relating to values education, particularly in terms of deciding which values are 'morally acceptable'. Once we have concluded that we may be guided by the values stated in the Draft White Paper on Education and Training (Government Gazette, 1994) and the SA constitution (1996), the question that remains of how to go about teaching values education.

Before focusing on teacher education, I feel it is important to look, briefly, at this issue in relation to schooling, as it links, directly, to the way values education should be approached with student teachers.

The key question for schools is whether values should be directly transmitted to learners. If so is this not tantamount to indoctrination? Alternatively, and less directly, the methods could rather be to inculcate particular values through the moral example of teachers (Benninga, 1991: 11). But would this hidden curriculum approach make it any more acceptable than the direct indoctrination approach? It has been argued that instead of adopting either of these two approaches, pupils should be helped to form their own set of personal values or define their own and each other's values, rather than be told what those values should be - 'values clarification' as it has come to be known (Battistich, et al, 1987; Benninga, 1991; Pring, 1984). This approach, however, is also problematic. According to Benninga (1991: 21) critics of this approach claim that it undermines accepted values, it does not induce a search for consensus, it does not stress 'right' behaviour, and it "does not distinguish between morality as a generalisable system of norms, and morality as a system based on personal preference or whim".

While I would challenge the methodology of direct moral instruction, I would also argue against a pure values clarification approach for two reasons: one, from the point of view that there is no such thing, I believe, as a 'value-free' classroom (or institution), which the values clarification approach seems to imply; and two, as educators in SA, I

believe we have a moral responsibility to redress the 'moral wrongs' of the past. I believe schools should adopt both approaches, through both of which teachers may address, with their pupils, those values which are considered acceptable and desirable in relation to their (pupils') own values. This should be done through discussion as well as through pupils participating in projects where they experience the rules and principles of values such as co-operation, trust, caring, responsibility, etcetera.

Lickona (1991: 82) points out that people do not spontaneously grow up to be "morally excellent or practically wise" but become so through personal and community effort. Schools are clearly a major part of that effort, but this is of course dependent, in part, on the kind of training teachers have had.

In terms of teacher education, then, values education needs to be accepted as a vital component of student teachers' education. Like other ESE themes, values education needs to operate at two levels. On one, students should be helped to become aware of the values that underpin their and others' worldview and how they influence behaviour, and to understand the values of others, in relation to what is morally acceptable. This can be done by getting students to analyze their beliefs and behaviour, by discussing social and moral dilemmas, and by looking at and trying to resolve different points-of-view according to moral principles (Battistich et al, 1987: 5). One of the main aims of such activities, according to Battistich et al (Battistich et al, 1987: 5) is to "encourage the development of mature social understanding and the application of logic and reason to social and moral issues".

On the other level, students need to be exposed to the different ways of teaching values education. First, this would necessitate a sensitisation to and understanding of concepts such as 'indoctrination', 'inculcation', and 'values clarification'; secondly, it would mean an understanding of children's moral development; and thirdly, it would entail the development of skills necessary to provide values education to children in a

sensitive and constructive way, fostering their development affectively, cognitively and behaviourally.

8.5.3 Democracy and human rights education

Education in human rights will need teachers who firstly, are convinced of the need to teach human rights, and secondly are trained in the methods of such teaching. The understanding and experience of human rights is a vital aspect of training teachers to prepare their pupils for life in a democratic society. Human rights education should lead to an understanding of and sympathy for concepts such as justice, equality, freedom, peace, dignity, tolerance and democracy (Singh, 1994). An important component of students' education in human rights is for the institution to reflect, through its whole ethos, such principles. Students need to be encouraged to reflect on and weigh up issues from different points of view, to stand up for fairness and learn to take responsibility for their choices and actions. Furthermore, teacher education institutions should have clear guidelines as to what constitutes injustice, or racial or cultural discrimination - "a statement of the values by which it intends to be guided and which it aims to promote" (Taylor, 1992, in Singh, 1994: 98).

There are particular skills that student teachers would need to develop in order to foster human rights principles in their own pupils. Intellectually, students would need skills that would enable them to come to fair and balanced conclusions; and that would enable them to identify bias, prejudice, stereotypes and discrimination. Social and emotional skills would include recognising and accepting differences; taking responsibility; resolving conflict in a non-violent way; participation in decision making; empathy and self-awareness; and the ability to acknowledge, confront and overcome their own prejudices (see Hicks, 1990; Singh, 1994).

Because democracy is such a new phenomenon in SA, as teacher educators we need to commit ourselves to seriously engaging with its principles to ensure that student

teachers understand it, are able to internalise it on a personal level, learn how to create a democratic classroom atmosphere in their own teaching, and learn creative ways for their schools to build democracy into their everyday functioning.

8.5.3.1 Anti-racist education

> The striking aspect of our past is that we all have been taught through apartheid education to think as racists. It is only logical that our new democratic education system should teach us to be anti-racist (The Teacher, November, 1996).

In SA today, it would seem that many people, even those who have embraced the new government, either believe that racism will disappear on its own or would rather simply not acknowledge the presence of racism because of its 'taboo' nature. Racist attitudes and practice will not, I believe, simply go away just because anti-racism is written into the constitution. This view is supported by the Education Policy Unit (EPU) at the University of the Witwatersrand, who point out with regard to schooling that

> the desegregation [of schooling] is not a process that would in itself lead to quality education and the elimination of racial barriers in education (The Teacher, November, 1996).

Teacher education colleges have an obligation to commit themselves to addressing 'anti-racism', by acknowledging the existence of racism in the first place and challenging it actively in the second. According to the EPU (The Teacher, November, 1996)

> Anti-racist education attempts to equip teachers and students with the analytical tools to examine critically the origin of racist ideas and practices and understand the implication of racial identity and actions in the promotion of the struggle against racism.

In order to achieve the above, colleges should develop anti-racist strategies which would include taking student teachers through 'anti-racist' processes whereby they can

explore racism in terms of their own personal lives. As Father Lapsley says (Argus, 22/03/97): "If we don't wrestle with the past and face it, we will repeat it. The past does not go away. If you bury it, it comes back to haunt you". Colleges need to help students to deal with this aspect of their past, as an attempt to "redress the results of past racially discriminatory laws and practices" (The Constitution: Argus, 14/10/1996) and as a first step to combating all other forms of prejudice and bias.

8.5.4 Cooperative learning

Cooperative learning is a formalized approach to classroom practice that "explicitly tries to maximize children's ability to work and learn together" (Watson et al, 1988: 2). Research in cooperative learning has shown it to be effective for promoting academic achievement as well as for enhancing positive social development (Slavin, 1985; Watson et al, 1988; Battistich et al, 1987; Solomon et al, 1988; Sharan, 1988).

As indicated earlier, traditionally, teaching in SA schools has been characterised by a transmission approach where lessons are taught to the whole class at one time. In my own experience of primary schools, teachers and student teachers who deviate from this approach to adopting the 'small group approach' do so simply to enable themselves (as teachers) to give more individualised attention to their pupils, rather than to promote collaborative learning styles. In this way, the 'small group approach' is not very different at all from 'whole class' teaching at all.

As Sharan (1987,1988: 5) points out, whole class teaching may appear to be a simple way of teaching because teachers are accustomed to seeing it in most classrooms and because it is likely that they experienced it themselves at schools. But if it is indeed so simple, Sharan (1987,1988: 5) raises the question of why so many teachers do it so badly and why it has failed to reach so many pupils. He concludes that whole class teaching is actually a very difficult task; that it

> requires great effort and skill in order to be accomplished with a high degree of effectiveness [and that] it fails so frequently because it makes such difficult and even unreasonable demands on teachers and students alike (Sharan, 1987,1988: 5).

Cooperative learning is a fundamentally different teaching from that of traditional approaches. It aims to have learners collaboratively and actively "seek, analyze and discuss new knowledge" (Sharan, 1987,1988: 6) for

> enhancing interpersonal understanding, developing a commitment to prosocial values and democratic processes, and acquiring important social skill, while also pursing academic goals (Battistich et al, 1987: 14).

Because cooperative learning methods depart significantly from the traditional approaches to teaching, they require training and mastery by both study and practice. Student teachers need to be equipped with certain understandings, attitudes and skills to enable them to implement cooperative learning strategies in their classrooms. They need to understand the philosophical and psychological principles underpinning cooperative learning and to understand what makes a good cooperative lesson.

Cooperative learning does not mean simply putting pupils into small groups and letting them get on with their work, nor does it mean one pupil's helping another with some aspect of the work; nor does it mean the teacher teaching a small group at a time. It is a very particular approach to teaching which requires particular understandings, attitudes and behaviour on the part of the teacher. Cooperative learning, hence, requires a particular place in the students' curriculum, allowing for intensive study which would incorporate the students' experiencing cooperative learning for themselves, as well as sufficient opportunity to practice using cooperative learning strategies in the classroom situation.

8.5.5 Building self-esteem

In Chapter Three, I discussed the significance of self-esteem in learning and the kind of environment necessary for its enhancement. In terms of teacher education, the issues around building self-esteem have, in my own experience, been grossly undervalued. It would seem that the need for self-esteem programmes in other parts of the world is acknowledged and accepted far more than it is in SA. The following words of McMillan et al (1995: 11) would suggest this:

> Clearly, educators need to concentrate their efforts on improving student's self-esteem. The important question is: How should this be done?

That there is no space in our students' overall curriculum to address the issue of self-esteem adequately, would indicate that its central role in learning and in children's lives as a whole is not sufficiently understood by those developing the curriculum, and the way student teachers need to be trained in building self-esteem has not been well thought through at all.

Ashley (1989: 52) refers to Mazibuko (1987) who stresses the need for black children (in particular) to "receive an education which develops self-confidence and a positive self-image", seeing "black passivity ... as being the major cause of black underachievement" (Ashley, 1989: 52).

In order to build student teachers' capacity for enhancing self-esteem in their pupils, I recommend carefully thought-out programmes, incorporating the following components: enabling students to get in touch with their own sense of selves; understanding how self-esteem develops; understanding why building self-esteem is so important; understanding the type of interactions which are conducive to enhancing and destroying self-esteem; and developing practical skills in building self-esteem.

Because self-esteem is so intangible and yet all-pervasive, exploring each of the above areas in terms of the students' own development is, I believe, essential. Doing so, however, requires time - time for adequate and meaningful exploration, if the necessary understanding and skills are to be internalised. In terms of how to build self-esteem, in particular, students should not simply know what to do - rather need ample practice in working through practical exercises, for example, around 'empathy', 'suspending judgement', 'encouragement', 'setting limits', 'discipline', etc., as well as understanding, theoretically, why each of these 'techniques' is necessary for enhancing self-esteem. Failure to do so will be unlikely to equip the students in a way that will enable them to impact significantly on building self-esteem in their pupils.

8.5.6 Counselling

While I strongly believe that Guidance and Counselling should be offered as a choice specialisation subject for students (a point I made earlier), I feel it is essential that all student teachers be equipped with basic counselling skills.

I would argue that this is necessary for two main reasons: one, to be able to assist their pupils to deal with emotional and social difficulties they might be experiencing, particularly in the light of SA's history (discussed in Chapter Four); and two, to maximise their understanding of inter-personal relationships and their skills in relating to their pupils on a daily basis. Inter-personal communication, I believe, lies at the heart of the teaching-learning situation, and the ability to relate effectively and constructively to children is a pre-requisite for facilitating their overall development.

According to a GHC staffmember:

> *It should be part of one's make-up as a teacher. Every teacher is a counsellor - every teacher needs to understand what is happening with the child in the classroom and to listen to that child* (Interview: 07/11/96).

8.6 Developing student teachers' emotional and social capacities

I have attempted, in this Chapter, to explore some of the issues surrounding the implementation of ESE at school level and some important implications for primary school teacher education colleges. I have described two ESE programmes that exist in schools in the USA as examples of what could be achieved in SA, and have also discussed various programmes that I believe to be essential for colleges of education to include as part of their preparing student teachers for the vital role they will be playing in SA schools.

In terms of the recommendations I have made for certain ESE programmes to be incorporated into the curriculum, I have tried to argue that colleges should find ways to infuse the values inherent in each of them into the curriculum as a whole, as well as providing a special place on the timetable for special study. This, I believe, is most important for students to derive optimal learning from these programmes, in terms of their own emotional and social development as well as to equip them to provide ESE in the schools.

I agree with Hansen and Costa (1980), who say: "Teachers need to become experts in human relations, facilitators of personal growth and psychoeducators" (in Lasker, 1995; 8). But unless student teachers are provided with the necessary skills to do so, and go through "systematic experiences in personal growth and awareness" (Lasker, 1995: 8), they will not be able to perform this critical role. Lasker (1995: 8) highlights the point that

> Human relations training must ideally be an integral component in the preparation of teachers and must be available in the form of ongoing programmes so that affective learning is closely interwoven with the academic experience of teachers in training.

To reiterate an earlier point, ESE for student teachers needs to take into account several aspects: factual knowledge, understanding and reasoning, attitudes and values, and practical applications. Each one of these dimensions, while they cannot really be separated, needs careful consideration and thorough planning if they are to impact significantly on the students' own development and on their capacities to provide appropriate experiences for the optimal development of emotional and social competencies for their pupils in the future.

8.7 Conclusion

> If one thinks of education as 'the sum total of all that you remember after you have forgotten what you were taught', then it is the school atmosphere, the teachers' values, their empathy or the lack of it that will be internalised.
>
> (Unknown)

While collecting some books from the library some months ago (December, 1996), I was struck by several open boxes lying side by side, each filled with photocopied articles. Amidst these boxes was a sign which read "SELECTED ARTICLES FROM PROFESSIONAL JOURNALS" - "PLEASE TAKE ONE". Scanning my eyes across the boxes, I was drawn to the labels written upon each one, not because I was eager to see what they contained but rather because I was aware of what they lacked. I might have been pleased to find such recent and probably useful information on lessons for Geography, Biology, English, Music, Computers, Physical Science, Technology or Maths, had I been a teacher of one of these subjects. I could not, however, feel pleased. There were 21 boxes with current articles for teachers, but not one of the labels was, explicitly, to do with ESE. I was not, however, surprised. Those 21 boxes, nearly arranged into separate subject areas, simply reflected state schooling in this country. ESE, in the way that it is generally understood, has not existed on our educational agenda.

ESE, however, is inevitable. Every school and every teacher education institution contributes to the emotional and social education of its learners, as does every teacher. Whether ESE is explicit or not, educational institutions will influence their students' emotional and social development through their ethos, through the interactions between teachers and students, through the chosen content of the curriculum, and through the way it is taught (White, 1989). In this way, emotional and social education has always been, and will always be with us.

The important question for schools and colleges of education, then, is not whether to include emotional and social education in the curriculum, but how to best go about doing so. For schools this raises the question of what sort of person - with what sort of values, skills, understandings and knowledge - they are hoping to develop. Likewise, for teacher education it raises the question of what sort of teacher - with what sort of values, skills, understandings and knowledge? - is most appropriate for the kind of persons schools are wanting to develop.

From my own experience in teacher education, it would seem that ESE, certainly in terms of GHC, has primarily been a function of the hidden curriculum. The danger here is that this vital aspect of students' development gets left to chance, and in so doing, almost certainly guarantees that the status quo is perpetuated. In the case of GHC, this would mean, in my opinion, a failure to develop students' emotional and social competence necessary for their role as primary school teachers in SA today. If ESE is acknowledged as an important aspect of the curriculum, as I have tried to show that it should, it needs to be carefully planned and managed.

I have attempted, in this thesis, to argue for a more relevant and appropriate curriculum for primary school student teachers than that which exists at present, based on the belief:

(i) that the trauma SA has experienced and its effects on the emotional and social lives of people cannot be ignored in our attempts to build a new society;

(ii) that education has a vital role to play in terms of dealing with the destruction of the past;

(iii) that primary education particularly, because of it being the most formative period of schooling, has an important role to play in terms of the building of a new society;

(iv) that teacher education has the capacity to counteract the distorted values and lack of skills and knowledge characteristic of the past; and

(v) that teacher education colleges can impact favourably on the emotional and social lives of children by recognising the importance of the emotional and social aspects of learning and by incorporating ESE programmes into the curriculum for students in an appropriate and meaningful way.

I have focused at length on GHC as a microcosm of the broader education system and of SA society at large so as to illustrate the types of problems and deficiencies that exist in a black primary teacher education college. I have done this in order to highlight the urgency of radically re-thinking the curriculum for primary teacher education colleges to include ESE as a matter of priority.

The recommendations I have made regarding the various courses are intended to give a picture of what is possible in the curriculum for primary school student teachers. While I have tried to highlight the need for separate courses which address different aspects of ESE, I have also tried to argue that the teaching methodology used and way the various courses are dealt with as well as the general ethos of the institution, need to reflect the nature of the courses offered. In this way, the overt and the covert curricula, theory and practice, can merge and reinforce each other, thereby strengthening the kinds of learning experiences the students will ultimately receive.

Through the action research process in which I engaged, I have tried to trace the shifts in my own development, in terms of my understanding of the situation in which I was working and my practice as a teacher educator within that situation. And in doing so, I believe I have gained further insight into my own personal patterns of behaviour, both in a general sense, and in terms of the interactions I had with my students.

School change is, indeed, a complex process and relies on far more than merely changing a teacher education curriculum (van den Berg, 1993: 25). I do believe, however, that colleges of education have a role to play and can make a difference, not only in terms of developing human capacity, but towards instilling values and attitudes largely unknown in our society so far. The COTEP document (1996: 7) reminds us that

> Teacher education would have to take cognisance of the inequities in society, the transition to a democratic, non-racial, non-sexist, equitable society and create an awareness of the freedoms and responsibilities contained and implicit in the sections on human rights in the South African constitution.

The main challenge will be for colleges to find creative ways to implement these guidelines. As teacher educators, we have a responsibility, I believe, to explore the best possible way in which we can contribute to "transforming a brutal society [and] creating a compassionate [one]" (Le Roux, 1995: 25).

In working towards change I have come to accept that we need to "think slow [and] think small" (Drummond, 1991: 120). At the same time, howevever, we should not lose sight of where we are going and what we are trying to achieve.

In this regard, I would like to end with a story of the days when Sir Christopher Wren was building St Paul's cathedral, told by Dr Andre Le Roux at an address given in Cape Town on the 26 April, 1995.

> On one occasion Sir Christopher Wren was making a tour of inspection of the work in progress.
>
> He came upon a man at work and asked him:
>
> "*What are you doing?*"
>
> The man replied:
>
> "*I am cutting this stone to a certain size and shape.*"
>
> He came to a second man and asked what he was doing.
> The man replied:
>
> "*I am working to earn my daily bread.*"
>
> Then he came to a third man and asked him what he was doing..
> The man paused a moment, then straightened himself up and answered:
>
> "*I am building a cathedral.*"

As teacher educators, let us continue to hold and embrace the bigger picture of the kind of teachers we are hoping to develop and the kind of society we are hoping to create.

The teacher determines the spirit of the school
and the school determines the spirit of the nation.

(N. Motlana)

BIBLIOGRAPHY

Ainslie, D (1996) — A College in Transition: Movements From Bantu Education Towards Increased Autonomy. Incomplete M. Ed Thesis. UCT, Cape Town.

Argus Newspaper — **Violence starts in the family, claims expert** (29/06/96).

Argus Newspaper — 22/07/96

Argus Newspaper — **Family is training ground for violence** (30/07/96).

Argus Newspaper — **Victims need to talk about trauma events** (04/08/96).

Argus Newspaper — **Schools in bid to end culture of violence** (21/08/96).

Argus Newspaper — 21/08/96

Argus Newspaper — **When schooling is torture ...** (14/10/96).

Argus Newspaper — **Black schools are embroiled in a state of crises** (09/11/96).

Argus Newspaper — **Priest survived bomb and now calls for peace** (22/03/97).

Ashley, M (1989) — **Ideologies and Schooling in South Africa**. SATA, Cape Town.

Battistich, V , Watson, M Solomon, D, Schaps, E and Solomon, J (1987) — The Child Development Project: A Comprehensive Program for the Development of Prosocial Character. Article from Developmental Studies Centre, California.

Battistich, V, Solomon, D, Watson, M, Solomon, J and Schaps, E (1989) — Effects of an Elementary Program to Enhance Prosocial Behaviour on Children's Cognitive-Social Problem Solving Skills and Strategies. Journal of Applied Developmental Psychology, No. 10.

Benninga, J (Ed) (1991) — **Moral and Character Education in the Elementary School - An Introduction in Moral, Character and Civic Education in the Elementary School** . Teachers College, New York.

Best, F (1991) **Human Rights Education and Teacher Training**. In Starkey, H (Ed) - The Challenges of Human Rights Education. Cassell Education, London.

Biott, L (1991) **Semi-Detached Teachers: Building Support and Advisory Relationships in Classrooms**. Falmer Press, Bristol.

Batcher, E (1981) **Emotion in the Classroom**. Praeger, New York.

Boud, D (1985) **Promoting Reflection in Learning: A Model in Reflection. Turning Experience into Learning.** Kogan Page, London.

Bullard, S (1993) Imagining Democracy. From: Teaching Tolerance, Volume 12, Number 1.

Canfield, J and Wells, H (1976) **100 Ways to Enhance Self-Concept in the Classroom.** Allyn and Bacon, New Jersey.

Cape Times newspaper (16/01/96).

Cape Times newspaper **Sparing rod earns black marks** (11/06/96).

Cape Times newspaper **Pupils go on rampage in dance funds row** (13/09/96).

Carl, A.E (1994) 'Education for Peace' - die rol van enkele opvoeders in opvoeding vir vrede. S.A Journal of Education. Volume 14, Number 1.

Carr, W and Kemmis, S (1986) **Becoming Critical - Education, Knowledge and Action Research.** Falmer Press, Oxon.

Carroll, L (1972) **Alice in Wonderland** (Abridged). Dover Publishers, New York.

Chalkline Newspaper **Schools ignore caning ban may land in hot water** (19/09/95).

Chikane, F (1986) **Children in Turmoil: The Effects of the Unrest on Township Children**. In Burman, S and Reynolds, P (Ed) - Growing up in a Divided Society. Ravan Press, Johannesburg.

Colyn, W (1987) **Action Research: An Exploration**. M. Ed Thesis. UCT, Cape Town.

Constitution (The) of the Republic of SA Act 108 of 1996

COTEP (Committee On Teacher Education Policy document) (1996) **Norms and Standards for Teacher Education,** Pretoria.

Daniels, H, Lucas, N, Totterdell, M and Fomina, D (1995) Humanisation in Russian Education: a transition between State determinism and individualism. Journal of Educational Studies. Volume 21, Number 1.

Davidoff, S (1993) Reflections on Facilitating Action Research. M. Ed Thesis, UWC, Bellville.

Davidoff, S and van den Berg, O (1990) **Changing Your Teaching - The Challenge of the Classroom.** Centaur, Cape Town.

DET (1994) **Amendments to Education Syllabus** (Draft), Pretoria.

De Villiers, E (1990) Walking the Tightrope. Femina Magazine (December).

Drummond, M (1991) The Child and the Primary Curriculum - from Policy to Practice. The Curriculum Journal, Volume 2 Number 1.

Dufour, B (Ed) (1990) **The New Social Curriculum. A guide to cross-curricular issues**. Cambridge University Press, Cambridge.

Eisner, E (1985) **Educational Imagination**. MacMillan, New York.

Elliot, J (1989) — Studying the School Curriculum Through Insider Research: Some Dilemmas. Address to International Conference on "School-Based Innovations: Looking forward to the 1990's. Hong Kong.

EPOCH (1995) — **EPOCH South Africa Handbook**. EPOCH South Africa, Cape Town.

Feinberg, B (1988) — **Any Child is My Child - Children in South Africa: resistance and repression**. Video, produced by International Defence Aid Fund for SA.

Flanagan, W (1992) — Pedagogical Discourse, Teacher Education Programmes & Social Transformation in South Africa. International Journal of Educational Development. Volume 12, Number 1.

Friedland, S (1992) — **Building Self-esteem for Improvement**. NASSP Bulletin.

GHC (1989,1990,1992) — Annual Reports, GHC, Khayelitsha.

Ginott, H (1972) — **Teacher and Child**. Avon Books, New York.

Goldhor-Lerner, H (1990) — **The Dance of Anger**. Harper & Row, New York.

Goleman, D (1995) — **Emotional Intelligence**. Bloomsbury, London.

Government Gazette (1994) — **Draft White Paper on Education and Training.** 23 September. Number 15974, Volume 351. Pretoria.

Government Gazette (1996) — **SA Schools Act**. 15 November. Number 17579, Volume 377. Pretoria.

Green, M (1992) — South Africa's Lost Generation. The Education Digest (March).

Hamachek, D (1990) — **Psychology, Teaching, Learning & Growth**. Allyn and Bacon, Boston.

Hargreaves, A (1989) **The Aims of Personal & Social Education**. In Hargreaves, A, Baglin, P, Henderson, P, Leeson, P and Tossell, T (Ed) - Personal & Social Education: Choices and Challenges. Basil Blackwell, Oxford.

Hibbert, L (1994) Access to English for Learners in DET Higher Primary Schools in the Western Cape. M.Phil dissertation, UCT, Cape Town.

Hicks, D (1990) **Peace Education: Attempting to Teach for a Better World**. In Dufour, B (Ed) - The New Social Curriculum. A guide to cross-curricular issues. Cambridge University Press, Cambridge.

Hilgard, E and Atkinson, R (1979) **Introduction to Psychology** (7th edition). Harcourt Brace and Jovanovich Inc., New York.

Hofmeyr, J and Jaff, R (1992) **The Challenge of INSET in the 1990's**. In McGregor, R and A (Ed) - Educational Alernatives. Juta, Cape Town.

Holdstock, T.L (1990) **Violence in Schools: discipline**. In McKendrick, B and Hoffman, W (Ed) - People and Violence in South Africa. Oxford University Press. Cape Town.

Holt, J (1969) **How Children Fail**. Pelican Books, Harmondsworth.

Holt, J (1989) **Learning All the Time**. Addison-Wesley, Reading.

Jaff, R, Rice, M, Hofmeyr, J and Hall, G (1996) **National Teacher Education Audit: The Colleges of Education.** Report for Department of Education. EDUPOL, Aukland Park.

Jones, G (1993) Educating for Peace. STIMULUS Volume 1. (September)

Kaye, C.B (1993) Learning Through Caring. Teaching Tolerance. Volume 12, Number 1.

Kemmis, S and Mc Taggart, R (1982) **Action Research Planner**. Deaken University, Victoria.

Killen, R (1996) Outcomes-based education: Rethinking Teaching. Paper presented at UNISA, (October), Pretoria.

King, M and van den Berg, O (1991) **The Politics of Curriculum, Structures and Processes.** Centaur. Pietermaritzburg.

Knowles, M (1990) **The Adult Learner - A Neglected Species**. Gulf, Houston.

Kostelnik, M, Stein, L and Whiren, A (1988) Children's self-esteem. The Verbal Environment. Childhood Education, (Fall).

Lang, P (1995) **The Place of PSE in the Primary School**. In Siraj Blatchford, J and I (Ed) - Educating the Whole Child - Cross curricular skills, themes & dimensions. Open University Press, Buckingham.

Lantieri, L (1993) Constructivist Conflict Resolution. Journal Phi Delta Kappan (March).

Lantieri, L (1995) Peacing Our Schools Back Together. The Education Digest (April).

Lasker, J (1995) Emotional Literacy in the Classroom: The Use of Transactional Analysis as a Model for Promoting Teacher and Student Awareness of their Interpersonal Interactions. Paper presented at University of Sydney.

Laubscher, M (1996) For the Love of Teaching. 'Speak Out' - Magazine for Centre for Cognitive Development, Pretoria.

Le Roux, A (1995) Some Recent Developments Towards a News Vision of Teacher Education. Address delivered at a meeting of Deans, Rectors and Directors of the eleven Teacher Education Institutions in the Cape Peninsula, held at UCT, April 1995, Cape Town.

Le Roux, J (Ed) (1993) **The Black Child in Crises**. Van Schaik, Pretoria.

Lickona, T (1991) **An Integrated Approach to Character Development in the Elementary School Classroom**. In Benninga, J (Ed) - Moral, Character and Civic Education in the Elementary School. Teachers College, New York.

Lickona, T (1994) Developing Character - A Central Curriculum Issue STIMULUS, Volume 2, Number 4 (September).

Lyseight-Jones, P (1991) **Human Rights in Primary Education**. In Starkey, H (Ed) - The Challenges of Human Rights Education. Cassell Education, London.

Mail and Guardian newspaper **Teacher training fails the test** (8-14 December, 1995).

Martin, R (1982) **Positive Mental Health: Its Achievement and Enhancement**. In Meadows, B, Wallbrown, F and Litwack, L (Ed) - Using Guidance Skills in the Classroom. Charles L Thomas, Illinois.

McKendrick, B and Hoffman, W (Ed) (1990) **People & Violence in South Africa.** Oxford University Press, Cape Town.

McMillan, H, Singh, J and Simonette, L (1995) Self-Oriented Self-Esteem Self-Destructs. The Education Digest. (March)

McNiff, J (1988) **Action Research: Principles and Practice**. MacMillan, London.

Meier, C and Fraser, W (1996) The Dilemma of School Violence in South Africa : Causes, Manifestations and Possible Solutions. Paper presented at 34th Conference of Education Association of SA, Potchefstroom.

Motala, S (1995)
Surviving the System - A critical appraisal of some conventional wisdoms in primary education in South Africa.
Journal of Comparative Education, Volume 31, Number 2.

Murphy, L (Ed) (1987,1988)
Working Together.
Magazine of the Child Development Project, No 16, 17, California.

Mwamwenda, T (1989)
Educational Psychology - An African Perspective.
Butterworths, Durban.

NEPI (1992a)
National Education Policy Investigation: Teacher Education.
Oxford University Press, Cape Town.

NEPI (1992b)
National Education Policy Investigation:
Support Services. Oxford University Press, Cape Town.

Orbach, E (1992)
A Development Perspective on the Role and Function of Black Colleges of Education in South Africa.
Development Southern Africa, Volume 9, Number 2.

Niewoudt, H and Viljoen, C (1996)
'n Beeld van Onderwys in SA - 'n besinning oor die multikulturele konteks en onderigbenaderings.
Paper presented at 34th Conference of Education Association of SA, Potchefstroom.

Paolitto, D Hersh, R (1976)
Pedagogical Implications for Stimulating Moral Development in the Classroom.
In Meyer, J - Reflections on Values Education.
Wilfred Lauries University Press, Ontario.

Paul, J and M (1987)
Do I Have to Give Up Me To Be Loved by You?
Harper Collins, London.

Postman, N and Weingartner, C (1969)
Teaching as a Subversive Activity.
Penguin Books, New York.

Pring, R (1984)
Personal and Social Education in the Curriculum.
Hodder and Stougton, London.

Purkey, W (1970) **Self-concept and School Achievement**. Prentice-Hall Inc., New Jersey.

Quaker Peace Centre Centre (1992) **The South African Handbook of Education for PEACE**, Cape Town.

Reeves, C (1994) **The Struggle to Teach**. SACHED Trust and Maskew Miller Longman, Cape Town.

Rogers, C (1979) **Freedom to Learn**. Charles E. Merrill, Columbus.

Rooth, E (1995) **Lifeskills Resource Book for Facilitators**. McMillan Boleswa, Swaziland.

Radical Statistics Education Group (1982) **Reading Between the Numbers - A Critical Guide to Educational Research**. BSSRS Pub., London

Saba, J and Lasker, J (1996) Intercultural Communication: Self-awareness: A fundamental component of effective cultural diversity training. Unpublished paper, University of Sydney, Australia.

SADTU (South African Democratic Teacher's Union) Newspaper **A national vision for teacher education** (October, 1996).

Salmon, P (1988) **Psychology for Teachers**. Hutchinson, London.

Schaps, E, Solomon, D and Watson, M (1985, 1986) A Program That Combines Character Development and Academic Achievement. Educational Leadership (December/January), California.

Sharan, S (1987,1988) Cooperative Learning: New Horizons, Old Threats. Journal for the International Association for the Study of Cooperation in Education, Volume 8, Number 5, Volume 9, Number 1, (December, January), California.

Sieborger, R and Kenyon, A (1992) **Initial Teacher Education**. In McGregor, R and A (Ed) - Educational Alternatives. Juta, Cape Town.

Silbert, B (1986a) Creating Dependency or Facilitating Self-reliant Learning? Its implications for the Enhancement of the Self-concept of the Young Child. B. Ed paper, UCT, Cape Town.

Silbert, B (1986b) Action Research Assignment. B.Ed paper, UCT, Cape Town.

Silbert, B (1986c) Curriculum Assignment. B. Ed paper, UCT, Cape Town.

Silbert, B (1987) To Think or Not to Think? That is the Question. Is the Textbook the Answer? B. Ed assignment, UCT, Cape Town.

Singh, B.R (1994) Group Identity, Individual Autonomy and Education for Human Rights. Journal of Educational Studies, Volume 20, Number 1.

Slavin, R (Ed) (1985) **Learning to Cooperate, Cooperating to Learn**. Plenum, New York.

Small, R (1991) An Epistemological Critique of Action Research. M. Phil Thesis, UWC, Bellville.

Starkey, H (Ed) (1991) **The Challenges of Human Rights Education**. Cassell Education, London.

Stevenson, H (1992) Children Deserve Better than Phoney Self-esteem. The Education Digest (December).

Straughan, R (1892) **Can We Teach Children To Be Good? Basic issues in Moral, Personal and Social Education.** Open University Press, Philadelphia.

Tattum D and Tattum, E (1992) **Social Education and Personal Development**. David Fulton, London.

The Teacher Newspaper **Lessons in conflict and democracy** (June, 1996).

The Teacher Newspaper **Slam bam? No ma'am!** (September, 1996).

The Teacher Newspaper	**Anti-racist education strategy** (November, 1996).
Teacher Inservice Project (1996)	Annual Report. UWC, Bellville.
Van den Berg, O (1993)	Implementing Change: Designing Curricula for Teacher Education. Paper presented at Conference "Teaching 2000", Natal.
Van den Berg, O and Vergnani, T (1986)	**Providing Services for Preschool Children in South Africa.** UWC, Bellville.
Walker, M (1989)	Action Research in South African Schools: Gilding Gutter Education or Transforming Teachers? In Action Research as a Project. Primary Education Project. UCT, Cape Town.
Walker, M (1990)	Action Research as a Project. Primary Education Project. UCT, Cape Town.
Walker, M (1991)	**Action Research and Teaching for People's Education.** In Unterhalter, E (Ed) - Apartheid Education and Popular Struggles. Ravan Press, London.
Walker, M (1991)	Reflective Practitioners: A Case Study in Facilitating Teacher Development in Four African Primary Schools in Cape Town. Thesis submitted for the degree of Doctor of Philosophy. UCT, Cape Town.
Walker, M (1992)	Developing the Theory and Practice of Action Research: A South African Case. Unpublished paper. UWC, Bellville.
Watson, M, Hildebrandt, C and Solomon, D (1988)	Cooperative Learning as a Means of Promoting Prosocial Development Among Kindergarten and Early Primary Grade Children. Paper from: Developmental Studies Centre, California.
WCED (1996)	IPG (Interim Programme for Guidance), Western Cape.
Weeks, D (1992)	**Eight Essential Steps to Conflict Resolution**. Putnam, New York.

White, P (Ed) (1989) **Personal and Social Education: Philosophical Perspectives**. Kogan Page, London.

White, J (1982) **The Aims of Personal and Social Education**. In White, P (Ed) - Personal and Social Education: Philosophical Perspectives. Kogan Page, London.

Woldt, A.L (1982) **Emotional Education**. In Meadows, B and Wallbrown, F (Ed) - Using Guidance Skills in the Classroom. Charles L Thomas, Illinois.

APPENDIX A

Six characteristics of moral and democratic principles - (Association for Supervision and Curriculum Development Panel on Moral Education, USA, 1988)

"The morally mature person habitually:

* Respects human dignity, which includes
  - showing regard for the worth and rights of all persons
  - avoiding deception and dishonesty
  - promoting human equality
  - respecting freedom of conscience
  - working with people of different views, and
  - refraining from prejudiced actions.

* Cares about the welfare of others, which includes
  - recognizing interdependence among people
  - caring for one's country
  - seeking social justice
  - taking pleasure in helping others, and
  - working to help others reach moral maturity.

* Integrates individual interests and social responsibilities, which includes
  - becoming involved in community life
  - doing a fair share of community work
  - displaying self-regarding and other-regarding moral virtues - self-control, diligence, fairness, kindness, honesty, civility - in everyday life
  - fulfilling commitments, and
  - developing self-esteem through relationships with others.

* Demonstrating integrity, which includes
  - practising diligence
  - taking stands for moral principles
  - displaying moral courage
  - knowing when to compromise and when to confront, and
  - accepting responsibility for one's choices.

* Reflecting on moral choices, which includes
  - recognizing the moral issues involved in a situation
  - applying moral principles (such as the golden rule) when making moral judgements
  - thinking about the consequences of decisions, and

- seeking to be informed about important moral issues in society and the world.

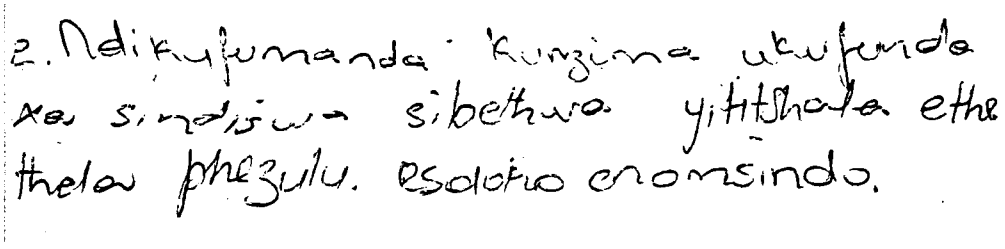
* Seeks peaceful resolution to conflict, which includes
  - striving for the fair resolution of personal and social conflicts
  - avoiding physical and verbal aggression
  - listening carefully to others
  - encouraging others to communicate, and
  - working for peace."

(STIMULUS, Volume 2, Number 4 - September, 1994)

APPENDIX B

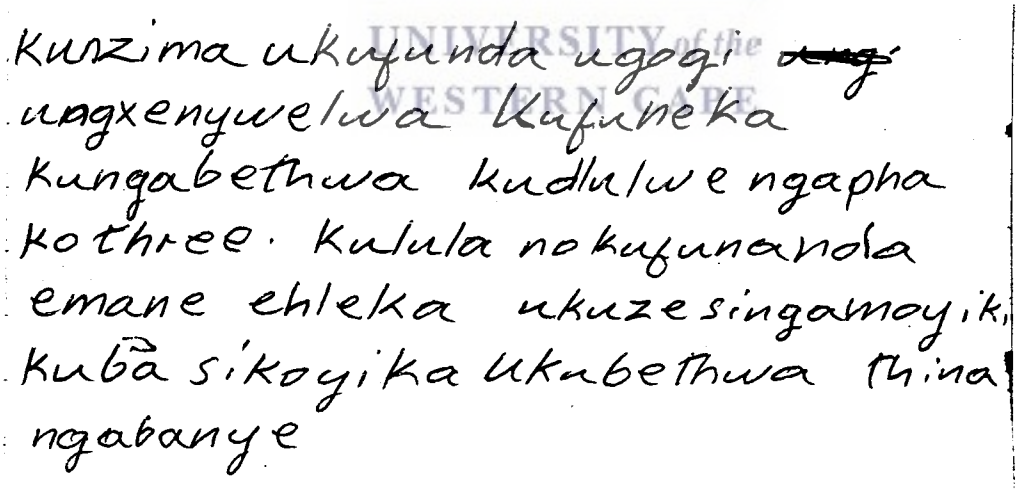
Sample of responses to 'Education' assignment (1996).

PUPIL RESPONSES



Translation: "It's difficult to learn when we are beaten and when the teacher speaks loudly and is always angry".

Translation: "It's not enjoyable to learn when you are beaten".



Translation: "It's difficult to learn 'gogi' [English] when we are pressurised and beaten. If we are beaten we must not have more than three lashes. It's easy to learn when [the teacher] is friendly".

c. Most of them they are find learning difficult when their teacher is beating, cross with them or negative attitude toward them. So they they don't know what is right and what is wrong because they are afraid of their teacher especially when she is cross. e.g. If their teacher teaching without smile or natural face, they become more stiff, whereas may be some understand what is say for the sake of her face they become stiff.

(c) The teacher said that those who have not gave the correct answers must keep on standing until he/she gives the right answer. The teacher is always having a pipe in his hand for his whole lesson.

(c) When the pupils don't understand she just beat them.

One day I go to sub B class and ask the teacher why is you class so clever but in Standard one they are not good but bad, she said is because they use a cane too much so the children is scared.

APPENDIX C

Sample of student responses to exam question on 'reinforcement' and 'punishment' (October, 1996)

Negative reinforcement :- If you pass this Maths exam I will not hit you. Reinforcement is preperable in the way that you remove a negative thing and replace it by something positive ~~att~~ for instance in this negative reinforcement you remove that hitting process

When you stole someones money you have to be beaten up - punishment

Reinforcement is preferable for teachers to use, than punishment because you don't beat the child instead you talk to her.

The teacher should * not always use punishment as it makes the children not to cope because they are looking at the stick on the table.

APPENDIX D

A teacher's account of his experience at a high school in Soweto

I went to teach at a DET school in Soweto 1984. It was a big shock to my system. My first impression when I arrived there was of absolute chaos ... When I arrived at school, people were milling around. Some sort of registration was going on but it was painstakingly slow. Nothing else had been organised and the students were left to their own devices. I was amazed. I was so used to things happening from day one. There was no timetable and no one knew how to work one out ... Textbooks were slow to arrive from the DET and the library was hopelessly inadequate ... I witnessed some corporal punishment which was rather shocking ... [The teachers] were working under very bad conditions, [and] the political atmosphere was becoming quite heated. There were raids on the school from neighbouring schools because our classes continued when other schools were boycotting. One experience remains fixed in my memory. I was teaching, when suddenly I heard a huge commotion outside. I saw an army of students in uniform coming towards the building ... Suddenly some students from my class ran out the door ... they attacked the other group and eventually drove them off. My students came back into the classroom and continued as if nothing had happened. It was as if they were hardened. If that had happened at a white school, students would have been sent home in a state of shock ... There were times when I was very frustrated and angry. I just wanted to run away. But even under the worst circumstances, the other teachers still stuck with it. They would just hold on. They didn't expect anything different.

(Reeves, 1994: 26)

APPENDIX E

Letter to students

14 April 1996

Dear JP3A student

I take it you received the message about the extra classes today, to make up for lost time on Friday due to the mass meeting. I will not be seeing you today and decided to write a letter to you instead. I am writing this letter for 3 reasons:

(1) to let you know that I will not be taking your class at 2.30 today;

(2) to express my unhappiness and concern about the fact that you are using up valuable class time to have mass meetings;

(3) in the hope that you, as a 3rd year student, will think about the matter of missing classes for meetings and decide where you, yourself, stand on this issue.

I will not be in class today because I have a severe problem with what happened on Friday. I have decided that I am not going to give up my time,

(1) without us first discussing the problem;
(2) without us negotiating a time that suits both you and me.

Because you are in 3rd year, no doubt you will be aware that this is not the first time that a decision to hold a mass meeting during class time has been taken. And you probably know that it is not the first time that staff have been very unhappy with this decision.

I would like you to ask yourselves, as senior students, what you think about having mass meetings during class time; and whether you think it is correct for students to just stay away from class without consulting whichever lecturer they are due to see.

I would now like to explain why I have such a problem with what happened on Friday. It is not that I do not believe in meetings. I am in full support of student meetings to discuss any issue that students feel important. What I do object to, however, is the time of meeting. The student body especially asked for an assembly period for this very purpose - to hold meetings and discussions. Yes, some things are urgent and need urgent attention - but I believe it is important for you, as students:

(1) to think carefully about whether a matter really is urgent or not;

(2) to decide whether it can or cannot wait until the next assembly period;
(3) to make a plan, if it cannot wait, to meet at a time which will not interfere with class time (like after college perhaps).

What concerns me, is that it seems that there is a lack of concern by some (many?) students about missing class. (If I am wrong about this, I hope that you will tell me.) We have an enormous amount of work to do - I do not have to pass exams - you do. I am not striving to become a teacher - you are.

I feel the need to say, to you, something about my own work. I work very hard to make your Education classes interesting and meaningful. I do not need to work so hard - I could have simply asked you to buy a textbook at the beginning of the year, and then we could have spent our class time reading from it. This would certainly be easier for me as there would be little preparation needed on my part, and I would still get my salary for doing so. But I do not do that, because I know that it would be doing a disservice to you and it would not be giving you of my best. As far as marking goes (besides the fact that I spent every day of the holidays marking your test) I could simply have made ticks and crosses without any comments. It is certainly easier to do that - it takes less time and less energy. But I did not do that. Because I know that marking in that way is not helpful for you, and I want to do whatever I can to help you to understand any difficulties you might have and to encourage you further.

Why am I saying all of this to you? Not because I want sympathy, nor because I expect thanks. But because I am hoping that it will give you some idea of how hard many of your lecturers work. Why? Not because we will get more money for doing so. But because we care. It is easy to go on caring when you know that students, too, take their work seriously and are responsible in their attitude towards their work.

But when students are not responsible and for those students who seem not to care, then as a lecturer, one begins to feel very discouraged. And discouragement is the first step to giving up one's efforts - whether you are a lecturer, a student, a teacher or a child at school.

I have really enjoyed being with you so far and have enjoyed our Philosophy work together. And I am certainly prepared to continue working hard to make the most of the course. But, I am only prepared to do so if you, too, are prepared to take your work seriously. It is up to you to decide.

I hope you will be able to think about what I've written before we meet again on Thursday. Perhaps we can then spend a little time discussing the matter and decide where we should go from there.

Sincerely,

Beth Silbert

APPENDIX F

Sample of Education 3 test questions (August, 1989)

Indicate whether the following statements are true or false by marking T or F in the space provided for this

		T	F
1.1	A philosophy of life is the basic and commonly shared totality of ideas on reality, man, knowledge, values, morals etc.		
1.2	A philosophy of life is developed and moulded by communication, identification with others, media etc. and all these are endeavouring to influence the child to accept and develop a particular philosophy of life.		
1.3	Education cannot exist in a vacuum but is founded on a philosophy of life.		
1.4	It is not the way in which the teachers see and interpret life that causes them to adopt a certain way of teaching or of instruction in their classrooms.		
1.5	The role of the educator and the child in a Communist Society stem from one of the shared convictions that the child is by nature a receptive being and can therefore be conditioned by continuous exposure to certain ideas.		

(5X2)= (10)

Choose the correct statement from the following statements. Encircle only the letter opposite the correct statement.

2.1 One of the reasons that actually causes the school to fall short in its duties of supplementing the home in passing the cultural values from generation to generation is that :

a. It's officials are not truly converted but false-hearted and they are only playing roles or just performing given tasks.

b. It's approach is highly philosophical, systematized, intellectual and on top of all this it is offering irrelevant subjects to the pupils. This causes the school to alienate children from their families and cultural groups.

c. It is not providing adequate equipment and facilities for the families of its pupils.

d. Each and every school, no matter what type or what level shows superficiality in the language usage and therefore fails.

(2)

APPENDIX G

Sample of student responses from external Education exam (November, 1994)

'VIEW OF VALUES'

(1) According to Communism:

"The highest value is norm directed".

(2) According to Socialism:

"Values are the subordinate of the human being".

(3) According to Pragmatism:

(i) *"Values are absolute if not proven".*
(ii) *"No trusted values".*

'VIEW OF REALITY'

(1) According to Liberalism:

"Reality is limited by conformity of dogmatism, paternalism and dignity".

(2) According to Pragmatism:

"All is good and nothing is bad".

(3) According to Communism:

"Reality will go back to Utopia".

'VIEW OF THE CHILD'

(1) According to Idealism:

"Interchange, evaluate and also synthesis taking thing based on environmental stimuli".

(2) According to Pragmatism:

"A child is an intrinsic value".

'VIEW OF KNOWLEDGE'

(1) According to Socialism:

"Knowledge is good if thinking is done in terms of beneficiary".

(2) According to Communism:

"Knowledge is gained through dialectic method of uniting the opposite".

'VIEW OF FREEDOM'

(1) According to Communism:

"Freedom of the child should meet their societal ills".

(2) According to Pragmatism:

"Freedom of children should be checked otherwise they will remain illusions".

(3) According to Naturalism:

"The child is completely free. Discipline himself. Freedom is limited".

'AIM OF EDUCATION'

According to Pragmatism:

"Is to see the pupils educated. By that it means that pupils must pass".

(Fieldnotes: December, 1994)

APPENDIX H

Extract from textbook: **'Education 3' - by Fourie, Oberholzer and Venter (1993).**

8.2 WHAT IS A LEARNING THEORY?

For Bigge (1982: 3) a learning theory is "a systematic integrated outlook in regard to the nature of the process whereby people relate to their environments in such a way as to enhance their ability to use both themselves and their environments more effectively." Everyone who teaches has a theory of learning – even if he is not able to verbalize his theory. Thus, the important question is not *whether* a teacher *has* a theory of learning, but rather, *how tenable* it is.

In our scientific age we often erroneously think of theory as indefensible conjecture which existed prior to the use of scientific method and evidence. Consequently, theory is regarded as something which can be discarded and substituted for so-called *fact*. This is not the case; theory should not be abolished. Why not? The answer to this question is to be found in a distinction between "common sense" theory-in-use and acquired theory which is based on scientific research. The first (common-sense type) is made up largely of a mix of personal experience, emotions, values, attitudes and conventional wisdom. The second type includes all the above, although their effects are mitigated by theory based on scientific research and acquired through professional training (Biggs, J.B. and Telfer, R. 1981: 60). The professionalization of education involves increasing reliance on acquired theory, as far as possible, in everyday decision-making.

The reasons for this are that:

- decisions can be *justified* in terms of a theory, the validity of which may be tested scientifically;
- decisions are *non-personal* (although this does not mean "uncaring");
- decisions are *value-free* as far as possible.

APPENDIX I

Learning Theory syllabus

Chapter ten: Learning theories: Psychology of Thought and Cognitive Learning Psychology

Chapter eleven: Learning theories: a phenomenological and a psychopedagogical view on learning

from: Fourie, Oberholzer and Venter (1993) - 'Education 3'. Via Afrika, Pretoria.

APPENDIX J

Student responses from questionnaire (October, 1996)

Did you feel worried about Education before you started your 3rd year this year?

YES *NO*

If 'yes', why?

frightened by students who did it before

Evebody talk about it as if it is a difficult subject

Most of students that were here in previous were telling about difficulties of Education 3.

BECAUSE THERE ARE MANY (ex) X-student WHO STILL HAVE TO WRITE THE EDUC. EVEN NOW.

Reable frightened me by letting how difficult it is

FEAR OF FAILURE AS I HEARD HOW DIFFICULT IS FROM PREVIOUS STUDENT

Because I have seen many 3rd year students in the past years struggling to pass educ.

Because I have seen many 3rd year students having supplamentary mostly in Education.

APPENDIX L

Child Development Project (CDP) Activities

1. Cooperative activities, where small groups of children work together towards common goals on academic and nonacademic tasks. Children are explicitly encouraged to strive for fairness, consideration and social responsibility; are given training in relevant group interaction skills; and are applied in social relations through pre- and post-session discussion of group process.

2. Developmental discipline, an approach to classroom management which promotes the internalization of prosocial norms and values and the development of self-control by building positive interpersonal relationships within the classroom, involving children in class rule setting and decision making (emphasizing understanding of the principles underlying the rules), and using non-punitive control techniques which centre around induction, mutual problem solving (as opposed to externally imposed rewards and punishments), and use of the minimum pressure necessary to gain compliance.

3. Activities promoting social understanding, in which class meetings, discussion of books and films, and events which arise spontaneously in class (e.g., interpersonal conflicts, visitors from other cultures) are used to enhance sensitivity to, and understanding of, the feelings, needs and perspectives of others.

4. Highlighting prosocial values, in which teachers help children to focus on prosocial values and to understand their expression in everyday life by pointing out and discussing exemplary behaviour in the classroom, and in literature, films, and television.

5. Helping activities, in which children are encouraged to help others by doing classroom chores, helping other students in class, participating in peer tutoring and "buddies" programmes, and performing charitable community activities and helping activities in the school at large.

(Battistich, V et al, 1989: 150)

APPENDIX M

The Self Science Curriculum

Main components:

- Self-awareness: observing yourself and recognising your feeling; building a vocabulary for feelings; knowing the relationship between thoughts, feelings and reactions
- Personal decision-making: examining your actions and knowing their consequences; knowing if thought or feeling is ruling a decision; applying these insights to issues such as sex and drugs
- Managing feelings: monitoring "self-talk" to catch negative messages such as internal put-downs; realizing what is behind a feeling (e.g., the hurt that underlies anger); finding ways to handle fears and anxieties, anger, and sadness
- Handling stress: learning the value of exercise, guided imagery, relaxation methods
- Empathy: understanding others' feelings and concerns and taking their perspective; appreciating the differences in how people feel about things
- Communication: talking about feelings effectively: becoming a good listener and question-asker; distinguishing between what someone does or says and your own reactions or judgments about it; sending "I" messages instead of blame
- Self-disclosure: valuing openness and building trust in a relationship; knowing when it's safe to risk talking about your private feelings
- Insight: identifying patterns in your emotional life and reactions; recognizing similar patterns in others
- Self-acceptance: feeling pride and seeing yourself in a positive light; recognizing your strengths and weaknesses; being able to laugh at yourself
- Personal responsibility: taking responsibility; recognizing the consequences of your decisions and actions, accepting your feelings and moods, following through on commitments (e.g., to studying)
- Assertiveness: stating your concerns and feelings without anger or passivity
- Group dynamics: cooperation; knowing when and how to lead, when to follow
- Conflict resolution: how to fight fair with other kids, with parents, with teachers; the win/win model for negotiating compromise.

(Goleman, 1995: 303,304)