THE ROLE OF THE PRINCIPAL IN FOSTERING THE PRACTICE OF DEMOCRATIC VALUES IN A PRIMARY SCHOOL

by

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A mini-thesis submitted in partial fulfillment of the requirements for the degree Masters of Education (M.Ed.) in Educational Management, Administration and Policy (EMAP), Faculty of Education, University of the Western Cape, Bellville, South Africa.

May 2005

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KEY WORDS

Democracy

Citizenship

Virtues

Democratic values

Democratic rights

Responsibility

Moral development

School values

Curriculum

The role of the principal

ABSTRACT

This study attempts to determine the principal's role in fostering democratic values in schools, which will enable learners to participate meaningfully in society; as well as to suggest attainable recommendations to empower school principals to form or maintain democratically run learning organizations. International and local research has shown that it is widely accepted that schools are important training grounds for democratic practices, because schooling is the largest and most important collective enterprise undertaken in modern societies. It therefore has the potential to have greater influence on values, skills and work habits than any other public institution.

The researcher reviewed international and national literature and in the process developed a conceptual understanding of the various theories that could underpin the study. The ministerially commissioned study which resulted in the publication, the *Manifesto on Values, Education and Democracy* (James, 2001), formed the base from which the researcher discussed developmental theories of Piaget and Kohlberg in search of learners' understanding of democratic values and value education. Other key areas identified in the literature review were suggested core democratic values for sustainable living, citizenship, moral education and the role of the educator in the development of a democratic society.

The literature review paved the way for the subsequent investigation into the principal's role in fostering democratic values through interviews with educators and the principal as well as a questionnaire survey undertaken amongst the interviewees and a learner sample from the grade seven learner population. The analysis of the data was done against the findings from the literature and the experience of the researcher.

The literature survey revealed that certain values are internationally accepted as core democratic values. These findings were validated by the responses of the research participants. The literature and the research findings concur that the principal of a school has an important role to play in the development of a democratic society through his/her leadership and managerial role at school. The participating principal acknowledged the value of instilling values in the learners, which he propagates through an in-house policy. The research findings also revealed that the education department negates its responsibility in terms of directives and policy structures. The rhetoric is not supported by resources and training.

In conclusion a number of recommendations are made to remedy the existing situation as reported in the research findings. These recommendations reveal that although the school principal has a crucial role to fulfill in the fostering of democratic values, ultimately it should be a shared responsibility in which all stakeholders have a meaningful role to play.

DECLARATION

The researcher, Gregory King, hereby declares that *The Role of the Principal in Fostering the Practice of Democratic Values in Primary School* is his own work. It has not been submitted for any degree or examination at any other university, and all resources he has used or quoted have been indicated and acknowledged by means of complete references.

GREGORY KING   **MAY 2005**

Signed: _____

ACKNOWLEDGEMENTS

discussing, deliberating and debating our work. Words cannot express the invaluable input you had in my growth as a student and teacher. Your encouragement and support will forever be treasured.

I wish to acknowledge the research respondents' contribution in this project. My sincere gratitude for your willingness to participate so eagerly. Your attitude towards the research topic is encouraging. Thank you for allowing me into your school.

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CHAPTER ONE

BACKGROUND AND PROBLEM IDENTIFIED

1.1   Introduction

Post-apartheid South Africa saw many fundamental changes taking place. Most important was the democratization of the country, whereby the majority of its citizens experienced for the very first time in their lives, freedom of association and choice. The unique Truth and Reconciliation Commission secured amnesty for many political prisoners who would under other circumstances have been prosecuted and persecuted for their perceived transgressions. I am of the opinion that this contributed to the attitude that all crime and indiscretions were beyond prosecution, resulting in the moral decay of many citizens of South Africa. At the present moment there is a public outcry for moral values to be re-instilled, hoping that this would eradicate or at least restrict the tide of crime that South Africa's citizens are experiencing. The spate of crime curtails the development of a fully fledged democracy that the majority of South Africans are striving for. Green (2003:3) supports this notion by stating: "The maintenance and development of a democracy depends, however, on more than legislation and the verbal affirmation of democratic principles. It also requires informed citizens who possess certain virtues." Green (2003:3) also cites Gutman (1987, 1995), Fine (1995), Marcus and Fritzer (1999) and Sizer (1992) as authors who strongly recommend that formal education plays an important part in fostering democratic values and virtues.

It is thus internationally accepted that schools are important training grounds for democratic practices. Taylor and Vinjevold (1999:14) support this notion when they state: "Public schooling is the largest and most important collective enterprise undertaken by modern societies. It has a larger influence on the values, skills, work and leisure habits than any other set of public institutions." James (2001:5) supports Taylor and Vinjevold's statement: "Nowhere has the challenge been more pronounced than in education, schools, colleges and other progressive institutions that collectively, are the nursery of values."

The Saamtrek Conference, a Department of Education initiated conference, was aimed at discussing the direction education would pursue to address the important aspect of values, virtues and morals. In the foreword of the report, the Minister of Education, Kader Asmal (2001, *ii*) states that because this document operates in the realm of values, ideas and philosophy, the debate will never really be closed or concluded, and he expresses the hope that it will remain alive at this time and in the future. Asmal (2001:*ii*) suggests that this report is a call to all South Africans to embrace the spirit of a democratic, non-racial and non-sexist South Africa. The following quotation by James, (2001:i) is extracted from the report of the Saamtrek Conference, clearly indicating the rationale of the conference:

> Democratic South Africa was born of a leadership with a vision for a people struggling to lift themselves out of the quagmire of apartheid, a people pitted against one another brought into the unifying streams of democracy and nation building. Here was born an idea, a South African idea, of moulding a people from diverse origins, cultural practices, languages, into one, within a framework democratic in character, that can absorb, accommodate and mediate conflicts and adversarial interests without oppression and injustice.

1.2   Aim of the Study

This study aims to investigate the role the principal plays in fostering the practice of democratic values in schools, with particular reference to primary schools, where the learners are in the formative years of their development.

1.3   Rationale

One of the aims of the post-apartheid Government of South Africa is to establish a truly democratic society. South Africa is hailed as having the most democratic constitution with a Bill of Rights second to none. The preamble to the Constitution of South Africa (1996) states that we should heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights, and lay the foundations for a democratic and open society in which government is based on the will of the people and in which every citizen is equally protected by the law.

My concern though is that the constitution does not come into its own right because some of the citizens of our country do not fully understand what is involved in taking the responsibility to uphold the democratic rights of all its citizens. All influential institutions (families, schools, churches, progressive organizations, youth organizations, etc.) should be called upon to constructively rebuild our moral standards, values and skills required to enable citizens to function well in a true democracy. This is an issue of concern in a number of countries.

For so long were the majority of South Africans oppressed and did not experience democratic values, that with the advent of our democracy, we were not skilled to deal with these new-found rights. The Constitution ensured rights for all citizens. The campaign for acceptance of our Constitution and the Bill of Rights was run without promoting the responsibilities that go hand-in-hand with those rights. The next step is to educate children and young people how to be citizens of a democracy. Part of the rationale for producing the document, the *Manifesto on Values, Education and Democracy* (James, ed. 2001:1), is that it was deemed necessary in a climate of anxiety about the need for moral regeneration and the re-norming of society, that the working group presented this document as a starting point in what ought to become a national debate on the appropriate values for South Africa to embrace in its primary and secondary institutions.

James, ed. (2001:*iii)* summarises the rationale for this study as follows: "The main thrust of this document is to generate discussion and debate and to acknowledge that discussion and debate are values in themselves, and not to impose any values on its readers." The Manifesto recognises that values, which transcend language and culture, are common currency to make life meaningful and inculcate a sense of values at school which intend to help young people achieve higher levels of moral judgement, thus enriching the individual and by extension, enriching the society, too. This is indicative of the importance of "teaching" a set of clear values to uplift our society (James, ed. 2001:*iv).*

In the light of the above-mentioned arguments, as an educator and manager of the curriculum and school, I am in a favourable position to play a constructive role in fostering the practice of values in school. Everyday occurrences in school and in the community amplify my belief that democratic values and citizenship should form an integral part of education and that educators and learners have an equally important role to play in the education of our citizens. I am confident that this study will

give a clear insight to school managers how the fostering of democratic values can positively contribute to meaningful change in our learners and therefore our societies.

1.4   Values and Democratic Values

1.4.1   Values

The question, *Why values, why now?* is pertinently asked and answered by James, ed. (2001:5) when it is argued that pre-1994 the struggle was to achieve democracy, and after 1994 the struggle continued, with the expressed purpose to "…strive for a unity of purpose, creating bonds where before there were fractures and easing the tensions of past conflicts." Such goals are encapsulated in the values enshrined in the Constitution of South Africa and in the Bill of Rights.   Nelson Mandela, cited in James, ed. (2001: 5), concurs when he states:

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

The *White Paper on Education and Training* (1995) lists very important values and principles, which reflects much of what is written in the James (2001) document. Extracts, which have relevance, are that education and training are basic human rights, meaning that the state has an obligation to protect and advance these rights, so that all citizens irrespective of race, class, gender, creed or age, have the opportunity to develop their capacities and potential, and make their full contribution to the society. Secondly, parents or guardians have the primary responsibility for the education of their children, with due regard for the rights of others and the rights of choice of the growing child. Thirdly, the Constitution guarantees equal access to basic education for all citizens of South Africa, making the restoration of the culture of teaching, learning and management a priority. The realisation of democracy, liberty, equality, justice and peace are necessary conditions for the full pursuit and enjoyment of lifelong learning. It should be a goal of the education and training policy to enable a democratic, free, equal, just and peaceful society to take root and prosper in our land. Furthermore, the education system must counter the legacy of violence by promoting the values underlying the democratic process and the charter of fundamental rights, the importance of due process of law and

the exercise of civic responsibility, and by teaching values and skills for conflict management and conflict resolution, the importance of mediation, and the benefits of toleration and co-operation.

If South Africans can succeed in fostering the above-mentioned values and principles, peace and stability will become the normal condition of our schools and colleges, and citizens will be empowered to participate confidently and constructively in social and civic life.

1.4.2 Democratic Values

Albeit subjective, James, ed. (2001:*iv*) lists ten fundamental values for South African society, which he recommends must be practised to achieve a real democracy. They are: democracy, social justice and equity, equality, non-racism and non-sexism, UBUNTU (human dignity), an open society, accountability (responsibility), rule of law, respect and reconciliation.

These fundamental values are very similar to the values described by the Michigan Department of Education, USA, aptly named the Core Democratic Values, which comprise the following: fundamental beliefs, life, liberty, pursuit of happiness, the common good, justice, equality, diversity, truth, patriotism and Constitutional principles, the rule of law, representative government, checks and balances, individual rights, freedom of religion and federalism (Sovis, 2003). Green (2003:4) cites Lickona (1991), Inman and Buck (1995), and Borba (2001), who broadly support the above-mentioned values and virtues as common traits of democratic citizens.

Democratic South Africa, through its Constitution (1996), places emphasis on cultural diversity and the need for the people to unite, yet celebrate their diversity with pride. Although South Africa has many cultures and languages, South Africans have to find commonalities, such as common values, which can be used to promote the State motto: Unity in Diversity. James, ed. (2001:*iv*) states: "Values, which transcend language and culture, are the common currency that make life meaningful. Inculcating a sense of values at school is intended to help young people achieve higher levels of moral judgement."

Within the framework of language and cultural diversity as it presents itself in the South African context and society, citizens must also realise that South Africa, with its democracy, must embrace the multi-culturalism that its democracy presents. A multi-cultural class or school, especially in the

urban areas, is most common and our teaching and learning must cater for this. Individuals make up the multi-cultural class or school and teachers must at all times be aware also of cultural diversity within the multi-cultural class. Lynch (1989:*vii*) concurs by stating: " The commitment to attacking prejudices remains central, as does the aim of empowering teachers and pupils to acquire the knowledge, develop the skills and internalise the values and attitudes, which will enable them to feel comfortable with cultural diversity."

To foster the democratic values in our multi-cultural schools, Lynch (1989:*ix*) suggests, among others, that it is essential to build a commitment to multi-cultural education through:

> The non-viability of a commitment to multi-cultural education, which neglects those issues of human rights and freedoms; the need to re-emphasize the similarities and commonalities among citizens, rather than their differences; and the need to re-engage multi-cultural aims to the primary goals of education, in order to achieve fundamental change.

Roux (2000:111) uses a religious perspective to drive her motivation for multi-cultural democracy:

> The focus on life skills implies that information on all cultures and religions must be promoted in order to understand and promote respect and tolerance as well as other values within a diverse South African society. An opportunity for religion to contribute to a more democratic school environment is created. This implies that more emphasis can be placed on communal values in order to establish mutual understanding, respect and knowledge.

For educators to foster democratic values in schools it is necessary to create democratic institutions. What is a democratic school and can this be achieved? Apple and Beane (1999:8) strongly argue that educators, parents and the community committed to creating democratic schools also understand that doing so involves more that the education of the young. Democratic schools are meant to be democratic places, so the idea of democracy also extends to the many roles that adults play in the schools. Beane, cited in Apple and Beane (1999:7), argues that certain conditions must be met to establish a true democratic school or institution, i.e. the open flow of ideas, regardless of their popularity, that enable people to be as fully informed as possible, concern for the welfare of others and the common good and furthermore concern for the dignity and rights of individuals and minorities.

Apple and Beane (1999:10) give us a glimpse of what they think a democratic school should be:

> Democratic Schools result from explicit attempts by educators to put in place arrangements and opportunities that will bring democracy to life. These arrangements and opportunities involve creating democratic structures and processes by which life in school is carried out and to create a curriculum that will give young people democratic experiences.

With all the ideals found in the literature concerning democracy, values, virtues and morals, it would be necessary to research what teachers do to promote and foster democratic values in their teaching.

1.5 Delimitations of the Study Area

I have chosen a primary school because children at primary school are in their formative years and embedding values and virtues at this stage in their lives can be most effective.

The principal is the focus of study because the leadership and managerial position he/she holds places him/her in an influential position.

The geographical area which was chosen, was Bellville South, Western Cape, South Africa, because it is most accessible to the researcher.

1.6 Ethics Statement

My research required that interviews and observations be conducted in the school environment; therefore it was necessary to obtain permission from the Western Cape Education Department (WCED). The research also involved the participation of minors (children) and therefore permission was obtained from parents and educators where these children attend school. Permission from the school principal was obtained for his participation in the research while assurance was given that the daily school programme and routine would not be disrupted or altered for the purpose of my particular research.

Anonymity and confidentiality was assured to protect the identities and interest of the persons who are interviewed and observed.

A letter, attesting to my registration at the University of the Western Cape, confirming that I am embarking on my research and a brief explanation of the research topic for my mini-thesis was forwarded to the Education Department and to the school.

1.7   Mini-thesis Outline

Chapter 2

This chapter, the literature review, attempts to find differing perspectives on the practice of democratic values and virtues and the principal's role in fostering democratic values in schools.

Chapter 3

This chapter provides the methodological framework, the research design and techniques as well as the data collection protocol which were employed in this research study.

Chapter 4

This chapter deals with the research findings, the analysis and interpretation of the data obtained from the interviews with the participating principal, deputy principal, educators and learners.

Chapter 5

This chapter concludes the research project with the researcher offering recommendations for the implementation or maintenance of a programme for the principal to foster the practice of democratic values in this particular school.

CHAPTER TWO

LITERATURE REVIEW

2.1   Introduction

This chapter reports on the search for literature which addresses theories broadly concerning democratic values, virtues and morals. The literature supports the establishment of core democratic values in communities which would lead to effective citizenship education and moral education.

Furthermore, the search for appropriate literature to support the aim of the research, led to the developmental theories of Jean Piaget, Lawrence Kohlberg and Lev Vygotsky. Their theories have emerged as the most used 'moral' theories. However, variances to their theories have since emerged and one variant that will be discussed is the Domain theory as reported by Nucci and Weber (2003).

2.2   Developmental Theories

Moral education has been equated with the teaching of rules and the development of character, which in turn is expected to manifest itself in behaviour that exemplifies the traditionally revered virtues of honesty, self-control, friendliness and respect (Duska and Whelan, 1975). Piaget and Kohlberg have effectively studied the process of growth in moral judgement. Their research findings support the belief that moral judgement develops through a series of cognitive reorganisations called stages. Each stage has an identifiable shape, pattern and organisation.

Duska and Whelan (1975) state that one of the clearest indications that such organisational shifts occur in a person's reasoning is the case of a child who at one time judges the seriousness of an action solely on the basis of the size of the material consequences, but who at a later time judges on the basis of the intention of the one performing the action. Both Piaget and Kohlberg used

situations/dilemmas involving stealing, lying, cheating, clumsiness, justice and property damage to research moral growth.

Blasi (1984) and Hoffmann (1988), as cited in Sigelman & Shaffer (1995), state that during the course of human development, through daily intercourse with immediate family and caregivers, most humans acquire the desire to behave in reasonable and moral ways, to think of themselves and to be thought of by others as moral individuals.

In defining morality, one is presented with many definitions and a suitable one is the degree of conformity to good moral principles laid down by society, religion and culture. According to Sigelman and Shaffer (1995), it is difficult to single out one definition, but that the term morality implies an ability to distinguish right from wrong, acting on this distinction and to experience pride when one does the right thing and guilt or shame when one does not.

The above implies that to be morally active, one should experience moral affects, such as guilt, anxiety, shame, fear, empathy, pride and self-satisfaction. Assuming that infants are unlikely to feel such moral emotions, Sigelman and Shaffer (1995) offer a solution to a possible question as to when such moral emotions do arise in humans. The solution, according to them, lies in the psychoanalytic theories of Sigmund Freud. Freud believed that the mature personality consists of three components: the selfish and irrational id, the rational ego and the moralistic superego. According to Freud's theory the superego or conscience has the important task of ensuring that any plans formed by the ego to gratify the id's urges are morally acceptable. Males and females pattern themselves after their fathers and mothers respectively through a process of *internalisation* and thus internalise their parents' moral standards.

Cognitive developmental theorists study morality by looking at the development of moral reasoning; that is the thinking process that occurs when humans decide whether an act is right or wrong. Moral theorists assume that moral development depends on the progress through an invariant sequence, or a fixed and universal order of stages which represents a consistent way of thinking about moral issues. Their interest lies in how humans decide what to do.

Two of the most important exponents of moral development are Jean Piaget and Lawrence Kohlberg. Papalia and Olds (1995) state that Piaget and Kohlberg maintained that children cannot make sound

judgements until they shed their egocentric thinking and achieve a certain level of cognitive maturity.

According to Piaget, children's conception of morality develops in two major stages. Piaget argues that people go through these moral stages at varying times, but the sequence is always the same. Wood (1996:37) interprets Piaget's theory to hold that all children pass through a series of stages before they construct the ability to perceive, reason and understand in mature, rational terms. In this view, Wood (1996:37) suggests that teaching, whether through demonstration, explanation or through asking questions, can only influence the course of intellectual development when the child assimilates what is said and done. Piaget's first stage is called *morality of constraint* or *heteronomous* morality and this morality is characterised by rigid, simplistic judgements. To illustrate this stage of moral development, Piaget argues that young children see everything in black and/or white and never in grey. They cannot conceive more than one way of looking at a moral question. They thus believe that rules cannot be altered, that behaviour is either right or wrong (Papalia and Olds, 1995). His second stage of development is called *morality of cooperation* or *autonomous morality* which is characterised by moral flexibility. Children become less egocentric. At this stage children conclude that there is not one unchangeable, absolute moral standard. Children start looking for intent behind an act, and they believe that punishment or rewards should fit the 'crime' or the good deed.

Kohlberg expanded on the work regarding moral development, as researched and formulated by Piaget. He concluded that moral reasoning is related to cognitive levels (Papalia and Olds, 1995:283). Kohlberg identifies three levels and six stages of moral development. For the purpose of this research only the relevant level and stages will be considered. Grade seven learners are at level II (ages 10–13), termed *conventional morality* during which children internalise the standards of authority figure(s). At this level they obey rules laid down by society, community, religion and/or authority to please others or to maintain order.

Table 1

Level II: Conventional Morality (ages 10 to 13)	Stage 3 *Maintaining mutual relations approval of others, the golden rule.*
Children now want to please other people. They will observe the standards of others, but they have internalised these standards to some extent.	Children want to please and help others, can judge the intention of others, and develop their own ideas of what a good person is. They evaluate an act according

Now they want to be considered "good" by those persons whose opinions are important to them. They are now able to take the roles of authority figures well enough to decide whether an action is good by their standards.	to the motive behind it or the person performing it. **Stage 4 *Social system and conscience*** Children are concerned with doing their duty, showing respect for higher authority, and maintaining the social order. If an act violates a rule, they consider it wrong.
Adapted from Papalia & Olds (1995:283)	*Kohlberg's Stages of Moral Reasoning*

Although Kohlberg has had a major influence and impact on our thinking about how moral judgement develops, we should also consider that since his formulation of morality, moral reasoning and moral judgements, many societal changes have taken place. If moral reasoning is influenced by authoritative individuals or groups and by the internalisation of moral standards laid down by society, community, church, caregivers and school, it is necessary to adapt the theories of Piaget and Kohlberg to accommodate the change in individuals' moral reasoning and actions.

Wood (1996:37) compares Vygotsky's theory to that of Piaget. He suggests that Vygotsky shares some important areas of agreement with Piagetian theory, particular emphasis is placed on activity as a basis for learning and for the development of thinking. Vygotsky, however, propagates different assumptions about the relationship between talking and thinking. He (Vygotsky) places far greater emphasis on the roles of communication, social interaction and instruction as a means to determine the path of human development.

Bandura offered the social learning theorists' view of moral behaviour. He was primarily interested in the behavioural component of morality, which is what humans actually do when faced with temptation (Sigelman & Shaffer, 1995). Social learning theorists are of the opinion that moral behaviour is learnt in the same way that other social behaviours are learnt – through reinforcement and punishment and through observational learning. Bandura also considers moral behaviour to be strongly influenced by the nature of the specific situations in which people find themselves (Sigelman & Shaffer, 1995).

Sigelman & Shaffer (1995) compares Freud (psychoanalytic), Kohlberg (cognitive developmental) and Bandura (social learning) on a single moral issue to explain the difference between the theories. The exercise is to find the different predictions whether a boy will cheat on a math test. From a *psychoanalytic perspective*, Freud would probably investigate the bond between father and son as a means of establishing the development of the superego (strong or weak), which would indicate whether the boy would cheat on his test, or not. Kohlberg would be interested in the *cognitive developmental* level and specifically the stage at which the boy would reason about moral dilemmas. According to Sigelman & Shaffer (1995) cognitive developmental theorists would expect the decision made by the boy would be consistent across many moral situations and that each higher stage permits a more adequate way of making moral decisions. On the other hand, social learning theorists would be curious about the moral habits the boy has learned and the expectations he has formed about the probable consequences of his actions. The boy's decision will be influenced by how his parents/guardian have reared him and reinforced or punished his behaviour.

2.3   Domain Theory

Nucci and Weber (2003) report that recent research has revealed anomalies in the developmental stage sequences, as theorised by Kohlberg (1969) and Piaget (1955). Within the domain theory a clear distinction is drawn between the child's developing concepts of morality and domains of social knowledge. According to the domain theory the child's concepts of morality and social convention emerge out of the child's attempts to account for qualitatively differing forms of social experience. In teaching morals and values, Nucci and Weber (2003) suggest that value instruction be coordinated with the domain of the issues addressed in a given lesson. They suggest that the first step to such an approach would entail the teacher's analysis and identification of the moral or conventional nature of social issues employed in the values 'lesson'. Murray (2003) adds that actions within the moral domain, such as unprovoked hitting of someone, have intrinsic effects, (i.e. harm that is caused) on the welfare of another person. Such intrinsic effects occur regardless of the nature of social rules that may or may not be in place regarding that particular action. Because of this, the core features of moral cognition are centred on considerations of the effects which actions have upon the well-being of others. Murray (2003) cites Turiel describing morality as being structured by concepts of harm, welfare and fairness. Juxtaposed to the actions within the moral domain are matters (actions) of social convention. The latter, as reported by Murray (2003), have no intrinsic interpersonal consequences. Addressing a person as Professor, Doctor, Mister, Miss, places some sort of hierarchy

only because of the existence of socially agreed upon rules. These conventions, while arbitrary in the sense that they have no intrinsic status, are nonetheless important to the smooth functioning of a particular social group.

The main difference between Kohlberg's Moral Development theory and Turiel's Domain theory is that Kohlberg's theory is of a single system, while Turiel's theory consists of morality and convention as distinct, but parallel developmental frameworks. In summing up the differences, Murray (2003) offers the following:

> It was Turiel's insight to recognise that what Kohlberg's theory attempts to account for within a single developmental framework is in fact the set of age-related efforts people make at different points in development to coordinate their social normative understandings from several different domains. Thus, domain theory posits a great deal more inconsistency in the judgements of individuals across contexts, and allows for a great deal more likelihood of morally based decisions from younger and less developed people than would be expected from within the traditional Kohlberg paradigm.

2.4   Values, Virtues and Morals

Difficulty exists in defining and distinguishing between values, virtues and morals. Hill, cited in Green (2004), describes values as "beliefs held by individuals to which they attach special priority or worth, and by which they tend to order heir lives". Green (2004) comments that the literature does not always make a consistent distinction between values and virtues, and that virtues are not independent of values, but that they are the active manifestation of positive values. Virtues are sometimes referred to as qualities of character. Green (2004) argues that the development of values and virtues is the central theme of moral development. Ryan and Bohlin (1994), Murray (2003) and Williams (1997) cite violent juvenile crime, ranging from lying and stealing to murder and rape, as the reason why the world over there is an outcry by parents and citizens in general for value education and moral development. Murray (2003) states "Media reports of increased violent juvenile crime, teen pregnancy and suicide have caused many to declare a moral crisis in our nation", while Ryan and Bohlin (1994) express similar views:

> Voices from within and beyond our schools are calling for character education, something that has been missing from many schools since the late 1960's. The reason for this renewed interest varies from the high levels of youth pathologies, i.e. violent crimes and suicide, drug abuse, promiscuity and the inability of students

to fulfil their responsibilities.

Williams (1997) argues that few words can actually rival "values" for popular appeal during the 1990's and the 21ˢᵗ century. Williams states that "Heightened awareness of the link between cultural problems and moral irresponsibility has spawned a nearly universal condemnation of the 'war on values' being waged in American society." Williams (1997) reports that politicians of every persuasion call for a return to traditional and family values as the surest solution to their nation's "woes", from crime and drug abuse to poverty and illiteracy.

But Williams (1997) also warns:

> There is, undoubtedly, a good deal of hype in this push for values. In the current cultural environment values sell, and those with a nose for success are quick to jump on the values bandwagon in the hope of reaping personal benefit. Yet along with this self-interest fringe of value vendors there exists a solid centre of genuinely concerned Americans who have seen the bottom fall out of the public moral conscience in little more than a generation. This 'solid centre' constitutes the real reason for the popularity of values, which suggests that the issue will remain in the public eye for some time.

Williams (1997) reports on a growing trend among 'cultural conservatives' who, in the midst of this values boom (as he refers to it), adopt a different tack in efforts to re-establish a sense of ethical responsibility. He depicts the cultural conservatives' view of the "war on values" as:

> The necessary ingredient to end the war on values, is precisely a war on the word itself. 'Values', we are told in a bevy of recent books and articles, is an inherently vitiated term which itself embodies a relativistic ethic. The promotion of 'values' to combat pervading moral relativism would thus propagate the problem its users seek to destroy.

Himmelfarb (1995:4) is in agreement when she states that "It was not until the present century that morality became so thoroughly relativized that virtues ceased to be virtues and became values." She continues with this thought by stating that the change in the vocabulary itself constitutes a revolution in thought: "Values brought with it the assumptions that all moral ideas are subjective and relative, that they are mere customs and conventions, that they have a purely instrumental, utilitarian purpose, and that they are peculiar to specific individuals and societies".

Bloom (1987) cited in Williams (1997), echoes Himmelfarb's analysis, by also tracing the origins of values to Nietzsche, who apparently preached the supremacy of the human will and its ability to create good and evil. In an explanation of Nietzsche's philosophy, Williams (1997) offers the following:

> Rebelling against centuries of moral reasoning, Nietzsche proclaimed that
> goodness is not something objective that attracts the human will, but rather
> the creative will's projection of value on something else. Thus values
> are anchored not in objective reality, but in subjective will.

The literature clearly indicates that there are many different views of values and virtues, those commonly found, as reported by Ryan and Bohlin (1994), Murray (2003) and Green (2004) and those with radically different views such as Nietzsche and Bloom, as reported in Williams (1997). Williams (1997) offers his view of the differences between values and virtues:

> One might also object that we simply have no need for 'values', since
> the word is fully replaceable by less ambiguous and more forceful
> synonyms, such as 'virtues'. But the two words are not synonyms.
> Virtue refers to a good habit, a habitual disposition of the will towards
> goodness. Value, on the other hand, is a quality of things that makes
> them desirable. Though values and virtues often intersect, values cannot
> be reduced to moral virtues. Values extend beyond moral virtues and
> comprise all goods for the person: biological, human, moral and spiritual.

Williams (1997) also brings in a religious perspective by reporting on letters and written messages of Pope John Paul II. Whereas many philosophers might leave their understanding of values and virtues open for misinterpretation, Pope John Paul II did not. It is reported that in his many addresses, writings and messages Pope John Paul II took care to define exactly what he meant by values, specifying their relationship to unchanging and objective truths. Williams (1997) reports that besides specifying the relation of human and moral values to the truth of the human person, Pope John Paul II made it abundantly clear that values are grounded in God Himself: "Only God is the ultimate basis of all values; only He gives the definitive meaning to our human existence." In his farewell address, Pope John Paul II, as reported by Williams (1997) said,

> Democracy stands or falls with the truths and values which it embodies and
> promotes. But these values themselves must have an objective content.
> Otherwise they correspond only to the power of the majority, or the wishes
> of the most vocal. We ought to insist on this vital link between values and

objective content.

2.5 Core Democratic Values for Sustainable Living

Inman and Buck (1995:3) outline a vision of how humans should indeed live with each other by suggesting a framework of elements of a world ethic for living sustainably. This framework suggests the values, moral codes and rights which should underpin this vision of a new way of living. In clarifying this outlook, which is rather radical (to suggest that we should live a totally different life), Inman and Buck (1995:3) visualise that the elements of a world ethic for living sustainably provide a vision of a society in which diversity is positively embraced; in which there is total equality between human beings; and in which human beings have clearly defined rights but also have responsibilities towards each other. Citing from *Caring for the Earth* (1995), Inman and Buck (1995:3) report on the set of core democratic values and moral codes, i.e. the suggested values by which people should live as, respect for reasoning, respect for truth, fairness, acceptance of diversity, co-operation, justice, freedom, equality, concern for the welfare of others, and peaceful resolution of conflict. Inman and Buck (1995:4) conclude by stating:

> The vision clearly embraces a radical conception of a society very different than those we know. The vision also suggests that there are imperatives to move towards this form of society if the human species is to have a diverse and productive future.

Another proponent of a sustainable future, Tomlinson (1993), as cited in Inman and Buck (1995:5), suggests:

> In the society of the future all young people will need to be able to solve problems, including some not yet imagined, to think for themselves, to engage in life-time learning, to work in co-operation with others and to participate in the knowledge society which has long been forecast, and is now upon us.

Tomlinson continues by suggesting that the above-mentioned attributes in people can be fostered and developed through education. Inman and Buck (1995:5) report that the National Commission on Education of Britain takes a similar view, arguing that large numbers of workers with knowledge and what is also known as applied intelligence will be crucial to the future (economic) success of Britain. This holds true for all societies in any country in the world.

The said Commission outlines a multi-vision, as reported in Inman and Buck (1995:6), which contributes to democratic values being instilled in citizens:

- In all countries knowledge and applied intelligence should become central to personal and social well-being.

- Everyone must want to learn and to have ample opportunity and encouragement to do so.

- The full range of people's abilities must be recognised and their development rewarded.

- High quality learning depends above all on the knowledge, skill, effort and example of teachers and trainers.

- It is the role of education both to interpret and pass on the values of society and to stimulate people to think for themselves and to change the world around them.

Downey and Kelly (1978:15) criticise this popular view expressed by Inman and Buck (1995), James (2001) and Sovis (2003) by quoting Immanuel Kant who professed the uniqueness of each human being and his/her consequential right to make his/her own decisions and thus determine his/her own 'essence'. Downey and Kelly (1978:14) challenge the "free world" ideology which is found in the so-called Western world by suggesting that this ideal of a 'free world' entails the notion that man (meaning man and woman) is an active agent responsible for his/her own destiny and is thus entitled to make his/her own moral choices according to his/her own moral values. They (Downey and Kelly, 1978:15) further suggest that if this view of man is taken, then an authoritarian approach to morality cannot be adopted: "A man's values must be his own since he is not free if his behaviour is controlled by a code of values imposed by others."

In the ideal world, Downey and Kelly's (1978) philosophy regarding man's establishment of his/her own value system holds some value, but the dilemma we are faced with is that each individual forms an integral part of a society. The question then arises: which set(s) of values or morals holds more value: societal or individual values. Downey and Kelly (1978:15) offer the following:

> Not only, then must we recognise this as a demand for the freedom and
> autonomy of the individual; we must also acknowledge that nothing less
> than respect for that freedom and autonomy can enable us to help people
> to live in a society as we know it.

With this Downey and Kelly (1978:15) suggest that we are increasingly made aware of the need for moral education as well as the need for a different concept of what this moral education is, suggesting that the first aspect is that it must enable people to do their own moral thinking rather than encourage them to conform to an externally imposed moral code.

This is contradictory in itself, because if Downey and Kelly (1978) suggest moral education, then it stands to reason that a particular set of morals or values have to be imparted to the learners or those to be taught, making the teacher of that values an external person, imparting his/her values.

What Downey and Kelly (1978) professes holds some value, but the process of imparting values should perhaps not be taught *per se,* but facilitated as described by Chazan and Soltis (1974:170-171). The process of imparting values to children would be for adults to:

- Encourage children to make choices, and to make them freely;
- Help children discover and examine available alternatives when faced with choices;
- Help children weigh alternatives thoughtfully, reflecting on the consequences of each;
- Encourage children to consider what it is that they value and cherish;
- Give children opportunities to make public affirmations for their choices;
- Encourage children to act, behave and live in accordance with their choices;
- Help them to examine repeated behaviours or patterns in their life.

If the above can be successfully facilitated, I am positive that we (in South Africa) can rear true democratic citizens. Chazan and Soltis (1974) argue that if adults facilitate the above, the adult would encourage the process of valuing. They suggest that the intended process is to assist children to clarify for themselves what they value – which is very different from persuading children to accept predetermined sets of values. This in effect is based on the conception of democracy that states that persons can learn to make their own decisions.

2.6   Citizenship Education

To attain the aim of this research (fostering the practice of democratic values in schools), it is essential to pursue the avenue of democratic citizenship. Only through citizenship education can schools contribute to a truly democratic society – a society which we strive for in South Africa. To be a responsible citizen is not to become objects of moral knowledge, but "…to think for oneself on

moral issues; of becoming morally autonomous" (Downey and Kelly, 1978:16). Lipman (1993, 1998), as cited in Green (2004:4), supports this notion when it is stated that emphasis should be placed on the fostering of critical, creative and caring thinking in children. It is further stated that it is widely recognised that the nurturing of democratic virtues in children necessarily includes attention to both moral and cognitive development. Downey and Kelly (1978:17) continue when they suggest that to be morally educated "…is not merely to be given autonomy, but to be assisted to use that autonomy effectively."

Citizenship education can only be achieved through a process of personal development. Personal development of young people does not take place in a social vacuum, but within a particular set of social arrangements which includes families, communities and nations. Inman and Buck (1995:1) suggest that central to our understanding of children's personal development must be the clarification of the present society in which these children find themselves, as well as the nature of the future society in which these children will be the adults.

Preparing children for the future is dubious at best. We can only predict and express our wish what that future will be. Thus, there is no one accepted version of the future. Although we cannot precisely predict the future, Inman and Buck (1995:2) suggest that there are definite trends that we can already observe: the post-industrial 21st century society will be one that will require a very different workforce - one that will need to be both flexible and highly skilled so as to manage and control the technological development. They (Inman and Buck, 1995:3) also suggest that the adults of today should guide and spell out their vision of the type of society that they would want for their young people and future adults, i.e. the economic, cultural, social and moral framework by which they should want the future citizens to live. The suggested way of achieving these objectives is through education. Inman and Buck (1995:7, 10) report that the National Curriculum Council of England, in their formulation of their citizenship outcomes, suggests that any conception of personal and social development must involve an explicit statement as to the kinds of adults children must become as well as outlining the appropriate knowledge, skills, understanding and the necessary experiences that will enable the young people to achieve the set outcomes. The suggested personal development outcomes are:

- to have a high self-esteem;
- to be confident and assertive;
- to be self-aware, knowledgeable about themselves;

- to be able to take responsibility for their own actions and the effects of these actions on others;
- to be able to maintain effective interpersonal relationships within a moral framework;
- to be able to understand and be sensitive to and respect the beliefs, values and morals of other groups;
- to be able to think critically;
- to be concerned about promoting fairness, justice and equality on a interpersonal and societal level;
- to be skilled in how to work collaboratively and autonomously.

These outcomes, as suggested by Inman and Buck (1995), are ones which they believe describe some of the qualities young people will need if they are to be able to forge a more democratic and sustainable future.

Whilst citizenship education in developed countries has been implemented many years ago, as reported above, Enslin (2003) and Green (2004) address the South African perspective. Enslin (2003:73) strongly and rightfully so, suggests that the conceptions of citizenship are best understood in a particular context, and in the South African case, a divided society. She offers that:

> South Africa's emergent conception of citizenship has to be understood
> in the context of the negotiated transition to democracy that was
> marked by the general election of 1994, as well as the period of the
> struggle against apartheid which preceded it.

An important observation made by Enslin (2003:73) is: "This still recent transition and the radical break with the past that it is supposed to represent means that South Africans do not yet have a settled conception of citizenship to draw on." This in effect means that citizenship education has not yet been conceptualised or it is in its formative stage. The problem in the South African context which Enslin (2003) highlights is that of our divided nation. Enslin (2003:74) cites Ramphele's observation which supports her argument:

> Apartheid divided the country; communities were polarised in the struggle against it.
> Emphasising the differences between black and white people, workers and managers,
> young and old, poor and rich, was essential to the whole project of mobilising support
> for the cause one was espousing.

Two pivotal aspects in the establishment of citizenship education are the legacy of the past (apartheid: pre 1994) and the Constitution (1996). The Constitution (1996) includes, among others, the Bill of Rights. This Bill of Rights addresses the very core of citizenship. Enslin (2003:75) concurs when she states: "South Africa's developing conception of citizenship draws mainly on two ingredients: the anti-apartheid struggle and the new Constitution." She further comments that the struggle against apartheid forged a highly participatory notion of democratic citizenship. Enslin (2003:75-76) offers a model to approach citizenship education: an active citizenship with access to opportunities and socio-economic goods. She visualises that drawing on the idea of the active citizen, the Constitution (1996) provides a framework for a transformed citizen who will strive to overcome the past. She is of the opinion that active citizenship will be promoted by public participation projects. Unique to South Africa in its transition is its extensive rights of citizens as promulgated in the Bill of Rights (Constitution, 1996). Marshall, cited in Enslin (2003:76), comments that whilst the three 'different rights', i.e. civil rights, political rights and social rights were given to the people of England over three centuries (eighteenth, nineteenth and twentieth), all three rights were bestowed on South African's at once.

Mattes, cited in Enslin (2003:77-78), warns that citizenship in a democracy is affected by the political health of the 'polity', and it should also be enacted in the day-to-day activities of a society. Mattes also criticises the political representation of politicians as being flawed because it does not allow the voters (citizens) to really interact with their nominated officials because of the proportional representation based on party lists. He sees this as essential for true citizenship in a democracy. Enslin (2003:78) cites Mattes pointing out two further indications that "…do not bode well for the future of democratic citizenship":

> The first is that the survey data on interactions with government and on levels
> of citizen participation suggest a passive citizenry in which levels of interest
> in politics are low. The second disturbing trend is that South Africans are inclined
> to rate socio-economic goods more highly as constitutive features of
> democracy than procedural issues like holding regular elections, free
> speech and competition between parties.

Nelson (2004) reports that the Australian model was developed because parents were expecting schools to foster values such as tolerance, trust, mutual respect, courage, compassion, honesty and

courtesy. This prompted the Australian Education Department to initiate a programme where every Australian child is made aware of and have an understanding of values as part of their schooling. The Education Department reiterated that schools can play an invaluable role and thus support the democratic way of life by helping their students to be active and informed citizens. To reach their goal, the Australian Government have put approximately 35 million Australian dollars aside to support values education and civics and citizen education respectively. The roll-out of this model includes values education forums in every Australian school, involving the whole parent community; pilot or champion schools chosen to showcase the best practice approaches in line with the framework on values education; drug education forums in every Australian school informing students about drugs and substance abuse and drawing on the experiences of the students themselves; curriculum and assessment resources for all schools to teach values; and initiating partnership projects involving parents, teachers, teacher organisations and the school principal.

Comparing the South African model to the Australian model, many similarities exist. The core values are basically the same, the need to embark on citizen/value/moral education in schools, the rationale for the need of citizen/value/moral education are also virtually the same.

2.7   Moral Education

Green (2004) cites Coles (1998) when he describes the development of moral intelligence as the "…gradually developing capacity to reflect upon what is right and wrong with all the emotional and intellectual resources of the human mind." Green (2004) suggests that to nurture this process in schools depends on the educators' personal values and understanding of their professional role, which will likely be influenced by their theoretical orientation from which they (educators) approach their professional tasks.

Moral education has evolved from what Kant, as cited in Niblett, (1963:25), has observed, i.e. that parents usually educate their children merely in such a manner that, however bad the world may be, they may adapt themselves to its present conditions. In other words, parents are quite content that the school and society should give children only such training or moral education to make them acceptable people in the world they inhabit. Straughan, in Spiecker and Straughan (1988:9), gives another, updated perspective: " New courses may be introduced in schools, aimed at getting children to discuss moral questions, but it is standards of behaviour (in and out of school) which signify the

success or failure of moral teaching." Straughan (1988:8) offers an adapted view of Piaget's and Kohlberg's theories of moral education. His view is that Piaget and Kohlberg concentrated on moral judgements and in the process ignored moral actions and behaviour:

> Now, this 'judgemental' approach (referring to Piaget and Kohlberg) to moral development has had an undoubted effect on modern conceptions of moral education. Traditional notions of moral training or instruction, aimed at inculcating in children a particular code of moral conduct, have largely been replaced by an emphasis upon furthering children's understanding of moral issues by teaching moral skills and methods of moral reasoning.

Wirth (1966:234) supports this notion when he quotes and discusses Dewey, who he says was a "moralist at heart". Wirth (1966:234) reports that Dewey observed that morals should be cultivated so that they would make an active difference in the life of the individual and his community, where moral principles were to act as guides in directing conduct. Wirth (1966:235) further reports that Dewey propagated a reflective approach to morality instead of a customary or non-reflective approach. Dewey is quoted as stating: "A reflective approach in making moral choices could only be learned through practice in social living." It is not then surprising to find that where education was concerned, Dewey argued that the entire programme of the school - its curriculum, its methodology, and its total climate as a miniature community – bore some responsibility for building reflective moral character.

2.8   The Role of the Educator

The educator's role in teaching values and morals and in this way foster democratic citizenship is of utmost importance. One important reason is that the teacher spends at least five hours per day with learners. The influence that teachers have to impart positive values, morals and virtues is enormous. Children of school-going age are most susceptible to influence, and therefore it is so important that educators themselves are mature with a positive outlook on life. Niblett (1963:26) comments those teachers who are likely to get the 'furthest' are those who are felt to be human beings themselves, adult and mature, but with feelings and fallibilities.

Henson (2001), Maslovaty (2000), Milson and Mehlig (2002) and Zuzovsky, Yakir and Gottlib (1995), cited in Green (2004:6), report that international research has suggested that educators tend

to accept that the school is a moral environment and that part of their role as educators is to provide moral education. From personal experience, I can concur with this observation, although the root source of that role of educators is not clearly known. Green (2004) supports this notion when she states that little research has been done into the educators' perspectives regarding the content and process of moral education. Other research into teachers' roles in teaching values and morals is mentioned by Green (2004), stating that there are educators who supported moral universalism, religious monopolism and nationalist values. Wood and Roach (1999), cited in Green (2004), found that the five character education values that teachers believe are the most important are responsibility, honesty, good citizenship, respect and co-operation. Although teachers have different persuasions, the five character values mentioned above seem to be commonalities running through those perspectives and persuasions.

2.9   Conclusion

The development of values and virtues is the central theme of moral development. Although different authors have different views of teaching values and morals, I am of the opinion that educators can play a significant role in imparting values and virtues in the quest to develop moral citizens in a democratic society. Suggestions have been made that values should be left to the individual to decide for him/herself, but other authors have submitted research findings that it is best for children to be advised, yet given some freedom to make mistakes and learn from them. The theorists that are discussed have contributions to make in formulating this research. Piaget, Kohlberg, Vygotsky, Dewey and Turiel have made invaluable contributions to moral development through the years and especially in our political climate today, their theories are relevant.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1   Introduction

In this chapter the methodology and design of this research is documented by discussing the different paradigms and ascertaining the most appropriate methodological paradigm which would provide the answers posed by the research questions.   The different kinds of methods for the research, the conditions or context under which the methods are employed for different kinds of data collection are discussed and the strengths of one against the other are assessed.

3.2   Methodological Paradigms

Mouton (1996:35) poses the question: "How do we attain knowledge?"   In any credible social research the researcher is bound by an epistemological approach to the acquisition of knowledge. Within the social research methodological paradigms, two paradigms are distinguished, namely quantitative methodology and qualitative methodology. To present a rationale for the choice of methodology both methodologies are discussed from their historical perspectives and values.

3.2.1   Quantitative Methodology

The quantitative paradigm relies on measurement to compare and analyze different variables. Babbie and Mouton (2002:49) identify three related themes of quantitative research: an emphasis on the quantification of constructs where the social researcher believes that the only way of measuring the properties of phenomena is through quantitative measurement and that is by assigning numbers to the perceived qualities of things; the central role of variables in describing and analyzing human behaviour, sometimes referred to as variable analysis; and the central role of control sources of error in the research process, where the nature of control is either through experimental or statistical control.

It is reported by Babbie and Mouton (2002:51-52) that Paul Lazerfeld, a strong proponent of quantitative research, was instrumental in establishing this paradigm as the dominant research approach in the 1950's and 1960's. His training as a mathematician and the influence of Ernst Mach played a major role in his positivist approach to research.

Babbie and Mouton (2002:52) report that the positivist and quantitative sociologist accepts the existence of theoretical constructs, with the overarching aim of ensuring that such constructs are linked to observable measurements through the notion of operational definitions. They also report that Lazerfeld selected relevant indicators, i.e. concepts that refer to empirical and measurable responses. These indicators are used to acquire respondents' responses through structured questionnaires, observations and interviews, whereafter an index or scale is constructed to serve as a summative measure of the theoretical construct in question.

Babbie and Mouton (2002:52) argue that the advantage of such an approach is that responses to questionnaires or test items can be measured in a very standard way. Unfortunately this would render them susceptible to a wide variety of statistical manipulations.

There is a strong link between statistics and the positivist paradigm on two fronts. Babbie & Mouton (2002:53) point out that firstly, there is a definite, but obvious link between an ideal of quantification and the use of statistics and secondly, scholars of the quantitative (and statistical) paradigm maintain that a natural science of society could only be "…value-neutral if subjectivity and prejudice were disciplined by the dispassionate and systematic application of statistical techniques."

Babbie and Mouton (2002:53) conclude by stating that the above-mentioned view of objectivity in social science which links it to a value-neutral and quantifying approach to social phenomena, became one of the hallmarks of quantitative orthodoxy in the social sciences of the mid-twentieth century.

3.2.2   Qualitative Research Paradigm

According to Babbie and Mouton (2002:53) qualitative researchers attempt to study human action (behaviour) from the "insiders" perspective. The goal of their research is defined as describing and

understanding, rather than the explanation and prediction of human behaviour. The qualitative researcher places emphasis on the methods of observation and analysis. Denzin and Lincoln (2003:3) concur and expound:

> Qualitative research is a field of inquiry in its own right. It crosscuts disciplines, fields, and subject matters. A complex, interconnected family of terms, concepts and assumptions surround the term qualitative research. These include the traditions associated with foundationalism, positivism, postfoundationalism, postpositivism, poststructuralism, and the many qualitative research perspectives, and/or methods, connected to cultural and interpretive studies. The many methods and approaches that fall under the category of qualitative research, are case studies, politics and ethics, participatory inquiry, interviewing, participant observation, visual methods and interpretive analysis.

Babbie and Mouton (2002:53) and Denzin and Lincoln (2003:1) distinguish four phases in the history of qualitative research: *the early years* - rise of field research in anthropology; the *Chicago School* - (1915-1940): the establishment of *participant observation* and the *1960's and thereafter* - methodological and epistemological legitimation. Babbie and Mouton (2002:55) report that the single most important period in the history of the qualitative paradigm is the period between 1915 and 1940, and particularly at the University of Chicago.

John Dewey and his students deserve credit, for it was Dewey and his team who pragmatically pursued empirical qualitative research while at the Department of Sociology at the University of Chicago. During this time empirical qualitative research flourished. Babbie and Mouton (2002:55) and Denzin and Lincoln (2003:1) report that Dewey's emphasis on practical, empirical research led to the first major publication, which became a highly influential text in the history of the qualitative paradigm. One of the main reasons for this is that at the time it was the first time it was shown how researchers could make systematic use of personal documents ranging from letters, life histories to newspaper reports, together with other methods such as interviews. In all these ways, researchers, scholars and authors manage to capture the perspective of the "insider", something that would become the trademark of the qualitative paradigm (Babbie and Mouton, 2002:55)

Park, cited in Babbie and Mouton (2002:55), is well known for his "hands-on" approach. He advised his students to "…get their hands and the seat of their pants dirty" in real research. From this, research methods were classified in three categories; namely *participant observation*, *unstructured*

or in-depth interviews and the use of *personal documents*. Because researchers were encouraged to go to the subjects in their natural settings, Park often referred to the city as their social laboratory (Babbie & Mouton, 2002:56). Babbie and Mouton (2002:270) point out that qualitative researchers always attempt to study human action from the perspective of the social actors themselves by typically using qualitative methods of gaining access to the research subjects (e.g. theoretical selection of cases, snowball sampling); qualitative methods of data collection (e.g. participation observation, semi-structured interviewing, use of personal documents to construct life stories, etc.); theoretical approach, analytical induction, narrative analysis and discourse analysis.

According to Babbie and Mouton (2002:270) qualitative research has the following distinguishing key features:

- Research is conducted in the natural setting of social actors.
- The researcher focuses on process rather than outcome.
- The actor's perspective, that is the insider's view, is emphasized.
- The primary aim is in-depth descriptions and understanding of actions and events.
- The qualitative researcher is seen as the main instrument in the research process.

I will expound on the key features as listed above as these features are crucial to the research of the mini-thesis:

3.2.2.1 Naturalism

Babbie and Mouton (2002:270) state that qualitative research is especially appropriate to the study of those attitudes and behaviours best understood within their natural setting, as opposed to artificial settings of experiments and surveys. They also mention two different terms by different authors. Denzin, Glaser and Strauss refer to it as *naturalistic enquiry* and Burgess refers to it as *field research*. Babbie and Mouton (2002:270) continue by stating that the naturalist assumption also underpins the traditional aims of ethnographers and anthropologists in visiting cultural groups and communities and studying them in their natural setting for lengthy periods. The term "participant observation" is quite often used when subjects are studied in their natural habitats or loci.

Maykut and Morehouse (1995:45) concur when they state that:

> Qualitative researchers are interested in understanding people's experience
> in context. The natural setting is the place where the researcher is most
> likely to discover, or uncover, what is to be known about the phenomenon
> of interest. Personal meaning is tied to context.

To illustrate their contention Maykut and Morehouse (1995:45) offer the following example: "To understand more about college students' experience of academic life, the researcher goes into the classrooms, the library, the dorms, etc. to observe, to interview, to indwell (sic)".

Angrosino and Mays-de Pérez, cited in Denzin and Lincoln (2000:676), caution that "conscientious ethnographers have long been aware that in natural settings, the interaction of researchers and subjects of study can change behaviours in ways that would not have occurred in the absence of such interaction." But, they also suggest that it is both possible and desirable to develop standardized procedures that can maximize observational efficacy, minimize investigator bias, and allow for verification to check out which procedure has enabled the researcher to produce valid, reliable data.

3.2.2.2 Process

Babbie and Mouton (2002:271) state that the emphasis on the natural setting means that qualitative research is well suited to the study of social processes over time. They argue that the qualitative researcher might be in a position to examine the events as they occur, rather than afterward in an artificial reconstruction of the event. They also realize that the latter may in certain circumstances be more viable especially during war or tragic events.

Denzin and Lincoln (2000:18) highlight another dimension of qualitative research as a process when they identified interconnected, generic activities, which define the qualitative research process: theory, method, analysis, ontology, epistemology and methodology. They argue that behind the above-mentioned terms, stands the personal biography of the researcher, who speaks from a particular class, gender, racial, cultural and ethnic community perspective. The ideal, it seems, is that the multiculturally situated researcher approaches the world with a set of ideas, a framework (theory, ontology) that specifies a set of questions (epistemology) that the researcher then examines

in specific ways (methodology, analysis). Denzin and Lincoln (2000:18) simplify the above statement by stating that the researcher collects empirical materials which have a bearing on the research question, analyses and then writes about them.

3.2.2.3 Insider Perspective

Babbie and Mouton (2002:271) argue that the qualitative researcher should attempt to become more than just a participant observer in the natural setting that is being investigated. The researcher should also make deliberate attempts to put themselves in the "shoes" of the people they are observing and studying, and try to understand their actions, decisions, behaviour, practices, rituals, etc. from their perspective.

The social researcher has a preference for understanding events, actions and processes in their particular context. Babbie and Mouton (2002:272) inform that some researchers and academics refer to this as the contextualist or holistic research strategy of qualitative research because, according to Babbie and Mouton (2002:72), "…the aim is to describe and understand events within the concrete, natural context in which they occur". They also report that if the qualitative researcher understands the events against the background of the whole context and how such a context confers meaning to the events concerned, then one can truly claim to understand the events.

3.2.2.4 Researcher as Main Instrument in Research Process

Given the central role of the researcher as an observer and an interpreter, it is acknowledged that the researcher is the most important "instrument" in the research process. This position places an added responsibility on the qualitative researcher to be unbiased in his/her descriptions and interpretations. Babbie and Mouton (2002:273) also argue that the main challenge of the qualitative researcher is to get close to the research subject in order to generate legitimate and truthful "insider" descriptions, making objectivity extremely difficult. They continue by stating that "Ultimately, objectivity consists less of 'controlling for extraneous variables' and more of generating truthful and credible inter-subjectivity" (Babbie and Mouton, 2002:273). Maykut and Morehouse (1995:46) are in agreement:

> We draw attention to the key role of the researcher or the research team in
> the qualitative research process. While researchers are certainly pivotal in

more traditional research approaches, the qualitative researcher has the added responsibility of being both the collector of data and the culler of meaning from that data, which most often is in the form of people's words and actions.

Within the qualitative paradigm, the case study has been the preferred methodology in preparing for the mini-thesis. The research question: What role does the principal play in fostering the practice of democratic values in primary schools, lends itself to the qualitative paradigm, because the aim of the study is to understand, describe and interpret human behaviour in the context of democratic values and virtues. Furthermore, Denzin and Lincoln (2003:145) suggest that "the case study researcher emerges from one social experience, the observation, to choreograph another, the report". They also believe that because knowledge is socially constructed, the case study researcher actually assists the reader in the construction of knowledge. From their experience, Denzin and Lincoln (2003:146), report that the reader, too, will add value to the case study, because they will "add and subtract, invent and shape – reconstructing the knowledge in ways that leave it differently connected and more likely to be personally useful".

Qualitative research, like quantitative research, has its strengths, but also its weaknesses. In my opinion, the strengths of the qualitative research paradigm far outweigh the weaknesses and the deciding factor was that with this particular topic/research question, the observation of human behaviour is of utmost importance. Ratcliff (2002:4) lists the following strengths and weaknesses of the qualitative paradigm.

Table 2

Strengths of Qualitative Research	Weaknesses of Qualitative Research
Depth and detail - may not get as much depth in a standardized questionnaire *Openness* - can generate new theories and recognize phenomena ignored by most or all previous researchers and literature - Helps people see the world view of those studies - *their categories*, rather than imposing categories; simulates their experience of the world - Attempts to avoid pre-judgements (although some recent quals (sic)	- Fewer people studied usually. - Less easily generalized as a result. - Difficult to aggregate data and make systematic comparisons. - Dependent upon researcher's personal attributes and skills (also true with quantitative, but not as easy to evaluate their skills in conducting research with quals (sic)) - Participation in setting can always change the social situation (although not participating can always change the

disagree here - we always make judgements, but just don't admit it- choice of one location or group over another is a judgement); the goal is to try to capture what is happening without being judgmental; present people on their own terms, try to represent them from their perspectives so reader can see their views, always imperfectly achieved - it is a quest.	social situation as well)

Pretorius (1995:8) substantiates the researcher's contention that there are appropriate and less appropriate methodological paradigms: "Research methods are not in themselves better or worse than another. The worth of a research method is not determined only by a particular method itself, but more importantly, by the manner in which the method is used."

3.3   Research Design

Babbie and Mouton (2002:72) describe research design as addressing the planning of the inquiry, designing a strategy for answering a research topic or question by specifying as clearly as possible what the researcher wishes to research and planning to do the research in the best way possible.

The research falls in a qualitative paradigm employing a case study design using interviews, observations and questionnaires to collect data. The researcher chose a case study methodology because this methodology was appropriate for an individual researcher as this allowed the researcher to investigate the hypothesis in some depth within a limited time scale. According to Handel (1991), Runyan (1982) and Yin (1994), as cited in Babbie and Mouton (2002:281), "The case study is an intensive investigation of a single unit."

Qualitative research designs share the following features:
- a detailed encounter with the object of study;
- an openness to multiple sources of data; and
- a flexible design feature that allows the researcher to adapt and make changes to the study where and when necessary (Babbie and Mouton, 2002:279).

This strengthens the motivation to use the case study methodology. Babbie and Mouton (2002:279) further report that "Case study designs are more often used when the researcher is interested in a more clearly delineated entity such as institutions and organizations." Maykut and Morehouse (1995:47) motivate the use of a case study methodology when they state that "The results of qualitative research study are most effectively presented within a rich narrative, sometimes referred to as a case study".

Flick, cited in Denzin and Lincoln (2000:379), states that qualitative research design turns on the use of a set of procedures that are simultaneously open–ended and vigorous and that does justice to the complexity of the social setting of the research question. The research chose a primary school principal to establish what his role is in fostering democratic values as part of curriculum delivery.

Questions arising from the main research question and which will be used in the formulation of a questionnaire (Appendix B) are:

- What are democratic values?
- How does the principal foster the practice of democratic values?
- Is the school run in a democratic way?
- What role does the Western Cape Education Department play in assisting the principal?
- What official policies are written on the subject?
- What policies does the principal follow?
- How are democratic virtues developed in the learners?

The research sample consisted of the principal, the deputy principal, two teachers and two grade seven learners, representing the four academic role players at school. The researcher was open to snowball sampling if it assisted him in getting a better understanding of the topic of research.

As stated before, the research was undertaken in a qualitative paradigm making use of unstructured interviews, observations and a questionnaire survey. The interviews were directed at all role-players to establish what democratic values are used in their school. The interviews were recorded with prior consent. The parents of the learners were approached for consent that their children may participate in this research. These interviews were transcribed verbatim and analysed.

Questionnaires pertaining to the topic were formulated and circulated. Appropriate questions were formulated from the list below, which was extracted from Janesick in Denzin and Lincoln (2000:382) and Green (2004):

- Questions concerning the quality of the topic;

- Questions regarding the meaning or interpretation of the context under study;

- Questions related to the whole system, as in a classroom, school and home;

- Questions regarding the political, economic, or sociopsychological aspects of organizations and society;

- Questions regarding the hidden curriculum in an organization (school).

Qualitative design is made up of three stages of design, i.e. the design decisions at the beginning of the study, design decisions made throughout the study, and the design decisions made at the end of the study.

The reason for choosing interviews, observations and questionnaires is for the sake of validation. Denzin and Lincoln (2000:5) argue that qualitative research is inherently multimethodical in focus. Babbie and Mouton (2002:275) concur when they state that researchers can triangulate according to paradigms, methodologies, methods, researchers, etc. They also state: "Triangulation is generally considered to be one of the best ways to enhance validity and reliability in qualitative research." The objective to interview the principal, deputy principal, teachers and learners is to corroborate each perspective. Silverman (2001:35) offers the opinion that in some cases the combination of qualitative and quantitative research methodologies can be beneficial to the researcher:

> Simple counting techniques can offer a means to survey the whole corpus of data
> ordinarily lost in intensive, qualitative research. Instead of taking the researcher's
> word for it, the reader has a chance to gain a sense of the flavour of the data as a whole.
> In turn, researchers are able to test and to revise their generalizations, removing
> nagging doubts about the accuracy of their impressions about the data.

The use of multiple methods or *triangulation* reflects an attempt to secure an in-depth understanding of the phenomenon in question. Denzin and Lincoln (2000:5) also argue that objective reality can never be captured and that we can know a "thing" only through its representations. Citing Flick, Denzin and Lincoln (2000:5) report that the combination of multiple methodological practices,

empirical materials, perspectives and observers in a single study is best understood as a strategy that adds rigour, breadth, complexity, richness and depth to the research.

Denzin and Lincoln (2003:147-148), citing Flick (1998) and Silverman (1993), offer the following motivation for using more that one method of data collection:

> However accuracy is construed, researchers don't want to be inaccurate, caught without confirmation. To reduce the likelihood of misinterpretation, researchers employ various procedures. Triangulation has been generally considered a process of using multiple perceptions to clarify meaning, verifying the repeatability of an observation or interpretation. But, acknowledging that no observations or interpretations are perfectly repeatable, triangulation serves also to clarify meaning by identifying different ways the phenomenon is being seen.

Janesick, cited in Denzin and Lincoln, eds. (2000:381), offers the idea of crystallization as a "…better lens through which to view qualitative research designs and their components". In short, crystallization is explained by Richardson, as cited by Janesick in Denzin and Lincoln (2000:392), as "Crystallization recognizes the many facets of any given approach to the social world as a fact of life." He continues by stating that crystallization provides us with a deepened, complex, thoroughly partial, understanding of the topic.

3.4   Research Techniques

The research techniques that were employed were to have in-depth semi-structured interviews with the participating principal, deputy principal and teachers; as well as to conduct a questionnaire survey. The interviews took place in the participants' natural setting, the school. Learners were also interviewed for their perspective of democratic values and their implementation at the school. The interviews were recorded with the participants' consent and later transcribed verbatim. Observations as to attitude, body language, facial expressions and gestures were made and noted. The interviewer researcher was an active participant in the interview process and strived to ensure that interviewees were relaxed, ensuring the best outcome.

The questionnaire included perceptions of values, as well as the rating of dispositions of value statements. The questionnaire allowed for the interviewees to give unintentional, invaluable information and also offer explanatory responses.

The following suggestions by Janesick in Denzin and Lincoln, eds. (2000:386) were kept in mind when the researcher devised the interview questions and the questionnaire:

- Qualitative design requires the researcher to become the research instrument. This means that the researcher must have the ability to observe behaviour and must sharpen the skills necessary for observation and face-to-face interviews;

- Qualitative design incorporates informed consent decisions and is responsive to ethical concerns: and

- Qualitative design requires the construction of an authentic and compelling narrative of what occurred in the study and the various interactions with the participants.

As previously stated, the researcher used unstructured interviews, observations and questionnaires. An interview is a technique used for the collection of information from participants in a face-to-face contact session. This allows for observation while doing the interview, especially when the interview process is recorded, because then it frees the interviewer up to do quality observations. This method is used when the researcher wishes to obtain reliable and valid information in the form of verbal responses. In this way primary data is collected. Ndagi (1984:56) distinguishes four main types of interview processes, namely structured, unstructured, non-directive depth and focussed. From the different types the best suited for this research purpose were the unstructured interview and the non-directive depth interview. These two types allow for flexibility and few restrictions and they allow participants to talk freely and fully on a particular topic/question.

Ndagi (1984:60) also differentiates between three forms of questionnaires: structured or closed form, semi-structured or open form, and pictorial form. The semi-structured form of questionnaire is the most appropriate form for this research project as it allows the respondent an opportunity to substantiate his/her answers in the interview session, as the questions in the questionnaire are so structured that it forms an extension of the interview questions.

Through interviews, observations and questionnaires, primary data will be collected for analysis. Non-empirically, literature will be reviewed to bring the interview responses in context of theoretical frameworks to better understand the human behaviour as set out in the study objective.

3.5 Data Analysis

The analysis of data involved the following: understanding the data; identifying key questions and their answers; identifying patterns and connections by recognising similarities and differences; organization of the findings and interpretation of the findings.

Taylor-Powell and Renner (2003:2) suggest that the first step to good analysis is to understand the data. To understand the data and thus do a good analysis, the researchers must read and re-read the data. This allowed the researcher to understand the responses, given the context from which the participants responded. The transcribed interviews were read while listening to the audio recordings to refresh the researcher's observations as to mood and attitude. The quality of the data was considered throughout, allowing the researcher to proceed with the analysis.

The responses were organised by question, enabling the researcher to view the question and the responses as a whole, to attain a better understanding of the responses. This also allowed the researcher to immediately recognise consistencies and differences. Organising the data in such a manner, simplified the researcher's task in interpreting the findings.

3.6 Ethical Considerations

The researcher is solely responsible to uphold research ethics. Because the researcher was welcomed in the personal space of the research participants, it was imperative that the researcher promised total anonymity and confidentiality. Before the start of the individual interviews the researcher stated clearly to the participants that under no circumstances would their identity be compromised and divulged. The participants were also assured that although they agreed that their interviews could be recorded, transcribed, and analysed, it would remain confidential.

Denzin and Lincoln (2003:154) caution that "Along with much qualitative work, case study research shares an intense interest in personal views and circumstances." Denzin and Lincoln (2003:154) cite Schwandt (1993) who suggests that "Something of a contract exists between researcher and researched, a disclosing and protective covenant, usually informal, but best not silent-a moral obligation." Denzin and Lincoln (2003:154) warns that:

> It is important that researchers exercise great caution to minimise risks. Even with good information, the researched cannot be expected to protect themselves against risks inherent in participation. Researchers must follow rules for protection of human subjects. Breach of ethics is seldom a simple matter; often it occurs when two contradictory standards apply, such as withholding full disclosure in order to protect a good but vulnerable subject.

The researcher has an obligation to ensure that the participants are assured of the integrity of the researcher to present their views correctly and in an objective manner.

3.7   Conclusion

The more appropriate methodological paradigm decided upon is a qualitative design incorporating an empirical approach. This approach suited the aim of the study because it allowed the researcher to gain insight and understanding of the role of the principal in fostering democratic values in schools.

The methodology used served the researcher, the participants and the research question well. The literature reviewed was always taken into consideration when employing the methodology to keep the researcher on track. Despite the constraints, i.e. the limited time, the language barrier and the misunderstanding of the concept of democratic values, the research was conducted successfully.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.1   Introduction

In this chapter the data will be interpreted, presented and analytically discussed to pave the way for recommendations and implementation. The data was acquired through semi-structured interviews and questionnaires at a primary school in Bellville South, Western Cape, South Africa, where the principal, deputy principal and two educators were the interview respondents. The educators mentioned above and thirty one grade seven learners were also participants in answering the questionnaires (Appendix B). The duration of each interview was approximately forty-five minutes. The semi-structured interview questions allowed for the researcher and the respondents to probe beyond the written questions, often referred to as a snowball effect. The questionnaires were completed in ninety minutes.

With prior consent, the interviews were recorded and later transcribed verbatim for analysis. The respondents' disposition and non-verbal responses were noted and also taken into account in the critical analysis of the collected data.

In discussing the data, the researcher focussed the analysis on all the individuals' responses to each question as is often done in research where open-ended questions are used during interviews. The data or responses were then organised by the question posed, in order for the researcher to look across all respondents and their answers in order to identify consistencies and differences. Taylor-Powell and Renner (2003:1-2) suggest a five step approach to analysing and interpreting narrative data, i.e. getting to know your data, focus the analysis, categorise information, identify patterns and look for connections and interpretations.

For reasons of confidentiality, the interview respondents are coded as follows:
Educators: $T_1, T_2, T_3, T_4.$

The research will address the aim of this study, which is to determine the role of the principal in fostering democratic values at school.

4.2   Interviews (see Appendix A)

With prior permission from the Western Cape Education Department, the researcher entered the school for the individual interviews. The school principal had arranged that the interviews could be conducted during school hours with minimal interruption of the academic programme. Educators were interviewed during their administrative periods, again to minimize disruption of the normal academic programme. The interviews were conducted in the vacant staff room, where an atmosphere was created which was conducive to the interview process. The researcher and interviewee were seated comfortably in such a way that eye contact and other observations could be made without being intrusive.

After initial introductions, a brief outline of the research was given to the interviewees. Their consent was reaffirmed and their anonymity and confidentiality were assured. While posing the questions, the researcher observed that interviewees T_2 and T_4 did not fully comprehend, and I thus had to translate the questions to Afrikaans. This enabled the respondents to understand the questions and answer the question at hand with more confidence.

4.3   Questionnaires (see Appendix B)

The pre-designed questionnaires focused on the values in education as well as the respondents' attitude to the implementation of values in school. The thirty-one learners who participated in answering the questionnaire were seated in their class room. The researcher deemed this necessary for the learners to be comfortable and in their familiar surroundings.

Because the questionnaires were written in English, the researcher opted to translate the questions into Afrikaans to enable a better understanding of the questions for optimal responses.

4.4   Biographical data of respondents

Educators were asked to indicate their teaching experience as well as their age group and position at school. The educators responded as indicated in Table 3 below.

Table 3

Position at school	Age group	Teaching experience	Years at school
Principal	41 – 50	22 years	7 years
Deputy Principal	41 – 50	21 years	1 year
Post level 1 Educator	31 – 40	16 years	9 years
Post level 1 Educator	Over 50	27 years	27 years

The researcher deems their age groups and years of experience as pertinent information because the school system in South Africa had undergone dramatic changes since 1994 and especially since 1996, after the publication of the Constitution and the South African Schools Act of 1996. The educator respondents' age and years of experience could be significant in relation to their disposition regarding democratic values and their understanding thereof.

The learner respondents were all in grade seven and in the age group ten to fifteen years of age. Their age group is important because according to Kohlberg, cited in Papalia and Olds (1995:283), ten to thirteen year old children are at a stage which he termed *conventional morality*, during which children internalize the standards of authority (See Chapter 2:12).

The sample of respondents was not strictly randomly selected, because there is only one principal and one deputy principal at this particular school. The post level one educators were randomly selected by the researcher from a personnel list. The learner sample for the questionnaire survey represented 30.7% of the grade seven population and 4.2% of the total learner population, while the educator respondents represented 22.7% of the educator population of the school.

4.5   Responses to interview questions

4.5.1. What do you consider to be democratic values?

To the first question, *What do you consider to be democratic values?*, respondent T_1 placed much emphasis on respect for oneself and for others. This he mentioned four times in his response. Other democratic values mentioned by T_1 were verbal expression without persecution (free speech), dignity and respecting the rights of others. T_2 and T_3 also placed emphasis on rights, i.e. basic human rights, rights to make choices and equal rights. Other responses included politeness and working together in a team situation towards common goals.

All the respondents, bar T_1, seemed very nervous at first. Understandably, it was in response to the first question and they expressed their fear of giving the 'wrong' answers. The researcher had to reiterate that the purpose of these questions was not to search for right or wrong answers, but rather to gather information on the understanding of concepts.

The majority of the respondents concentrated more on 'democratic' and less on 'values'. The researcher had to explain the question to the interviewees because their responses clearly indicated that they misunderstood the concept 'democratic values'.

Similarities in the respondents' answers can be derived from the following responses:
T_1:   A very important value in democracy is respecting other people's rights.
T_2:   Democracy means that we have rights.
T_3:   Democracy means that someone has the right to make their own choices.

Three of the four (75.0%) respondents clearly rated rights or human rights as a priority when describing their perception of democratic values. The researcher's impression is that their responses indicate that they responded to the word 'democracy' more than to the concept 'democratic values'.

4.5.2 How would you describe your ideal citizen?

To the second question, all four respondents said that respect was an important attribute for an ideal citizen to have. Three respondents mentioned honesty as a characteristic, which they see in an ideal citizen. Other attributes mentioned by the respondents were literacy, dignity, trustworthiness, empathy, goal-setting and responsibility.

T_1 placed much emphasis on a person's literacy level as indicative of his/her position as an ideal citizen:

> The ideal citizen to me will be an enlightened, educated person, not
> that highly educated but a literate person. One of the things we are
> striving for here is to get people literate, because being illiterate,
> sometimes means losing your self respect. Not being able to express
> yourself, partake in discussions and so on. The ideal person to me
> would be the one that will respect the dignity of other people. That
> to me will be the most important value a person should have.
> Being literate means contributing towards the welfare of society in general.

In response to the question, T_3 said:

> Honesty. Probably someone who is also trustworthy. Trustworthy
> and honesty probably goes together. Someone who shows empathy
> for other people. I think empathy is very important, because if you can
> put yourself in someone else's shoes and feel the way they feel in a
> situation, it brings about an understanding between different people.

T_4's response summarized all interviewees' responses when she described her ideal citizen:

> He must have respect to everyone that works with him. He must
> show empathy. He must be trustworthy and he must set goals in life.

Respect and honesty as values are highly rated by the respondents, indicating that these values are regularly mentioned at school.

4.5.3 What values does the principal of this school think are important?

The respondents were asked to give their opinion as to what the principal rated as important values to share or impart in his daily running of the school.

T_2 responded as follows (direct translation from Afrikaans):

> He is very democratic; he does not take sides. If a problem arises between two parties, he will give equal opportunity to hear each party's case, then make a democratic decision. If I consider respect as a value, then I commend him. He shows respect and love to learners, educators and parents.

T_3 responded as follows:

> He always talks about empathy. And also consistency; he likes to see consistency in the way we support each other. He always gives positive feedback. Very often there are issues that are causing problems. We always talk about it, but he never attacks a person on a personal level – it is always the issue and I think that is very important to him.

T_4 said:

> He shows respect to everyone that works with him. He also shows empathy. He is trustworthy and he sets goals in life. He is also compassionate and he likes to be honest.

It is significant that the respondents indicated that they perceived that the principal placed much emphasis on respect, among other values. According to their responses, the respect that he shows is equally returned by the respondents. Other values of importance to the principal, mentioned by all the respondents, are his fairness in dealing with people and issues, honesty and trustworthiness.

The principal responded as follows to the question:

> My main concern is the people I work with. Of importance to me is team work, consultation, respecting other people's integrity, creating leaders because I am not the only leader here; everyone that is here in a teaching position should be a leader by interpretation. Creating loyalty towards the community, not to me as a person, is of importance to me.

Clearly, the principal and the rest of the respondents have respect, as a value, in common. In the researcher's opinion, the values imparted by the principal in his day-to-day contact with his fellow respondents, are not deemed as important to the principal as they are to the people working with him.

4.5.4 How does the principal foster these values in the way the school is run, in the way virtues are rewarded, and in the way transgressions are punished?

The principal responded to this question by giving a short background of his history with the school and then elaborated on the values implemented and fostered by him.

> At the begining when I came here, I had to lead from the front because it was a red zoned school. People were depleted; there was no spirit among them; the morale was low, very low at that point in time. So what I had to do was to bring the team together so that we could do things as a team. Firstly, we meet at least two to three times every week. A compulsory meeting on a Monday to at least create a spirit for the week, create that foundation and on a Friday afternoon thanking them and sending them home as a school family. During the week we would meet two or three times in the afternoons to enhance the process of consultation with regard to functions as well as responsibilities to parents. That's one of the things I did. I'm also seen as the father of the staff: so I bring a lot of surprises to them. I secured sponsorships to entertain the staff by having a nice afternoon together, to take their work stress away, share responsibilities, etc. I'm not the only one responsible. When we have a function or parent meeting everyone will play a role for e.g. I won't manage the diploma ceremonies anymore: that is left to the vice-principal.
>
> We give acknowledgement where work is good; where a teacher excels we give acknowledgement for e.g. if the cross country team performs well on the Friday, I will call the teachers in on a Monday morning or even in the staffroom ask them to reflect and praise them. Whenever you praise them you lift them and they will go and lift the children in turn. It is my duty to keep the source sharp as far as they are concerned so that they can keep the children sharp in the class.
>
> To your second part of the question, I won't use the word punishment. I will call it corrective action. The idea is to rectify, and not punish. Punishment has the connotation of somebody getting hurt. I always look for a win-win situation. Earlier, during interval I had conflict, I first dealt with the one person and then other person separately. I will deal with the reason for conflict this afternoon or tomorrow afternoon and then bring the two parties together so that they can make peace with each other. As far as children are concerned, it is important to know the child's level of growth, his childhood level. If it's a child in grade one or two, one has to understand that the knowledge between right and wrong hasn't been properly instilled yet. So one will educate them when you talk to them, when it's a grade seven or eight child they know exactly what they are doing. They must know, but we don't use physical punishment, we don't use verbal punishment, we use guidance to rectify the problem and educate them not to repeat their mistakes. So, (where you punish) you try to rectify and educate.

T_2's response (directly translated from Afrikaans) was in the researcher's opinion complimentary:

> One cannot give presents for what he does at school, because
> it comes from within. In the year that I've been attached to the
> school, I experienced his caring nature on more than one occasion.
> An example is that at assemblies he would call learners to the
> front and publicly praise them. In return, many of the learners gave
> him hand-made birthday cards to show their appreciation.
> He often mentions that learners must show love and respect to their
> fellow learners.
>
> When the learners need to be disciplined because of transgressions,
> he would give them assignments which is proactive, such as cleaning
> the garden and the school grounds. His disciplinary measures are
> always proactive, and never to embarrass.

T_3 responded by saying:

> I would say he is very involved. He gets involved, and he helps. His
> door is always open to us and we can always go to him with problems.
> I think that's the way he reflects those values. He encourages children
> to share any achievements, because many children participate in things
> outside the school. Monday mornings the children are in a habit of bringing
> anything they have won over the weekend, any awards they might
> have received, whether at church or the judo club and we display it to the
> rest of the school at the assembly. He is always remembering little things
> about the children. Even in the staff room, he always mentions positive
> things. He may not always mention the negative things in the staff
> room. I think he tries to deal with it in a private setup.

T_4 summarized by stating that the principal works on those values everyday. He calls staff meetings and discusses and reminds them of the ethos and values. "He definitely 'lives' the values".

These extracts from the responses indicate that the principal has set goals to foster democratic values in this particular school. In his own account, he briefly stated what his *modus operandi* was and his account is reverberated by T_2, T_3, T_4.

On rewarding virtues, it is clear that the principal recognizes virtuous deeds and rewards those deeds to show appreciation. On the other hand, he deals with transgressions fairly. From the responses, it seems that he tries not to embarrass those who have transgressed.

4.5.5   To your knowledge, are any official Department of Education policies written on the subject?

On the question whether the respondents have any knowledge of official policies devised by the Department of Education, the answers varied. All respondents except the principal indicated that they had absolutely no knowledge of any official policies on values, which was made available by the Department of Education.

The deputy principal responded by stating that because he had not seen any such policy, he would prefer not to answer this particular question.

The principal, on the other hand, responded as follows:

> There are a few circulars which encourage principals to make certain that these values are instilled. Yes, number one, Law 84/96 the Education Act promotes specific values within the school system. The child's right to education is a value. Free education is a value that must be protected. There are, I can't recall the exact number of all circulars, but I can also refer you to sexism, child abuse, relations between educators and school and among teachers and learners at school. The Department definitely has no formal policy document. In many cases they do have specific policy documents for e.g. how to handle child abuse, learner behaviour and school attendance. They do have. The problem is, it's not in one specific document, it is documented in different documents. That's the problem.

The principal's response is one of disillusionment, because it seems that the Department of Education expects principals to impart values to the school community, but does not supply the necessary material to support the principal. The responses raise the question whether the circulars and other related documents mentioned by the principal are shared by the office.

A response which caused concern was that of the deputy principal. Is it presumptuous to expect the deputy principal to be informed where circulars and documents are concerned? In the researcher's opinion, the deputy principal should share in all aspects of the management of the school, including having knowledge of all official documents.

4.5.6   What policy does the principal follow?

The interviewees responded as follows:

T$_1$ I am of the opinion that I work according to a policy, I work according
to a belief. The policy that guides me, number one, there's formal
policy of the department I work for. Their policies of non-sexism,
non-racism, applying affirmative action as well as their expectation for me
to be fair and honest in my work. And I have a job description that
tells me that there are certain things that I must deal with professionally.
But I don't apply all those all the time. Progressive discipline, for example,
I apply according to the way I understand people. I don't put a
person on trial unless I believe I can convince him to change his behaviour
without going to the extent of having or trying him in a formal hearing.
Most of the departmental policies I apply in how I manage the school.
I have a personality and I can't loosen myself from my personality and
hence I said that certain things RAVO expects from me to have a trial
of every little thing, deal with it differently and I find I was successful
because I'm working with people. And I respect that when I work with
people I must at least try to retain the person's respect, his dignity
but also his productivity. Because at the end of the day I'm concerned
about his productivity as far as the learners are concerned.

T$_2$ We have a handbook in which several policy documents are bound.

T$_3$ Maybe the policy we are talking about from the Department, is a set of
rules. Maybe the values come from the rules laid down by the Department.
Maybe it's his way of dealing with things. Before we can decide on anything
he (the principal) always has to refer to what is expected by the Department.
Maybe its their values or things ... and maybe its a bit of his own
personal convictions.

T$_4$ Yes, he has a policy. I must say he is a clever man and he sorts out his own things.

The respondents were divided on the issue. Two respondents said that they think the
principal follows a policy which he had devised; one respondent said that she was under the
impression that the principal had adapted more that one official policy to form the policy
that he follows. One respondent's answer was a clear indication that he did not comprehend
the question, because his answer reflected his concern about corporal punishment.

**4.5.7   What role does the Education Department play in assisting the principal to foster
democratic values at school?**

On this question, the respondents were also divided. Two respondents clearly stated that
there is no support after the delivery of policies. One respondent indicated that if there
should be a request for assistance, then the Education Department would oblige. The two

learner respondents indicated that they did not know if there was assistance from the Education Department. The principal's response was the most significant:

> They play a role in being the central organization that sends you information with regard to their policies. As I mentioned previously, a financial policy was sent to me, but very little practical guidance. When I took over the school, the circuit manager did not come over here to hand over the stock to me. I wasn't guided with regard to any documentation in the office; I had to find my own feet here, if I can put it that way. So yes, there is very little guidance with regard to that. Quarterly, we have a principals' meeting which is actually a one man meeting. I believe an agenda should be consultative and one should sit around a table where you should discussed things. With one person sitting in front it is more of a seminar. To me that's not a meeting. You can't express yourself really. I have lots of things I would like to tell this department but I can't in that meeting, because people have time constraints and that is a problem.

From the principal's response it is evident that in his experience he did not receive assistance in developing and implementing policies, especially not to foster democratic values.

4.5.8 How are democratic values encouraged in the school and developed in the learners?

The respondents placed the principal in the leading role to instill, encourage and foster democratic values at school. Their individual responses substantiate the perception that the principal assumes the lead in fostering democratic values at school.

T_1 The first thing I did when I came here was to make certain that everybody on this staff has a role to play, that is the role of participation. Because democratic values can only be instilled into the other people if they grow and accept responsibility. People who do not have a responsibility will always point fingers towards the leader and I had to make them responsible so that I could also tell them that they also have a duty. That makes people co-responsible, first of all. What I do very well, I reflect on their own work by giving practical guidance. People have to grow all the time, as an example, goals are set that grade three children must read fluently and with understanding, in grade six the child must read widely, grades seven and eight they must read between the lines. My responsibility thus is to guide the staff to develop a system. I mustn't develop a system, they must develop it with their own strengths and own shortcomings, where those goals can be attained. So, co-responsibility, practical guidance and monitoring and support, that's my role here.

One of the most difficult things to teach learners is values. They learn
the wrong values much quicker than the correct values. The first important
thing you need is a strict principal. A very firm, I wouldn't say strict in
discipline, but firm in the way he addresses the people at the assembly.
Children must know for e.g. exactly what they are allowed and what
they are not allowed. When you do that at your school you create a
firm discipline system, you create calmness, and you create an
atmosphere whereby learners can then express themselves. If you
allow children to bully each other the bully will now degrade the
other learners to an extent where they can't feel free to express themselves.
So I have to be firm, and I'm very, very strict on this. I am firm with
the staff with regard to punctuality, with regard to absenteeism,
with regard to professional teaching so that they can create an atmosphere
in the class conducive to teaching.

I experienced that the way you work with the staff is the way they
are going to work with their learners,. So, when I picked up that
teachers are shouting in their class, then you find that learners
are not doing a lot because teachers a feeding them. You teach
them to become facilitators, so that they can create leaders in the
class. And my role is exactly that at school.

In conclusion, the researcher found the raw data and the subsequent analysis thereof stimulating in that all respondents gave their honest views to the questions posed. The analysis shows that on certain questions similarities could be drawn. Respect, was mentioned several times by all respondents at various stages of the interviews. Respect, as a value, was thus highly valued by the respondents as will be shown in tables and results below.

On the other hand, clear distinctions could be drawn from the differing answers to the question concerning the policy on values. This in itself raises questions concerning the availability and accessibility of official circulars and documents. The contra-question could be: Do the educators take time to read the documents that are available?

From the responses, the following values are deemed to be important: respect, honesty, trustworthiness, love, faith (religion) and dignity. Values mentioned of lesser importance were: punctuality, assistance/help and discipline (see Table 4). Other research support the conclusion of this study. Green (2004:7) cites Razdevzek-Pucko and Polch (1995), Stephenson (1995), Wood and Reach (1999) and Bulach (2002) who concur that their

research showed that educators in Slovinia supported the principles of honesty, justice, peace, human rights, respect and tolerance; educators in England fostered moral values, tolerance, respect and caring as important values; teachers elsewhere indicated that the five character education values regarded as most important are responsibility, honesty, good citizenship, respect and co-operation; and in another independent study conducted, parents and teachers highlighted the importance of respect and honesty. Neuhaus (1987:8) echos these findings when he reports that:

> We could continue what has been common practice in public schools since
> their early beginnings: we could permit and even encourage schools to teach
> students those basic moral values that are reflected in the founding documents
> of the nation that are widely accepted by almost all Americans, whether
> they are religious or nonreligious in the traditional sense of these terms.
> Such values would include basic honesty and decency, respect for dignity
> and rights of others, fairness, justice, courtesy and public-mindedness.

The reported results are significant as certain values mentioned above are considered to be important in all the various studies mentioned. Respect and honesty have been found to be consistently mentioned as important values in the different studies which were conducted in different parts of the world.

4.6   Responses to the questionnaires

Questionnaires were designed in conjunction with the interview questions to verify or dispute the conclusions reached after the analysis of the raw data.

4.6.1   From the list, indicate the three values judged to be your most important.

Table 4   Values judged by the respondents as most important

Values	*Male*	*Female*
Democracy		
Social justice		
Equity		
Equality		
Non-racism		

Non-sexism		
Accountability		
Rule of law		
Respect	14	15
Human dignity	4	1
Reconciliation		
Setting goals		
Tolerance		
Citizenship to the benefit of all		
Politeness		
Compassionate		
Show empathy		
Punctuality	1	1
Honesty	1	1
Persistence		
Trustworthiness / reliability	8	5
Responsible decision-making	1	
Sharing	2	3
Help/Assistance		1
Love	13	12
Faith in God	7	8
Discipline	1	2
Capacity	1	
Work Ethic		1
Consistency		2
Thoroughness	1	2

The data from table 4 above is reflected in the graph (figure 1) as an illustration of the values listed by the respondents. Gender differentiation is indicated on the graph. The graph allows the reader to immediately recognize the value most mentioned as well as the value least mentioned, or not mentioned at all. The reason for differentiating between male and female respondents was to establish if there was a significant difference.

Figure 1

Respondents' Most Important Values (Figure 1)
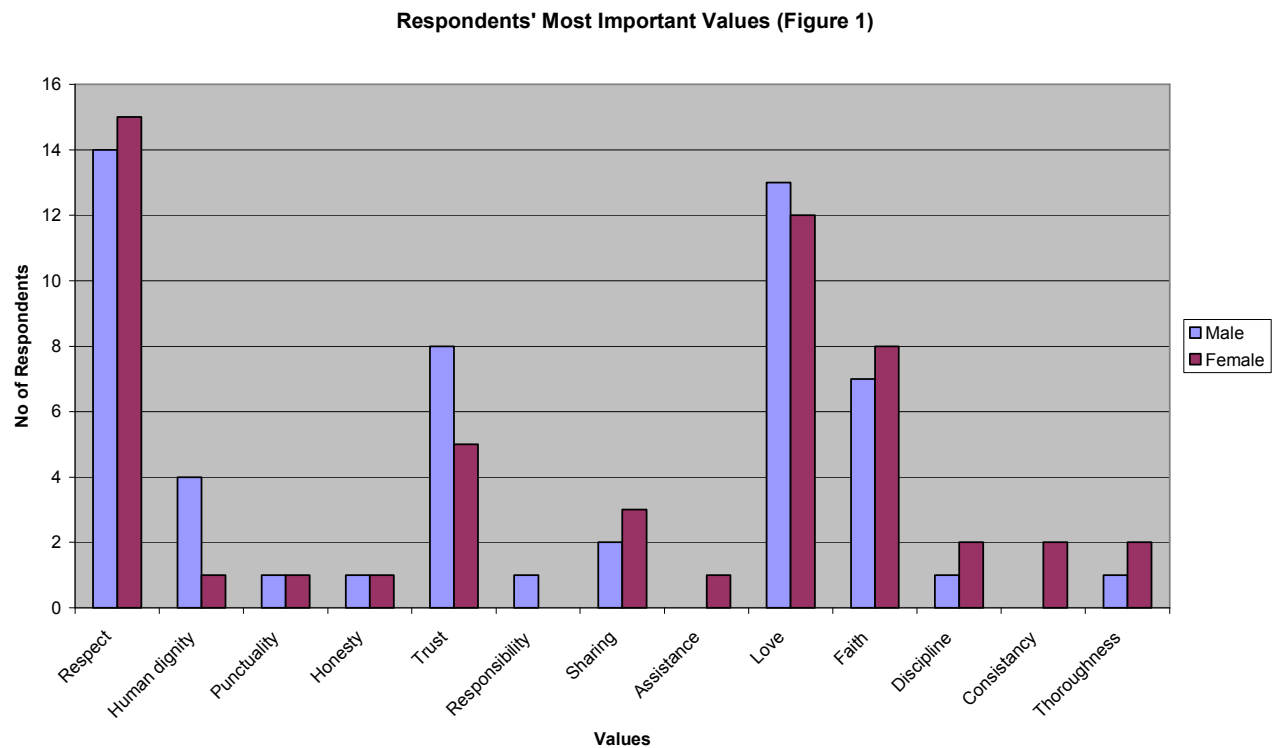
The graph shows no significant difference between male and female respondents' answers. In fact, it reveals a remarkable correlation, confirming that the male and female respondents chose the same values as their most important.

4.6.2 Does the school promote the three values chosen by you as your most important values?

Question two aimed to establish if the school promoted the three values mentioned by each respondent as indicated in table 4. Table 5 summarizes their responses:

Table 5

Response	*Yes*	*No*	*Do not know*
Male	18	0	0
Female	17	1	0

The majority (97.2%) of the respondents indicated that in their opinion, the school did promote the values they identified in table 4.

4.6.3 Does the school have a responsibility to teach values to learners as part of their curriculum?

Question three aimed to establish whether the respondents believed that the school had a responsibility to teach values to its learners. Table 6 summarizes their responses:

Table 6

Response	*Yes*	*No*	*Do not know*
Male	18	0	0
Female	18	0	0

All respondents (100%) indicated that they feel the school is responsible to teach learners values. Jarret (1991:2-3) shares this sentiment when he states:

> It becomes apparent that just as schools have had much to do with knowledge, so have they had much to do with values, and not just the cognitive values either. What could be more obvious than that the school is a molder and modifier and reinforcer and extinguisher of values.

4.6.4 Which institution mostly influenced your perspective on values?

Question four aimed to establish which institution mostly influenced their perspective on values. Table 7 summarized their responses:

Table 7

	Immediate family	*Extended family*	*School*	*Church*	*Community*	*Sports club*	*TV/ Media*	*Youth org.*	*Other*
Male	6		10	2					
Female	6	1	9	2					

The majority of respondents indicated that the school played a significant role in fostering the values that were identified, with little or no distinction between males and females. Other institutions of influence are their immediate families and the church.

4.6.5 Value statements: Summary

Question five posed fifteen value statements for consideration by the respondents.

Table 8 summarizes their responses: (males)

Table 8.1 (male)

Indicate (X) if you strongly agree (1), agree (2), disagree (3) or strongly disagree (4) with each statement.

No	*Statement*	*1*	*2*	*3*	*4*
1.	There are things that learners should not ask about.	9	4	5	
2.	The human rights values in the Constitution and the Bill of Rights may sound good, but I do not think that they are practical in this school.	8	5	5	
3.	By the time learners reach Grade 7, their values are already set. There is nothing much to do to further influence their values.	9	7	2	
4.	The Government places too much emphasis on children's rights, which leads to problems in the class.	6	1	8	3
5.	While we are all different, it is possible for us to share basic societal values.	16	2		
6.	Democracy may sound like a good idea, but I do not think that if will work well in our school.	2	1	10	5
7.	While it is good to be creative, it is more important for learners to understand how to obey rules.	12	5	1	
8.	Children develop best when they come to fear breaking rules.	8	5	3	2
9.	It would be a good idea for learners to pledge allegiance of loyalty to our school during assemblies.	13	5		
10.	It is important for teachers to talk about what values they should teach learners.	11	6	1	
11.	Schools should listen to learners' opinion on values and democratic processes.	11	7		
12.	When learners have different opinions, it is better to tell them to keep those opinions to themselves to avoid conflict.		3	8	7
13.	Creative arts – including performing arts, drama and musicals can develop values in learners.	12	4	2	
14.	Corporal punishment is the most effective way of maintaining discipline.	9	4		5
15.	The principal, teachers and learners should practise the same values.	12	1	4	1

Table 8.2 (Female)

No	Statement	1	2	3	4
1.	There are things that learners should not ask about.	9	6	3	
2.	The human rights values in the Constitution and the Bill of Rights may sound good, but I do not think that they are practical in this school.	9	4	5	
3.	By the time learners reach Grade 7, their values are already set. There is nothing much to do to further influence their values.	7	6		5
4.	The Government places to much emphasis on children's rights, which leads to problems in the class.	7	5	4	2
5.	While we are all different, it is possible for us to share basic societal values.	16	1	1	
6.	Democracy may sound like a good idea, but I do not think that if will work well in our school.	4	3	8	3
7.	While it is good to be creative, it is more important for learners to understand how to obey rules.	13	4		1
8.	Children develop best when they come to fear breaking rules.	5	6	4	3
9.	It would be a good idea for learners to pledge allegiance of loyalty to our school during assemblies.	12	6		
10.	It is important for teachers to talk about what values they should teach learners.	11	7		
11.	Schools should listen to learners' opinion on values and democratic processes.	11	4	2	
12.	When learners have different opinions, it is better to tell them to keep those opinions to themselves to avoid conflict.	3	4	6	5
13.	Creative arts – including performing arts, drama and musicals can develop values in learners.	11	4	1	1
14.	Corporal punishment is the most effective way of maintaining discipline.	9	8	1	
15.	The principal, teachers and learners should practise the same values.	11	2	3	1

There are no significant distinctions to be drawn from the data as projected in table 8.1 and table 8.2. The male and female respondents strongly agree on the same statements as well as disagree on other statements. The responses of interest clearly show that the respondents embrace democracy and its related values. 97% of all respondents strongly agreed that although they consider themselves different they feel that it is possible to share the same societal values. 91.6% of all respondents feel that it is necessary to pay heed to learners' opinions on values and democratic processes. 72% of all respondents indicated that in their

opinion learners, teachers and the principal should practise the same values. A very significant response concerned corporal punishment. 83% of all respondents (i.e. 72% male and 94% female) strongly agree that corporal punishment is, in their opinion, the most effective way of maintaining discipline. The female respondents to that statement are significantly higher than that of their male counterparts.

4.6.6   Indicate your preference of dispositions in schools in rank order from very important to not important to work in schools.

Question six attempted to identify priorities through dispositions (i.e. tendencies to behave like that most of the time). Table 9 summarizes their responses:

Table 9.1 (Male)

No	Disposition (tendencies to behave like this most of the time)	Very important to work in schools		Quite important to work in schools		Not important to work in schools	
		6	5	4	3	2	1
1	Disposition to set goals and make plans.	6	6	5	1		
2	Disposition to reason things out using logic	7	7	3	1		
3	Disposition to respect legitimate authority	16	2				
4	Disposition to listen with empathy to others	14	2	2			
5	Disposition to be tolerant	11	4	2			
6	Disposition to evaluate own/others' reasons	11	6	1			
7	Disposition to take citizenship seriously	11	6	1			
8	Disposition to work well with others	7	10		1		
9	Disposition to care about accuracy	13	5				
10	Disposition to set and live by certain values	8	8	2			
11	Disposition to be polite to all other people	15	1	2			
12	Disposition to reflect/consider/be thoughtful	10	5	3			
13	Disposition to be compassionate	10	6	2			
14	Disposition to be generous	12	5	1			
15	Disposition to manage own learning/thinking	13	4	1			
16	Disposition to make own judgments	11	5	2			
17	Disposition to be punctual	18					
18	Disposition to persist rather than give up	16	1	1			
19	Disposition to strive and be a good person	14	3	1			
20	Disposition to be reliable/trustworthy	12	5		1		

Table 9.2 (Female)

No	Disposition (tendencies to behave like this most of the time)	Very important to work in schools		Quite important to work in schools		Not important to work in schools	
		6	5	4	3	2	1
1	Disposition to set goals and make plans.	7	8	2	1		
2	Disposition to reason things out using logic	11	5	1		1	
3	Disposition to respect legitimate authority	18					
4	Disposition to listen with empathy to others	13	4	1			
5	Disposition to be tolerant	13	4		1		
6	Disposition to evaluate own/others' reasons	10	6	2			
7	Disposition to take citizenship seriously	9	6	2	1		
8	Disposition to work well with others	14	3	1			
9	Disposition to care about accuracy	14	4				
10	Disposition to set and live by certain values	9	8	1			
11	Disposition to be polite to all other people	17			1		
12	Disposition to reflect/consider/be thoughtful	11	4	3			
13	Disposition to be compassionate	16	2				
14	Disposition to be generous	13	5				
15	Disposition to manage own learning/thinking	18					
16	Disposition to make own judgments	9	4	5			
17	Disposition to be punctual	16	2				
18	Disposition to persist rather than give up	6	10	1			1
19	Disposition to strive and be a good person	17	1				
20	Disposition to be reliable/trustworthy	11	3	3	1		

The respondents who agreed with the dispositions as being very important to work in schools range from 72% to 100% in many cases. This is indicative of the respondents' attitude towards working in a proactive, democratic school. Highlighting some dispositions, the tendency to respect legitimate authority is rated as very important by 100% of the respondents. Another disposition where 100% of respondents considered it vital to work in schools is that of punctuality. Both male and female respondents (100%) deemed it necessary to care about accuracy as a very important attribute to display. The relatively low responses to the disposition to set goals and make plans are rather disturbing. Sharing or fostering democratic values cannot be done haphazardly; therefore it is important for learners and educators to realize how important goal setting and planning is in the process of establishing and fostering democratic values.

4.7   Conclusion

The questionnaires validated the interview responses significantly. From both the interview responses and the questionnaire responses the researcher deduces that the sample respondents are in agreement that the school should play a major role in fostering democratic values. If schools are an extension of the state arm, then by implication, Neuhaus (1987:9) cautions that:

> When the state tries to inculcate virtue in its citizens directly, it faces the problem that moral teachings or moral values are fully intelligible only in relationship to a larger worldview or understanding of life. How can government teach virtue in public schools – other than simply repeating certain maxims or rules?

The interview respondents made it abundantly clear that the principal should lead the process. Their responses also indicated that the principal indeed fosters values at school. From the responses, the values identified by the respondents include respect, human dignity, punctuality, honesty and trustworthiness, responsible decision making, sharing, love, faith, discipline consistency and thoroughness.

Green (2004:3) and Inman and Buck (1995) list similar core democratic values: respect for reasoning, respect for truth and fairness, acceptance of diversity, co-operation, justice, freedom, equality and the concern and welfare of others. Green (2004:3) also cites Borba (2001) when she reports that his list consists of similar values: empathy, conscience self-control, respect, kindness, tolerance and fairness as seven essential values. Green (2004:3) also cites Lipman (1993, 1998) who emphasizes the cognitive approach by suggesting that critical, creative and caring thinking in children and young people should be encouraged.

From the data the researcher concludes that no approach to moral education is known to guarantee success, but certain common aims emerge. According to Green (2004:5) these are the active personal ownership of values and the thinking and reasoning ability to recognize moral dilemmas, identify influences and weigh evidence.

CHAPTER FIVE

RECOMMENDATIONS AND CONCLUSION

5.1   Introduction

Since the first democratic elections in 1994, South Africa has made dramatic changes in its quest to become a fully-fledged democracy in all spheres of life. The Constitution (1996), the main driver of this democracy, directs South Africans to become democratic citizens who practise democratic values in their daily lives.

One of the exponents to help drive this process is the school. It is widely accepted that schools have the infrastructure, person-power and the widest possible audience, i.e. teachers, children (learners) and adults (parents), to be the most appropriate vehicle to instil and maintain democratic values in society. Asmal, in Portues, *et al* (2000:1), cautions that:

> Values cannot simply be asserted; they must be put on the table, be debated,
> be negotiated, be synthesised, be modified, be *earned*. This process, this
> dialogue is in and of itself a value – *a South African value* – to be cherished.
> If we were to live our Constitution and our Bill of Rights in our everyday life
> rather than just hear it interpreted for us, we have to instil out of it a set of
> values that are comprehensive and meaningful.

Thomas (2001:21) concurs and also adds another cautionary measure, the *time factor*, which can be considered crucial, especially in the school environment.

> A major barrier to bringing democratic values to a campus is time – or the
> lack of it. Without time to engage in meaningful dialogue, it is difficult to
> flesh out core values and an institutional ethos.

It is thus important that the principal, teachers and School Governing Body (SGB) progressively create a timetable which could include the recommendations of Asmal and Thomas.

The main research question that guided this study was, 'What is the principal's role in fostering democratic values at school?' This study adopted a qualitative paradigm, employing a case study methodology. The respondents from a primary school in Bellville South, Western Cape, South Africa, were willing and eager participants and honestly shared their views and opinions. The verbal, non-verbal, negative and positive responses were equally important in drawing conclusions in response to the aim of the research. In the recommendations following the findings and critical analysis of the research data, the researcher will focus on the role of the principal, educators, learners and the curriculum in democratizing their school and in doing so, their immediate community, by suggesting strategies for the school to follow.

5.2   Recommendations

5.2.1   The role and responsibility of the principal

As stated, the principal has a vital role to play in fostering democratic values at primary school. The research has shown that the principal's role is that of advocate, mediator, assessor and maintainer of democratic values. To effect this, the principal should be given the kind of leadership and management training that will enable him/her to mobilise his/her staff, learners and parents effectively. The principal has also been charged with being the manager of the curriculum; therefore the curriculum, i.e. all learning areas and extra-mural activities, should include value education.

The principal as manager of the school is responsible for receiving documentation and sharing the contents thereof. The research showed that documents concerning values, i.e. policies and circulars, are sent haphazardly and infrequently. There was specific mention of the lack of formulated policy regarding values. The principal, educators and learners admitted that they had never heard of the *Manifesto on Values, Education and Democracy* (James, 2001). The principal, as manager of the curriculum, has the responsibility to incorporate democratic values into the curriculum, even if it is not directly written into the *Revised National Curriculum Statements* (Department of Education, 2003). James (2001:25) states:

> The principal has an added responsibility to empower educators with the
> skills to facilitate critical thought in classrooms, so that they are able to
> listen to their students – and be heard by them. And it also means teaching
> students that they have freedom of expression and freedom of speech,

but that these freedoms come with certain responsibilities.

Therefore, the principal, in conjunction with educators, should be the driving force in fostering democratic values at school.

5.2.2 The role and responsibility of the educator

The educator has a responsibility to assist the principal as co-manager of the curriculum to instil democratic values in the learners. Educators are in the unique position to be in the most direct contact with groups of children when working with the learners for approximately twenty five hours per week and are thus in the best position to instil democratic values in the learners. Educators also have the added responsibility to encourage school management to formulate school policy regarding democratic values. This must be done in consultation with other educators and management.

Although principals are regarded as the driving force to instil democratic values in teachers and learners, the teachers are the vehicles with which the responsibility lies to successfully implement the practise of democratic values in their classrooms and in schools. Therefore Kelly (1995:143) advises that "The education of teachers, and that of every other professional, should include not merely a practical training but an adequate preparation for this wider role."

This is important because in a democratic context they are the people who are expected to advise society, on different levels, on matters where policies must be developed and evaluated, to assist in the process of ensuring that these policies are sound and also to provide assurances that such policies are attainable and sustainable. They should also ensure that, for the sake of their learners, due democratic processes were followed.

Kelly (1995:143) advises that:

> Teachers in particular must be prepared not merely to do an effective job
> in their classrooms, but also provide society with this kind of professional
> expertise. For again it is an essential ingredient of democracy and a crucial
> device for its maintenance and protection.

Green (2004:17) adds that "If educators are to be expected to undertake this task, their own perceptions in this regard are vitally important, as is their willingness to enter the debate."   Portues

et al. (2000:7) report from their research findings that while the challenges are momentous, the large majority of educators (81%) believe that they have the power to influence learners' values in their classrooms.

5.2.3   The role and responsibility of learners

The learners' role in democratizing schools is vital. The learners are the main recipients of the values that schools, religious organizations, the Constitution (1996) and the curriculum envisage in a democratic South Africa. Therefore, learners have to be prepared, not only to be susceptible for the values, but also to practise the values effectively. Learners have the responsibility to engage with these values through debate and critical discussion if they are committed to become democratic citizens.

5.2.4   The role and the development of a democratic curriculum

Because learners are at different developmental stages (see chapter 2), the curriculum must take this into serious consideration. A six year old grade R child cannot be expected to engage values with the same intensity that a twelve year old grade seven learner can.

Educationists and all the role players responsible for the development of the curriculum must ensure that schools are presented with a comprehensive and dynamic curriculum that fosters democratic values. Democratic values can be found in the so-called 'hidden' curriculum. Apple and Beane (1995:13) concur when they state that:

> Longstanding traditions and deep structures of the school also offer
> powerful teachings about what and whom the school values. For this
> reason, they constitute a kind of 'hidden' curriculum by which people
> learn significant lessons about justice, power, dignity and self-worth.

The research findings show that the participating principal included democratic values in the planned or overt curriculum.

Apple and Beane (1995:13) point out that:

> Since democracy involves the informed consent of people, a democratic
> curriculum emphasises access to a wide range of information and the
> right of those of varied opinion to have their viewpoints heard. Educators
> in a democratic society have an obligation to help young people seek out
> a range of ideas and to voice their own.

Apple and Beane (1995:13) also concur with the researcher by stating that:

> Those committed to a more participatory curriculum understand that
> knowledge is socially constructed, that it is produced and disseminated
> by people who have particular values, interests and biases, simply because
> all people are formed by their cultures, genders and geographies. In a
> democratic curriculum, however, young people learn to be 'critical readers'
> of their society.

A democratic curriculum, therefore, includes not only what adults think is important, but also engages in what young people have to offer. Apple and Beane (1995:16) agree that "a democratic curriculum invites young people to shed the passive role of knowledge consumers and assume the active role of 'meaning makers'." Although the RNCS has a pre-developed set of Learning Outcomes (LO) and Assessment Standards (AS), it is possible for educators to attach democratic values to these outcomes and standards in their macro-, meso- and micro-planning. This will ensure that democratic values are imparted to the learners.

Neuhaus (1987:9), though, warns that when the state (through the curriculum) tries to inculcate virtues in its schools, it can use this vehicle to simply repeat certain maxims and rules. James (2000:iii) and Green (2004:6) share the sentiments expressed by Neuhaus (1987) when they respectively state that the *Manifesto on Values, Education and Democracy* (2000) has "…no intention to impose values, but to generate discussion and debate, and to acknowledge that discussion and debate are values in themselves". Green (2004:6) cites Etzioni (1996) when she reports that " …values clarification has been criticized in the United States as promoting relativism and secularism and even permitting the validation of values that are not in the public good." In short, the teaching of democratic values, if due democratic processes are not followed, can lead to indoctrination.

5.2.5   Communication and participation in schools

James (2001:23) reports that, based on research conducted by the national Department of Education in South Africa, dialogue was found to be one of the values most desired and, ironically, most lacking: "The need to be heard, to be listened to – and the rarity of that experience – was a common thread linking the voices of the educators, parents and learners." James (2001:26) further reports that:

> Communication and participation are the two mainstays of democratic process,
> and no democratic society or institution can function without them – and without
> the accountability, responsibility and respect that accompanies (sic) them.

Reflecting on these research findings, it is clear that dialogue is of utmost importance in promoting democratic values in schools. It is then also important that freedom of speech be protected, and that the role players should be given a safe space to express opinions, make recommendations and engage with values. Apartheid South Africa had stifled many South Africans in their communicative skills, and thus curtailed their expressiveness. James (2001:24) notes that "While there may be many things in our past and present which may make us hesitant of disagreement, we must promote healthy dialogue to be contestation as much as consensus building." The recommendation thus is for principals and School Governing Bodies to open the channels of communication between and amongst parents and educators in such a way that mutual understanding and respect are built between and amongst them.

Thomas (2001:21) strongly agrees and recommends "Do dialogue well". She further states that:

> Dialogue is essential to any project relating to values because it strengthens
> personal relationships, generates trust and commitment, confers ownership
> of an initiative, and provokes diverse points of view – all which enhance the
> quality of the strategies under consideration. Meaningful dialogue is the
> essential foundation for all of the other strategies we advise schools to use.
> An inspiring vision is only inspiring if it is a shared vision, developed through
> dialogue.

Kelly (2001:22) cautions that dialogue is not the same as debate or conversation: debate is defined as adversarial and defensive and competitive, while conversation is unstructured and informal.

Dialogue, in contrast, is defined as planned, non-competitive and it is a facilitated process that assists participants to develop a shared understanding of a particular issue and its potential solutions.

5.2.6   Role modelling

Nelson Mandela, as reported in James (2001:27), stated that:

> One of the most powerful ways of children and young adults acquiring values is to see individuals they admire and respect exemplify those values in their own being and conduct. Parents and educators or politicians or priests who say one thing and do another send mixed messages to those in their charge who then learn not to trust them.

This profound statement is echoed by Papalia and Olds (1995:268) when they report on the development of children. Children at the early childhood stage are learning through copying and are especially vulnerable to influences.   James (2001:27) concurs when he states that "teachers and administrators must be leaders and set the example, since children learn by example, consciously or unconsciously."   Children are prone to follow examples rather that listen to advice, so it stands to reason that they rather copy what their parents and teachers do, than do what they say. An example of punctuality: if teachers do not want children to be late for school, then they should be punctual as an example. In many communities, the teacher also plays the role of mediator, social worker, pastor, administrator and counsellor. It then becomes imperative for teachers to be role models who are admired and who children want to mould themselves to.

5.2.7   Literacy

There is an axiom that states: "Knowledge is power". This holds true for literacy. If people are literate they possess more power than the people who are illiterate. It is within the power of the school to see that their immediate community is literate, i.e. can read, write, count and think critically. The skill to think critically is so crucial in establishing democratic values to own. It is reported by James (2001:22) that research was done to establish the degree of critical thinkers in schools. The educators indicated that their learners never ask critical questions. *The Revised National Curriculum Statements (RNCS)* (Department of Education, 2003) has as one of its objectives, the facilitation of critical thinkers who can discuss, debate and converse on issues of

importance. The results that James (2001) reported on, indicate exactly the opposite. Being able to read sentences does not mean that a person is literate. The person should comprehend and really engage with the literature to be deemed literate. The researcher can confidently report that the school where his research was done, recently registered as an Adult Basic Education and Training (ABET) Centre to address the huge illiterate problem in Bellville South.

5.2.8   Ensuring equal access to education

The apartheid dispensation ensured that resources were not equally distributed, resulting in certain races being left wanting and with inferior education. Before the eighteen education departments of South Africa were united to form one National Education Department and before the Norms and Standards were set up to distribute resources on a pro-rata basis, the schools who were from the advantaged group, gained access to funds and upgraded their schools with sometimes lavish resources. When the Norms and Standards were released, available funds were too little to do the same for the previously disadvantaged schools, resulting in the *status quo* remaining unchanged. It lies within the government of the day to provide adequate education facilities and recourses for all its citizens. The promises and rhetoric of the election campaigns must be actualised, as the South African Schools' Act (1996) and the Bill of Rights clearly state that each child shall have access to education.

5.2.9   Promoting anti-racism

Ten years after gaining democratic rights and the abolition of racist apartheid, a different racism rears its head in the 21st century. Racism is no longer practised by whites on blacks, coloured and Indians (as previously labelled), but also between previously disadvantaged population groups. It is every South African's duty to fight racism at all levels and in all communities. Schools have an important role to play in combating racism. Schools and School Governing Bodies must ensure that racial discrimination is outlawed and dealt with in the severest way possible. Anti-racism measures should be included in the code of conduct of the school. Similarly, anti-racism promotion campaigns should be launched by schools or clusters of neighbouring schools. Unfortunately, the Department of Education and other government departments perpetuate the racial identification under the guise that they need to know how many of the different race groups participate in activities or to secure quotas when distributing money and resources.

5.2.10 Creating a safe and secure learning environment

James (2001:69) reports from the Saamtrek Conference, that:

> It goes without saying that no real learning can take place in an environment
> of fear and illegality. Neither can the values of the Constitution be nurtured
> in young South Africans in an environment where they are being flouted
> daily, with impunity. It follows, then, that along with implementing
> the rule of law, ensuring the safety of schools must be a priority. On a basic
> level, it means that educators and learners are physically secure
> and that the infrastructure is not degraded. Not only must learners be safe
> from the threats from outside, but safe from each other too.

Each school has the responsibility to secure its premises for the sake of their learners, educators, support staff, buildings and learning support materials. Fortunately, the Western Cape Education Department had seen the immense need, and thus established a Directorate: Safe Schools, which is charged with the responsibility to supply the necessary funds to secure schools. Although this is not foolproof against gangsterism, drug abuse and other threats, it at least supports the schools in need. It is thus recommended that each school should contact their local Educational Management Development Centres (EMDC) and specifically their Safe Schools coordinator.   Another recommendation to ensure that the school secures its learners' and educators' safety is to be actively involved in their Community Policing Forum for it can become the school's best ally in times of need.

5.2.11 Developing a compelling message

Thomas (2001:22) expresses the need for schools to develop a compelling message to its learners, educators and parents concerning the need to teach and model the art of democracy, including value-based decision making, dialogue and collaborative action. Thomas (2001:22) strongly suggests that "…all learners should have the opportunity to explore and identify their values and to develop and experience the skills they need to act on their values." The Revised National Curriculum Statements (RNCS) envisages that learners should have more than an opportunity to acquire a set of skills that will provide for formative experiences that shape how learners think so that every learner can be called to principled and responsible citizenship in South Africa's diverse society. Thomas (2001:22) further suggests that principals and their management teams develop the school's own value-driven

messages. Gladwell, cited in Thomas (2001:22), refers to his suggested compelling messages as the 'sticky factor'. He maintains that messages should have a particular quality that makes them stick – making them memorable for the recipient.

5.2.12 Engage the right people

According to Singleton, Hirch and Burack, as cited in Thomas (2001:23), principals need to become change agents and also become entrepreneurial, advocacy and symbolic leaders, because "entrepreneurial leaders are creative thinkers who provide good energy and often have the expertise to guide a project" and "advocacy leaders play crucial roles as brokers, catalysts liaisons, facilitators and proponents of change", while symbolic leaders "usually enforce a project's mission, mobilising people to tackle tough problems". It then becomes imperative that the principal engages his/her colleagues to also become entrepreneurial, advocacy and symbolic leaders in their own classes to effect change in their learners.

5.2.13 Follow a design that makes sense

Thomas (2001:23) suggests that the curriculum implementation design should make sense. She reports on *Models for Democracy's* approach:

> The process enabled campuses to develop a core group of individuals who had studied, experienced and modelled the arts of democracy in ways that can be replicated. We advised our leadership teams to follow a model that provides a continual, systematic process allowing for reflection, time to talk through the issues, and trail and error. They then developed strategies to widen the circle of participants. Extended groups then engaged in dialogue about the issues at hand and collectively generated action strategies.

5.3   Constraints

The research findings highlighted some shortcomings in the principal's *modus operandi* in fostering democratic values at school, due mostly to the lack of guidance from the Department of Education. I am aware that certain constraints will hamper the process of applying the recommendations put forward, i.e. financial constraints, educators', learners' and parents' attitude and willingness to

actively participate in developing a set of values which they feel are necessary to contribute to a democratic society and the successful implementation of a strategic plan by the school.

5.4   Conclusion

It is clear from the research findings that the principal was given the leading role in fostering democratic values by the Department of Education, the teachers as well as by the learners. Although James (2000:24) and Rayners (2004:88) emphasise the need to train principals to enable them to mobilise their staff effectively as well as to participate in leadership and management development (which would include fostering of democratic values), the principal interviewed indicated that he had no formal training or guidance in developing and fostering democratic values.

From the research it is evident that the principal had recognised the need, and then imparted the values that he thought necessary for the effective management of the school. Values, democratic values and democracy tend to be taken for granted in schools. Therefore learners must be adequately prepared to practise and live these values. Learners should also engage in the debates and voice their opinion regarding the values that they are expected to practise. To succeed, it is also imperative that the principal, teachers and learners practise the same values. This study highlighted the need for a dedicated programme within the curriculum to manage the process of creating a democratic citizen in a democratic society.

In conclusion, the strategies recommended above should serve the school well in developing a truly democratic learning organisation. The research findings have shown that there has been an effort made by the principal to foster democratic values in this primary school. More structure in their programme will ensure that all educators, learners, support staff and parents buy into the democratizing of their school, resulting in a democratic community.

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INTERVIEW QUESTIONS

This data is collected during September / October 2004

1.   What do you consider to be democratic values?

2.   How would you describe your ideal citizen?

3.   What values do the principal of this school think are important?

4.   How does the principal foster these values?
        - In the way the school is run?
        - In the way virtues are rewarded?
        - In the way transgressions are punished?

5.   To your knowledge, are any official Department of Education policies written on the subject?

6.   What policy does the principal follow?

7.   What role does the Education Department play in assisting the principal to foster democratic values at school?

8.   How are democratic values encouraged in the school?

9.   Does the school have a policy in place which addresses democratic values?

10.   How are values developed in the learners?

QUESTIONNAIRE (Adapted from Portues *et al*, 2000)

Please complete all fields in all sections.

A. **Background Information**

1.	What is the name of your school?					
2.	What is your role/ position at school? (X)	Principal	Deputy	HoD	Educator	Learner

3.	Age (X)	10 to 15	16 to 20	21 to 30	31 to 40	41 to 50	Over 50=

4.	Gender (X)	Male	Female

B. **Values for Education**

1. **What are the three values that you consider to be most important for education? Give a brief description of each.**

1.1	Describe:
1.2	Describe:
1.3	Describe:

2. **In your opinion, does the school promote these values mentioned above?**

Yes	No	Don't know

3. **Do you believe that schools have responsibility to teach values to learners?**

Yes	No	Don't know

4. **In your personal experience, where has been the most important place / institution where you learned values? (X)**

Immediate	Extended	School	Church	Community	Sports	TV/Media	Youth	Other

family	family				club		organization	

5. Value Statements

Please read the list of statements below. Indicate (X) if you strongly agree (1), agree (2) disagree (3) or strongly disagree (4) with each statement.

No	Statement	1	2	3	4
1.	There are things that learners should not ask about.				
2.	The human rights values in the Constitution and the Bill of Rights may sound good, but I do not think that they are practical in this school.				
3.	By the time learners reach Grade 7, their values are already set. There is nothing much to do to further influence their values.				
4.	The Government places to much emphasis on children's rights, which leads to problems in the class.				
5.	While we are all different, it is possible for us to share basic societal values.				
6.	Democracy may sound like a good idea, but I do not think that if will work well in our school.				
7.	While it is good to be creative, it is more important for learners to understand how to obey rules.				
8.	Children develop best when they come to fear breaking rules.				
9.	It would be a good idea for learners to pledge allegiance of loyalty to our school during assemblies.				
10.	It is important for teachers to talk about what values they should teach learners.				
11.	Schools should listen to learners' opinion on values and democratic processes.				
12.	When learners have different opinions, it is better to tell them to keep those opinions to themselves to avoid conflict.				
13.	Creative arts – including performing arts, drama and musicals can develop values in learners.				
14.	Corporal punishment is the most effective way of maintaining discipline.				
15.	The principal, teachers and learners should practice the same values.				

6.   Priorities in Schools

There are many demands on schools, principals, educators and learners. This part of the questionnaire is an attempt to identify priorities. In your opinion, some dispositions are more important than others for educators to promote in learners. Please indicate how you would rate the dispositions (tendencies to behave like this most of the time) listed below by **crossing (X)** one box for each disposition. *Six (6) being most important and one (1) least or not important* (Green, 2004).

No	Disposition (tendencies to behave like this most of the time)	Very important to work in schools		Quite important to work in schools		Not important to work in schools	
		6	5	4	3	2	1
1	Disposition to set goals and make plans.						
2	Disposition to reason things out using logic						
3	Disposition to respect legitimate authority						
4	Disposition to listen with empathy to others						
5	Disposition to be tolerant						
6	Disposition to evaluate own/others' reasons						
7	Disposition to take citizenship seriously						
8	Disposition to work well with others						
9	Disposition to care about accuracy						
10	Disposition to set and live by certain values						
11	Disposition to be polite to all other people						
12	Disposition to reflect/consider/be thoughtful						
13	Disposition to be compassionate						
14	Disposition to be generous						
15	Disposition to manage own learning/thinking						
16	Disposition to make own judgments						
17	Disposition to be punctual						
18	Disposition to persist rather than give up						
19	Disposition to strive and be a good person						
20	Disposition to be reliable/trustworthy						

Thank you for completing this important questionnaire.

Be assured that your anonymity will be protected at all times.

2 Geelhout Crescent
Plattekloof
PAROW
7500

Dear Mr. and Mrs _____

I am currently embarking on research to establish the principal's role in fostering democratic values at school.

I request permission for your son/daughter _____ to participate in the interview and questionnaire survey.

I will ensure his/her anonymity, and assure that the interviews will be conducted in the strictest confidence.

I have obtained permission from the Western Cape Education Department (WCED) and the school principal to conduct my research at this particular school.

Your permission would be greatly appreciated.

Yours in education

_____
G. King
(UWC Student)
Student Number: 8425723

✂--
REPLY SLIP

I, _____ hereby give permission / do not give permission for my child to participate in the research surveys.

Signature_____   Date _____

Navrae
Enquiries **Dr RS Cornelissen**
IMibuzo

Telefoon
Telephone **(021) 467-2286**
IFoni

Faks
Fax **(021) 425-7445**
IFeksi

Verwysing
Reference **20040827-0015**
ISalathiso

Wes-Kaap Onderwysdepartement

Western Cape Education Department

ISebe leMfundo leNtshona Koloni

Mr Gregg King
P.O. Box 504
KASSELSVLEI
7530

Dear Mr G. King

<u>**RESEARCH PROPOSAL: THE ROLE OF THE PRINCIPAL IN FOSTERING THE PRACTICE OF DEMOCRATIC VALUES IN PRIMARY SCHOOL.**</u>

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

1.   Principals, educators and learners are under no obligation to assist you in your investigation.
2.   Principals, educators, learners and schools should not be identifiable in any way from the results of the investigation.
3.   You make all the arrangements concerning your investigation.
4.   Educators' programmes are not to be interrupted.
5.   The Study is to be conducted from **01st September 2004 to 17th September 2004.**
6.   No research can be conducted during the fourth term as schools are preparing and finalizing syllabi for examinations (October to December 2004).
7.   Should you wish to extend the period of your survey, please contact Dr R. Cornelissen at the contact numbers above quoting the reference number.
8.   A photocopy of this letter is submitted to the Principal where the intended research is to be conducted.
9.   Your research will be limited to the following school: **Winsley Primary**.
10.   A brief summary of the content, findings and recommendations is provided to the Director: Education Research.
11.   The Department receives a copy of the completed report/dissertation/thesis addressed to:

              The Director: Education Research
              Western Cape Education Department
              Private Bag X9114
              CAPE TOWN
              8000

We wish you success in your research.

Kind regards.

Signed: Ronald S. Cornelissen
for: **HEAD: EDUCATION**
DATE: 27th August 2004

MELD ASSEBLIEF VERWYSINGSNOMMERS IN ALLE KORRESPONDENSIE / PLEASE QUOTE REFERENCE NUMBERS IN ALL CORRESPONDENCE / NCEDA UBHALE IINOMBOLO ZESALATHISO KUYO YONKE IMBALELWANO

GRAND CENTRAL TOWERS, LAER-PARLEMENTSTRAAT, PRIVAATSAK X9114, KAAPSTAD 8000
GRAND CENTRAL TOWERS, LOWER PARLIAMENT STREET, PRIVATE BAG X9114, CAPE TOWN 8000
WEB: http://wced.wcape.gov.za