# Transformative learning through a youth enrichment programme – In search of *Talisman*

by

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# SUMMARY

All human beings are endowed with unique talents and potentialities, and are able to bring to life the hidden gifts or the *talisman* within them. Being in the prime of their lives, youth should be engaged in developing themselves, acquiring virtues, and striving for excellence. Reports from schools and other sources, however, indicate that many South African youth have become prey to various social ills, such as teenage pregnancy, violence, crime, and drugs and alcohol abuse, which inhibit them from achieving their *talisman*.

In response to this situation, a life skills programme was designed to awaken the sense of *talisman* in youth. Believing that all human beings are gifted with special talents and potentialities, the Youth Enrichment Programme (YEP) aims to improve and transform the cognitive, social, and moral behaviour of youth, thus bringing them closer to the state of *talisman*. The programme intends to equip youth with values and skills that improve their social, moral and cognitive behaviour, so that they can become responsible citizens in a united and peaceful society. It pays special attention to the moral and spiritual aspects of the learners, aspects severely neglected by most education systems.

The principles of YEP are founded on the spiritual nature of man, the oneness of mankind, unity in diversity, and equality. The programme adopts transformational and multi-domain teaching strategies to transform learners through interactive critical assessment of values in the context of real-life moral and social issues.

The main purpose of this study was to analyse and evaluate YEP in terms of its influence on the cognitive, social, and moral behaviour of adolescent learners and to determine its strengths and weaknesses. Various aspects of the programme were investigated, including its underlying theoretical principles, methodological approaches and design characteristics.

The researcher evaluated the influence of the programme on the behaviour of adolescent learners in five institutions in two provinces. The qualitative and quantitative data from the learners, teachers and facilitators in the five case studies showed that the programme had a positive influence on the learners in the cognitive, social and moral domains. It broadened their view of life and developed problem solving skills in the cognitive domain, enhanced their communication skills and co-operation in social domain, and improved their general moral behaviour especially in the areas of trust and respect in the moral domain. Overall, the effect of the programme was most prominent in transforming the moral behaviour of the learners, bringing some of them closer to their state of *talisman*.

The study also discovered three unexpected phenomena – the beneficial role of peer learning facilitation, the positive effect of facilitation on the young facilitators, and the salutary effect of the programme on the general learning atmosphere in the schools.

**Key words:** youth, talisman, transformative learning, social domain, moral domain, spiritual domain, cognitive domain, emotional domain, multi-domain teaching strategies, life skills

# DEDICATION

This humble endeavour is dedicated to all:
The youth who are struggling in the darkness in search for light;
Those educators and adults who in spite of all odds serve the youth day by day,
tirelessly;
Those who believe in dreams and work hard to make them come true;
Those who believe in humanity and serve it;
Those who believe in the *Supreme Talisman* in people.


May we all be able to fulfil the purpose for which we were created, and when our
time is up that we stand in front of Him with our heads held high.

# ACKNOWLEDGEMENTS

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# LIST OF ABBREVIATIONS

AIDS        Acquired Immune Deficiency Syndrome
ASCD      Association for Supervision and Curriculum Development
CSIR        Centre for Scientific and Industrial Research
DoE         Department of Education
DoSS      Department of Social Security
NGO        Non-Governmental Organisation
OBE        Outcomes-Based Education
RSA         Republic of South Africa
SAHRC    South African Human Rights Commission
SAPA      South African Press Association
WHO       World Health Organisation
YEP        Youth Enrichment Programme

*Has talisman been lost?*

## Headlines showing the youth problematique in South Africa



The secret lives of teens

Study in three SA cities lif

shenanigans involving sex

drinking binges and smoki

Pupils go on the rampage

ABOUT 100 Thuto Lesidi High pupils went on the rampage in Vosloorus on Monday morning, looting and burning the school. Police were pelted with stones and the fire department were unable to extinguish the fire. Baffled police said the schola might have been anger... death of the ca... old son...

Tieners sluk tot R14 miljoen se drank per jaar

Tienerselfmoord in SA 'kar nie meer geïgnoreer word'

Violence flares i N Province scho

One bitter pill to swallow

Shock te pregnancy statistics

Figures of one in th

Up to third of youth may die of Aids

# Chapter One

# INTRODUCTION

*Man is the Supreme Talisman.*
*(Bahá'u'lláh 1976, Gleanings, CXXII, 258)*

## 1.1    Has *talisman* been lost?

Bahá'u'lláh (1976:258), the founder of the Bahá'í faith, once described the state of human beings as that of a *supreme talisman*. The word *talisman* originates from the Greek *telesma*, meaning being endowed with magic powers and being capable of working wonders (*Concise Oxford Dictionary*, 1991:1244). Being in the state of *talisman* implies having the ability to change the ordinary into the excellent, and to translate potentialities into real and praiseworthy qualities. It is this characteristic in human beings that motivates them to seek excellence, aspire to high standards, and strive for perfection. As Bahá'u'lláh (1976:67-68) himself explained, the state of *supreme talisman* is fulfilled when *"...every man will advance and develop until he attaineth the station at which he can manifest all the potential forces with which his inmost true self has been endowed"*. In this study, the state of *talisman* will refer to this quality of human beings, and thus the focus will be on developing the *talisman* in youth in order to help them develop their potential in both the affective and cognitive domains.

Achieving the state of *supreme talisman* is the wish of every leader, parent, and educator – especially for the youth who are the future leaders of society. The period of youth is characterised by strength and vigour and stands out as the choicest time in human life. Therefore, one hopes to see the youth spend their

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adolescent years developing praiseworthy characteristics and acquiring high intellectual, moral and social standards – qualities that will prepare them for a productive adulthood and a purposeful life. This sort of life strains *"...every nerve to acquire both inner and outer perfections, for the fruit of the human tree hath ever been and will ever be perfections both within and without"* (Bahá'í, 1976:3).

Newspaper reports in South Africa, however, portray a picture of youth which is contrary to the wishes of every concerned parent, educator and loyal citizen. The reported behaviour and activities give the impression that some South African youth have forgotten about their *talisman* and in some cases have even lost it. The following reports are testimony to such a claim:

> *Grade 11 pupils in Cape Town spend about R22 million a year on cigarettes, alcohol, dagga and mandrax (*Sunday Times*, 17 October 1999).*
>
> *Daniel has already attended five funerals this year. Each funeral was for a school child who died a violent death near school (*The Teacher*, June 2000).*
>
> *Violence flares in N Province schools. ...pupils at ...high school allegedly held their principal hostage for five hours until police rescued him (*Pretoria News*, 2 June 2000).*
>
> *Pupils questioned on school attacks (*Citizen*, 1 July 2000).*
>
> *About 100 ... high school pupils went on the rampage in Vosloorus on Monday morning (*Citizen*, 16 August 2000).*
>
> *Alarming increase in teenage suicides ...more and more youngsters are committing, or attempting suicide (*Beeld*, 15 April 1999).*

Reading these newspaper headlines and extracts, it is possible to believe that there is a continuous decline in human values and a collapse of human standards among the youth.

Of course, one cannot rely on media reports alone; a deeper investigation is needed to verify these claims. Documents and statements from government officials and research studies paint a disturbing picture:

- South African prisons are more than 70 per cent overcrowded, with a total of about 176 000 offenders. While this figure represents prisoners inside prison, there are also 73 000 sentenced prisoners involved in community service. More than 4 000 of these are under the age of 18. Tens of thousands of prisoners are in the 18 to 25 age bracket. Crimes committed are of an increasingly violent nature, including murder, rape and assault (Republic of South Africa [RSA], 2002:6).

- Many South African schools are struggling with problems of trespassing, vandalism, carrying and using weapons, drug dealing, rape, sexual abuse and other forms of physical assault and even murder (DoE, 1999:4).

- Even though school violence is not a new phenomenon, it is shifting in severity as fists are replaced with knives and firearms, and, in some areas, alcohol and mandrax are replaced by crack. (DoE & DoSS, 1999:8).

- A 1993 study of secondary schools in Cape Town (DoE & DoSS: 1999:11) revealed that knives were the most commonly carried weapons within schools and that firearms were the second most frequently carried weapons.

- Research conducted in 2001 by the Institute of Criminology at the University of Cape Town in 20 primary and secondary schools in the Cape metropole and surrounding area between February and June 1998 indicates that crime and violence are endemic to all schools. All schools indicated that theft of property and the possession of weapons were major problems. Fighting, physical violence and vandalism were reported in 95 per cent of schools. Drug abuse was a serious problem in 90 per cent of schools. Over 75 per cent of schools reported bullying and intimidation, 60 per cent reported assault, 50 per cent

reported gangsterism, and rape was reported in seven of the twelve secondary schools (Institute of Criminology, University of Cape Town, in CSIR, 2002:8).

- According to the Gauteng Department of Education (in CSIR, 2002:11), the following crimes regularly affect school functioning – verbal abuse based on sexism and racism; opportunistic theft; common and sexual assault; assault with a weapon; robbery and burglary; intimidation; gang activity; drug abuse and peddling of drugs; possession of weapons; vandalism; arson.

The above statements not only confirm the truth of the media reports but also testify to the severity and diversity of the problems facing South African youth. It is apparent, then, that many South African youth are neglecting their *talisman* and are suffering from a variety of problems hereafter referred to as the *youth problematique.* This term is adapted from the *global problematique* – a term introduced by Aurelio Preccei (in Barney, 1999:25). In this study, youth problematique will refer to any kind of youth problem behaviour – including minor or major misconduct, juvenile delinquency, and anti-social behaviour – that hinders youth from realising their potential state of excellence or *talisman.*

## 1.2    Motivation for the study

### 1.2.1   Failure of schools to address the youth problematique

The responsibility for preparing youth to live a responsible life in society is mainly shared between the family and the school. Families often rely on the school to assist their children to realise their potential in acquiring the state of *talisman*. Examining reports from South African schools, it becomes clear that many schools are not equipped to fulfil this responsibility successfully, at least at present. In fact, some of them may actually contribute to the development of the youth problematique, and also fail to provide "tools of resilience", in ways that are detailed below (DoE & DoSS, 1999:52):

- Contribution toward risk factors:
  - The authoritarian culture of school and classroom management does not provide models for creative problem solving, expression, and conflict resolution.
  - Schools fail to provide an alternative support unit in the context of high levels of family dysfunction.
  - Schools fail to provide meaningful life-defining and reflective activities such as sport, arts and culture, story telling, and discussion groups.
  - Schools fail to provide children, or their families, with the qualities and skills needed to raise non-violent children.
  - Schools fail to provide forums to process traumatic life experiences.
  - Schools implicitly support patriarchy and concepts of hegemonic "tough" masculinity.

- Failure to provide the "tools of resilience":
  - Schools fail to provide children with a strong sense of confidence with regard to schooling.
  - Schools fail to provide communication skills, decision-making skills, or activities to formulate identity and self-esteem.
  - Schools fail to provide a sense of confidence in the face of adversity.
  - Schools fail to provide tools to discover one's philosophical understanding of the world and one's "place" in it.

Realising the inability of schools to handle the youth problematique, the Department of Education (DoE) and the Department of Safety and Security (DoSS) developed a *Joint Framework Document: Tirisano – Towards an Intervention Strategy to Address Youth Violence in Schools* – in an effort to reduce the problematique in schools. In spite of this effort, limited resources and the wide spread of the youth problematique throughout the country mean that many schools are still struggling. Considering the urgency of the youth problematique in South Africa, one would agree with Barber (1997:17) who said, *"A well-balanced thoughtful society would surely give the highest imaginable*

*priority to ensuring that its young people were well prepared for this awesome destiny*".

## 1.2.2   The birth of the Youth Enrichment Programme

It was concern for the situation of youth in South Africa that brought together a group of interested individuals late in 1997. With Bahá'u'lláh's (1976:258) statement that *"Man is the Supreme Talisman; lack of a proper education hath, however, deprived him of that which he doth inherently possess"* as a point of departure, they looked into education for a solution to the youth problematique. The consensus was that, as Kabagarama (1993:2) says, *"Education has always been and continues to be an avenue for change"*.

As a member present at that gathering, moved and troubled by the remoteness of South African youth from their *talisman*, and as an educator involved in the training of teachers for over twelve years, I was inspired to take up the challenge. This humble and informal endeavour on my part culminated one and a half years later in the Youth Enrichment Programme (YEP).[1]

YEP was designed to enrich South African youth morally, socially and cognitively, with the hope that those skills would help them to resist the forces of youth problematique in the society and enable them to improve themselves in pursuit of the *talisman.* YEP was based on the conviction that a deeper understanding of the value of human life and of its quality, resting on a spiritual foundation, must be developed. Human progress is often considered only in terms of man's physical well-being, and therefore his material needs have directed his activities towards the accomplishment of a higher standard of living. While it is true that such development is essential to the well-being and happiness of human beings, this study suggests that there are other dimensions of progress which must be included in education if youth are fully to realise their potential and achieve their *talisman*. Based on this view, YEP was created to develop the youth

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[1] The material forming the original YEP programme, the training courses for the facilitators, and the pre-YEP courses are the copyright property of the Royal Falcon Education Initiative.

holistically, with special attention given to the development of moral and spiritual behaviour.

Since YEP was originally created to serve the community, it was decided to offer it to educational institutions and youth organisations as a community service project. Due to the shortage of teachers and adults who were available to offer the programme in schools, volunteer matriculant youth were trained as learning facilitators for YEP. Once the training was completed, the programme was piloted in schools in three provinces in July 1999.

Since then the programme has been shared and discussed with a variety of professionals and non-professionals including educationalists, principles, teachers, officers from the correctional services and youth organisations, and has been implemented in a handful of schools around the country. Moreover, a number of informal and semi-formal evaluation and research studies have been conducted on the programme. In spite of the shortcomings that were identified, the overall positive reaction of a diverse group of officials, educators, and learners motivated the task team to form a non-governmental organisation (NGO) to take forward the implementation and expansion of the programme.

As the author and designer of YEP, I was encouraged by the positive reaction of the pilot schools and their request to continue the programme, and was ready to take up the second challenge – to conduct my research study on YEP. Therefore, this study concentrates on the findings and experiences gained during the three years of the life of YEP.

## 1.3    Problem statement

The main aim of the study is to evaluate YEP in order to improve it. The major question addressed in this study is the following:

*Is YEP an effective life skills intervention programme that can bring South African youth closer to their state of talisman?*

To address this question, YEP is examined in respect of the following sub-questions:

- What is the relevance of YEP to the needs of South African youth?
- What philosophical and theoretical principles underpin YEP?
- What methodological approaches are adopted in YEP?
- How do the design structure and features of YEP relate to the theoretical and methodological principles?
- Does YEP influence the cognitive, social, and moral behaviour of South African secondary school learners?

## 1.4    Research design and methodology

The research design of this study is evaluative research. According to Clarke (1999:35):

> *Evaluative research is a form of applied research which aims to produce information about the implementation, operation and ultimate effectiveness of policies and programmes designed to bring about change.*

In this study, the focus will be on an evaluation of YEP and its influence on the cognitive, social, and moral behaviour of secondary school learners. The evaluative research will help to identify the areas of strength and weakness of YEP and to determine where the programme needs to be revised. Both literature and empirical studies have been utilised.

The literature study explores the multiple theoretical principles and methodological approaches of YEP. Various sources – newspapers, magazines,

Internet articles, government statements and documents, TV interviews, speeches, periodicals and books – have been consulted.

In the empirical research phase, five case studies are included in the research – three secondary schools and one middle school in Limpopo (formerly Northern Province), and one College of Education in North West Province. Five institutions of learning, 450 learners from Grades 8 to 12, 46 teachers, and 4 facilitators participated in the study in 2000 and 2001. Qualitative and quantitative questionnaires were completed by the learners, the YEP facilitators, and the educators in the relevant schools. The data were analysed and triangulated within and across the cases.

## 1.5    Explanation of relevant concepts

Most of the concepts are dealt with where they occur in the text. However, the term "youth" and the Bahá'í faith need explanation at this point.

### 1.5.1   Youth

Youth means the state of being young. The *New Webster's Dictionary* (1984:1155) describes "young" as:

> *Being in the first or early stage of life or growth; not old; having the appearance of early life; fresh or vigorous; pertaining to or characteristic of early life or youth; having little experience; ...being in the early part of existence.*

The United Nations Youth Information Network (2000:2) defines youth as all persons between the ages of 15 and 24 years. This study adopts the definition given by the United Nations.

**1.5.2   The Bahá'í faith**

The Bahá'í faith is the newest and most recent of world religions. Its main purpose and teaching is the oneness of mankind and the establishment of unity and harmony among all people of the world. The Bahá'í faith believes in progressive revelation, which regards all the religions of the world as the continuous and successive guidance of God sent to man through different manifestations in different countries at different times in the history of humanity. Bahá'u'lláh is the founder of the Bahá'í faith, which has followers throughout the world.

Some of the theoretical principles of the YEP are inspired by Bahá'í teachings, including oneness of mankind, unity in diversity, individual investigation of truth, the abolition of all kinds of prejudices, and oneness of the spiritual message of religions.

A statement of these principles is made at the outset, with the view that the source of the principles that influenced the design of YEP had to be acknowledged in spite of the concern that the reader might doubt the impartiality of the study. This is done with the understanding that *"all research is contaminated to some extent by the values of the researcher. Only through those values do certain problems get identified and studied in particular ways"* (Max Weber in Silverman, 2000:200).

## 1.6   The Youth Enrichment Programme

### 1.6.1   Introduction to the programme

The Youth Enrichment Programme is presented in the form of a manual, which consists of the following sections:

- Relevance to Outcomes-Based Education;

- Method;

- Objectives;

- Table of Outcomes;

- Key Principles;

- What Makes this Programme Unique;

- Guide for Facilitators;

- Directions for Use;

- Ground Rules;

- Who can Benefit from this Programme;

- 39 themes or lessons;

- Glossary;

- References; and

- Evaluation forms for learners and educators.

The preamble to the introductory chapter in the manual (Farhangpour, 1999:2) describes the programme:

> *YEP is a contribution to equipping the youth with some rational, moral, social and spiritual skills necessary for living an independent, thoughtful, righteous and humane life, where he/she recognises that his/her well being is interrelated to those of others in society.*

The programme focuses on the development of the following skills and values:

- *cognitive skills*: analysis, evaluation, comparison, synthesis, criticism, application, reflection, connecting and relating, constructing and reconstructing, problem solving, decision-making, and independent thinking;

- *social skills*: verbal communication, listening skills, interpersonal skills, gender sensitivity, culture sensitivity, teamwork/co-operation, and consultation;

- *moral/spiritual values*: peace making, tolerance, honesty, respect for oneself and others, respect for diversity, respect for moral and spiritual principles,

respect for law, respect for human rights, respect for humankind, fairness, kindness and love, caring, self-discipline, unity, and service.

### 1.6.2 The target group and the subject area

Young people aged 15 to 24 are the target group of YEP – those attending school as well as those who are outside the school system. In the latter group, youth belonging to institutions such as orphanages, youth clubs, correctional services and similar organisations are targeted. As far as formal education is concerned, the programme is intended to be used with youth in secondary schools during Guidance or Life Skills lessons. Therefore, it complements the academic curriculum; if used outside the school system, it will be an independent course.

### 1.6.3 The content and format of curriculum

The YEP curriculum consists of seven sections and 39 themes on various contemporary social, moral, and philosophical topics (see Appendix 1 for a sample theme). The following themes are included in the programme:

- Section One:
  - Importance of Education,
  - Content of Education,
  - Career,
  - Goals in Life,
  - Relationships,
  - Communication and Relationship,
  - Consultation.

- Section Two:
  - Peer Pressure,
  - Drug Abuse,
  - Alcohol Abuse,
  - Self-discipline,

- o AIDS,
- o Child Abuse,
- o Health and Healing,
- o Role of the Individual in the Health of the Community.

- Section Three:
  - o Honesty,
  - o Obedience to Law,
  - o Democracy (1),
  - o Democracy (2),
  - o Financial Responsibility.

- Section Four:
  - o Gender Equality,
  - o Women and Peace,
  - o Marriage,
  - o Self-respect.

- Section Five:
  - o Environment,
  - o Relationship with the Environment,
  - o Care for the Environment.

- Section Six:
  - o Prejudice,
  - o Resolving Conflicts,
  - o Multi-culturalism,
  - o Unity in Diversity,
  - o Oneness of Humanity,
  - o Peace.

- Section Seven:
  - Spiritual Empowerment,
  - Tests and Difficulties,
  - Joy and Happiness,
  - Service,
  - Immortality of the Soul.

The programme uses a modular format. Each theme consists of three sections:

- *Section A*: questions and posing of the problem: A series of interrelated questions are presented to the learners to answer individually after an stipulated period of reflection.
- *Section B*: expression of ideas and discussion: The questions in Section A are discussed in small groups of four to five persons.
- *Section C*: evaluation of quotations: Quotations and inspirational readings related to the topic of the theme are presented to the group for personal and/or group reflection.

Prior to the use of lessons, the learning facilitators are required to set ground rules with the learners. Rules such as respect, co-operation, open and honest expression of ideas, and everyone being entitled to his/her own opinion are stipulated as non-negotiable rules to be adhered to during all YEP classes. The lessons are conducted in heterogeneous groups of four to five learners, with a facilitator to guide the class.

The programme is designed to be conducted over a period of one to one and a half academic years, up to two hours per week.

## 1.7    Challenges and limitations

The process of conducting and completing this research study has been accompanied with challenges and limitations:

### 1.7.1    Challenges

- The task of analysing and identifying the theoretical principles, the methodologies and the structural design of the programme was strenuous and demanded a continuous process of self-analysis and meta-cognition. This was particularly difficult because often a mixture of lifetime experiences and beliefs underlies a design; this is used intuitively and may not be clear even to the designer at the time of its creation. As Clarke (1999:31) said, *"In reality, the theory behind a programme is not always made explicit nor is it fully articulated by policy-makers or programme designers"*.

- By virtue of the nature of curriculum, an evaluative curriculum study is a complex and time-consuming process, which requires thorough analysis and evaluation of various components of the curriculum. Therefore, a research study such as this one can hardly be complete or flawless.

- Maintaining objectivity at all times was difficult, as the designer of the programme and the researcher were the same. However, several steps were taken to make the study as objective and scientific as possible. These steps included the following:
  - Facilitators other than the author were trained and asked to implement the programme.
  - The programme was implemented widely and in a variety of schools in different provinces.
  - The facilitators were especially trained to conduct the empirical research.
  - The empirical research was conducted in different institutions of learning, including a middle school, a secondary school, and a college of education.

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- o Various research approaches were used – both qualitative and quantitative, as well as different questionnaires.

- o A relatively large sample of learners was used in the empirical research, and three groups of respondents completed the evaluative questionnaire.

- o The data collected from the respondents were compared and triangulated within the individual cases as well as across the cases.

### 1.7.2   Limitations

The following limitations to this study are noted:

- The statistics given on the state of the youth problematique in South Africa and the factors contributing to them are neither comprehensive nor always the most recent.

- The sample used in the empirical study is limited to one racial group. This was unintentional. It was not possible at the time to find multicultural schools where YEP could run continuously for the required 2½ month period.

## 1.8   The structure of the thesis

The development and implementation of YEP has been a story of the search for the *talisman*. Therefore, this report is a journey that will take the reader through the various stages of the search.

Following this introductory chapter, Chapter Two presents a needs analysis of South African youth. The chapter examines the state of South African youth problematique, their educational needs, the developmental characteristics of adolescence, and the goals of outcomes-based education in relation to YEP. This chapter determines what factors have contributed to the problematique and what educational gaps have prevented youth from aspiring to the *talisman*.

Chapter Three identifies and discusses the philosophical foundations, the educational perspectives and the educational principles of YEP.

Chapter Four introduces the methodological approaches adopted in YEP. Authentic, transformational and holistic approaches are identified. Their relevance in terms of the principles of transformation and holistic teaching are explored.

Chapter Five examines the design of the YEP curriculum and analyses its structure, domains, implementation techniques and transformational design patterns as a means for translating the theoretical and methodological principles into practice. A sample lesson is analysed to display the practice-theory relationship.

Chapter Six discusses the research design, its methods and implementation procedures. In addition, five case studies are presented. The data within each case study are analysed and conclusions for each case study are made. Furthermore, the summary of the findings in the five case studies are compared and interpreted.

Chapter Seven provides a summary of the previous chapters, signifying the different stages in the search for the *talisman*. Final conclusions, unexpected findings, weaknesses, recommendations for improvement and suggestions for further research are presented in this chapter.

*What happened to the talisman?*

# Chapter Two

# IDENTIFYING THE NEEDS OF SOUTH AFRICAN YOUTH:  THE RELEVANCE OF YEP

The first step in evaluating a programme is to determine whether it meets the needs of its target group. In this chapter a needs analysis of South African youth will be conducted and the relevance of YEP to those needs will be investigated in order to answer the first question of the study:

*What is the relevance of YEP to the needs of South African youth?*

The discussion will focus on the relevance of YEP to:

- the youth problematique in South Africa;
- factors contributing to the youth problematique;
- the educational needs of South African youth; and
- the goals of outcomes-based education in South Africa.

## 2.1    Relevance of YEP to the youth problematique in South Africa

### 2.1.1    Introduction

Reflecting upon the youth problematique in South Africa as introduced in Chapter One, the immediate question that comes to mind is *What happened to the* talisman *of South African youth and why*? To answer this question it is important to

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determine the state of the South African youth problematique and the factors that contributed to it. Such an investigation will provide information about the types of problematique and the social and historical background that had to be taken into consideration in the design of YEP.

In order to determine the state and extent of the youth problematique in South Africa, it was necessary to access statistics about various types of problems confronting youth. However, it was extremely difficult and time-consuming to access the relevant sources and accurate figures; in some cases the required information did not exist. As a result, I had to rely on newspaper reports and various official and unofficial sources. Therefore, the statistical figures presented in this chapter need to be viewed as estimates trying to paint a broad picture of the problematique rather than a definite, up-to-date presentation of the state of affairs.

The study of the youth problematique in this chapter will be limited to:

- teenage pregnancy;
- alcohol and drug abuse;
- violence;
- suicide; and
- HIV/AIDS.

### 2.1.2   Teenage pregnancy

- It is estimated that in 1999, 11 per cent of terminations of pregnancy were on women under 18 years of age (Dickson-Tetteh & Ladha, 2000:397).
- By the age of 19 years, 35 per cent of all South African teenagers have been pregnant or have had a child (Dickson-Tetteh & Ladha, 2000:397).
- Teenagers are becoming sexually active at earlier age. Trends show they are not using protection, are falling pregnant and are keeping their babies (*Independent on Saturday*, 4 March 2000).

- In just one year, 17 000 babies were born to mothers 16 years of age and younger. Of that number, 4 000 babies were born to mothers under the age of 14 (*City Press*, 16 April 2000).

- The sharp increase in unwanted pregnancies from 43 per cent in the 1998/1999 financial year to 56 per cent in 1999/2000 has been described as alarming in view of the devastating HIV/AIDS epidemic (*The Daily News*, 4 May 2000).

### 2.1.3   Alcohol and drug abuse

- Teenagers in Cape Town spend about R14 million per year on alcoholic drinks (*Die Burger*, 28 September 1998).

- Grade 11 pupils in Cape Town spend about R22 million a year on cigarettes, alcohol, dagga and mandrax (*Sunday Times*, 17 October 1999).

- Over a quarter (28 per cent) of Grade 8 learners in Durban secondary schools consume alcohol regularly (Parry, quoted in DoE & DoSS, 1999:31).

- Teenagers are the biggest group addicted to drugs. About 400,000 school pupils in Western Cape between the ages of 13 and 20 are addicted (*Die Burger*, 13 July 1998).

- The use of drugs is the main reason for deaths in the 16-24 year age bracket; 40 per cent of all teenage deaths are drug and alcohol related (*Rapport*, 10 May 1998).

### 2.1.4   Violence

- One study of secondary schools in Cape Town in 1993 showed that of the total sample of 7 304 learners, 11 per cent reported that they had physically injured another learner at school within the previous year, and 11,7 per cent reported that they had injured someone outside the school. Nearly half (43,3 per cent) of the sample said that they had been physically injured in the past 12 months, while 19,9 per cent were injured in the school by other learners or members of staff (DoE & DoSS, 1999:8).

- Youth themselves are the major perpetrators of violence against their peers. A study by the Child Protection Unit in 1995 suggested that children under 19 years old carried out 18,5 per cent of reported cases of violence against children. Children under 21 years of age constituted 28,6 per cent of these cases (DoE & DoSS, 1999).

- Violence against girls mostly takes the form of rape. In 1996 and 1997, girls aged 17 and under constituted approximately 40 per cent of all reported rapes nationally (DoE & DoSS, 1999).

- It has been estimated that the average age of people committing crime is reducing: where it was 22 years in 1988, by 1990 it had dropped to 17 years (RSA, 1997:16).

A cursory comparison of the juvenile convictions in South Africa with that of several other countries around the globe indicates that the state of violence and crime among South African youth is more severe than that of many other countries (see Table 2.1, but note that the comparison is limited to a few countries and is therefore not conclusive).

**Table 2.1**
**Comparison of juvenile convictions in 1986 and 1990 with the total number of people convicted**

| Year | Country | Total Juvenile Conviction | Total People Convicted | Juvenile as % of Total Conviction |
|---|---|---|---|---|
| 1986 | Botswana | 97 | 5 834 | 1,7 |
| 1990 | | 84 | 5 713 | 1,5 |
| 1986 | Japan | 569 | 76 306 | 0,7 |
| 1990 | | 420 | 58 603 | 0,7 |
| 1986 | Swaziland | 879 | 59 988 | 1,5 |
| 1990 | | 992 | 65 737 | 1,5 |
| 1986 | England and Wales | 48 006 | 381 756 | 12,6 |
| 1990 | | 24 570 | 339 675 | 7,2 |
| 1986 | South Africa | 98 979 | 380 094 | 26,0 |
| 1990 | | 95 397 | 364 518 | 26,2 |

*Source: United Nations 2000  http://www.uncjin.org/stats/jconvict.html*

### 2.1.5   Suicide

- According to the World Health Organization (WHO), a study in 1990 showed that South Africa's teenage suicide rate was the eighth highest of 33 countries, with six suicides for every 100,000 teenagers. More recent research indicated that suicide rates in South Africa range from 6 to 19 for every 100,000 teenagers (*Sunday Tribune*, 6 July 1997).

- Most teenage suicides happen in the 16 to 24 year old group, and about 40 per cent of all teenage suicides are related to drug and alcohol abuse (*Rapport*, 10 May 1998).

### 2.1.6   HIV/AIDS

Even though Acquired Immunodeficiency Syndrome (AIDS) is a disease, it also represents a certain lifestyle, one that in many cases lacks moral boundaries.

- Over four million people – about one in every eight adults – are HIV positive. The prevalence rates are highest among young people, especially teenage girls (UNAIDS, July 2000, cited by Coomb, 2000:8).
- Between 1997 and 1998, HIV infection rates among young people almost doubled (Dickson-Tetteh & Ladha, 2000:393).
- The 1998 national ante-natal sero-prevalence survey revealed that HIV prevalence among South African women less than 20 years old was 21 per cent. This is close to double the 1997 figure of 12,7 per cent, and by far the largest increase in any age group (Dickson-Tetteh & Ladha, 2000:396).

Considering that approximately 44 per cent of the total population of South Africa are under the age of 20 years (Dickson-Tetteh & Ladha, 2000:393), it is clear that a vast section of the South African population is at risk and therefore needs urgent protection and assistance.

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**2.1.7   The relevance of YEP**

The first motif behind the creation of YEP was an educational reaction to the youth problematique in South Africa and an attempt to combat it. The chosen themes (see Table 2.2) were included in YEP in order to address the youth problematique in an effective manner.

Considering the prevalence of teenage pregnancies, dealing with personal and family responsibilities was believed to be an important theme relevant in any life skills intervention programme. Themes such as *Self-discipline, Peer Pressure, and Marriage* were included to emphasise the importance of respect for oneself and one's body. The themes *Alcohol Abuse*, *Drug Abuse*, and *Health and Healing* in YEP aim to address the problem of substance abuse. The findings on violence among youth indicate that many youth have problems sustaining a relationship and resolving conflicts peacefully. Themes such as *Relationships, Communication and Relationships* and *Resolving Conflicts* relate to this shortcoming. Strategies to deal with stress and disappointments in life are among the skills that South African youth seem to lack. The YEP themes of *Tests and Difficulties* and *Joy and Happiness* aim to address this need.

**Table 2.2**
**Aspects of the youth problematique and related themes in YEP**

| Youth Problematique | YEP Theme |
|---|---|
| Teenage pregnancy | Peer Pressure, Self-respect, Marriage |
| Alcohol and drug abuse | Alcohol Abuse, Drug Abuse, Health and Healing |
| Violence | Communication and Relationships, Resolving Conflicts, Obedience to Law |
| Suicide | Tests and Difficulties, Joy and Happiness |
| HIV/AIDS | AIDS, Self-discipline |

## 2.2 Relevance of YEP to factors contributing to the youth problematique in South Africa

Two sets of factors seem to contribute to the youth problematique in South Africa – namely, South African factors that affect it directly, and global factors that impact on South Africa. These are discussed below.

### 2.2.1 South African factors

Factors unique to South Africa are discussed under two headings – the apartheid era and the post-apartheid era.

#### 2.2.1.1 *the apartheid era*

During the apartheid era, the majority of South African youth were negatively affected by the country's political ideologies. The word 'apartheid' itself literally means *apart-ness*. In the apartheid period, people were separated and classified according to their racial groups – white, coloured, Indian and African. The philosophy behind apartheid was segregation of races. It believed that different races had different cultures which needed to be kept separate. Policies of apartheid touched the lives of the South African people in various ways:

- **the impact of apartheid on social life**

During the apartheid period, non-whites were considered to be second-class citizens. They were forced to live in designated reserves called Bantustans or homelands (Davenport, 1987:519). At various times, Africans, Indians and coloured people were evicted from their lands and placed in the Bantustans (Davenport, 1987: 445-449). The migration of African males to mines and towns had a severe impact on the family structure and normal life of African families. Some families disintegrated as their members moved to cities to earn a living (Cross, 1992).

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The Prohibition of Mixed Marriages Act (RSA, 1949) and the Separate Amenities Act (RSA, 1953) further limited the social integration of the various racial groups. As a result, members of one racial group seldom had the opportunity to associate freely with the members of other groups and learn about them in normal social circumstances. Thus racial estrangement and disunity among different racial groups resulted.

- **the impact of apartheid on the economy**

Great inequity in employment opportunities and economic conditions prevailed among different racial groups during the apartheid era. According to the statistics from 1997, households in the bottom expenditure quintile of the population (largely black South Africans) spent 3 per cent of the total average annual expenditure, while households in the top quintile spent up to 61 per cent of national expenditure (DoE & DoSS, 1999:23). The big gap in the economic conditions of the different race groups led to differential access to material resources and wealth. The majority of the South African people lived in poverty and endured a low quality of life.

- **the impact of apartheid on education**

With the passing of the Bantu Education Act in 1953, the education of most South African learners changed (Davenport, 1987:374). The curriculum for Africans emphasised the learning of African languages throughout primary school and the simultaneous introduction of English and Afrikaans. Poorly-paid and poorly-qualified teachers, a high pupil-teacher ratio, overcrowded classrooms, and a lack of textbooks and equipment contributed to defective education for Africans (Cross, 1992:202).

Many years of fighting for freedom further affected the quality of education among young African learners, as activists often used schools to fight for their

cause. Education came second to political freedom, as is visible in the slogan *Liberation before Education.*

- **the impact of apartheid on moral, emotional and spiritual well-being**

Probably the most devastating effect of apartheid was on the moral, emotional, and spiritual domain of the South African people. Labelling and categorising people according to the colour of their skin, removing and chasing families from their hometowns, restricting movement, and introducing inferior education negatively impacted on the self-confidence of many South Africans. Whites thought themselves superior; blacks were taught to think themselves as inferiors (Mayson, 2002:48). As Van der Westhuijsen (1992:5) said, *"There is no way in which one can ignore, deny or minimize the effect apartheid had on the psychological well-being of South Africa's peoples"*. Nell (in Jettoo, 1997:6) added, *"Racist oppression gives rise to psychic mutilation of its victims"*.

Disrespect for morality, defiance of authority, dishonesty and sometimes deceit became strategies of survival (Cross, 1992:200). The Joint Framework Document (DoE & DoSS, 1999:41) describes the moral atmosphere of South African society as follows:

> *A society where violence is prevalent and powerful, where families are broken down with few strong institutions to take their place, where identity has been stripped, where manhood is equated with aggressive control, where positive role models are few, and where drugs and alcohol are rife, is a society which provides weak 'moral' grounding for young people.*

Apartheid affected all South Africans – both white and non-white, although in different ways. As Bishop Tutu said during an interview on SABC television (14 November 2000), *"the perpetrators are harmed as much as their victims"*.

### *2.2.1.2  the post-apartheid era*

Since 1994, South Africa has been going through a period of transition, a period which is characterised by transformation and fundamental changes. The following summarises the transformations that have taken place since 1994 and their impact on youth:

- **the impact of transition on politics**

Politically, South Africa became a democracy after decades of authoritarian government. For the first time in the history of the country, the rights of all people – regardless of race, colour, religion, sex, or language – were acknowledged and legislated. In spite of its advantages, the transition to democracy has its own challenges. One has been misunderstanding the concept of democracy. Johnson's (1987) work contains the notion that democracy has gone through changes. He believes that, in contrast to the classical view of democracy as "*the opportunity to realise one's humanity through commitment to something higher or transcendent, it reflects an individualistic view of life with the individual in complete control* (1987:78). This description matches the behaviour of some South African youth, who seem to equate democracy with liberty without much sense of responsibility and commitment.

- **the impact of transition on social life**

An important aspect of the transition to democracy is racial mixing and freedom of association. The previously racially-segregated areas became open to all. Different racial groups found the opportunity to work, study and live side by side. However, in spite of legislative changes, many people – including the youth – still experience racial discrimination, misconceptions, mistrust, and ignorance.

- **the impact of transition on the economy**

Economically, South Africa has witnessed great changes since the dawn of democracy. As a result of lifting the sanctions against foreign investment, more opportunities have become available. Affirmative action has been introduced in order to make up for some of the inequalities of the past. However, as far as employment for the youth is concerned, lack of suitable education opportunities and adequate skills have put many African youth at a disadvantage. In October 1995, the overall unemployment rate for young men and women was 23 per cent (October 1995 Household Survey, quoted in National Youth Commission, 2000:12); the authors of the report expected it to rise to 37,6 per cent in 1998.

- **the impact of transition on education**

In terms of education, the transformation has been massive. The racially-divided departments of education were replaced with one national department of education and with one national education policy – outcomes-based education (OBE). However, many schools still suffer from a shortage of facilities and equipment. A number of African learners have moved to formerly-white exclusive schools. Although it appears that they receive satisfactory academic education, some experience racial discrimination and many find themselves in the need of cultural adjustment. Others suffer the consequences of their poor educational background and lack the coping skills for living in a society in transition.

- **the impact of transition on religion and morality**

In respect of religion and moral values, there have also been some changes. The closed and prejudiced policies of apartheid that advocated the ideologies of one religion gave way to policies, which are open and inclusive. Now all religions and belief systems, regardless of their origins, are practiced. Constitutionally, everyone has the right to freedom of conscience, religion, thought, belief and opinion. This has given the people of South Africa the opportunity to know about

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various religions, on one hand, but on the other seem to have relaxed the sense of religious obligation and general morality. The teaching of moral and religious education in schools has been replaced by the teaching of values across the curriculum, which has not yet filled the moral gap satisfactorily.

- **summary of paradigm shifts and their challenges**

The transition from apartheid to democracy – although initially political in nature – affected all aspects of the lives of the South African people and caused paradigm shifts in various arenas as discussed above. These shifts introduced new challenges and opportunities, that in turn affect the lives of South African youth. Table 2.3 presents a cursory summary of the shifts and the challenges that transition from authoritarian rule to democracy seems to have brought about.

**Table 2.3**
**Summary of the impact of social and political paradigm shifts in South Africa and their consequences for South African youth**

| Paradigm | From | To | Consequences and challenges for the youth |
|---|---|---|---|
| political | apartheid; authoritarian | democratic; consultative | shared power; shared resources; freedom; democracy misunderstood |
| social | segregation; bilingual; unequal | integration; multilingual; equal | multi-cultural society; unresolved emotions; racial stigmas; lack of conflict management; racial misconceptions |
| moral | traditional values; Christian values | open to various ideologies and beliefs | freedom of choice; moral laxity; moral degeneration |
| economic | isolated; exclusive | integrated; inclusive | open opportunities; high expectations; unemployment |
| education | multiple departments of education; discriminatory; teacher-centred | one department of education; non-discriminatory; learner-centred | equal opportunities; uneven resources; disciplinary problems; cultural, language and racial conflicts |

In spite of the transition to democracy, many symptoms of the youth problematique still exist. Being a recent and significant part of the lives of the majority of youth, apartheid has left them with a number of social, emotional, moral and spiritual scars that will take some time to heal. Considering the background of the South African youth, YEP as a life skills programme had to be cognisant of the special circumstances of its target group, and to include content and strategies that would help the youth overcome their problems. To achieve this, stories, scenarios, and case studies on the past and present environment of the youth have been included in the programme to motivate them to reflect on those issues and to evaluate their own reactions to them.

### 2.2.2 Global factors

South Africa is not alone in the problem of youth problematique – it is a world-wide phenomenon. Being part of the global community, South Africa and its youth are affected by factors that impact on the rest of the world. Furthermore, the youth problematique cannot be isolated from social, political, and economic factors. Various research studies (British Crime Survey, 2000; North Carolina, 2000; Sociology Central, 2000) have exposed the universality of factors contributing to the youth problematique. The most important are discussed below.

*2.2.2.1  single parenthood*

One of the factors that seem to affect the rise of violence and crime among youth is being part of a single-parent family. Broken families, even families of working mothers, are more at risk. Working parents who do not spend enough time with their children do not provide them with role models to protect them against crime (Ryan & McLean, 1987). Also, children and youth living away from home, far away from their families and acquaintances, seem to be more at risk (Sociology Central, 2000:2).

In modern societies, single parenthood is becoming more prevalent as the rate of divorce and unmarried families rises. In South Africa, single parenthood and

children living away from their families seems to be on the increase (DoE & DoSS, 1999:24). According to a 1996 study (Zuma, 2002), 42 per cent of children under seven years old live with their single mothers; the fathers to 333,510 children are untraceable and 24,300 children have untraceable mothers; 99 000 households are headed by children aged between 10 and 17. It is apparent that the normal family structure has been disturbed. According to the Moral Regeneration Framework  (RSA, 2002:16), *"South African families are evolving into diverse structures – single parent, multigenerational, gay, teen-headed, adoptive and fostering. There is no normative family."*

### 2.2.2.2  social transition

Fundamental changes in social systems and family structures are almost universally accepted as a major cause of juvenile problems around the world (Sociology Central, 2000:2). In South Africa, the transition from apartheid to democracy – although initially political in nature – affected all aspects of the lives of the South African people, and caused paradigm shifts in various arenas of their lives (see section 2.2.1.2). These shifts introduced new challenges and opportunities, which in turn affected the lives of South African youth. Shaw (1998:26) is of the opinion that *"political liberalization in South Africa brought a crime explosion"*. The youth problematique, therefore, must be interpreted and understood within the context of transformation.

### 2.2.2.3  unemployment and poverty

Another factor, which has had an impact on the youth problematique is poverty and unemployment (Easy Sociology Central, 2000:2). In South Africa, urban centres with the highest poverty level have experienced the highest crime rates (DoE & DoSS, 1999:37). These findings seem to confirm that there is a direct relationship between crime and poverty. However, other research findings contest this claim, saying that affluent communities are not crime-free and that poverty on its own does not cause crime (Juvenile Crime, 2000:2). Moreover, cases of

corruption among upper-class populations indicate that poverty aggravates the problem, but would not be the sole cause of it.

### 2.2.2.4  low self-esteem

Another factor, which seems to contribute to the youth problematique is low self-esteem (Easy Sociology Central, 2000:2). In South Africa low self-esteem is considered to be a contributing risk factor to crime among youth, largely due to the discriminatory history of apartheid (DoE & DoSS, 1999:35).

### 2.2.2.5  neglect of moral and spiritual education

Research shows that many juvenile crimes are committed by youth who come from dysfunctional families and who were not taught right from wrong (Easy Sociology Central, 2000:7). Moreover, a decline in the teaching of moral and religious education in schools seems to be another contributing factor for the dropping of moral standards amongst youth (Straughan, 1982:2).

The discussion so far demonstrated that South African youth have many challenges to face and various battles to win, as they must fight against the side-affects of apartheid, the inherent problems of the transition era, and the threats emanating from global factors. Almost all the risk factors for the social and moral problematique are present in South Africa. At the same time, the moral and spiritual standards are declining as not enough attention is paid to morality and moral education by the educational institutions and by the society at large. An effort to improve the situation seems too difficult. As McDaniel (1998) rightly believes, there are too many forces in the lives of youth that promote unethical, immoral, and self-serving behaviour, and this keeps them apart from their best, the state of *talisman*. The only way to help the youth is to educate them. As Nelson Mandela said:

> *No one is born hating another person because of the colour of his skin, or his background, or his religion. People must learn to hate,*

*and if they can learn to hate they can be taught to love, for love comes more naturally to the human heart than its opposite* (ANC, 1998:4).

Awareness about various local and global factors that have affected and are still affecting the lives of South African youth is an essential ingredient for effective designing of a programme that aims to improve the behaviour of this age group. The study of YEP curriculum shows that youth problematique themes, contextualised questions, and life-related dilemmas that are contained in the programme to some degree reflect the social, economic, political and cultural background of South African youth.

## 2.3    Relevance of YEP to the educational needs of South African youth

The design of YEP has been based on the assumption that South African youth have multiple educational needs over-arched by the developmental characteristics of their age. Since this assumption is central to the planning of YEP, it had to be examined, as Steller (1983:75) pointed out, *"Assumptions are vital prerequisites in the process of curriculum planning"*.

Investigations on this assumption revealed the need for moral, spiritual, social and cognitive education. These are discussed below.

### 2.3.1   The need for moral and spiritual education

The African National Congress (ANC) document, *Ethical Transformation: Statement on the Moral Renewal of the Nation* (ANC, 1998:3) declared crime to be the *"outward forms of a diseased social climate"*. The very same document found the breakdown in the moral fibre of society responsible for crime and corruption in the society. Describing the depth and the seriousness of the problem, then Deputy Minister of Education Mkhatshwa (2000) called the moral situation

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in the country *"a moral time-bomb"*. Jacob Zuma (2000), Deputy President of South Africa said:

> *Questions of right and wrong, good and evil – questions of ethical behaviour and moral values – are as pertinent for national survival as they were in the days of the Greek philosophers, Socrates, Plato and Aristotle.*

He also referred to the present situation of morality in South Africa as a *"moral crisis"*.

The importance of moral and spiritual values cannot be denied, as they are the motivating factor behind people's choice of behaviour and conduct. Algore (cited in Miller, 2000:5) identified lack of morals and spirituality as the core of most problems in life:

> *The more deeply I search for the roots of the global environmental crisis, the more I am convinced that it is an outer manifestation of an inner crisis that is, for lack of a better word, spiritual.*

A feeling of spiritual happiness and satisfaction is cardinal to the sense of contentment and wholeness. Without such satisfaction the young person would feel lost and aimless. Effendi (1973:86) writes:

> *How to attain spirituality is, indeed, a question to which every young man and woman must sooner or later try to find a satisfactory answer. It is precisely because no such satisfactory reply has been given or found, that modern youth finds itself bewildered… Indeed, the chief reason for the evils now rampant in society is a lack of spirituality.*

Research has shown that defective moral and spiritual development in some cases promotes the youth problematique. Garbarino (cited in DoE & DoSS, 1999:34), in his research with young male murder convicts, found that violent young men were often philosophically *lost* and experienced *spiritual emptiness*. Kageyama (2000:5) believes that people with a psychological or spiritual sense of *empty self* seek to bury their void through criminal acts.

In response to the great need for moral awakening, the South African government initiated several national conferences on moral regeneration during the last three years. It called on various stakeholders to co-operate in tackling the moral problem in the country. Education Minister Kader Asmal commissioned a committee to investigate the place of values in outcomes-based education. After much deliberation, ten constitutional values were identified and reflected in the *Manifesto on Values, Education and Democracy* in August 2001 (DoE, 2001).

In spite of these initiatives it seems that the efforts invested so far do not match the great need of South African youth for moral and spiritual regeneration. The high incidence of drug and alcohol abuse, and of crime in general in South African schools, indicates that the moral and spiritual health of the youth needs attention and that the assumption about youth's need for the spiritual and moral education is a fact. Personal experience and observation of teaching and learning in schools have shown that very little moral and spiritual education is going on in the South African schools, as most educators spend their time teaching academic subjects.

As far as the moral and spiritual developmental characteristics of the youth are concerned, during the period of adolescence youth go through a moral and spiritual awakening. This is the period when they formulate their own code of ethics (Nelson, 1996:63) and shape their moral character. In this period in their lives they start questioning the value systems held by their family and compare it with that of their peers. They also start thinking and debating about philosophical and meta-physical issues. The spiritual and moral experiences of youth during this period in life will affect them permanently and will supply them with moral standards that give their lives purpose and depth (Van den Aardweg & Van den Aardweg, 1993:204).

Therefore, considering the urgent need of South African youth for moral and spiritual education on the one hand and their interest in moral issues on the other,

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the designing of YEP – which primarily attempts to improve the moral and spiritual behaviour of youth – is relevant and timely.

### 2.3.2   The need for social education

Almost every social endeavour from building a house to solving conflicts requires some degree of co-operation and negotiation. The long-term success of every friendship, marriage, family relationship, partnership, community group, church, sport, and business is affected by the quality of inter-personal skills. Contemporary societies place a great deal of importance on their citizens' ability to work co-operatively with others (Jaques, 1991; Brandt, 1991). However, as Kagan *et al.* (1985:367) have rightfully identified, although learners generally do not work co-operatively in school, they are expected to do so when they leave school to enter the workforce. South African society, with its history of racial discrimination, has a greater social challenge to deal with. The prolonged period of racial and cultural separation during the apartheid years resulted in feelings of estrangement and suspicion between different racial groups in South Africa. In a study about racism in schools, conducted by the South African Human Rights Commission (SAHRC) on 1 729 black and white learners, 62 per cent said that there had been incidents of racism in their schools in the form of racial name-calling, racial harassment, and fights (*The Teacher*, January 2001). As the *Freedom and Obligation* document (DoE & SABC, 2000:11) says, youth have to be *"socially and morally rehabilitated"*.

In respect of the development of social skills and attitudes, investigations show that adolescence is a crucial period in the lives of individuals. During adolescence, youth spend most of their time at school with peers. At this age youth are vulnerable to the opinion of their peers and are easily influenced by them. The rapid and broad spread of the youth problematique among the youth can to some degree be attributed to this characteristic.

Moreover, the self-concept of young people is formed at this stage. The youth *"redefines, discovers new dimensions, modifies his self-image and emerges with*

*new self-concept"* (Van den Aardweg & Van den Aardweg, 1993:10) and is greatly influenced by how others treat them and how they perceive such treatment (Mwamwenada, 1996:363). Being labelled by others has a self-fulfilling prophecy effect – that is, the person tends to act as expected (Schlebusch, 1979:15). This situation especially applies to those South African youth who during the apartheid regime were racially discriminated against, labelled and stigmatised. As a result of such treatment some suffer from low self-image and lack of confidence. Having lived in segregated communities for years, many lack the knowledge and skills to live co-operatively with other racial and cultural groups.

Behr (1990:36) believes that youth experience various degrees of fear and anxiety during adolescence, especially when they are ridiculed, humiliated and rejected by their peers. In the case of South African youth, they carry an extra emotional burden as they suffer from the emotional turmoil of the past: *"...many South African children were born, reared, have matured, and died in a violent environment"* (DoE & DoSS, 1999:22).

The emotional health of adolescents impacts on their general well-being. Various studies indicate that emotions affect the academic performance of students and their general functioning (Goleman, 1996:262). This is because learning does not happen in isolation from learners' feelings. As Prescott (1992:6) said, *"Learning is an emotional as well as cognitive process"*. The age of adolescence is a critical time for setting down emotional habits, and therefore is the appropriate time for intervention (Goleman, 1996:xiii).

Considering the social-emotional background of South African youth and the racial segregation they have experienced, it is understandable if some youth suffer from low self-esteem, are affected by racial stigma, and carry the social and emotional hurts of the past. A study of the proposed outcomes and the ground rules of YEP shows that improving the social and emotional behaviour of youth is an important aspect of the programme.

### 2.3.3   The need for cognitive education

The majority of South African youth have attended under-privileged and ill-equipped schools in the past. The teaching methods and strategies, which were used in these schools were, and in some cases still are, not conducive to development of critical thinking and rational reasoning. Lecturing and rote learning have been the dominant teaching and learning strategies for decades. The Bodenstein Commission (1986:9) said, *"...motivation of pupils is too often directed towards the memorisation of facts and acquisition of a certificate"*.

Lack of critical thinking, problem solving, and reasoning skills have often been associated with rote learning as learners are seldom required to think and reflect on what they learn. They mostly imitate and follow without any questions (Slabbert, 1997:17). In this regard, the National Teacher Education Audit said:

> *'Talk and chalk' textbook-based, examination-driven, rote-learning methods dominate at present and must be changed to more active, co-operative, learner-centred approaches (Hofmeyr & Hall, 1995:92).*

Hofmeyr and Hall (1995:74) also revealed that *"Methodologies are generally teacher-centred and emphasise the recall of content with little attention paid to developing of critical and analytical skills"*.

Development of cognitive skills also has an impact on the moral performance of youth. Garbarino (DoE & DoSS, 1999:34) believes that violent young people have a limited repertoire of answers and have defective problem-solving abilities. Education should produce people who are *"characteristically reflective, inquisitive and interested to understand their world"* (Nickerson, 1988:44).

Examining the cognitive development of adolescents, it has been reported that by the age of 16 the brain has reached adult size; youth at this age are able to think abstractly, deliberate on various social and political issues, and make logical interferences (Louw, 1997:12). They function at the Formal Operation Stage

(Piaget, 1969). At this level of cognitive development the young person is able to think beyond the concrete, and comprehend multiple points of view (Nelson, 1996:60).

Keeping in mind the ability of adolescents to think abstractly and to solve problems, the first section of all YEP themes presents questions and case studies on life-orientated topics, thus helping the learners to develop various cognitive skills.

Investigations about the educational needs of South African youth and the intended outcomes of YEP demonstrate that YEP aims to address three domains of development in youth, namely the moral/spiritual, social, and cognitive, all of which are areas in which South African youth need improvement and attention.

## 2.4     Relevance of YEP to the goals of outcomes-based education

The aims of any intervention programme should be in line with the aims of the educational system of the country. A study of the learning outcomes of outcomes-based education (OBE) demonstrates that the learning outcomes of YEP correspond to the following OBE outcomes:

### 2.4.1   Critical outcomes

The learning outcomes of YEP embrace the Critical Outcomes of the new curriculum (DoE, 2002:1). The Critical Outcomes related to YEP are:

- Identify and solve problems and make decisions using creative and critical thinking.
- Work effectively with others as members of a team, group, organisation and community.
- Collect, analyse, organise and critically evaluate information.

- Communicate effectively using visual, symbolic and/or language skills in various modes.
- Demonstrate an understanding of the world as a set of related systems by recognising that problem solving contexts do not exist in isolation.

### 2.4.2 Specific outcomes

The following outcomes from the Life Orientation Learning Area for Grades 7 to 9 (DoE, 2002: 37-38) are relevant to the outcomes of YEP:

- The learner will be able to make informed decisions about personal, community and environmental health.
- The learner will be able to demonstrate an understanding of and commitment to constitutional rights and responsibilities, and to show an understanding of diverse cultures and religions.
- The learner will be able to use acquired life skills to achieve and extend personal potential to respond effectively to challenges in his or her world.
- The learner will be able to demonstrate an understanding of, and participate in, activities that promote movement and physical development.

The agreement of the learning outcomes of YEP with the Life Orientation Learning Area in OBE demonstrates that the general goals and aims of YEP support the goals of the new education system in South Africa.

In light of new developments in respect of the forthcoming curriculum for Grades 10 to 12 – which makes Life Orientation a compulsory subject (*Pretoria News*, 2 October 2002) – programmes such as YEP become even more relevant.

## 2.5    Conclusion

The needs analysis of South African youth in this chapter shows that the especial social and historical background of South African youth and the youth

problematique make the educational needs of South African youth both multiple and urgent. The major educational gap that prevents the youth from achieving their *talisman* is moral and spiritual, compounded by the need for social and cognitive skills.

From the above discussion the following can be deduced:

- YEP targets a group of the South African population whose need for the development of moral, social and cognitive skills is grave.
- The age of adolescence is an appropriate time to launch an intervention programme.
- Some major youth problematique topics such as HIV/AIDS, drug abuse and alcohol abuse are included in YEP.
- YEP focuses on the educational domains where South African youth need special assistance.
- The developmental characteristics of youth – such as ability to think abstractly, an interest in working with peers, and talking about moral and social issues – are taken into consideration in the formulation of the questions and case studies.
- The intended outcomes of YEP are in line with the outcomes of the Life Orientation Learning Area in the OBE curriculum of South Africa.

Having discussed the relevance of YEP to the needs of the South African youth, it is important to identify the philosophical and theoretical principles that govern YEP. This will be discussed in the next chapter.

*In search of the talisman: the theory*

# Chapter Three

# EXPLORING THE PHILOSOPHICAL AND THEORETICAL FRAMEWORK OF YEP

## 3.1    The philosophical underpinning

The philosophical foundations and the educational perspectives and principles of YEP will be explored and analysed in this chapter in an attempt to answer the second research question:

*What philosophical and theoretical principles underpin YEP?*

YEP is based on a complex mix of theoretical concepts and principles. As Clarke (1999:31) said, *"Programme theory is generally made up of a combination of hunches, beliefs, intuitive assumptions and knowledge founded on practical experience"*. A close examination of the theoretical foundations and practical operation of YEP has brought to light several basic philosophies and principles of this life skill programme.

During the last few decades the world of humanity has been governed by a few philosophical ideologies, hereafter referred to as the ideologies of the 'old world order'. These ideologies are shifting, as they no longer meet the needs of the world we live in. In most cases these philosophies seem to have failed to bring the happiness and prosperity that humanity expected, and in some cases they have even contributed to the problems of the world. These ideologies are examined here to check the relevance of this statement.

## 3.2    The old world order

### 3.2.1    One-sided rationalism

Since the seventeenth century, the Western world has been strongly influenced by the philosophy of rationalism (Turner, 1990:6; Zohar & Marshall, 2000:26). According to this ideology, the rational faculty of man is the determining factor for success and advancement in the world. The emphasis on man's rational power has been far-reaching, to the extent that the 1800s were called the Age of Reason. Since the time of the Industrial Revolution in Britain, man's power of mind has been utilised to create wealth, commodities, industry, science and technology (Bertram, Fotheringham & Harley, 2000:94). Computers, the Internet, fax machines, telephones, and aeroplanes are just a few examples of advancement in science and technology. The impressive results of science and technology made many people believe in the rational faculty of man as the sole means for solving the problems of the world. Many people, especially scientists, believed that something was true and acceptable only if it was proven rationally and by the means of scientific methods (Bertram *et al.*, 2000:94).

The comfort and material prosperity that the Western world enjoyed dazzled the other countries and motivated them to follow suit. As a result, most countries of the world strive for advancement in science and technology and perceive their success to be dependent on their technological achievements.

In the field of education also, rationalism has played an important role. Division of the curriculum into different subjects has been the result of the influence of rationalism. Science divided the world and categorised reality so that it could be studied thoroughly (Plunkett, 1990:60-61). Often this division created the impression that there was no interrelatedness among school subjects and that reality was fragmented. As a result of over-emphasis on rationalism, science and mathematics were given more importance than other subjects in an attempt to prepare learners for a world governed by technology. However, as the Values,

Education and Democracy document (DoE, 2001:42-43) states, *"…the reduction of education to the market and jobs, important as that may be in some respects, commodifies education.*" According to Purpel (1989:10),

> *To trivialise education by obsessing on technical or superficial, symptomatic concerns is not only illogical but harmful: it distracts us from the responsibility to engage in serious dialogue on how the educational process can facilitate a world of love, justice, and joy.*

In light of the massive scientific and technological achievements made during the last few decades, and the especial attention and emphasis given to it one would expect that most human problems would have been resolved by now, and that prosperity, peace and tranquillity for all would have been realised. Looking at the world around us, it is clear that this has not happened and is not happening. The world's 225 richest individuals have a combined wealth of over $1 trillion, equal to the annual income of the poorest 47 per cent of the world's population (Christenson, 2000:8). The enormous gap between the rich and the poor, war and strife among nations, and the high rate of crime and aggression in the world point to the failure of rationalism single-handedly to solve the problems of humanity. In fact, the world seems very different from what one would have desired. Plunkett (1990:12) raised the question, "*What has happened to people to make the world so different from what the vast majority must surely wish?*" One would agree with Jaffe (cited by Plunkett, 1990:57), who seems to answer the question by saying, *"One-sided over-valuation of rational consciousness and of an ego-dominated world, as well as vitiation of instinct, lie at the root of many neuroses and psychic illnesses in modern man."*

Therefore, rationalism needs to be balanced with a holistic view of man where all faculties of the human being are given attention and an all-rounded person is developed.

### 3.2.2   Individualism

Seeking personal interest, pleasure and permissiveness, and above all self-centeredness, seem to be the dominating value of our times. Individualism is the belief that

> *Each person is separate and apart from all other individuals and therefore, the frustration, unhappiness, failure, hunger, despair, and misery of others have no significant bearing on one's own well-being (Johnson & Johnson, 1995:111).*

Zohar and Marshall (2000:31) are right when they say that falling into self-centeredness *"cuts us off from wider meaning and broader perspective"*. Mayson (2002:50) finds individual and group self-centeredness a cause for degeneration of our feelings for others and even for giving in to brutality and injustice. Self-centeredness and individualism seem to disconnect us gradually from our families, friends and communities, depriving us of a holistic and wholesome approach to life.

Individualism, however, is a modern-age phenomenon. Ryan and Lickona (1987:78) explain that the concept of democracy has been twisted by the *laissez-faire* liberalism of the last century, causing individuals to think of democracy as a private and personal possession. Comments such as "It's my life … my body … my property … my thing" – often heard from the youth – give the impression that individuals view themselves as isolated from the rest of the society.

In the South African context, the individualistic view of life is in contrast to communal life, a lifestyle traditionally dominant among the African people. According to African tradition, *"a person is person through other persons"* and *"being human means first and foremost to belong"* (Pato, 1997:113). In spite of this contrast, individualism is on the increase in South Africa and manifests itself in the loss of respect for adults, greed, dishonesty and poor work ethics (DoE & SABC, 2000:13). President Thabo Mbeki (in Mayson, 2002:49) showed concern in this regard when he said:

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*There was a collapse of an acceptable level of morality in our society, which resulted in the elevation of the self, and the serving of the interests of the self to the point that this becomes a religion. The self became the god we all must worship.*

The fast spread of individualism needs to be countered by promoting values in the life skills programme such as caring, co-operation and mutual respect.

### 3.2.3   Materialism

Materialism is another dominant ideology of contemporary societies. Materialism – or in Brunton's (1952:21) words, *"thing worship"* – has become a dominant mode of life. Preoccupation with accumulation of material wealth seems to be responsible for losing track of purpose and a balanced approach to life. Effendi (1973:14) explains the negative effect of materialism in the following words:

*Concern for material wealth alone, finally can be seen to have entrapped all people in a maze of insecurity, doubt, and lack of freedom, as the competition to achieve positions of advantage and power intensifies.*

Brunton (1952:177-178) sees a relationship between spiritual emptiness and materialism. He believes that there are people who experience a spiritual void within themselves, even though their homes are crowded with furniture, appliances and material belongings. He says:

*People who are dazzled by the ownership of things while neglecting the ownership of themselves show they are emotionally and intellectually ungrown-up, a race of spiritually small boys and girls preoccupied with small toys.*

Effendi (in Bahá'í, 1995:14) goes a step further and calls materialism the cause for the breakdown in spirituality:

> *The materialistic civilization of our age has so much absorbed the energy and interest of mankind, that people in general no longer feel the necessity of raising themselves above the forces and conditions of their daily material existence. ...The universal crisis affecting mankind is, therefore, essentially spiritual in its cause.*

In South Africa many youth view material possessions as a sign of power and respect. Their sense of self-esteem has become interwoven with the acquisition of material possessions, which are seen as a reflection of their self-worth (DoE & DoSS, 1999:41-42). Lourens Schlebusch of the University of Natal believes that one of the major reasons for teenage suicide is that many young blacks have very high material expectations of the new South Africa (*Sunday Tribune*, 6 July 1997).

The ideologies of the old world order prevalent in the West rapidly spread to the non-Western countries of the world with the hope that it would bring comfort and prosperity to mankind. Education systems became the vehicle to carry forward and implement the materialist, individualistic and rationalistic view of life. Schools used rationalistic methods and approaches to develop technological knowledge and skills, and in the process forgetting about the development of the affective domains of the learners. In the final analysis, however, the success and happiness that science and technology were expected to provide did not materialise. A great number of the population of the world still lives with poverty, war, crime and other kinds of problematique. As Brunton (1952:32) wrote, *"The naïve belief that science could so improve the state of man that utopian happiness would eventually be his, is falling rapidly by the wayside."* Brunton (1952:34) then made a call that this study also tries to make:

> *The hour has come to wake to what we have done to ourselves, to what a one-sided science and an icy intellectualism have done to us, and to seek a balance which will rest on them, yes, but also on faith and intuition.*

Considering the shortcomings of the ideologies of the old world order, and in some cases its contribution to the problems of the world, it was apparent that the ideologies of the old world order could not be the foundation for a life skills programme that intended to revive the *talisman*. It was logical, therefore, to shift from the old world order paradigm to the new world order paradigm.

## 3.3    The new world order

### 3.3.1    Introduction

The world is going through a period of fundamental change and transformation. The old world order is giving way to the new world order, as the old order ideologies are found more and more to be ineffective in dealing with the demands of the modern age.

Bahá'u'lláh (1978:113) wrote the following about the need for transition to the new world order:

> *The signs of impending convulsions and chaos can now be discerned, inasmuch as the prevailing Order appeareth to be lamentably defective. Soon will the present-day order be rolled up and a new one spread out in its stead.*

The phenomenon of change is nothing new; it is the nature of change that is new. Land and Jarman (1992:4) explain that the nature of change in the past was constant; that is why it was possible to predict change and prepare for it. At present, however, the nature of change is not predictable. Thus, young people need to be prepared for change and to develop those skills that help them to deal and cope with change.

**3.3.2 Characteristics of the new world order**

Several characteristics may be ascribed to the new world order: globalisation, democracy, and information overload or what is known as the "knowledge explosion".

### *3.3.2.1 globalisation*

According to Wells *et al.* (1998:323), globalisation is *"a complicated set of economic, political, and cultural factors"*. One of the characteristics of globalisation is exchange of trades, money, people, ideas, values and images across the boarders evermore swiftly (Hurrell & Woods, 1995:447). The formation of international organisations, international conferences and world collaborative bodies denote the move towards globalisation. World events such as the Parliament of the World's Religions (1999), the Summit of Religious Leaders (2000), and the World Summit on Sustainable Development (2002) fully support the concept of *one globe*, *one people*. The Earth Charter Benchmark Draft II Commission (in Barney, 1999:151) writes the following about globalisation:

> *Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life…. The global environment with its finite resources is a primary common concern of all humanity.*

The world is moving towards globalisation free from arbitrary segregation and boundaries. Senge (in Fullan, 1993:98) said: *"All boundaries, national boundaries included, are fundamentally arbitrary"*.

Globalisation affects everyone and every affair of human beings. Even the youth problematique has become a global phenomenon, cutting across borders. No programme can ignore the phenomenon of globalisation and the challenges it presents to humanity. Globalisation demands that educational programmes have world vision and prepare learners for living in a world society characterised by peace and justice.

### *3.3.2.2 democracy and human rights*

Another characteristic of our age is the universal acknowledgement of the importance of democracy and respect for human rights. Like never before, humanity is aware and conscious of human rights. Minorities, children, women, the handicapped, prisoners and workers claim and fight for their rights. For 97 per cent of recorded human history, almost 98 per cent of humanity had no rights, whereas today even animals have rights (Land & Jarman, 1992:8). Consideration for human and democratic rights is a principle that needs to be clearly defined, properly understood, upheld by all, and considered in the planning of social and educational activities and programmes. In respect of South African youth it has already been noted that transition to democracy led to misinterpretation by some youth of democracy and its equation with liberty without a sense of responsibility (see Chapter Two, section 2.2.1.2). It is necessary, therefore, to develop in the youth an understanding of the principle of democracy and a responsible attitude towards it.

### *3.3.2.3 information explosion*

The age of information overload requires people – especially the youth – to be multi-skilled and multi-functional in order to be able to cope with change. More information has been produced in the last 30 years than in the previous 5 000 years (Christenson, 2000:3). About 1 000 books are published internationally every day and the total of all printed knowledge now doubles every seven to ten years. To be compatible with the needs of the information age, educational programmes should develop a variety of skills in the learners.

## 3.4    The philosophical principles of YEP

Having opted to be relevant to the characteristics and demands of the new world order, YEP needed to adhere to a set of philosophical principles that would suit the characteristics of the new world order. The philosophical points of departure

have a major influence on the focus and the proposed outcomes of a programme. The philosophical principles of YEP are discussed below.

### 3.4.1  Humankind is spiritual and noble in nature

By nature, humankind is spiritual and noble. Being spiritual "*is the essence of being human*" (Tew, 2000:175). All human beings share this characteristic and are inspired and affected by it.

The word "spirit" originates from the Greek word *peneuma,* meaning breath. It gives life and generates life. Miller (2000: 140) defines spirituality as *"the connection we can feel between ourselves and something vast, unseen, mysterious, and wondrous"*. Plunkett (1990:83) gives the following description of spirituality:

> *The spiritual area is concerned with the awareness a person has of those elements in existence and experience which may be defined in terms of inner feelings and beliefs; they affect the way people see themselves and throw light for them on the purpose and meaning of life itself. ...sometimes they represent that striving and longing for perfection which characterizes human beings but always they are concerned with matters at the heart and root of existence.*

According to this study it is this quality of people that takes them to the heights of human perfection, and qualifies them as human and possessors of the *talisman.*

According to Miller (2000), spirituality should not be confused with any religion or sect, but rather as connectedness with the unseen, the mysterious and the supernatural. It refers to the connection that we feel with the transcendent world that many may call God, the essence that motivates man to seek for the good and the pure within.

The spiritual aspect of people is very important as it determines their attitudes and approaches towards life. As Brunton (1952:15) writes: *"...if inner attitude toward life is wrong the outer personal, political and economic affairs will go wrong "*. One can even say that the ultimate purpose of life is spiritual advancement,

realising the best in each human being and reaching the state of *supreme talisman.* Humankind *" is here ultimately for spiritual development"* (Brunton, 1952:16)*.*

In spite of its importance, societies and education systems have ignored the spiritual dimension of people. As a result, the spiritual and moral development of learners are overlooked and gradually excluded from the school curriculum. Ward (1986:23) said, *"We set our hopes on human reason, and human reason is not enough to save us from passion and power, greed and envy"*.

Neglect of moral and spiritual education has resulted in what this study calls *spiritual apartheid*, which is reflected in moral apathy, emotional insensitivity, lack of compassion, and personal and group alienation. To change the state of the youth problematique in South Africa, youth need spiritual transformation (ANC, 1998:3) and, in terms of this study, *talisman* rejuvenation. This implies that, as Singh (1996:226) maintains, spiritual education and moral awakening should be at the centre of our new educational thinking. Inclusion of spiritual education in the school curriculum tends to bring a balance that has been missing in schools, where most emphasis is put on the intellectual development of learners.

Gradually, however, societies are becoming aware of this void and are trying to bring affective outcomes back into the curriculum. The 1988 Education Reform Act of the United Kingdom requires schools to include spiritual and moral, social, and cultural outcomes in their curriculum as a matter of priority. Formulation of this act indicates that the British government has become aware of the importance of the spiritual and moral development of their citizens and the impact this development has on the general functioning of their people.

### 3.4.2   Humankind is one

The principle that drives humanity towards globalisation is that of the oneness of mankind. Human beings are interrelated and their well-being is interconnected. The need for unity and oneness of humanity is now felt in our world more than ever before. More and more people believe in the oneness of human beings as a

single race. The establishment of international organisations, gathering the world politicians in one room, and international summits and conferences held in almost every scientific and non-scientific field, point to people's need for unification. Singh (1996:226) believes that unity is an essential principle that must govern the world:

> *...that the planet we inhabit and of which we are all citizens – Planet Earth – is a single, living, pulsating entity; that the human race in the final analysis is an interlocking, extended family ... and that the differences of race and religion, nationality and ideology, sex and sexual preference, economic and social status – though significant in themselves – must be viewed in the broader context of global unity.*

The principle of oneness of humankind is more than just an idealistic view. It is an essential requirement for the survival and co-existence of human beings, both materially and spiritually. Effendi (1938:42-43) wrote:

> *Oneness of Mankind ... is no more outburst of ignorant emotionalism or an expression of vague and false hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its implications are deeper, its claims greater…. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced.*

Fullan (1993:99) agrees with Effendi, saying, *"Being committed to the whole is of essential practical value to surviving productively in complex global societies, and is the necessary component of meaningful existence"*.

Even the world of science now supports the concept of unity. According to chaos theory (Goerner, 1995:4), interdependence shapes the world at all levels, from the molecular to the societal. Chaos theory looks at the world as an ecological reality where everything has a relationship with others. Goerner (1995:4-5) explains that:

*Global economy, world order, world environmental summits – ours is the age when the world's complexity has finally tied us all together in a way we can no longer ignore.*

Viewing the world from this perspective, one would agree that humanity in essence is one family and has one civilisation to build (Bahá'í, International Office of Public Information, 1999:2). It is through recognising this principle that humanity can move towards unity of vision and act in pursuit of world peace.

Living in a world that is in the throes of strife and disunity, it is important to educate the youth to enable them to create a peaceful and united world.

### 3.4.3   Unity in diversity

The principle of oneness of humankind requires a belief in unity in diversity. People by nature are different and unique. Often diversity among people has been viewed as a negative factor and a cause for conflict and disunity. The shift to globalisation makes it necessary to re-evaluate this perspective and consider the principle of unity in diversity.

The principle of unity in diversity is becoming more urgent in our lives than ever before, given the global world we live in. Urbanisation and migration are common phenomena of our time, and have brought people of different races, status, nationalities, and cultures to a common place. In South Africa alone one can observe this diversity clearly after the breakdown of apartheid and the homeland system. Families and individuals from different racial groups have moved into cities and suburbs that were closed to them in the past. A look at shops and schools gives a colourful picture of the diversity of cultures and creeds.

Diversity in the human race is not something negative which needs to be illuminated as some may think, but a necessary requirement for co-existence and survival. Each different person contributes to human society in a unique way. As `Abdu'l-Bahá (1978:291) said, *"This diversity, this difference is like the naturally created dissimilarity and variety of the limbs and organs of the human body, for*

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*each one contributeth to the beauty, efficiency and perfection of the whole."* Globalisation has proved that we all are interdependent and need to rely on one another for survival. Therefore, diversity should not only be acknowledged but also celebrated as a source of enrichment. Abdu'l-Bahá (1979:53) further wrote, *"The diversity in the human family should be the cause of love and harmony, as it is in music where many different notes blend together in the making of a perfect chord"*.

Considering the importance of unity in diversity, learners should be taught about differences and helped to see the wisdom of diversity.

### 3.4.4 Human beings are equal

The root principle behind democracy is that all human beings are inherently noble and equal. Every person, by virtue of being human, is equal and is entitled to equal treatment. Article 1 of the United Nation's Universal Declaration of Human Rights makes this explicit: *"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood"* (United Nations, 1948). People are equal and should have equal opportunities to practice their belief, religion, language and culture irrespective of their sex, race or any other kind of diversity. The Constitution of the Republic of South Africa (1996:7) endorses the principle of equality, making all South African citizens equal before the law. Therefore, in education learners should be treated as equals and be taught to treat one another as equals.

## 3.5    Educational perspectives

### 3.5.1    The purpose of education

The dawn of the new world order and believing in the oneness of humans affects the way in which education is viewed and interpreted. As Stavenhagen (1996:229)

says, it is *"…necessary to rethink the objectives of what it means to educate and be educated"*.

Analysing the philosophical perspective of YEP, the aim of education is twofold. On the one hand, education should develop the capacities latent in each individual to bring out their *talisman,* and on the other hand it should prepare them to contribute towards the development and the advancement of the world of humanity. Singh (1996:226), the former Minister of Education in India, stated in a report to UNESCO:

> *We must mobilize our inner and outer resources, that we begin consciously to build a new world based on mutually assured welfare rather than mutually assured destruction.*

Therefore, individuals should be educated not only for their own benefit and as the citizens of a particular country but also as citizens of the world. Global citizenship is not a new concept any more. Oxfam (1997) has already designed a Curriculum for Global Citizenship, with the aim of preparing the learners for living as global citizens. According to Lynch (cited by Bigger & Brown, 1999:39), there are three levels of citizenship:

- local community citizenship, which includes familial, cultural, and social groupings;
- national citizenship; and
- international citizenship.

It is important to note that as national citizenship does not exclude local citizenship, so international or global citizenship does not exclude national citizenship.

In education, however,

*we must use the latest array of innovative and interactive pedagogic methodologies to structure a world-wide programme of education – for children and adults alike – that would open their eyes to the reality of the dawning global age…(Singh, 1996:226).*

To achieve this, YEP has adopted pedagogic methods that help the youth to recognise the oneness of the world, and the fact that they and the people around them are interrelated and interdependent.

### 3.5.2   The aims of a life skills intervention programme

Jetto (1997:4) refers to life skills as those skills and competencies that people need to sustain and enrich themselves, as well a those skills that help them cope with the demands of life and assist them to have greater control over their lives. In the light of the above principles and considering the educational needs and background of South African youth, a life skills intervention programme that brings a balance to the lives of individual youth would be relevant. Such a programme needs to *heal* the moral, emotional and spiritual hurts that have been inflicted on youth by their past. At the same time, it should *build* and enrich them with those social, moral, and cognitive skills necessary to cope with the challenges of the modern world and in preparation for living in a united world. This implies that YEP life skills intervention programme had to be both a preventative/healing and an enriching/building programme.

### 3.5.3   The learner

The learner is the most significant figure in YEP life skills programme, and is viewed to have the following qualities and characteristics:

- **nobility and innate integrity**

Every learner is inherently noble and dignified and should be treated with respect and honour, as every human being is spiritual in nature and reflects something of

the Divine in him/her. Nelson Mandela highlights the importance of this when he writes:

> *Even in the grimmest times in prison, when my comrades and I were pushed to our limits, I would see a glimmer of humanity in one of the guards, perhaps just for a second, but it was enough to reassure me and keep me going. Man's goodness is a flame that can be hidden but never extinguished (Mandela, 1994:542).*

Even the most humble learner in the class should be viewed as noble and dignified. As Erickson (1995:186) said, every learner is gifted.

- **uniqueness**

Learners are unique in respect of learning intelligence (Gardener, 1983) and in respect of past experiences and knowledge (Askew & Carnell, 1998:33). Each learner is endowed with especial talents and faculties, and has a unique *talisman*. Therefore, every learner should be allowed to be different and to learn according to his/her unique talents and *talisman*. This implies that different responses and paces of learning should be respected in the course of educational interactions.

- **ability to identify and solve problems**

Individuals have within themselves vast resources that can be tapped (Rogers, 1980:115-117). Therefore, given the necessary challenge and assistance, learners should be able to seek answers to life-problems on their own and to deal with them. Using their spiritual and mental potential, they should be in charge of learning and responsible for reclaiming the *talisman*.

### 3.5.4 Peers

Peers are very important ingredients in the learning process. Ward and Murphy (cited in Behr, 1990:35) wrote, *"The personality of the child is developed in the process of interaction between the child and his group"*.

In the ordinary classroom, the role of peers in learning is often overlooked and the dynamics of peer interactions are over-simplified. In the YEP class, however, peer pressure is considered to be an important and powerful educational tool that can be used not only for the teaching of academic outcomes but especially for the promotion of social and moral outcomes.

It is often presumed that peers exert negative influence on each other, which is commonly referred to as "peer pressure". However, this pressure may be used for the benefit of the learners, if it is properly diverted and controlled as is done in co-operative learning groups (Brandt, 1991:12); in this case, negative pressure can change into positive pressure. Peers spend considerable time together in clique groups. Within their groups, they create an informal, natural, but powerful learning milieu where they exchange information, learn from one another and influence one another. Therefore, peers may be used to teach each other. Johnson and Johnson (1995:131) explain the rationale for peer teaching as follows:

- People learn better if they learn in order to teach someone else. This is because when students teach each other and explain issues to one another they learn by doing.
- Higher-level conceptual understanding and reasoning are promoted when participants have to teach each other a common way to think about problem situations. The way people conceptualise material and organise it cognitively is markedly different when they are learning material for their own benefit and when they are sharing their learning with each other.
- Peers frequently are able to teach their classmates more effectively than specially trained experts can. Slavin (1991: 4) attributes this to the fact that students are often able to translate the teacher's language into "kids language" and explain difficult concepts more simply.

The ability of peers to teach and influence their mates is not limited to academic subjects. It can also be used for teaching and achieving of affective outcomes.

This is because peers in real life influence each other in respect of social and moral values and attitudes.

### 3.5.5 The facilitator

Facilitators of learning in the life skills programme should perceive themselves as instigators or motivators of learning. They support the learners in constructing knowledge, defining and exploring values, and acquiring skills. According to Wells *et al.* (1990:97):

> *Knowledge does not exist in packages that can be transmitted from one person to another. Being a state of understanding, knowledge can only exist in the mind of an individual knower.*

Effective facilitators of learning do not preach and lecture to learners because receiving a message, hearing it and getting it does not necessarily mean learning (Marlowe & Page, 1997:10). Rather they create opportunities for individual learners to think for themselves and to look for solutions. The teacher's challenge is less than that of teaching children how to think than that of giving them opportunities to think (Nickerson, 1988:39).

In YEP, the facilitators realise that, like their learners, first and foremost they are spiritual beings (Smith, 2000:63) who are as much in search of the *talisman* as their learners. Therefore, they treat their learners with compassion and respect. As such, the facilitators of YEP and their learners co-learn, co-exist and co-develop together in search of the *talisman*.

### 3.5.6 The classroom

The classroom is the place where learning should take place. Creating a spiritual and caring atmosphere in the classroom is of especial importance to a programme that intends to heal the moral, spiritual and social hurts of the learners. In order to promote a spiritual and caring atmosphere, it is important to create a happy, relaxed, trusting and respectful – or a *soulful* – classroom (Miller, 2000:5).

In a soulful classroom games, jokes, stories and activities are shared and learners feel at ease to share their deep feelings and ideas with others. The soulful classroom could create a suitable platform for the youth to voice their concerns and talk about what is important to them.

Interpreting the statement of Johnson and Johnson (1991:129) – that *"it is time for classrooms to become more realistic"* – the YEP classroom is viewed as:

- a life-laboratory where questions and scenarios about life are improvised, investigated, and scrutinised;
- a place where learners contemplate their own values, feelings, and knowledge;
- a place where learners learn from each other, socialise and practise skills of co-operation and effective communication;

As such, the classroom should become a safe laboratory where learners try out their life skills, and act and react to life-like stories and case studies.

## 3.6    Educational principles

Based on the philosophical principles and educational perspectives discussed so far, the following educational principles apply to YEP:

- awakening the spirit;
- honouring the self;
- justice;
- honesty;
- caring; and
- holistic education.

Each of these is discussed below.

### 3.6.1   Awakening the spirit

The first step in helping the youth to heal and to deal with their past emotional and moral hurts as well as their spiritual void is spiritual awakening. To achieve this end, youth need to be reminded of the good and the divine in them. They need to become aware of their *talisman*, long for it, believe in it, and feel the need to achieve it.

One source of spiritualisation is through religion. Arbab (in Lample, Hanson and Noguchi, 1992:ii) defines religion as the system of knowledge that assists man to understand his own nature, in contrast to science that helps him to understand material existence. Science deals with his rationality and head, religion with his beliefs and heart. According to Arbab, religion is as essential to man's happiness as the sciences. In this regard, Desmond Tutu (2000) says:

> *We are created religious, and being religious really means being open to the mysterious, to the holy, to the good and to the beautiful. It would be a very, very sad day if there was not space for religion.*

Looking deeply into different religions and their teachings, it becomes apparent that in spite of their diversity all promote similar values and teachings known as the "Golden Rules". Dr. Kofi Annan (quoted by Mayson, 2002:52) said in this regard:

> *All great religions and traditions overlap when it comes to the fundamental principles of human conduct – charity, justice, compassion, mutual respect, and the equality of human beings.*

Brown and Brown, (1999:24) believe that learners need to learn about various religions and cultures, and that learning about multiple faiths can strengthen the process of unification of diverse people. As Singh (1996:227) said:

> *The world's great religions must ... co-operate for the welfare of the human race, and that through a continuing and creative interfaith*

*dialogue, the golden thread of spiritual aspiration that binds them together must be strengthened.*

In South Africa due to the policies of segregation of the past, most people remained ignorant of each other's religions and cultures. Thus a gap has been created. A relevant life skills programme will hopefully pay attention to this gap.

### 3.6.2   Honouring the self

Learners not only need to be respected and honoured by their educators, but most importantly by themselves. *Honouring the self* is most important for individuals because, as Branden (1983: xi) explains:

> *Of all the judgements that we pass in life, none is as important as the one we pass on ourselves, for that judgement touches the very center of our existence…. No significant aspect of our thinking, motivation, feelings, or behaviour is unaffected by our self-evaluation.*

Honouring the self is nurtured in various ways. The components of honouring the self, which are displayed in Figure 3.1, include:

- *self-knowledge*: Honouring the self requires knowing oneself, one's feelings, one's thoughts, needs and desires. This knowledge will be of utmost importance to the learners, as it is based on this knowledge that they will build future learning and make decisions.
- *self-confidence*: Self-confidence is the demonstration of self-acceptance and believing in the nobility of man. The courage to accept oneself with all weaknesses and strengths prepares the person to accept other people more easily. Learners should feel accepted as persons, even if they do not live up to the expectation of others (Korthagen, 2001:117).
- *self-identity*: Honouring the self also requires the preservation of self-identity as opposed to moulding individuals into specific models. Learner are entitled to their own unique identity and, therefore, to grow according to their own

abilities and unique characteristics such as culture, language, value system, and potential.

- *self-discipline*: A person with self-discipline regulates his/her own behaviour not out of fear or encouragement from external sources but as a result of respect for self and self-dignity. Poon Teng (1998) perceives the role of education as cultivating *"rigid self-discipline and strong inner balance"*.

- *independent thinking*: Independent thinking is another requirement for honouring the self. To achieve this, learners need to become intellectually independent, think for themselves, and make decisions based on their own judgment. This would prevent them from being easily influenced and blindly imitating others.
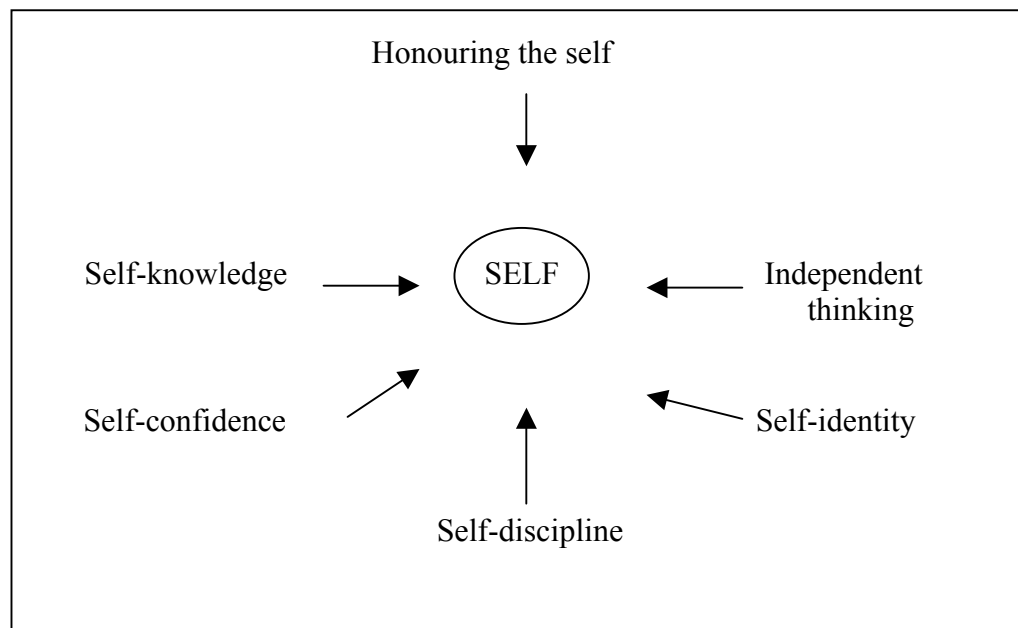


**Figure 3.1  Components of honouring the self**

Honouring the self and its components, therefore, should be nurtured through the life skills programme. YEP promotes honouring the self through giving every individual a chance to grow and develop according to his/her *talisman,* and avoids

moulding everyone into "one perfect" person. It also promotes self-confidence and self-discipline, by trusting learners to find their own solutions to problems and to make their own decisions.

### 3.6.3   Justice

Human beings are inherently free and equal and should be treated justly.

The principle of justice demands equality and fairness for all. In the learning situation, it requires that *all* learners be given a chance to learn, to speak, to participate in activities and to think. Moreover, the principle of justice is relevant to democracy and human rights. It is the democratic right of every person to learn.

### 3.6.4   Honesty

Respect for truth and honesty are fundamental for a programme that aims to help the youth to achieve their *talisma*n. Honesty fulfils several functions in this regard:

- A prerequisite for the achievement of *talisman:* Being honest with oneself, and with others is a necessary condition for striving for excellence and the *talisman*. Honesty is the foundation for developing virtues (McPhail, 1982:36) and a source for self-respect. Honesty nurtures the soul (Miller, 2000:111). A person who hides behind lies is afraid to see his/her real self. Both learners and facilitators need to be honest with themselves and with others before they can think of achieving their *talisman.*

- A prerequisite for change and transformation: The first step for transformation in behaviour and reversing the youth problematique is the awareness and the honest acknowledgement that one has a problem, which needs to be addressed. Learners first need to be honest with themselves and to admit that they have a problem. Honesty is a prerequisite for self-knowledge. Being honest with oneself is the foundation for accepting oneself, for respecting

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others for who they are and the world around them (Watson & Ashton, 1995:24).

- A way to release locked-up energy: Those learners who say what is expected of them instead of expressing their real feelings and ideas spend their energy wastefully. Honesty will give them a chance to release *"the energy they all too often channel into trying to hide their true feelings"* (Wagner, 1980:66)*.

### 3.6.5   Caring

Another ingredient that promotes spiritual and moral health among the youth is the existence of a caring community in the classroom, a classroom whose members show respect and concern for one another. Caring and compassion can nourish the soul (Miller, 2000:141). Some educators consider the development of care and fellowship among learners to be the primary goal of education. Nodding (cited in Jarrett, 1991:66) writes:

> *The primary aim of every educational institution and of every education effort must be the maintenance and enhancement of caring. Parents, police, social workers, teachers, preachers, neighbors, coaches, older siblings must all embrace this primary aim.*

Caring can manifest itself in the form of respect, acceptance and affection. In a caring classroom, learners are encouraged to express their feelings, interests, and values (De Vries & Zan, 1994). With continuous nurturing of the sense of caring and co-operation in learners, small working groups could eventually change into *circle of friends*. A circle of friends consists of a small group of connected learners who care for each other deeply and are "there" for one another. In the circle of friends, the members come naturally together to share, to consult, to confide in each other, and to assist one another to excel and achieve the *talisman*. In this way they become natural life skills facilitators for each other and take over the nurturing role of the class facilitator.

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YEP adopts the ground rules of respect, co-operation and acceptance of all ideas in the hope that they will help to create a caring community in the classroom.

### 3.6.6   Holistic education

The diversity of the educational needs of South African youth, as well as the need for being multi-skilled in an age of "knowledge explosion", requires that the whole person should be developed. All developmental domains – spiritual, social, moral, physical and intellectual – need to be addressed and developed in a *balanced* and harmonised way. Therefore, life skills programmes like YEP have to adopt a holistic and multi-domain approach to educating learners.

Table 3.1 gives a visual synopsis of the principles of the new world order and the relevant philosophical and educational principles adopted by YEP.

**Table 3.1**
**The relationship between the philosophical and educational principles of YEP and the characteristics of the new world order**

| Characteristics of the New World Order | Philosophical and Educational Principles of YEP |
|---|---|
| Globalisation | Oneness of humankind<br>Unity in diversity<br>Unity in essence of religions |
| Democracy and human rights | Spiritual nature of humankind<br>Justice – equal chance for learning<br>Caring<br>Honesty<br>Honouring the self |
| Information explosion | Holistic education |

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## 3.7   Conclusion

Every educational programme is based on certain theories and philosophical principles. YEP is based on a complex mix of theories and principles and sets out to be relevant to the developments of the new world order. Globalisation, democracy, and the information explosion have influenced the vision of the programme. Believing that humankind is first and foremost a spiritual being with a *talisman,* it seeks to find solutions to the youth problematique in spiritual healing. Having the principles of oneness of humanity, equality and unity in diversity, YEP attempts to prepare and build the youth to live in a united world as members of the global society. Based on these philosophical principles, YEP subscribes to those educational principles that promote a sense of caring, justice, honesty and honour. Table 3.2 illustrates the shift from traditional education to the new one as exemplified in YEP.

**Table 3.2**
**Comparison of traditional education and YEP education**

| Traditional education | YEP education |
|---|---|
| Teacher-centred | Triangle of learners, peers and facilitator |
| Teacher's knowledge and beliefs are determining factors | Learners, peers and facilitators' knowledge and beliefs are determining factors |
| Cognitive domain | All domains |
| Learners' personal lives ignored | Learners' total being considered |
| Academic/cognitive learning emphasised | Holistic learning emphasised |
| *Talisman* ignored | *Talisman* sought |

Having examined the theoretical foundations of YEP, the next concern in examining YEP is to identify the methodologies and teaching strategies that accommodate the process of building skills in youth, thus assisting them to become closer to their *talisman.* The methodologies and teaching strategies of YEP are discussed in the next chapter.

*In search of talisman: the methodology*

# Chapter Four

# THE METHODOLOGICAL APPROACHES OF YEP

## 4.1    Introduction

A careful study of YEP indicates that authentic, transformational and holistic/multi-domain teaching are the main methodological approaches adopted in YEP. In this chapter, the three approaches and their concomitant teaching strategies will be identified and their relevance will be discussed. This discussion will provide the answer to the third question of the research study:

*What methodological approaches are adopted in YEP?*

The discussion will concentrate on:

- the authentic approach and teaching strategies;
- the transformational approach and teaching strategies; and
- holistic/multi-domain approach and teaching strategies.

## 4.2    Authentic approach and teaching strategies

An important methodological approach of YEP is the authentic approach. Hatcher (1998:122) defines authentic as *"that which is real, genuine, trustworthy, integral, solid, or devoid of artifice"*. Authenticity, in the context of YEP and in light of its theoretical principles, refers to three levels: the individual, the group, and the global.

At the individual level learners are accepted for who they are, irrespective of their differences and value systems of their classmates and their educators. This will allow them to feel secure and free to express themselves openly on various topics. If the learners realise that everyone is entitled to be different and will be accepted as they are, it is more probable that they will stop pretending and act naturally.

Moreover, authenticity at the individual level requires learners to accept themselves with all their weaknesses and strengths. Some degree of self-knowledge and courage is necessary. It is important to be honest with oneself, as the first step in changing undesirable behaviour is to acknowledge its existence.

For this reason, two of YEP's ground rules are:

- everyone is entitled to his or her own opinion; and
- open and honest expression of opinions.

These rules are intended to promote authenticity by both facilitators and learners.

At the group level, authentic learning demands respect and tolerance towards other people (Meier, 1998:615). This means learning about the lives and ways of life of other people in the groups and in the society. The YEP's strategy in this regard is to encourage the learners to investigate about the cultural and social background of their peers and discuss them within the small groups. Themes such as *Multi-culturalism* and *Unity in diversity* are intended to promote learning about other people and their diverse cultures.

At the global level, learners are expected to show reverence towards the bigger society, the human race and the world at large. Respect for oneness, unity, and regard for nature and environment are promoted by various themes such as *Oneness of Mankind*, *Unity in Diversity*, and *Care for the Environment*.

As far as authentic pedagogy is concerned, YEP makes use of real-life scenarios and daily life examples familiar to the learners. By way of these examples the learners are continuously encouraged to relate the theoretical principles and moral values to daily life issues. By abiding to the ground rules, learners are given the chance to practise being honest with themselves and with others. YEP also makes use of authentic learning, which requires individual learners to investigate the truth on their own, free from blind imitation. Moreover, learners are encouraged to find their own solutions and are given the freedom to choose for themselves the answers, which suit their needs. Thus their choices are respected unconditionally. As Watson and Ashton (1995:22) said:

> *Education is therefore about helping people to think and act responsibly for themselves, and to find self-fulfilment and a quality of life appropriate to their own particular gifts, opportunities and insights.*

## 4.3    Transformational approach and teaching strategies

Transformation or change should be a part of the goals and objectives of any programme that intends to improve the behaviour of its target group. On this basis YEP has adopted a transformational approach. In turn, this requires adopting teaching and learning strategies that ensure effective change. In order to examine the relevance of the transformational strategies of YEP, it is appropriate to investigate the following aspects of change:

- characteristics of change;
- conditions of change;
- domains of change;
- the change process;
- levels of change; and
- the cycle of change.

**4.3.1   Characteristics of change**

- *Change starts with the individual*: Changing society is not possible without changing the individual members of the society (Askew & Carnell., 1998:97).

- *Change requires internal processing*: Change is an internal process, which happens within the individual. Personal choices can change only when *"people change internally"* (Plunkett, 1990:114). Therefore, external factors can only provide the motivation for change and not the change itself.

- *Change cannot be mandated*: Change cannot be imposed or legislated (Fullan, 1993:22); no one can change someone else. One's ideas and behaviour will change *"when and only when s/he consciously decides"* (Hatcher, 1998:41). Therefore, the only thing which can be done is the creation of a favourable environment, where individuals can contemplate their attitudes and behaviour and, if motivated, make their own changes.

- *Everyone can change*: People have the capacity to change even though they differ in the degree of readiness for change. Hamlyn (1997:22) believes that, *"Inherent, but often dormant, in each and every one of us is a gift of creativity which allows us to overcome problems, invent new ways of doing things, challenge conventions and move forward no matter what the rate of change.*"

The study of characteristics of change shows that change is very much a personal process and depends heavily on the individual. For this reason externally enforced and imposed change, such as lecturing, is not likely to be effective. YEP avoided adopting strategies that prescribe what learners should think or do.

**4.3.2   Conditions for change**

There are conditions that need to be met if the individual is to be able to change. In order to change, the individual should:

- *be aware of "what" needs to be changed*: The first step is to identify the problem which needs a solution (Harvey & Brown, 1996:48). This is an essential prerequisite for change, as unless the need for change is acknowledged the process of change would not start (Moraka, 2001:63).

- *understand the reason "why"*: One needs to understand the reasons for change (Bertram, Fortheringham & Harley, 2000:181) and the desirable or undesirable consequences of one's choices (Sarien, Khandewal & Sharma, 1992:8). Resistance to change decreases when the parties concerned have an understanding of why change is desirable.

- *have the necessary information and skills or "how"*: To exert change one needs awareness and "know-how" about the alternative options (Harvey & Brown, 1996:73). One who does not know how to change has no alternatives or options.

- *have the will and the motivation to change*: This requires that the individual has the will to initiate change.

Figure 4.1 illustrates the conditions of change. The doted lines represent the fact that change to a new behaviour is conditional and is dependent on the presence of the four factors – Why, What, How, and Will (or motivation).
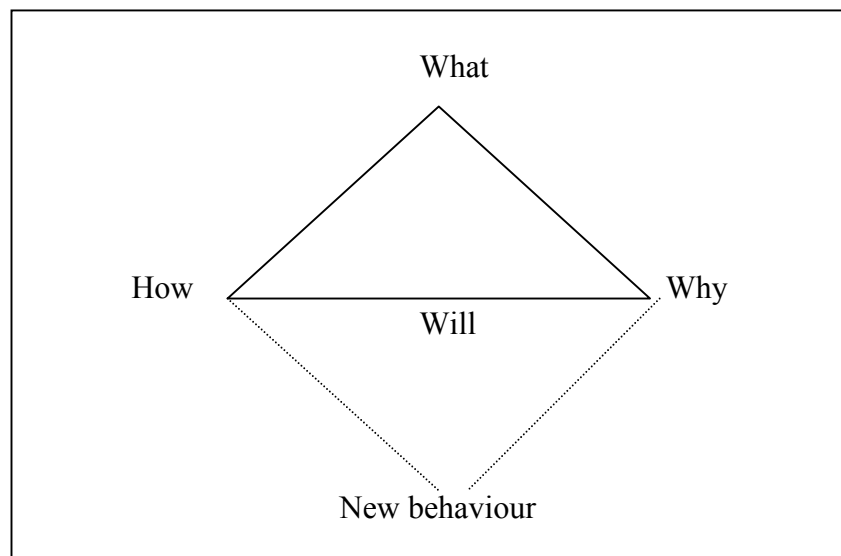


**Figure 4.1  Conditions for change**

YEP requires the learners to understand the reasons behind their actions, and to evaluate the pros and the cons of the choices they make.

### 4.3.3   Domains of change

Change needs to be motivated multi-dimensionally in the following ways:

- *rationally*: The process of change accelerates when learners are rationally convinced that change is necessary (Bertram *et al.*, 2000:181). They also need to know the consequence of their behaviour (Sarien *et al.*, 1992:7).
- *socially*: Change needs to be socially supported. Co-operation and support of peers and colleagues is of vital importance to the process of change (Harvey & Brown, 1996:73). The new behaviour is more likely to last if peers and friends support it.
- *morally*: Effective change requires acceptance of the values behind it (Bertram *et al.*, 2000:226; Askew & Carnell, 1998:2). Maiteny and Wade (1999:44) stress that change, especially in values and attitudes, requires change within the person at the level of feelings and emotions.
- *spiritually*: When the individual is spiritually inspired or deeply moved by a need for change the chances for change are stronger. Senge (in Fullan, 1993:28) believes that people learn something that matters to them deeply and find the change pleasant and rewarding.

The domains of motivation for change are presented in Figure 4.2.

The above discussion indicates that when change is motivated multi-dimensionally the possibility of effective change is greater.

In addition to asking questions, YEP uses other teaching strategies to motivate learners holistically. By suiting the learners' feelings via a receptive classroom atmosphere (emotional domain), creating a socially supportive milieu in the small groups (social domain), value awareness (moral domain), and rational understanding (cognitive

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domain), YEP engages the whole person in the process of learning, thus maximising the motivation for change.

Cognitively convincing

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Socially supported → **Motivation for change** ← Morally acceptable

↑

Spiritually inspired
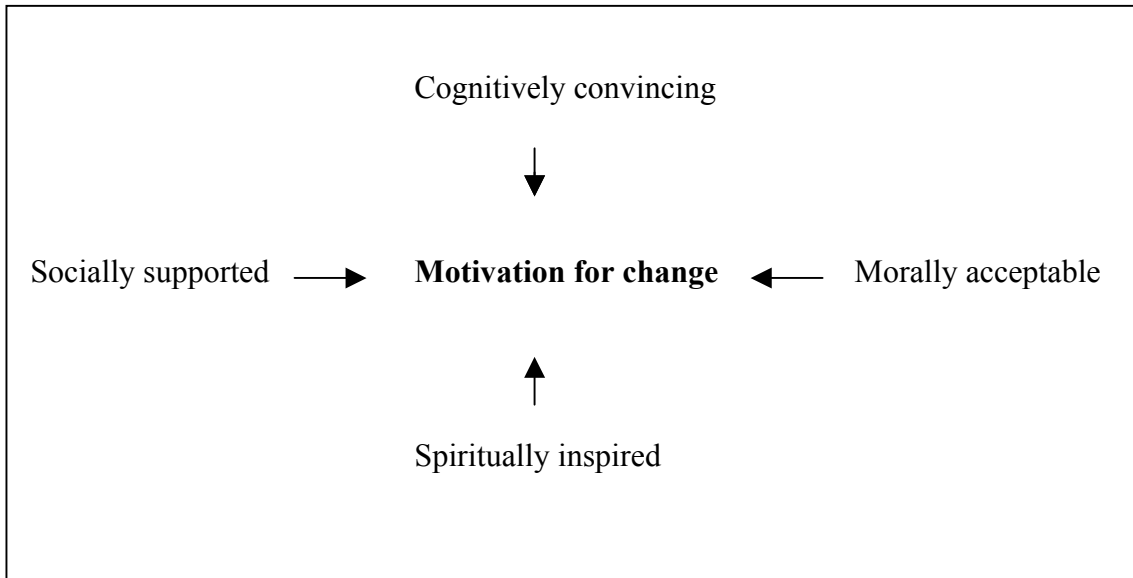
**Figure 4.2  Domains of motivation**

### 4.3.4   The change process

Change is a gradual process that happens over a period of time. Harvey and Brown (1996:156) believe that, "*In general the more gradual the change and the longer the time frame, the greater the chance of success.*" The implication of this is that one should not expect change to happen suddenly. Change is a process that should take its course. Moreover, change requires conscious effort and practice (Hopkins in Bertram *et al.*, 2000:180-181).

This implies that to affect permanent change it is necessary for the learners to practice over a period of time. The YEP curriculum is designed to cover at least a year, and concentrates on a fixed number of affective and cognitive skills.

**4.3.5   Levels of change**

Sarien *et al.* (1992:70) identify four levels of change:

- knowledge changes;
- attitudinal changes;
- behavioural changes; and
- group or organisational changes.

The first level has to do with information. The type of knowledge and information a person receives will to a great degree affect the attitude towards change. According to Sarien *et al.* (1992:70), the difference between knowledge structure and attitudinal structure is that attitudes are charged with emotions and that is why attitudes are often more difficult to change than knowledge. Ghadirian (1985:48) believes that *"learned attitudes become values, and the values guide decisions about behaviour"*. The implication of the two views is that attitudes are informed by information. If information were incorrect or inaccurate, it could lead to undesirable attitudes and behaviour.

According to the process explained above, for people to change their behaviour and attitude, they should first be exposed to correct, relevant and complete information. The new information would lead to a changed perception, and this would lead to a change in attitude, which in turn would lead to a change of behaviour (see Figure 4.3). According to Eagly & Chaiken (1993:666), behaviour is the last component in the process of the attitudinal change.

The above discussion shows that to change the attitudes and behaviour of learners, it is important that correct and sufficient information should be provided to them. YEP uses heterogeneous small groups to provide diverse learners with the opportunity to get first-hand information about each other's lives and cultures, and to form perceptions and attitudes that are based on facts rather than assumptions. Such activities could correct misconceptions and even prevent blind judgments.

**Change in information**

↓

**Change in perception**

↓

**Change in attitude**

↓

**Change in values**

↓

**Change in behaviour**
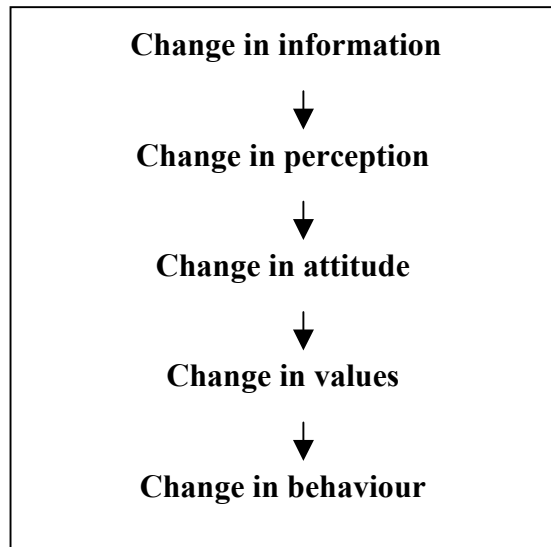
**Figure 4.3  Levels of change**

### 4.3.6   Cycle of change

Moving to the internal process of change, Askew and Carnell (1998:72), identify six stages in the cycle of change:

- reflection on one's experience;
- reflection on oneself as a learner and the context of the learning process;
- making learning explicit;
- action;
- applying the learning; and
- feedback.

Askew and Carnell (1998:3) believe that change requires constant engagement in the process of reflecting, learning and acting.

YEP offers a five-stage cycle to learners, which is similar to Askew and Carnell's cycle in some respects. Both cycles start with reflection and end with feedback or evaluation. The stages of change in the YEP cycle (see Figure 4.4) are:

- *reflection and identification of the problem*: The first step for behavioural change is the individual's awareness of the problem. Awareness comes about by reflection on one's behaviour to identify the problem behaviour or attitude. Without such awareness, there would be no case for change.

- *motivation for change*: The new learning should become personally significant to the person. The individual must have the will to start the process of change.

- *assessment of alternatives/behavioural options*: Once the person is committed to change, s/he needs to assess the alternatives. A person who does not know any alternative choices has no options to consider.

- *adoption and implementation of the new behaviour*: This requires having the competencies and the skills necessary for implementing the new behaviour. If the new behaviour is beyond the capacity of the individual, change may not happen even if motivation for change exists. The goal for change should be realistic and accessible.

- *evaluation*: Evaluation of the new behaviour can be done through inputs from others as well as personal observations. Evaluation provides an opportunity for the individual to identify areas that need further change; this takes the person back to the first step of the cycle, which is reflection.

Change is a complex and dynamic process that needs effective strategies and careful planning. Analysing the change strategies adopted by YEP, it became evident that YEP utilises a variety of strategies and levels of learning to motivate and accelerate the process of change. These strategies are further discussed in Chapter 5.

Reflection and identification of the problem (awareness)

Motivation to change

Assessment of alternatives

Adoption and implementation

Evaluation
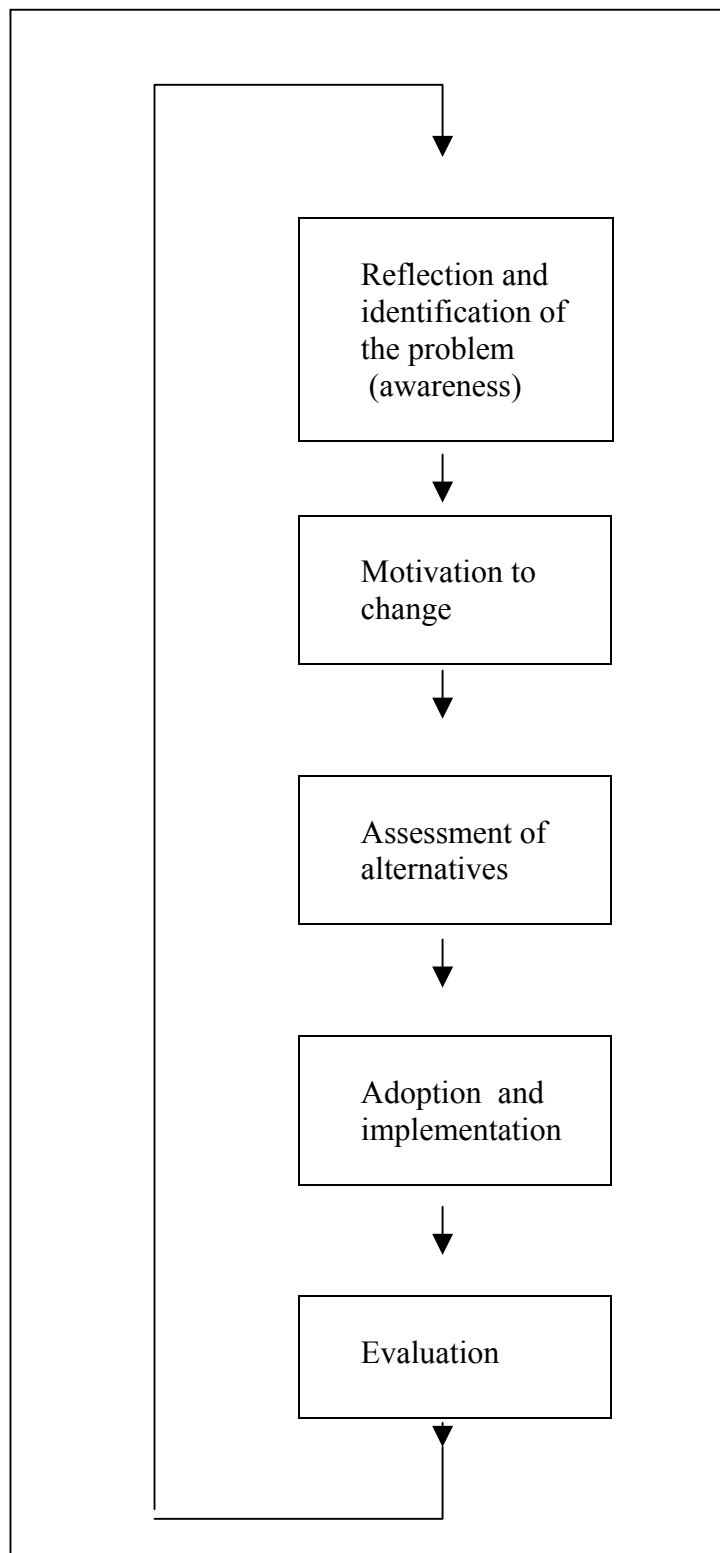
**Figure 4.4  YEP cycle of change**

## 4.4    Holistic/multi-domain approach and teaching strategies

### 4.4.1   Introduction

Another approach, which is equally important in YEP, is the holistic or multi-domain approach. YEP uses this to address the multiple needs of South African youth – that is, cognitive needs, social needs, and moral/spiritual needs. In turn, the holistic approach requires the adoption of multi-domain teaching strategies. According to this approach, all domains of development – spiritual, physical, social, moral, and intellectual domains – need to be addressed and developed in a balanced and holistic way.

In order to determine the relevance of the multi-domain teaching strategies of YEP, it is important to first investigate the characteristics and teaching strategies of each learning domain individually (except for the physical domain). Based on those findings, it will be possible to determine the principles of multi-domain teaching and their relevance to the teaching strategies adopted in YEP. Although the social, emotional, moral and spiritual domains are discussed separately in this chapter, in most cases in the literature they are combined and referred to as the affective domain. These sub-domains have been separated intentionally in this study in order to emphasise and demonstrate the importance of each for holistic learning and teaching.

### 4.4.2   Cognitive domain

Man is distinguished from animals by the virtue of his ability to think and reason. It is through thinking that man is able to solve problems, to invent and create new things, and to make discoveries.

### *4.4.2.1  characteristics*

The cognitive domain can be distinguished from other domains in respect of the following characteristics:

- *linear and hierarchical nature*: One of the characteristics of cognitive learning is

its linear and hierarchical order. Bloom (1956) has categorised thinking skills into six hierarchical categories (Travers, Elliott & Kratochwill, 1993:238). Learning in each category depends on learning in the previous category:

  o  knowledge - recall of specific facts;

  o  comprehension - understanding what is communicated;

  o  application - generalisation and use of abstract information in concrete situations;

  o  analysis - breakdown of a problem into subparts and detection of relationships among the parts;

  o  synthesis - putting together parts to form a whole; and

  o  evaluation - using criteria to make judgments.

- *logical and systematic*: Another characteristic of cognitive learning is its logical nature (Miller, 2000:28). In cognitive thinking, there is an urge to look for logical explanations and a logical order of events. When trying to solve cognitive problems, learners usually look for cause-and-effect relationship and apply scientific methods in order to find reasonable explanations for events.

- *factual and measurable*: Rational inquiry relies on facts and proofs. The harder the facts are, the more reliable the conclusions and results of the investigations. Data collected by cognitive means are usually measurable and can be subjected to evaluation.

- *impersonal and objective*: The cognitive domain closely relates to the sciences. The sciences use impersonal and objective approaches to research and investigation. The Newtonian scientist is a detached observer of the world who conducts experiments on it (Zohar & Marshall, 2000:28). In the scientific realm, the opinions and feelings of the scientist not only have no place but also discredit its reliability.

- *speed-related*: Since the relationship between cognitive skills is hierarchical, the achievement of objectives and skills can happen within an estimated time span.

The faster a learner moves from the lower cognitive skills to the higher skills, the better. The quest for speed is a characteristic of modern societies dominated by science and technology (Brunton, 1952:21). The quest for speed in turn encourages competition and comparison.

- *correct/definite answers*: Cognitive questions – mathematical problems and scientific questions – often require a "right" and definite answer (Miller, 2000:28). Information gathered by cognitive methods is usually accurate and precise (Zohar & Marshall, 2000:46).

- *competitive*: Being used to looking for a definite and specific answer motivates learners to compete for correct answers in the shortest amount of time (Miller, 2000:28).

### 4.4.2.2 goals of cognitive development

The development of independent thinking, problem solving, and critical thinking are among the goals of the cognitive domain.

### 4.4.2.3 teaching strategies

- *problem solving*: Real, hypothetical problems and open-ended problems are effective strategies for developing thinking skills. According to Behr (1990:91), the process of problem solving involves four steps:
  o identifying and understanding the problem,
  o search and exploration,
  o formulation of a plan or hypothesis, and
  o action.

- *Socratic questioning*: The Socratic method puts great emphasis on a thorough examination of statements and propositions. This method of questioning encourages various kinds of thinking skills including analysis, logical reasoning, and problem solving.

- *group discussions*: Small group discussions, co-operative learning groups, and dialogues have been shown to improve thinking skills (Haydon, 1997:142-3). They create an atmosphere for interactive thinking and reasoning.

- *reflection*: It will be to the advantage of learners if they are given time to reflect about questions or problems. This will give them a chance to think of alternative solutions and hypothesis (Lopez & Lopez, 1998:239).

- *lecturing*: Lecturing is probably the most common strategy used for the teaching of knowledge outcomes.

### 4.4.2.4  mode of operation

The mode of operation or the means of learning in the cognitive domain is rational thinking. It is as a result of the rational thinking that cognitive skills such as knowledge, analysis, evaluation, logical arguments, problem solving and debating take place.

### 4.4.3   Social domain

Human beings are social beings and it is natural for them to associate and communicate with one another.

### 4.4.3.1   characteristics

- *communication*: It is through verbal and non-verbal communication that people share their ideas, cultures, feelings and worlds. Communication is *"the basic human interaction process"* (Klopf, 1985:5) and *"a process of sharing experience till it becomes a common possession"* (Dewey, 1947:11). In fact, in Dewey's opinion, language is a social device that is used to share ideas and feelings among people. Therefore, when people communicate, they communicate not only facts but also feelings and opinions.

- *interdependence*: In any social interaction the individuals involved depend on each other for support, feedback and attention. Through interdependence members enrich and complement each other. Pato (1997:109) said, "*We are meant to complement one another in order to be truly human*".

- *interaction*: Any social activity is interactive in nature. Peer interaction provides for equal and reciprocal relationships among the members in the group (De Vries and Zan, 1994:53).

- *collaboration*: Successful social interaction depends on the degree of collaboration among the members of the group. Taking collaboration responsibly for a long period of time tends to bond the members of a group together.

### 4.4.3.2  objectives

The aim of the social domain is the development of social skills such as effective communication, interpersonal relationship, co-operation, team work and conflict management (Briggs & Martin, 1986:213).

### 4.4.3.3  teaching strategies

- *group work/co-operative learning groups*: In the process of co-operative learning, learners develop communication skills, along with sub-skills such as speaking, listening, consensus, taking turn, having respect for one another's point of view, and showing tolerance (Jules, 1992:193).

- *role-play*: Role-play creates an opportunity for learners to put themselves in the place of other people, to feel like them and act like them. It also helps with the development of empathy (Goleman, 1996:107).

*4.4.3.4 mode of operation*

The mode of operation and learning in the social domain is communication. Both verbal and non-verbal communication are used to understand other people and to make a connection with them.

**4.4.4 Moral domain**

The moral domain focuses on the principles, rules and ideas that are related to human relationships, and to how we deal with each other and with the world (Purpel, 1989:66).

*4.4.4.1 characteristics*

- *non-measurable*: Moral values and matters are not easy to measure and quantify. They are usually described subjectively as bad, good, right, wrong, and so on.

- *time-consuming*: It takes time to develop moral values. Similarly, it takes a long time to change morals once they have been formed.

- *personal and subjective*: Moral values are personal and subjective. Individuals seem to hold their own moral values, which could be very different from those values prevailing in society.

- *multi-component character*: A moral action is not just a simple moralistic function. Three components may be identified in a moral action – rational, moral, and social.
  - the rational component: For an individual to make a moral decision, s/he needs to be cognitively developed as well as have the necessary knowledge about moral issues. As far as cognitive development is concerned, adolescents are rationally able to engage in abstract thinking and participate in moral discussions (Garrod, 1992:179). However, being rationally capable of abstract thinking is not sufficient for moral decision-making. According to Kohlberg (in Garrod, 1992:11), a morally-educated person is one who reflects on a moral

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problem, considers various alternatives and arrives at a decision on the basis of what is just and not on the basis of custom and law.

- o the moral component: Moral decisions are also dependent on the individual's moral values. Values are the weight or worth people attach to a phenomenon (Briggs & Martin, 1986:78), or those qualities of character or virtues that the individual holds as important. Values and beliefs are very important, as they determine what people consider to be good, worthwhile and ethical (Moulder, 1991:12). Values and beliefs influence people's interpretations (Lubisi, Parker & Wedekind, 1998:105) and the choices they make in life.

- o the social component: Moral decisions are made by individuals, but within a social context. Personal values and characters are shaped by interaction between the individual and members of society. Even though individuals have the freedom to choose and adhere to their own moral principles, they cannot ignore the social and moral norms of the groups and community of which they are members. *"Morality is the outcome of the organic relationship between individuals and social settings"* (Chazan, 1992:8). This factor becomes an important issue for adolescents, due to their need for attachment and belonging to a peer group. It is quite possible that a young person does not approve of the moral behaviour and standards of his peers, yet follows their "norms" because he/she feels the need to be part of that group.

- *controversial character of moral education*: As important as it may be, moral and spiritual education has been undermined by most schools in the name of respect for privacy (Brezinka, 1987:229). Some disagree with teaching morals in schools for fear of indoctrination. Indoctrination is *"any process, which leaves people accepting certain ideas, which they are incapable of subjecting to any rational assessment"* (Haydon, 1997:121).

Not teaching about moral values does not solve the problem of indoctrination. In fact, ignoring moral education may lead to what this study calls "negative indoctrination". Negative indoctrination implies that not teaching about morals sends the message to learners that moral education is not important enough to be included in the curriculum. Not teaching about moral and spiritual values, moreover, does not make the teaching

neutral but creates a moral gap that will be filled with unplanned moral or immoral messages from sources both inside and outside the school. This study is of the view that the omission of morals and spiritual development from the school curriculum causes a vacuum in the development of the learners for which no amount of academic learning can compensate.

It is also my view that teaching about moral values and spirituality on its own would not lead to indoctrination, but the way it is taught and presented might. If learners are not preached to but rather encouraged to become morally reflective, then the fear of indoctrination should be minimised. As Watson and Ashton (1995:16) said, the reasonable solution is to teach the learners how to reflect and think so that they can make independent moral judgments.

YEP disapproves of the imposition of values, and "unquestioned obedience" and conformity to these values (Woodbridge, 1990:528). It further argues that a teacher who is self-opinionated – even when he/she is not directly teaching moral values – would still pass on some moral lessons to the learners through his/her attitudes and teaching strategies (hidden curriculum). Teachers are not value-free; the way they teach reflects their values and beliefs (Wagner, 1980: 218). As Nodding (in Romanowski & Oldenski 1998:112) wrote, *"…many will protest that they do not have a right to impose their values on students, but these same teachers enforce all sorts of rules – sensible and mindless equally – without questioning the values imposed.*

Therefore, it can be concluded that indoctrination has to do with "how" one teaches rather than "what" one teaches. If the teacher, however, were democratic and used methods and attitudes, which exposed learners to a variety of moral options (Kohlberg in Garrod, 1992:30), and allowed them to explore and express themselves equally (Sprinthall & Sprinthall, 1990:392) the possibility of indoctrination would be far less.

### 4.4.4.2  objectives

The purpose of moral education is to teach learners to make responsible moral decisions, considering their own interests as well as those of others.

### *4.4.4.3 teaching strategies*

- *dilemmas*: Kohlberg (1969) introduced the use of dilemmas and scenarios in moral education. Moral dilemmas require learners to look at different moral alternatives and to weigh their pros and cons. In order to deal with the dilemmas, learners need to utilise critical moral reasoning to find their own solutions and reach their own conclusions.

- *Socratic questioning*: According to Socrates education is supposed to teach virtues. Socrates posed questions that led his students to a critical examination of moral issues (Power & Higgins, 1992: 229-230).

- *discussion and dialogue*: Haydon (1997:142-3) refers to discussion and dialogue as strategies for *"thinking with others"*. Giving and receiving reasons for one's point of view and clarification of one's stance on a moral issue are among skills that are likely to be used in a group discussion.

- *role-play*: During role-play learners are required to put themselves in other people's shoes and to experience the feelings and thought of others. Jarrett (1991:52) believes that to understand one's own feelings as well as other people's feelings are extremely important for the development of morals.

- *modelling*: Sharing real-life or inspirational moral stories is another way of promoting moral learning (Garrod, 1992:28).

- *alternative points of view*: Hersh, Miller and Fielding (1980:11) believe that learning about alterative points of view is an essential step in developing a more advanced structure of moral reasoning.

*4.4.4.4  mode of operation*

The mode of operation in the moral domain is through analysing and assessing values and value judgments.

### 4.4.5   Emotional domain

Behr (1990:32) defines emotion as *"a state of being stirred up or aroused, and involves extensive visceral changes as well as feeling tones of varying degrees of pleasure or annoyance".* According to Goleman (1996:4-5), feelings and emotions play a more important role in making decisions than do our thoughts.

*4.4.5.1  characteristics*

- *an important component of behaviour*: Every encounter, every action, every behaviour has an emotional aspect to it. We send out emotional signals to others in every encounter (Goleman, 1996:115). In turn, these emotional signals affect people and the way they react to us.

- *non-measurable:* Emotions are not measurable in terms of size and figures. The intensity of emotions is demonstrated in their strength or weakness (Briggs & Martin, 1986:104).

- *non-rational:* Feelings and emotions cannot be argued and analysed (Korthagen, 2001:235). However, once they are there they cannot be denied, as they are felt rather than proved.

- *motivating power:* Emotions can be a very powerful motivation for behaviour, at times even more powerful than rational thinking. *"People who cannot marshal some control over their emotional life fight inner battles that sabotage their ability for focused work and clear thought"* (Goleman 1996:36).

*4.4.5.2  objectives*

Emotional balance and appropriate control over one's emotions are the primary purpose of emotional development.

*4.4.5.3  teaching strategies*

- *reflection*: The first step in emotional learning is reflecting on one's emotions and feelings. Briggs & Martin, (1986:198) consider understanding of one's emotion to be an internal condition for emotional development.

- *self-awareness*: Self-awareness, self-expression and listening are important for emotional development (Goleman, 1996:259). This implies that learners should be able to identify their feelings, be able to talk about them, and listen to one another about their emotions.

- *modelling*: We model emotions and teach others around us how to show their emotions. Children and adolescents learn from adults' ways of expressing and controlling their emotions (Goleman 1996:114).

- *acceptance and affirmation*: Learners should feel accepted as persons by others (Korthagen, 2001:117). Acceptance, openness, and showing love and care promote emotional stability.

- *role-play*: Trying to see from another's perspective breaks down biased stereotypes (Goleman, 1996:285).

*4.4.5.4  mode of operation*

Emotions are defined and function through feelings (Batcher, 1981:5) and emotional thinking. Feelings such as happiness, anger, sadness and fear motivate action.

### 4.4.6   Spiritual domain

Spirit is not an entity but an animating energy (Miller, 2000:140). It is a loving energy that seeks love and gives love. It longs for union with other souls.

### *4.4.6.1  characteristics*

Miller (2000) and Plunkett (1990) identified the following characteristics of the spiritual aspect of man:

- *intangible quality*: Spirit is not a thing that can be observed or analysed. It is an animating energy or process that motivates action. It is a transcendent quality that calls us to look upward to heaven (Miller, 2000:24).

- *beyond the rational*: The spiritual reality goes beyond the sensory and rational forms of knowledge (Miller, 2000:20). Because of this, it is difficult to prove or disprove. Spiritual inspirations are experienced and expressed in the form of intuition (Miller, 2000:122), creative impulses and even "gut feelings" or heartfelt experiences. *"The intellect cannot legitimately dismiss belief in the spiritual any more than the spiritual view can invalidate the rational"* (Plunkett, 1990:87).

- *private*: Spirituality is unique to the individual. It is often a private and personal experience (Plunkett, 1990:82).

- *beyond time and space*: The spiritual faculty connects us with a realm, which is transcendent and is beyond time and space (Plunkett, 1990:110; Miller 2000:24). The spiritual reality is transcendent in essence.

- *non-measurable*: Spiritual matters are not possible to measure, and no science is equipped to measure them (Zohar & Marshall, 2000:11). They are unpredictable and spontaneous (Plunkett, 1990:107).

- *holistic*: The spiritual domain seeks for healthy and holistic answers, whereas the

cognitive and rational domain seeks for the "right" answer. Unlike the cognitive, spirit does not approach life in a linear fashion; it approaches it in a holistic way, serving the whole being (Miller, 2000:28).

- *seeks love*: Miller believes that spirit seeks love. Moore (in Miller, 2000:35) claims that *"love releases us into the realm of divine imagination, where the soul is expected and reminded of its unearthly cravings and needs"*.

### 4.4.6.2 objectives

The goal of spiritual development is to develop individuals who are kind and caring, peace-loving, and well-wishers of mankind.

### 4.4.6.3 teaching strategies

- *soul-searching questions*: An effective way of promoting spirituality is asking questions which make people search for universal truth, love for fellow human beings and universal peace – questions that make learners reflect deeply and connect with their inner beings.

- *reflection and contemplation*: An important way of improving one's spiritual domain is deep thinking, contemplation, and reflection on the purpose and meaning of life. Reflective practices in general are helpful in bringing the intuitive into consciousness, where it can be acted upon (Miller, 2000:123).

- *prayers and meditation*: Prayers and meditation create a calm and reflective atmosphere, where most people find themselves ready to concentrate and be mindful (Miller, 2000:50).

- *inspiring materials*: Reading from spiritual or spiritually-inspired sources – music, arts, quotations, poetry and other sources of inspiration that make the person to think more closely about life and its purpose – are another way to promote spiritual thinking.

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- *service*: Service to fellow human beings and to the world of humanity is an effective way of instilling a sense of unity in people.

### 4.4.6.4  mode of operation

The spiritual domain seems to function through contemplation and reflection (Miller, 2000:29), inner consciousness and intuition.

### 4.4.7   Summary

A summary of the characteristics and specifications of the various domains is given in Table 4.1.

**Table 4.1**
**Comparison of the cognitive, social, moral, emotional and spiritual domains**

| Domain | Objectives | Characteristics | Mode of Operation |
|---|---|---|---|
| Cognitive | Effective problem solving; critical thinking | Logical; competitive; impersonal; objective; quest for speed; definite; hierarchical; measurable | Thinking |
| Social | Effective communication; co-operation | Interactive; communicative; interdependent; co-operative | Communication |
| Moral | Responsible moral decision-making | Subjective; time-consuming; difficult to measure | Values |
| Emotional | Adequate control and expression of emotions | Non-rational; non-measurable; motivational | Feelings |
| Spiritual | Love and peace for humanity | Beyond rational; beyond time and space; non-measurable; private; holistic; seeks love | Contemplation; inner consciousness |

Several deductions can be made about the various domains:

- **Each domain has its own characteristics.**

The difference between the domains in respect of characteristics is vast. For example, learning in the cognitive domain is linear, logical, definite, measurable and speed-related, while learning in the emotional domain is non-rational, non-measurable and needs time.

The differences between the various domains can further be summarised in terms of affective and cognitive domains. Table 4.2 compares the two categories of affective (social, moral, emotional, spiritual) and cognitive domains in terms of their specific learning characteristics.

**Table 4.2**
**Comparative presentation of the characteristics of affective and cognitive domains**

| Learning in the Cognitive Domain | Learning in the Affective Domain (social, moral, emotional, spiritual) |
|---|---|
| Rational | Non-rational |
| Focuses on results | Focuses on process |
| Systematic/logical | Non-systematic |
| Seeks for speed | Requires time |
| Objective | Subjective |
| Factual | Opinions |
| Measurable | Difficult to measure |
| Competitive | Co-operative |
| Analytical | Holistic |
| Provable | Non-provable |
| Linear | Non-linear |
| Public/outer | Private/inner |
| One answer/solution | Several answers/solutions |

- **Each domain has its own goals and learning outcomes.**

The above analysis also shows that each domain has its own goals. For example, the ultimate goal for development in the cognitive domain is to be able to solve problems effectively, while the goal for development in the social domain is efficient communication and teamwork. Moreover, study in each domain leads to a different field of speciality or discipline (see Table 4.3).

**Table 4.3**
**Comparison of domains in respect of field of specialty and discipline**

| Domain | Discipline |
|---|---|
| Cognitive | Sciences |
| Social | Social sciences |
| Moral | Ethics |
| Spiritual | Spirituality |
| Emotions | Psychology |

- **Each domain has its own mode of operation.**

The nature of learning in different domains is not the same. Each domain functions and operates through its own mode or faculty. For example, to solve a problem one would use thinking and reasoning (the cognitive domain), to improve interpersonal relationships one would use communication (the social domain), and to develop spiritual qualities one would use contemplation and reflection (the spiritual domain).

Table 4.4 compares the domains in terms of differences in the mode of operation and learning outcomes.

**Table 4.4**
**Comparison of domains in respect of mode of operation and learning outcomes**

| Domain | Mode of Operation | Learning Outcomes |
|---|---|---|
| Cognitive | Rational thinking | Effective problem solving; critical thinking |
| Social | Communication | Effective communication and co-operation |
| Moral | Values/beliefs | Responsible moral decisions |
| Emotional | Feelings/emotional thinking | Adequate control and expression of emotions |
| Spiritual | Contemplation | Love and care for humanity |

- **Each domain has its own set of teaching strategies.**

Each domain has its own set of teaching strategies. (See the sections above for details.) The discussion on the learning domains so far has shown that even though learning happens in an integrated and holistic manner, learning in the different domains does not happen in a same way. It cannot be assumed that all domains are learned in the same way and can be taught in the same manner.

## 4.5    Relevance of the multi-domain teaching strategies of YEP

From the above discussion, the following principles on multi-domain teaching relevant to YEP teaching strategies can be deduced:

- **Teaching in different domains requires the adoption of different teaching strategies.**

The difference of domains in respect of characteristics, goals, and mode of operation necessitates the use of different teaching strategies. Thus the multi-domain approach requires the adoption of *differentiated* teaching strategies.

YEP has adopted four different teaching strategies to address the moral, cognitive, social, and spiritual outcomes.

- **Holistic/multi-domain teaching requires integration of multiple teaching strategies.**

Since each domain has its own teaching strategy, a multi-domain approach requires the integration of a variety of teaching strategies.  YEP integrates four teaching strategies – reflection, questioning, group work, and reading.

In spite of different strategies and domains, there are *common* strategies that can address the outcomes of the most of the domains. In Table 4.5 domains are compared in respect of teaching strategies.

**Table 4.5**
**Comparison of domains in respect of goals and teaching strategies**

| Domain | Goals | Teaching Strategies |
|---|---|---|
| Cognitive | Effective problem solving; critical thinking | Socratic questioning; problem solving; lecturing; discussion; reflection |
| Social | Effective communication; co-operation | Discussion; co-operative learning; role-play |
| Moral | Responsible moral decision-making | Socratic questioning; dilemmas; reflection; discussion; role-play |
| Emotional | Adequate control and expression of emotions | Reflection; self-awareness; affirmation; modeling; role-play |
| Spiritual | Love and peace for humanity | Reflection; meditation; soul-searching questions; inspiring materials; service |

- **Common teaching strategies may be used across different domains.**

Table 4.5 shows that several teaching strategies are common across learning domains. In other words, learning domains overlap and complement one another. These common strategies are:

- reflection;
- questioning; and
- group work/discussion.

YEP uses these strategies to address its multi-domain outcomes.

Analysing the outcomes achieved by the common strategies in various domains, it becomes evident that the same strategy addresses different outcomes in the different domains. Table 4.6 displays the possible outcomes of the most common teaching strategies in different domains.

**Table 4.6**
**Common teaching strategies and their possible outcomes in various domains**

| Teaching Strategy | Cognitive Outcome | Social Outcome | Emotional Outcome | Moral Outcome | Spiritual Outcome |
|---|---|---|---|---|---|
| Reflection | Solve problems | Social awareness | Identify emotions | Moral consciousness | Connect with inner self |
| Questioning | Analyse; evaluate; synthesise | Social consciousness | Emotional awareness | Moral judgment | Search for meaning |
| Group work; discussion | Collective solutions | Team work | Share feelings | Share values and beliefs | Develop caring |

- **Common teaching strategies need to be prioritised in terms of the intended outcomes.**

Based on the above discussion, one can conclude that teaching strategies should be prioritised in respect of the outcomes that they serve. One needs to remember that different strategies are not equally effective for the achievement of various learning

outcomes. For example, reflection as a teaching/learning strategy is not as effective as small group discussion for the achievement of social outcomes, and small group work is not as effective as self-awareness for the achievement of emotional outcomes.

In YEP, questioning is used primarily to promote cognitive outcomes, small group work for social outcomes, dilemmas and moral questions for moral outcomes, and quotations for spiritual outcomes. Reflection is used as a gate, which can access all the domains.

- **Integration of multiple teaching strategies can strengthen learning.**

Each teaching strategy is able to address certain domains and fulfil limited learning outcomes. Therefore, it stands to reason that integrating multiple teaching strategies would engage more domains and lead to the achievement of more learning outcomes. This is here referred to as *powerful learning*. If the learner is both affectively and cognitively engaged in learning, the learning will be more effective than when only the cognitive or the affective domain is engaged.

- **Learners need to be prepared for learning affective outcomes.**

When a teaching strategy is used for a long period of time, it could result in a fixation or a mind-set in the learners. Longer exposure leads to more learning in one area while lacking in another (Wynne & Ryan, 1993:39). For example, utilising cognitive strategies for a long period of time, as is the case in the majority of schools, could lead to the development of cognitive habits such as looking for a rational explanation for everything and searching for the "right" answers. Having been conditioned through cognitive teaching strategies for years, learners will approach affective outcomes in the same way as they approach cognitive outcomes. Personal experience has shown that many learners rush to find a "correct" and "definite" answer to an affective question that often needs more than one answer or has no definite right or wrong solution. In the light of the above, and with support from experience gained from the pilot study, it became evident that learners need to be prepared to learn affective outcomes – a major

part of the learning outcomes in YEP. Based on this discovery, a special course – the pre-YEP training course – was designed to orient the learners to strategies useful for affective learning (further discussed in Chapter 6).

## 4.6 Conclusion

The investigations in this chapter have shown that YEP has adopted an authentic, transformational multi-domain approach to exert change in various learning domains of the youth. It was also noted that the transformational strategies of YEP in accordance with the principles of change and transformation are non-prescriptive, multi-domain and cyclic. Furthermore, its teaching strategies are carefully selected and prioritised according to the nature and characteristics of the domains using life-related authentic examples.

The question that remains to be answered however, is how the theories and methodologies of YEP have been translated and accommodated in its design. This question is attempted in the next chapter.

*In search of talisman: the design*

# Chapter Five

# THE DESIGN OF YEP

## 5.1    Introduction

Many programmes claim to adhere to sound theoretical principles. However, what makes a programme stand out from the others is the way in which the theories are translated into design and are implemented in practice. The intricate combination of practice and theory in YEP reveals answers to the question:

> *How do the design structure and features of YEP relate to the theoretical and methodological principles?*

This chapter examines the design features of YEP and their relevance to theoretical and methodological principles. Subsequently, a sample theme from the YEP curriculum will be analysed to demonstrate the practice theory approach. The analysis will concentrate on:

- the structure of the curriculum;
- the structure of the themes;
- the learning domains;
- the implementation techniques;
- the transformational design patterns;
- the YEP triangle of role-players;
- YEP's special features; and
- a sample theme.

## 5.2    The structure of the YEP curriculum

YEP consists of 39 themes on various social, moral, philosophical, and personal development topics. The themes are arranged in seven sections, and sections are arranged in sequence. General topics are placed at the beginning – for example, the theme on "Importance of Education" is followed by more sensitive topics such as "Peer Pressure" and then with personal topics such as "Tests and Difficulties". The reason for such sequencing is that the general topics are considered to be easier for young people to talk about, whereas talking openly about sensitive topics such as "Child Abuse" or "Alcohol Abuse" might be more difficult to handle. This is especially true in cases where the learners themselves are exposed to or are experiencing such problems. Moreover, more time is needed for learners to get to know one another and to establish the trust, which is necessary for open communication.

As far as the topics and the content of the curriculum is concerned, some of the themes directly address the South African youth problematique (process of healing) – for example "Alcohol Abuse", "Drug Abuse", "AIDS" – and other themes are meant to enrich the youth generally (process of building). Thus the principles of healing and building are considered in the design of the curriculum.

## 5.3    The structure of the themes

Analysing the structure of the YEP themes reveals a pattern, which seems to be the vehicle through which learning takes place:

- Section A: questions and posing the problem;
- Section B: expression of ideas and discussion; and
- Section C: evaluation of quotations.

The design of each section will be analysed independently in order to indicate how the transformational methodologies and multi-domain teaching strategies are translated and implemented in the structure of the themes.

### 5.3.1 Section A: questions and posing the problem

Section A of all themes contains two phases:

- the question phase; and
- the reflection phase.

### 5.3.1.1 *phase one: the questions*

A series of interrelated and life-oriented questions and stories about moral, philosophical, and social topics are provided in Section A of each theme. In most cases, the questions are interrelated and, like the events of a story, follow one another. The following types of questions are incorporated in Section A:

- Systematic and interrelated questions guide learners from simple to complex, easy to difficult, concrete to abstract, known to unknown, and definition to application. These processes help the learners to develop thinking skills (Briggs, Gustafson & Tillman, 1991:177-8).
- Inductive and deductive questions promote two kinds of reasoning (Behr, 1990:89). Deductive questions involve making generalisations from specific data, and inductive questions involve making specific inferences from general data.
- Higher order and productive questions stimulate critical and independent thinking (Duminy & Steyn, 1987:151).
- Problem stories, moral dilemmas, and controversial topics have also been included. These kinds of questions seek alternative solutions and promote thinking (Harvey & Brown, 1996:73).
- Authentic questions include questions about real-life situations regarding past and present circumstances of South African youth.

The questions presented in Section A of the themes are intended to achieve a number of objectives. Each of the objectives is relevant to certain theoretical and methodological principles (discussed in Chapters 3 and 4 of this study). The objectives of questions and their relevant theoretical and methodological principles are listed in the Table 5.1.

**Table 5.1**
**Questions in relation to theoretical and methodological principles of YEP**

| Objective | Theoretical and Methodological Principles |
|---|---|
| To draw the attention of youth towards a specific problem | Awareness of a problem (first stage in YEP cycle of change)* |
| To stimulate thinking | (First stage in YEP cycle of change*) |
| To put a problem in context and make it relevant to the daily life of the youth | Authentic pedagogy |
| To find alternative solutions to a problem | Assess different solutions and options (Third stage in YEP cycle of change) |
| To find out about learners' feelings and opinions | Healing<br><br>Emotional domain development |
| To find out about facts | Cognitive domain development |
| To find out about moral views and decisions | Moral domain development |
| To motivate learners to think about the possible short-term and long-term consequences of their actions | Motivation for change<br><br>Moral/cognitive domain development (Second stage in YEP cycle of change) |

*\* The YEP cycle of change, which is referred to in this and subsequent tables, is discussed in Chapter Four, section 4.3.6.*

### 5.3.1.2  phase two: the reflection phase

After each question learners are asked to pause and reflect on the question for about one minute. Individual learners are requested to think about their personal views on the questions posed in Section A. This instruction is based on the theoretical principle that every learner has the "ability to solve life problems"(see Chapter 3, section 3.5.2). As Haydon (1997:137) said, *"If people did the thinking appropriately, the answers they came to would be the right answers"*.

The objectives and rationale for the routine exercise of one-minute reflection and their relevant theoretical and methodological principles are listed in Table 5.2.

**Table 5.2**
**Reflection in relation to the theoretical and methodological principles of YEP**

| Objectives | Theoretical and Methodological Principles |
|---|---|
| To get a chance to think about the questions independently of others and to find solutions | Every learner is noble/has *talisman; e*very learner should be given an opportunity to learn; every learner is able to identify and solve problems. |
| To motivate change and to promote deep learning | Prerequisite for change (second stage in the YEP cycle of change) |
| To focus thinking | To reduce impulsive behaviour |
| To gain self-knowledge | Self-identity; independent thinking; assess own values and attitudes |
| To learn about own beliefs and emotions | Healing; emotional domain development |
| To help with the process of spiritualisation | Spiritual domain development |
| To encourage universal participation | All must learn. |
| To promote independent learning | Independent thinking; cognitive domain development |

Section A of the themes accommodates individualised and independent thinking as the learners look for answers to the questions.

**5.3.2   Section B: expressing ideas and discussions**

The second section of each theme uses small group discussions to formulate and share answers to the questions asked in Section A. This section also consists of two phases:

- self-expression; and
- participation in small group discussions.

### *5.3.2.1 phase one: self-expression*

After thinking individually about the questions, it is expected of learners in the groups to share individualised and personal answers to the set questions within their groups. All group members are required to give an answer to the same question in turn.

It is assumed that through real-life questions, the curiosity of learners is awakened, and that they are motivated to find answers to the questions and to share views with their peers.

The objectives and rationale for asking individual learners to express their own views on the question, one by one in relation to the theoretical and methodological principles of YEP are shown in Table 5.3.

**Table 5.3**
**Self-expression in relation to the theoretical and methodological principles of YEP**

| Objectives | Theoretical and Methodological Principles |
|---|---|
| To preserve the right of all individuals to voice their views | Democracy; everyone is entitled to own opinion |
| To start from the experiences of the individual learners | To start from the learner; known to unknown (first stage of change cycle) |
| To affirm and accept every learner | Honouring the self; nobility and integrity of man |
| To acknowledge the uniqueness of learners | Uniqueness of learners |
| To improve self-confidence | Self-confidence |

### *5.3.2.2 phase 2: small group discussions*

After all members of the group has given their views, then discussions begin; the members of the groups *co-operatively* manipulate the topic at hand. At this point communication becomes multi-directional as members of the groups exchange views, cross-examine ideas, explore issues, and consult on possible solutions to the problem.

Table 5.4 displays the objectives and rationale for small group discussions in relation to the theoretical and methodological principles of YEP.

**Table 5.4**
**Small group discussions in relation to the theoretical and methodological principles of YEP**

| Objectives | Theoretical and Methodological Principles |
|---|---|
| To create fellowship | Social domain development |
| To form circles of friends | Co-operate to realise *talisman;* caring; promote rational and affective connection among learners; establish interdependency |
| To exert positive influence | Divert negative peer pressure into positive pressure |
| To provide alternative solutions to problems in Section A | Assess various options (third stage in YEP cycle of change) |

The use of small group discussions and co-operative learning groups (in the broadest sense) are further motivated by their potential to:

- *improve thinking skills:* In the process of deliberation and clash of ideas, various cognitive skills are practiced, including analysis, synthesis and evaluation (Davidson & O'Leary, 1991:35; Johnson, Johnson & Smith, 1995:29). Logical thinking is also promoted (Sharan & Sharan, 1976:7) as the group members try to develop acceptable arguments and reasoning. Summarising, explaining and elaborating one's ideas facilitate the storage of information in the memory and the retention of this information (Davidson & O'Leary, 1991; Johnson & Smith, 1995).

- *improve tolerance:* Amicable exposure to a variety of views in the group tends to promote tolerance among people of diverse backgrounds (Haydon, 1997:143).

- *provide a positive learning environment:* Working in small groups and co-operative learning is believed to create the kind of learning environment in

which students can develop positive attitudes, as they experience less tension and anxiety (UNESCO, 1977:8).

- *broaden one's perspective:* Ellis and Feldman (1994:158) maintain that co-operative learning *"gives students a window into the thought processes of their team members, thus mediating and shaping their own thinking"*.

- *improve the emotions and affective state of learners:* When working in co-operative learning groups, students have more freedom to express their emotions (Sharan, 1994:337), which leads to vitality in classroom learning.

- *improve self-esteem:* More than 80 research studies have been conducted since the 1950s on the effects of co-operative learning, competition, and individualistic experiences on self-esteem. These studies have shown that co-operative efforts promote higher self-esteem than the other approaches (Johnson & Johnson, 1995:120). This is significant because self-esteem has an impact on the degree to which students use their intelligence for learning in the classroom and eventually on how they perform (Schmuck & Schmuck, 1979:21). Moreover, this is important for changing the condition of those South African youth who suffer from low self-esteem due to their past experiences (see Chapter Two, section 2.2.1.1).

The purpose of group discussions is not to come to a consensus or to find "the answer" or to arrive at a collective answer to a question. Consensus is neither necessary nor particularly desirable (De Vries and Zan, 1994:173). This is because consensus often requires group agreement at the expense of individual differences and varying individual experiences and needs (Watson & Ashton, 1995:88). The purpose, rather, is diverse learning and enriching one another. Therefore, consensus is appreciated only if the group arrives at it naturally and not out of compulsion or routine. Moreover, many of the questions and topics of the discussions raised in Section A of the themes are affective topics that may need more than one answer.

Discussions in the small groups move individual learners from the personal level of learning to the next level of learning – that is, learning from the group.

### 5.3.3 Section C: evaluation of quotations

At the end of each theme, learners are presented with a few quotations related to the topic of the theme. Believing in the spiritual unity of religions and their spiritual message (the Golden Rules), quotations from different religions are used in order to inspire the learners spiritually. The multi-faith approach to the selection of the quotations is based on the notion that it is important for the learners to have the opportunity to look across value systems and cultures, to respect other people's beliefs and practices (Brown & Brown, 1999:24), and to look at common or universal values. Moreover, some quotations from philosophers have also been included.

The members of groups – individually or as a group – reflect, discuss, and assess the quotations.

The objectives for using quotations and their theoretical and methodological principles are listed in Table 5.5.

**Table 5.5**
**Evaluation of quotations in relation to the theoretical and methodological principles of YEP**

| Objectives | Theoretical and Methodological Principles |
|---|---|
| To broaden learners' perspective | Cognitive domain development |
| To inspire and uplift learners morally and spiritually | Moral/spiritual domain development |
| To stimulate thinking | Motivation; assess various options (second, third, and fourth stages in YEP cycle of change) |
| To reflect on universal spiritual and moral values | Moral/spiritual domain development |
| To remind the learners about their *talisman* | Nobility and integrity of man |

It should be noted that the quotations in Section C are viewed as food for thought and not as "the answer" to the questions in Section A. Moreover, both learners

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and facilitators are encouraged to bring quotations and readings relevant to the YEP themes to the class, and thus add a personal touch to the process.

Reaching this stage, which is the last part of each theme, various groups may share their answers to the questions with the whole class for further discussion. However, no single solution or answer is sought, and individual learners are given the final responsibility to decide on a solution or an answer that suits their personal conditions. However, what is important is that the advantages and disadvantages of various options are explored and presented to the learners.

## 5.4    The learning domains

Even though the learning outcomes of YEP are formulated according to three domains – cognitive, moral and social – an analytical study of YEP's curriculum shows that in fact five domains of learning are addressed. They are:

- transformatory cognitive domain;
- transformatory social domain;
- transformatory moral domain;
- transformatory emotional domain; and
- transformatory spiritual domain.

Each of these is discussed below. The domains and the strategies used to achieve them are shown in Table 5.6.

**Table 5.6**
**YEP domains and the relevant strategies**

| Domain | Strategy/Method of Achievement |
|---|---|
| Cognitive | Regular reflection; higher-order questions; problem solving |
| Social | Small group discussions; social topics |
| Moral | Dilemmas; moral questions; learning about own and others' values; ground rules |
| Emotional | Self-knowledge; self-expression; discussion |
| Spiritual | Reflection; soul-searching questions; quotations; ground rules |

### 5.4.1 Transformatory cognitive domain

In YEP the development of cognitive skills is viewed holistically in the context of the development of all domains. The purpose of developing cognitive skills is to apply critical thinking and problem-solving skills to real-life situations.

In order to develop cognitive skills, the programme uses reflection, higher order questions, and solving hypothetical and life-oriented problems. As learners are cognitively challenged on issues that matter to them, they become intensely involved in the cognitive process. The transformatory cognitive process used in YEP is in line with Behr's (1990:91) model of cognitive learning (also referred in Chapter 4 section 4.4.2.3), which can be summarised in the following steps:

- identifying and understanding the problem;
- search and exploration;
- formulation of a plan or hypothesis; and
- action.

### 5.4.2 Transformatory social domain

Communication is the core of the social skills taught in YEP. It is used not only to satisfy the social needs of learners for normal functioning in the classroom, but also as a strategy for healing the wounds resulting from social ailments.

The aim of developing social skills, therefore, is to promote unity, understanding, and harmony among learners so that the youth themselves help each other to cope with social ills. The programme promotes a sense of solidarity in the learners in line with the principle of "Humankind is One" (see Chapter Three, section 3.4.2). Strategies such as group activities and sharing ideas cultivate the habit of listening, supporting and working together in the learners. Moreover, themes such as "Multi-culturalism", "Gender Equality", "Peer Pressure" and "Relationships" are intended to promote social skills.

The ultimate achievement in respect of development of social skills will be the establishment of a *circle of friends* or a group of learners who are deeply interdependent and close both affectively and rationally, helping each other to grow and get closer to the *talisman*.

### 5.4.3 Transformatory moral domain

In YEP, moral education is the process of enabling learners to find moral answers for themselves rather than imposing them. To achieve this goal individual learners are given opportunities to experience and construct their own values and moral system. Moral character education involves *"supporting students' development of autonomous inner standards of justice that overcome the dependence on external authorities* (Snarey & Pavkov, 1992:29).

As far as the strategies for moral development are concerned, learners are presented with moral dilemmas and questions that make them aware of their own values and how they affect the process of decision-making in their daily lives. This reflection on moral dilemmas and moral questions tend to promote moral sensitivity, moral judgement, and moral decision-making (Kohlberg, 1969).

Of the learning domains addressed in YEP, the moral domain is the most significant one. YEP takes a multi-domain approach to facilitating moral outcomes. The moral outcomes are facilitated through the interconnection and inter-play of three domains – the moral, the cognitive, and the social domains – in

line with the multi-component character of the moral domain (see Chapter Four, section 4.4.4.1; see also Figure 5.1).
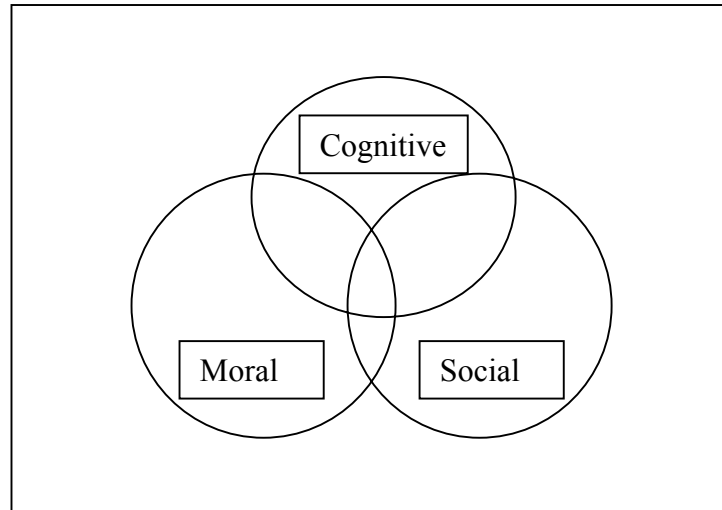


**Figure 5.1  The three components of moral development**

In respect of the moral domain, youth are made aware of their moral values by going through a series of interrelated questions that help them identify their own beliefs. Rationally, they become aware of the pros and cons of the various decisions as they provide reasons for their choices. As far as social stimulation is concerned, small groups provide them with a social context where the members of the group interact, exchange ideas and influence one another morally. Since peers often move in the same circle, to change an individual member of the group effectively one needs to change and transform the whole group. As Sarien *et al.* (1992:71) said, *"A person's behaviour as member of a group is more difficult to modify without first changing the group norms"*.

Moreover, the individual needs the support of the group in order to change (Askew & Carnell, 1998:9). In small group discussions, the members explore moral issues together and influence each other within the safe and controlled environment established in the small group. By raising awareness at the three

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levels of moral, social and cognitive domains, YEP tends to motivate moral development holistically and strengthen the possibility of change and transformation.

### 5.4.4    Transformatory emotional domain

The importance of the emotions and their impact on the behaviour of learners is acknowledged and given especial attention in YEP. The point of departure is that both positive and negative emotions motivate and affect decisions (see Chapter 4, section 4.4.5.1). Therefore, emotions should be dealt with first if one wants to improve moral and rational behaviour.

Through relevant questions and discussions, learners in YEP progress through the stages that Goleman (1996:259) recommends for emotional development:

- identify and understand own emotions and those of other people;
- verbalise and talk about those emotions;
- look at a range of alternative emotions; and
- discuss various feelings and their impact on people – such basic discussions and acknowledgement of unresolved feeling will help people to gain an understanding of "why" and "how" people experience emotions.

In addition to the above strategies, the facilitators in YEP are encouraged to create a caring, accepting, and sympathetic learning atmosphere in the classroom through positive and caring interaction and the use of YEP ground rules. The safe and friendly environment is expected to encourage young persons to share their feelings and deeper thoughts. Through a process of self-expression and reflection, an awareness of feelings and how to deal with them will result.

### 5.4.5    Transformatory spiritual domain

According to YEP, spirituality is the core of the person and the aspect that gives meaning and purpose to life. Soul-searching questions and inspiring quotations

that encourage learners to think about the purpose of life and the good of humanity are used to awaken interest in the *talisman*. Moreover, the following conditions suggested by Zohar and Marshall (2000:16) are met in YEP:

- to ask "why" and to look for connections between things;
- to bring to the surface assumptions about the meaning behind and beyond things;
- to become more self-aware; and
- to be more honest with ourselves and more courageous.

Table 5.7 compares YEP's transformational model with the transformational models introduced by Askew and Carnell (1998:72) Behr, (1990:91) and Goleman (1996:259) – dealt with in Chapters Four and Five. There are many similarities among the transformatory models developed by these scholars. This similarity enables the merging of different strategies for the development of different learning domains.

**Table 5.7**
**Comparison of transformational models**

| Transformation Model (Askew and Carnell) | Problem Solving Model (Behr) | Emotional Transformation Model (Goleman) | Holistic Transformation Model (YEP) |
|---|---|---|---|
| Reflect on own experience | Identify and understand the problem | Identify own and others' emotions | Reflect and identify problem |
| Reflect on self and context | Search and exploration | Verbalise/talk about emotions | Express thoughts and feelings |
| Make learning explicit | Formulate a plan or hypothesis | Look at alternative emotions | Assess alternative options in groups |
| Act | Action | Discuss various feelings | Adopt/act |
| Apply the learning | --- | Discuss ways of coping | Evaluate |
| Feedback | --- | --- | --- |

## 5.5 Implementation techniques

### 5.5.1 Setting the scene for the YEP sessions

According to the YEP manual, before starting with the themes in the classroom facilitators and learners are required to formulate a set of ground rules. The exercise of setting the ground rules is considered to be of utmost importance, as it sets the tone and the atmosphere for the achievement of the moral and spiritual outcomes of the programme. The atmosphere in the classroom impacts on the learners in an "unofficial" and "implicit" way, referred to as the "hidden" or "covert" curriculum (Lubisi, Parker & Wedekind, 1998:79). Blair, Jones and Simpson (1975:188) believe that a friendly learning atmosphere is one of the most important and powerful motivating factors.

Learners are more likely to respect the rules when they have had a hand in setting them. Although it is the learners who should suggest the rules, several ground rules fundamental to YEP should be raised and suggested by the facilitators if learners do not mention them. However, learners themselves often do suggest these rules (DeVries & Zan, 1994:127). These ground rules represent the core values that have been honoured and respected for centuries by various members of the human family (De Roche & Williams, 1998:19). They are non-negotiable and are part and parcel of the theoretical principles of YEP:

- *respect:* Respect in various sense of the word is intended – for example, honouring others, patience, no interruptions, no laughing at people, paying attention to others, and punctuality.
- *open and honest expression of opinions:* Learners are encouraged to express their real and honest points of view about the issues raised in the questions rather than looking for answers which sound "right" or definitions which come from textbooks.
- *confidentiality:* In order to protect the rights of learners to privacy and to encourage honest expression of ideas, learners are asked to adhere to

confidentiality. This means not talking outside of the group about matters honestly raised within the group.

- *co-operation:* All learners need to work co-operatively in the groups in order to learn from one another, and to co-operate with one another in order to make the *talisman* happen.

- *freedom of thought:* In other words, everyone is entitled to his/her own opinion. This rule protects the democratic rights of individuals to hold their own views and encourages tolerance towards diversity.

Table 5.8 displays the YEP ground rules and the theoretical principles that they reinforce. Ground rules are set in order to promote:

- general discipline in the class;

- self-discipline;

- honoring the learners;

- practicing universal values of respect, honesty, co-operation and freedom of thought; and

- creating a spiritually and morally positive and enriching atmosphere.

It is only after setting the scene and creating a positive atmosphere through the establishment of ground rules in the classroom that the actual lessons on a theme can begin.

**Table 5.8**
**Ground rules in relation to theoretical and methodological principles of YEP**

| Ground Rules | Theoretical and Methodological Principles |
| --- | --- |
| Respect | Spirituality and nobility of man; honouring the self |
| Honest expression of ideas | Honesty; integrity |
| Confidentiality | Safe-guards honesty; encourages open expression of ideas |
| Co-operation | Caring; interdependency |
| Everyone is entitled to own opinion | Justice/democracy; human rights |

**5.5.2   Techniques for effective implementation of the themes**

The effective implementation of the themes also depends on the effective use of relevant implementation techniques for each section, as the recommended techniques maximise the extent and quality of learning. These techniques are included in the training course for facilitators.

Table 5.9 gives a summary of the implementation techniques for the various sections of the themes in relation to the theoretical principles discussed in Chapters Three and Four**.**

**Table 5.9**
**Summary of implementation techniques in various sections of the themes in relation to the theoretical principles of YEP**

| Theme Section | Implementation Technique | Theoretical/Methodological Principles |
|---|---|---|
| Setting ground rules | Learners and the facilitator formulate together | Soulful classroom; spiritualised atmosphere; honour the self and others |
| Reflection | One minute of reflection after each question | Regular thinking practice; accommodate different thinking paces/abilities |
| Questions | Follow the sequence of the questions | Progressive; gradual change; simple to complex |
| Questions | Every learner should provide an answer; requires open/genuine answers | All can learn; all have potential for *talisman* |
| Questions | Learners should take turns in sharing their responses in the groups | Justice; equal opportunity for learning for all; honouring the self; everyone is important |
| Questions | No bookish answers; accept all answers | Everyone's answer based on own experience and personal belief system; promote self-confidence/affirmation |
| Questions | One question at a time | Gradual progress |
| Group work | Open and honest expression of ideas | Change requirement |
| Group work | Confidentiality | Respect for privacy; safe-guarding open expression |
| Group work | No ridicule or rejection | Respect; freedom of response |
| Group work | Flexible time | Process of change |
| Group work | 4 to 5 learners per group | Manageable; open communication; productive |
| Group work | First few themes use rotating groups; later use fixed groups. | Learners to get to know each other; promote unity in diversity; form new relationships; build trust |
| Group work | No domination by one group member | Equality; chance for everyone to learn; all are important |
| Group work | No competition | Encourage co-operation; promote affective outcomes |
| Group work | No glorification of one person | Respect for all; equality |
| Group work | No imposition by teachers/facilitators | Freedom of thought; change cannot be imposed; facilitators are also in search of *talisman* |
| Quotations | Food for thought | Promote spiritual development; inspire |
| Quotations | Group members choose the quotation | Freedom of choice |
| Quotations | Teachers and learners add/bring quotations | Diversity enriches; dynamic participation |

## 5.6    Transformational design patterns

It is clear from the above discussion that a major objective of YEP is to encourage change and transformation in the learners. Looking at the overall design of YEP, several transformational design patterns emerge:

- three-level learning design;
- vertical and horizontal learning design; and
- inside-out learning design.

Each of these aspects is discussed below.

### 5.6.1    Three-level learning design

YEP adopts a three-level learning design. Learning opportunities are structured in such a way that learners get involved in learning at three different but related levels – the individual input level, the group input level, and the text input level.

At the individual input level, learners are required to reflect on real-life issues independently of others and to give independent solutions to these real-life problems. They are motivated to learn deeply about themselves, their feelings, values, beliefs, and thoughts. At the group level, learners learn about and with peers through discussion and dialogue within groups. At the text level, they learn by evaluating various quotations. As they move through these levels, learners are expected to integrate their individualised learning with that of their peers as well as those reflected in the quotations, and thus grow in their own unique way.

### 5.6.2    Vertical and horizontal learning design

Learners in YEP go through the process of learning both individually and as members of small groups. Therefore, the process of learning is expected to take place both vertically and horizontally.

At the vertical level, it is assumed that learners go through a continuous and regular process of reflection, soul searching and contemplation of their feelings, thoughts, values and attitudes as they try to answer questions. This intra-communication may lead to deep learning and self-knowledge, which is a prerequisite for transformation. Self-knowledge and understanding of one's own thinking is important for self-improvement and development of the individual's cognitive abilities (Travers, Elliott & Kratochwill, 1993:275).

At the horizontal level, learning is shared and shaped by the learners within the small discussion groups. Learning happens through expressing and exchanging feelings, views, facts and attitudes, continuously constructing, comparing, adding and weaving the thread of thoughts shared by the group members. Through consultation and interrelated communication in the groups, learners are expected to connect and relate to one another, sharing intellectual, emotional, moral, social and spiritual messages.

Figure 5.2 graphically represents the vertical and horizontal nature of learning and the steps in three levels of learning in YEP.
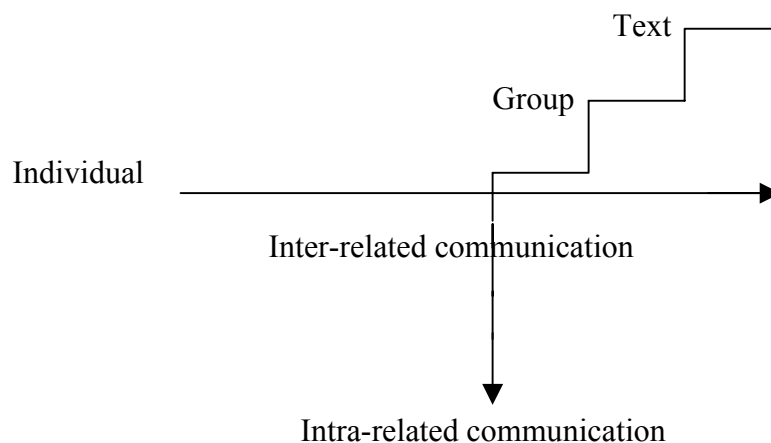


**Figure 5.2  Vertical and horizontal design patterns of YEP**

### 5.6.3   Inside-out design

In YEP, learners are made to think about the impact of their decisions on themselves, their families, their peers and their communities through real-life stories and scenarios. They are also encouraged to think about the immediate results of their actions as well as the long- term effect. This exercise is done keeping in mind the self-centeredness characteristic of adolescents (Mosher, 1992:186) and their tendency to being impulsive and spontaneous. It is hoped that they can see the bigger picture and understand the ripple effect of their actions (see Figure 5.3).



*Individual*          *Individual in the family*          *Individual in society*
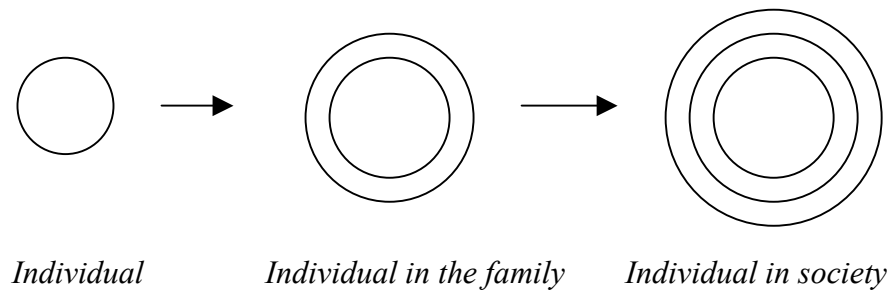
**Figure 5.3  Inside-out design pattern of YEP**

Going through the transformational patterns envisaged in the design of YEP, learners are guided to get to know themselves, to learn from peers and to aspire to higher human ideals through exposure to spiritual writings from literature.

Three equal partners complement the learning process in YEP; they become prominent in the transformational design referred to as the "YEP triangle of role-players".

## 5.7 YEP triangle of role-players

The facilitator, the learner and peers are regarded as equal role-players, each making a unique contribution to the process of learning (see Figure 5.4).
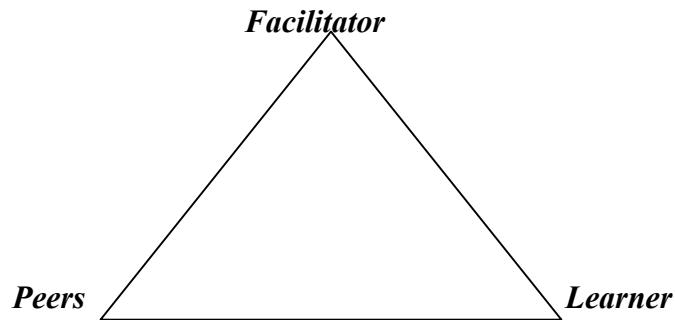


**Figure 5.4  YEP triangle of role-players**

Traditionally, the triangle of role-players in the classroom is considered to be the teacher, the learner and the content. Table 5.10 compares the learner in the YEP classroom with the learner in the traditional classroom:

**Table 5.10**
**Comparison of the learner in the traditional classroom and the YEP classroom**

| Traditional Learner | YEP Learner |
|---|---|
| Isolated | Sociable |
| Low self-esteem | Self-confident |
| Receiver | Producer |
| Follower | Initiator |
| Part of the crowd | Individuality recognised |
| Competitive | Co-operative |
| Dependent | Independent |

Clearly, an important shift in focus of the role-players and their roles is noticeable in YEP. The following sub-sections summarise the new roles assigned to the role-players in YEP; these roles are summarised in Table 5.11.

**Table 5.11**
**The roles of the members of the YEP triangle**

| YEP Learner | YEP Peer | YEP Facilitator |
|---|---|---|
| The starting point/focus | Co-worker | Creator of learning atmosphere |
| The independent thinker | Critical friend | Counsellor; mediator |
| Knowledge constructor | Encourager; supporter | supporter |
| Problem solver | Evaluator/assessor | Co-ordinator |
| Implementer of change | Facilitator in small group discussions | Motivator; challenger |

### 5.7.1   The role of the learner

The learner, being the central point of YEP, is the one who plays the most important role in the YEP class. The roles of learners are summarised as follows:

- reflection:
  - reflect,
  - identify personal problems,
  - identify general problems,
  - seek personal solutions;

- co-operation:
  - co-operate in the small groups,
  - communicate with peers,
  - support peers,
  - become a trusted friend.

- agent of change:

- o   identify own values,
- o   identify own potential/*talisman* and strive for it,
- o   help others realise their *talisman.*

### 5.7.2   The role of the facilitator

The second side in the YEP triangle of role-players is the facilitator of learning. The YEP facilitator is expected to fulfill the following roles:

- • create a friendly and trusting environment;
- • set up the ground rules with the help of the learners;
- • group or help to group the learners into small harmonious groups;
- • pose further questions when necessary;
- • challenge the learners at different levels of thinking;
- • motivate;
- • counsel;
- • teach by example;
- • believe in the *talisman* and look for it in the learners; and
- • find his/her most important role to be that of serving the learners in their pursuit of the *talisman.*

In summary, the role of the YEP facilitator is to assist the learners in an *"on-going push toward self-improvement"* (Poon Teng, 1998:1), which leads to the fulfilment of *talisman*.

### 5.7.3   The role of peers

In YEP peers are as important as the facilitators are. They play various roles as they teach, counsel, support, question, reason, and negotiate with one another. Peers are valuable intellectual, cultural, and social resources that if correctly utilised can effect positive influence on the quality of learning .In the small group discussions "peer pressure" is used positively for the benefit of the group

members. In spite of the importance of peers, in traditional education the role of peers was ignored and thus an important learning resource was left untapped.

### 5.7.4   The classroom

The three role-players of YEP interact within a classroom which is monitored by certain ground rules (see Figure 5.5). If successfully implemented the family-like *soulful* atmosphere of the classroom create a platform where learners feel safe when talking about their problems.
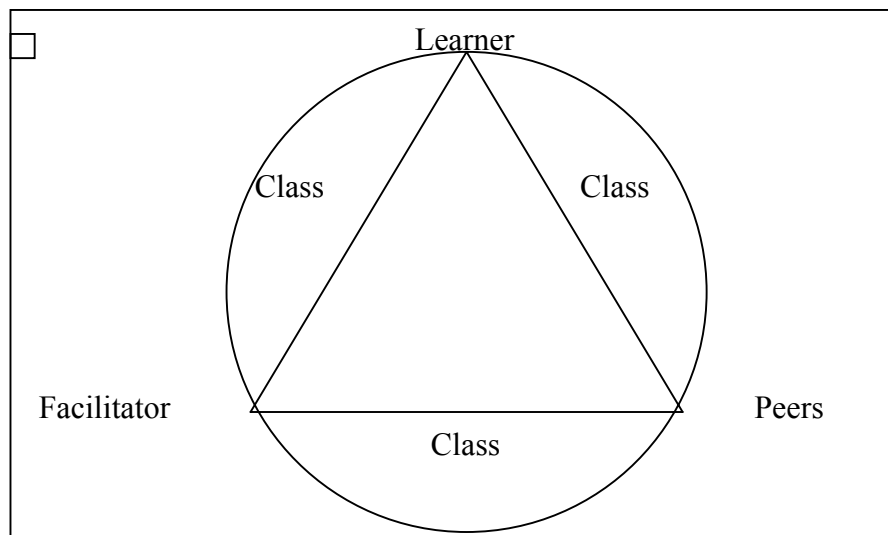


**Figure 5.5   The interactive positioning of the YEP triangle of role-players in the classroom**

In such a classroom, the teacher moves away from teaching to enabling and facilitating self-reflection, sharing experiences and solving problems (Askew & Carnell, 1998:102). The YEP classroom is expected to inspire thoughtfulness and respect for human values. As Greene (1995:43) advised, *"our classrooms ought to be nurturing and thoughtful and just all at once; they ought to pulsate with conceptions of what it is to be human and alive".*

Table 5.12 depicts the differences between the YEP classroom and the traditional classroom.

**Table 5.12**
**Comparison of the traditional classroom and the YEP classroom**

| Traditional Classroom | YEP Classroom |
| --- | --- |
| Competitive | Co-operative |
| Still | Dynamic |
| Impersonal | Friendly |
| Teacher-centred | Learner-centred |
| Cognitive | Holistic |
| Spoon-fed | Independent |
| One-way communication | Multi-directional communication |
| Passive | Active |
| Fixed seats | Rotating seats |

## 5.8 Special features of YEP

In addition to the characteristics discussed so far, YEP is distinguished by the following special features, which are discussed in detail below:

- flexibility;
- simplicity; and
- individualised learning.

### 5.8.1 Flexibility

YEP is a flexible programme:

- YEP has intentionally been designed to be flexible so that it is inclusive of South African youth, both inside and outside the school system. Its curriculum is intended to complement the Life Orientation Learning Area in schools, and to be used as an independent life skills programme outside the schooling system.

- Teachers and non-professionally trained persons, including the youth themselves, can facilitate YEP.

- The programme is also flexible in respect of time allocation, as its curriculum does not need to be completed within a prescribed time. The needs and reactions of the learners will determine the amount of time that should be spent on each theme. However, the programme is planned and recommended for a period of one academic year, two to three hours per week.

- The programme is flexible and dynamic in respect of its content as it allows facilitators to add their own questions, quotations, games or other activities to enrich the content of the curriculum.

### 5.8.2   Simplicity

According to the Centre for Scientific and Industrial Research (CSIR, 2002:12), effective programmes are those that use simple and basic strategies. YEP is simple and easy to follow. It uses simple language, short sentences and clear questions.

### 5.8.3   Individualised learning

An important feature of YEP is that it emphasises the improvement and unique learning of every individual by giving all learners equal learning opportunities. In YEP, every learner is given the chance to learn according to his or her own culture, beliefs, unique needs and gifts. Educating the learner in the light of his or her own cultural view and philosophy of life should result in reliable self-knowledge and knowledge of life, which are vital for decision-making (Jacobs in Louw, 1993:116). After every YEP session, every learner is expected to have made some progress – not necessarily the same amount or in the same way and with the same quality, but in his or her own unique and individualised way.

Having described the design characteristics of YEP, the following analysis of a sample theme from its curriculum will display the practice-theory relationship in this programme.

## 5.9 Analysis of a sample theme

In this section a sample theme from YEP will be analysed in order to display the way in which the theory, methods and techniques have been merged. To complete this exercise each section of the theme will be discussed separately. It should be noted that the actual study of themes only starts after ground rules for the group have been set out and a suitable learning atmosphere has been created.

### 5.9.1 The example – Theme Nine: Drug Abuse

Note that all quotations in this section are taken from the Youth Enrichment Programme (Farhangpour, 1999:28-29).

#### 5.9.1.1 Section A. Questions

The facilitator or the group leader poses the following questions to the participants one at a time and asks them to take a minute to think before they answer:

1. *Some kids think it is "cool" to smoke and use drugs. Do you agree with them?*

2. *There are lots of advertisements against smoking, yet there are many youth that smoke. Why?*

3. *What will happen to a community in which most of its youth are addicted to drugs?*

4. *What is it that youth achieve by drinking and smoking?*

5. *Do you know anyone who has succeeded in life because they have been addicted to drugs?*

6. *Who benefits from the fact that so many youth are becoming addicted to drugs?*

7. *Some say that drugs make you feel "high", but what will follow that state of feeling "high"?*

8. *Can you think of means other than alcohol and drugs to feel "high"?*

9. *Youth usually want to be independent of others, especially adults. Being addicted makes them depend on drugs. Isn't this a contradiction?*

10. *How do drugs affect our minds?*

11. *Some believe that those who feel lost in life and or feel like a failure find refuge in drugs. Do you agree? How can you help these youths, and what alternatives can you suggest to them?*

12. *Is it financially viable to use drugs?*

### 5.9.1.2 Section B. Expression of ideas and discussion

Students express their views one by one in their groups, and reflect and react on views voiced by their peers.

### 5.9.1.3 Section C. Evaluation of quotation

The facilitator or the group leader presents one or two of the quotations to the participants for reflection and evaluation:

1. *Experience hath shown how greatly the renouncing of smoking, of intoxicating drink, and of opium, conduceth to health and vigour, to the expansion and keenness of the mind and the bodily strength. There are today a people who strictly avoid tobacco, intoxicating liquor and opium. This people is far and away superior to the others, for strength and physical courage, for health, beauty and comeliness.*

2. *It is inadmissible that man, who hath been endowed with reason, should consume that which stealeth it away*

### 5.9.2 The analysis

In order to analyse this theme, each section will be examined independently and its relevance will be explored.

### 5.9.2.1 Section A: Questions

In Section A of the theme, the facilitator poses the questions to the learners one at the time. If the learners are grouped, one of the group members or the leader reads the first question to the group, after which the learners are expected to stay quiet and to reflect on the question posed. In analysis of the questions it becomes clear

that the questions are open-ended and often motivate the learner to pay attention to the different angles of the topics. Each question challenges the learner to think in a different domain.

An in-depth analysis of each question can be found in Appendix 2.

### 5.9.2.2  Section B. Expression of ideas and discussion

In this section, learners share their personal answers with their peers in the group, moving from self-reflection (vertical line of learning) to sharing with and learning from the group members (horizontal line of learning).

### 5.9.2.3  Section C: Evaluation of quotations

Here learners reflect upon one or all of the quotations provided. The quotations use a language very different form what they are used to, and this challenges them to think constructively. By going through the quotations they will be exposed to a different realm of thinking, above their own usual level of thinking. They are encouraged to use the glossary at the end of the manual to find the meaning of difficult words and to stretch their minds to understand the language and the message in the quotations.

The first quotation provides some reasoning on the advantages of avoiding drugs and smoking and the second quotation shows the "irrationality" of taking drugs.

 Having gone through the quotations in the groups, learners are guided to study the page on *Facts about Drug Abuse* provided in the manual (Appendix 3). The purpose of the fact sheet is to give the learners some scientific information on the use of drugs. The groups may or may not – according to the decision of the learners and the facilitator – share their findings with the class as a whole.

## 5.10  Conclusion

In seeking the relationship of theory and practice in YEP, a multi- skill transformational design was revealed merging various transformational patterns supported by methodological strategies to achieve the set outcomes.

In YEP learning takes place as learners progress through various phases in the themes, dealing with different processes as follows:

- Section A:
  - reflect on the problem,
  - examine own feelings, knowledge, and values,
  - verbalise experiences, thoughts and feelings,
  - seek own solution to the problem.

- Section B:
  - view problem from different perspectives,
  - weigh different options,
  - share with peers,
  - give critical feedback to peers,
  - find solutions to problem by consultation (co-operative problem solving).

- Section C:
  - expose to literary readings,
  - compare with own views,
  - evaluate different options,
  - come to a personal decision/conclusion.

The deliberations in this chapter have revealed that where the intention is multi-domain quality learning, the design of a programme cannot be left to chance but must be built on an integrated practice theory approach.

Having examined the theoretical, methodological and design characteristics of YEP in the last five chapters, YEP will be put to the test in the next chapter through the empirical research.

*Has talisman been regained?*

**YEP Learners**

# Chapter Six

# THE RESEARCH DESIGN AND CASE STUDIES

In this chapter the implementation of YEP in the classroom will be examined in an attempt to answer the question:

*Does YEP influence the cognitive, social, and moral behaviour of South African secondary school learners?*

The empirical research on YEP is presented in the following subsections of this chapter:

- research design and methodology: choice of methods, facilitators, subjects and instruments, as well as the rationale behind these choices;
- presentation of case studies: results of the pilot study and case studies, as well as the data analysis and interpretation of each case study;
- facilitators' evaluation of the YEP curriculum; and
- summary of findings

## 6.1    Research design and methodology

### 6.1.1    Research design

This study set out to assess, and improve on, the effectiveness of YEP as a life skills intervention programme that could bring learners closer to the state of *talisman*. The nature and purpose of the research best fits into the category of evaluative research (Clarke, 1999), as it evaluates the effectiveness of the curriculum. Moreover, the principles governing this research fall in the realm of

intervention research (Rothman & Thomas, 1994) and curriculum action research (McKernan, 1996), as it aims to improve the practice.

McKernan (1996:30) explains that curriculum action research has three implications:

- It serves to improve problematic social situations and empower the participants.
- It enhances the personal understanding of the strengths and weakness of a programme, measured against set outcomes.
- It serves to illuminate the social contextual influence on learning.

Although all applied or action research seeks to provide possible solutions to practical problems, this is a relatively new model of developmental research in education. De Vos (1998:385) describes six phases of intervention research, which are applicable to this study:

- problem analysis and project planning (see Chapter Two);
- information gathering and synthesis (see Chapter Two);
- design (see Chapter Five);
- early development and pilot testing (executed in 1999 and explained in this chapter);
- evaluation and advanced development (see this chapter); and
- dissemination (on going).

## 6.1.2 Research methodology

Leedy (1993:139) has coined an axiom with regard to research methodology: *"The nature of the data and the problem for research dictate the research methodology."* Keeping this criterion in mind, qualitative and quantitative research methods were employed in this study.

The two research methodologies are based on two epistemological paradigms, which have ignited considerable debate and discussion.

The quantitative research paradigm has been associated with the positivist approach, where the assumption is that there is "a single, objective reality" that can be investigated and researched. The qualitative research paradigm, on the other hand, is based on the view that there are multiple dimensions to reality (Merriam, 1988:17) and that reality is dynamic and complex, exploring the interaction of one's mind with the world.

Looking at the qualitative and quantitative paradigms from this perspective creates the impression that combining the two methods would be contradictory and self-defeating. However, in recent years there has been growing acceptance of the viability of combining both approaches (McKernan, 1996:184; Clarke, 1999:87; Silverman, 2000:235). Qualitative data provide for the study of the characteristics and qualities of a phenomenon as well as the words and the actions of the subjects (Maykut & Morehouse, 1994: 17-21), and is mostly subjective. Quantitative data, on the other hand, concentrates on hard data and is mostly objective.

In this particular study, the qualitative research concentrates on the *process* (Merriam, 1988:19) and the quantitative research on the *outcomes,* and together they portray a more accurate and meaningful picture of the phenomena under study. In the analysis of qualitative data, an attempt is made to identify the common patterns governing the inputs (Schofield, 2000:89) in the case of quantitative data, statistical measures are utilised to quantify the response of the learners to the programme.

An important feature of this research is that it aims to provide exploratory and context-related research adopting the case study approach. *"Case studies are a mode of reporting on the status of particular projects or cycles of inquiry; they bring things 'up-to-date', so to speak"* (McKernan, 1996:75). According to

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Merriam (1988:28), they are *"holistic and life-like"*. The case study approach has been adopted in this research for the following reasons:

- It addresses a phenomenon or phenomena within a naturalistic context. Stake (1988:263) classifies case studies as naturalistic research that carefully studies *"human activity in its natural and complex state."*

- It studies a phenomenon or phenomena holistically, giving a full picture and understanding of the issue under study.

- It enhances our insight and understanding of the subject of the study. Merriam (1998:41) maintains that the case study plays an important role in advancing *"a field's knowledge base"*.

- It can be used in evaluative research studies. Merriam (1988:28-29) explains, *"the case study is a particularly good means of educational evaluation because of its ability to explain the causal links in real-life interventions that are too complex for the survey of experimental strategies"*.

The case study method, like any other research method, has some disadvantages. One is that case studies are time-consuming – for example, in this research three of the case studies had a duration of eight months. Another disadvantage of this method is that the results of the studies usually cannot be generalised. This drawback can be reduced, however, and the validity of research findings increased by using multiple methods of data collection and multiple case studies (McKernan, 1996:184). This approach is often referred to in the literature as "triangulation". McKernan (1996:184) defines triangulation as *"the use of multiple methods in the study of the same object."* Stake (1988:263) also believes that the primary way of increasing validity is by triangulation.

Duffy (1993:143) offers the following types of triangulation that explains the triangulation methods adopted in this research:

- *Data triangulation* attempts to gather observations through the use of a variety of sampling strategies to ensure that a theory is tested in more than one way. The data triangulation in this study was extensive, inasmuch as it included:
  - five institutions of learning, three high schools, one middle school and one college of education in two different provinces,
  - five different grades – 8, 9, 10, 11, and 12, and
  - five ethnic groups – Zulu, Tswana, Sepedi, Tsonga and Northern Sotho.

  The results of the data collected from different sources were triangulated within each case as well as across the cases where applicable.

- *Investigator triangulation* refers to the use of multiple observers, coders, interviewers and analysts in a particular study. Investigator triangulation in this study was based on three kinds of respondents/evaluators:
  - the learners,
  - the facilitators, and
  - the teachers.

  Clarke (1999:86-87) believes that using multiple investigators (in this case evaluators) ensures that a number of different viewpoints are taken into consideration and a variety of different types of data are collected. Furthermore, using multiple reviewers before and after the pilot study enhanced the validity of the instruments.

- *Methodological triangulation* is the use of two or more methods of data collection procedures within a single study. The methodological triangulation was manifest in the use of various qualitative and quantitative methods.

- *Theoretical triangulation* involves the use of several frames of reference or perspectives in the analysis of the same set of data. Even the theoretical triangulation drew upon different perspectives, including current trends in

secular moral education and a theory of education informed by spiritual principles.

### 6.1.3   Objectives of the empirical research

The main objective of the research was to collect quantitative and qualitative data on the response of secondary school learners (the subjects) to the programme in terms of cognitive, social and moral behaviour**.** Within each behavioural domain a variety of outcomes were identified, of which the following were commonly evaluated in the five case studies:

- cognitive domain: problem solving;
- social domain: communication; and
- moral/spiritual domain: general improvement in behaviour.

The reason for the diversity of the variables within different case studies was that during the first two case studies it was difficult to determine what outcomes to expect. Therefore, the intention was to explore the influence the programme might have. As more data about the response of learners to the programme became available, the criteria for testing became clearer. As a result, the same outcomes were tested in the last three case studies.

### 6.1.4   The subjects

A total of 450 learners from five grades – 8,9,10,11 and 12 – were included in the five case studies. They consisted of five groups of boys and girls between the ages of 12 and 29 from one middle school, three secondary schools and one college of education. The subjects were selected on the basis of being exposed to YEP for a period of at least twelve uninterrupted sessions. The choice of schools and the site of the empirical study were determined wholly by whether any of the hosting institutions ran YEP for at least two and half months without interruption. Therefore, no true randomisation of subjects was possible.

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The five case studies were conducted during the 2000 and 2001academic years.

The subjects were mixed in gender, from middle and lower-middle socio-economic backgrounds, and belonged to five different African ethnic groups. The institutions of learning were from urban and semi-urban areas in two provinces (Limpopo and North West). Two of the secondary schools in Limpopo were the schools that had been used for the 1999 pilot study.

### 6.1.5   Research instruments

Questionnaires were the main instrument for collection of data for both the qualitative and the quantitative research. This was chosen over other methods of data collection (such as individual interviews, focus group interviews, checklists, participant observation, audio-visual material, and so on). Among the considerations which influenced this choice were:

- the distance the researcher lived from many of the research sites, limiting the time available for interviewing or observation;
- likely sources of bias in the interview process, including lack of randomisation of self-selecting interview subjects, the "Hawthorne effect" through the presence of researcher, and the limited trained facilitators;
- difficulties inherent in coding interviews;
- more respondents could be included in the study; and
- the questionnaires could be completed in the presence of the facilitators and be collected by them, which would prevent the problem of sample shrinkage.

According to Clarke (1999:69), questionnaires can produce large quantities of highly structured and detailed data. Both factual and opinion information can be collected through a questionnaire. According to Best and Kahn (1998:299), questionnaires that are properly constructed and administered may serve as the most appropriate and useful data-gathering device in a research project.

Both closed and open questions were used. Open-ended questions were used to collect qualitative data and closed questions were used to collect quantitative data. Both have their own merit. Open-ended questions provide for greater depth of response (Best & Kahn, 1998:300), have the advantage of giving respondents *"leeway to elaborate on their answers"* (Clarke, 1999:70), and provide scope for the respondents to respond unrestrictedly, *"thus producing a wealth of unstructured data"* (Clarke, 1999:67). The closed questions do restrict the possible answers, but answers to these questions are easy to complete and tabulate. The questionnaires that I designed contained mainly closed questions, followed by one or two open-ended questions at the end of the questionnaire. This is in line with Clarke's recommendation that open questions should be kept to the minimum and placed towards the end of the questionnaire (Clarke, 1999:70).

Three sets of questionnaires were designed and administered in this study:

- Student[1] Evaluation of YEP (3 versions: Appendices 4-6);
- Facilitator[2] Evaluation of YEP (Appendix 7); and
- Teacher[3] Evaluation of YEP (Appendix 8).

All three questionnaires contained several closed questions on the effect of YEP on the cognitive, social and moral behaviour of the learners and one or two open question(s) about learners' perceptions of YEP. Therefore, all the questionnaires examined the same domains and contained both quantitative and qualitative questions. Some changes were made to the Student Evaluation of YEP questionnaire due to the findings of the pilot study. Therefore, three different Student Evaluation Questionnaires were used in the five case studies. The last three cases used the same Student Evaluation Questionnaire whose content and scales were the same as those of the Teacher Evaluation and the Facilitator

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[1] Although the word "student" was uniformly used in the questionnaires, the text of this dissertation will continue to use the word "learner" in the description and analysis.
[2] The original facilitator questionnaire was entitled "Facilitator/Teacher Questionnaire".
[3] The original teacher evaluation questionnaire was entitled "Colleague Teacher Questionnaire". This wording was chosen in order to differentiate teachers who taught YEP (facilitator/teacher) from those teachers who happened to be teaching in the same school (colleague teacher).

Evaluation Questionnaires. All questionnaires were designed by me and administered and collected in the same manner by the relevant facilitators.

### 6.1.6   Data analysis

The quantitative data were analysed by the Department of Statistics at the University of Pretoria using the SAS statistical package. The qualitative data were analysed and categorised by me according to the relevant topics or themes, and where applicable according to the categories addressed in the questionnaires.

### 6.1.7   Training of facilitators

After the YEP manual was completed early in1999, the need was recognised to train facilitators who could pilot the programme. Therefore I designed a course for training facilitators, which was utilised during the first facilitators' training course in June 1999. As explained in Chapter One, since there were no trained teachers or other adults available and prepared to pilot the programme at that time, the task team initially decided to make use of some volunteer youth to become facilitators of YEP. Accordingly, a group of 12 youth, who had already obtained a final school diploma (Grade 12) and who were perceived to be morally and socially responsible, were trained as facilitators of YEP.

These youth were drawn from different parts of the country, were aged between 19 and 26 years, were all native South Africans, were of both sexes, and were neither working nor studying. However, they all had good moral and conduct records. They all made themselves available for the community service project.

The selection of facilitators in the subsequent case studies was determined by the same criteria.

As a result of the first training course in 1999, the YEP facilitators' training course was subsequently refined (see Appendix 9). Training of the facilitators forms an important part of the research design, inasmuch as preparatory training

can have a distinct impact on the way a facilitator would conduct YEP in the classroom, and its outcomes.

The perceived need for training, even for professional teachers, is based on the recognition that the values and assumptions of the facilitators have a direct effect on the manner in which they facilitate the programme (Brody, 1998:26). Therefore, a training course that would familiarise facilitators with the values and principles of YEP was seen as a necessary preparation. It was also assumed that many teachers, due to their teaching habits and cognitive approach to affective teaching, needed to be trained to adjust their teaching strategies in pursuit of the expected outcomes of YEP, which are both affective and cognitive. In order to prepare the facilitators for their new role, a four-day training course was created. The course consisted of two sections:

- Section One: Understanding the problems of youth; and
- Section Two: Skills of implementing YEP in the classroom.

The objectives of Section One were for the facilitator to:

- identify the pressing problems of youth;
- understand the effect of these problems on the lives of youth, their schoolwork and the society at large;
- explore the difference between adult value systems and youth value systems;
- identify and list categories of youth needs in respect of social, moral and rational skills;
- be able to empathise with youth; and
- become aware of the objectives of YEP and its intended outcomes.

The objectives in Section Two were for the facilitator to:

- prepare the learners for YEP;
- draw up ground rules;

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- understand the structure of the themes; and
- be able to conduct YEP sessions according to the specified guidelines.

During the course of piloting YEP, reports from some of the facilitators made it clear that the learners in the schools also needed some kind of training to enable them to participate more fully. As discussed in Chapter Four (section 4.5), the learners' mind-set and cognitive approaches to the learning of affective outcomes may make it difficult for them to gear themselves to share their feelings and to get involved at an affective level. Instead, they customarily rush to find a "correct" answer to the questions posed in the manual. In response to this need, a short pre-YEP training course for learners was created and was incorporated in the facilitators' training course.

In the pre-YEP training course for learners (Appendix 10), the facilitator is expected to achieve the following objectives:

- create a peaceful, happy, honest, and cordial atmosphere in the classroom;
- motivate the learners to pay attention to their own and others' feelings, values, ideas and perceptions;
- sensitise the youth to the youth problematique;
- help the learners to reflect and think deeply before they speak; and
- work co-operatively in small groups without losing self-identity and independence of thought.

The course activities in pursuit of these objectives can be found in Appendix 10.

### 6.1.8   Piloting YEP in the schools

The first facilitators' training course was completed in June 1999. The youth volunteer facilitators were sent back to their home towns with a letter to the principal, asking for permission to introduce YEP in the last semester of the year. Six schools in Limpopo, KwaZulu-Natal, and Eastern Cape gave permission for the programme to be conducted. The programme was run up to the end of the year, when the schools were asked if they wished to have the programme continued in their schools. They all eagerly agreed. However, this was not possible in most cases because some of the volunteer facilitators returned to further their education and others found jobs. The process was interrupted and only two schools in Limpopo could continue with the programme in 2000; they became part of this research study.

The pilot study conducted in 1999 was semi-formal. Although some questionnaires were administered, due to the lack of preparation of facilitators in administering the research and therefore the possibility of unreliability of data, they were excluded. However, this experiment was very useful, as it gave a general idea about the reaction of schools to the programme. Moreover, it was detected that the learners needed preparation for YEP in the same way that their facilitators did. This led to the pre-YEP training course for the learners, as explained above.

The second phase of the piloting took place in a college of education during the first semester of 2000, where 43 matriculated learners attended the programme. The programme was formally researched in this institution. Learners and their facilitator completed questionnaires, which are included in Case Study 1. The lesson, which was learned from this pilot study, was that the Student Evaluation Questionnaire had to be improved. This led to the designing of a new questionnaire, which was utilised in Case Study 2.

### 6.1.9 Problems encountered during the research

Human beings are unpredictable and research on human behaviour is subject to uncertainties and unpredictable changes. During the course of the empirical study, several problems were experienced.

- The most disturbing factor was the uncertainty about the continuation of the programme for the required period of time, both by the institutions of learning and by the facilitators. Since the purpose of YEP is to catalyse a process of change in the behaviour of learners, it was stipulated that the programme had to be run for a minimum period of two and half months in order to make an impact. Due to the fact that neither the schools nor the volunteer facilitators had an obligation to carry on with the programme, it was very difficult to decide what kind of research techniques to use. For instance, a pre-test/post-test questionnaire was prepared, experimental and control groups were identified, and the pre-test was conducted. However, this could not be followed through because of logistical problems at the participating schools. Therefore the use of the pre-test/post-test questionnaires had to be abandoned. Nevertheless, the five case studies presented here do meet the requirement of conducting YEP for a minimum of twelve sessions or two and half months.

- Because of the prohibitive distances, I had to rely on the facilitators to follow the guidelines for administering the questionnaires properly.

- In spite of all efforts, in two cases one question was misinterpreted by some of the respondents. This led to withdrawal of those questions. The details of these cases are provided in the relevant case studies below.

## 6.2 Presentation of the case studies

The five case studies which comprise this research are presented in the following five sections. It should be understood that Case Study 1 was the pilot study, and was less extensive than the subsequent four case studies.

The questionnaires used in the five case studies consisted of:

- Case Study 1: pilot study:
    - Student Evaluation of YEP (version 1),
    - Facilitator Evaluation of YEP;

- Case Study 2:
    - Student Evaluation of YEP (version 2),
    - Facilitator Evaluation of YEP,
    - Teacher Evaluation of YEP;

- Case Studies 3, 4, and 5:
    - Student Evaluation of YEP (version 3),
    - Facilitator Evaluation of YEP,
    - Teacher Evaluation of YEP.

The information for each case will be presented according to the following format:

- *general information:* General information about the institution, the learners, the facilitator, and the study duration will be presented.
- *implementation method:* The method of implementation of YEP in the classroom is explained.
- *presentation of results and discussion:* The data collected from each questionnaire will be presented and discussed. The presentation of data will be followed by analysis, interpretation, and discussion about each case. Each case

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will be discussed separately since each one has its own peculiarities and cannot always be compared or combined with the other cases.

- *outcome of the case study:* Conclusions about each case study are presented in this section.

## 6.3 Case Study 1: Pilot Study

### 6.3.1 General information

- **Place:** College of Education in North West Province
- **Location of institution:** semi-urban
- **Size of institution:** 320 upgrading matriculates. However, this institute also offers in-service programmes for teachers.
- **Condition of institution:** average physical resources, but famous for good results
- **When:** first semester, 2000
- **Subjects:** 43 Grade 12 upgrading learners (learners repeating the final year of school)
- **Age of subjects:** 21 to 29, mode in early 20s
- **Ethnic group:** mixture of Tswana, Zulu, Sepedi and Northern Sotho learners
- **Social and economic background:** middle and lower-middle class
- **Facilitator:** a geography lecturer trained in YEP. She is Tswana and is known for her disciplined character.
- **Implementation period:** Two to three 40-minute periods per week, for four months.

The course was introduced to the learners as an extramural activity; it was therefore not compulsory for either the learners or facilitators to attend.

**6.3.2    Implementation method**

Learners were divided into groups of four to five learners. A copy of the YEP manual was given to each group. The groups worked through the questions in a theme on their own, with some guidelines given to them by the facilitator. Each group was given a specific number of questions to discuss, which were different from those of the other groups. After the discussion the whole class would listen to the groups reporting back on the questions assigned to them, and then make comments. The quotations in Section C for each theme would then be read individually or in the groups.

In this case study, a significant mistake was detected – the facilitator did not give the same questions to all groups to discuss simultaneously. This was a mistake because all the learners needed to go through the same progressive process of learning reflected in the questions. This may have happened because the importance of the systematic flow of questions was not emphasised during the training. This omission in the training course was rectified in subsequent training courses. Moreover, this facilitator did not use role-play to help establish the importance of ground rules and positive classroom atmosphere.

**6.3.3    Student evaluation of YEP**

*6.3.3.1 structure of the questionnaire*

All learners answered the Student Evaluation Questionnaire Version 1 (Appendix 4), consisting of ten true/false questions and two open-ended questions.

*6.3.3.2 quantitative results*

The questions pertaining to the different domains of learning were grouped together and analysed. Table 6.1 demonstrates that all of the learners thought YEP helped them to become more careful thinkers (Question 6) and had broadened their view of life (Question 9). The results are further summarised in relation to the domains in Table 6.2.

This analysis shows that, according to the learners in this case study, all domains were positively affected. However, they perceived the highest effect in the cognitive domain. A possible reason for this outcome could be that the facilitator of this case study did not involve the affective aspects of the learners using the prescribed role-plays and ground rules. However, this assumption needs further investigation.

**Table 6.1**
**Grade 12 student quantitative evaluation of YEP (N=43)**

| No. | Domain | Question | T | F | No res | % |
|-----|--------|----------|---|---|--------|---|
| 1 | Cog | The programme helped me to think about issues which are important. | 42 | 1 | 0 | 97.6 |
| 2 | Cog | The programme helped me to think about issues which I had ignored. | 40 | 3 | 0 | 93 |
| 3 | Cog | The programme helped me to become more aware of individual differences. | 38 | 2 | 3 | 95 |
| 6 | Cog | The programme helped me to become a more careful thinker. | 43 | 0 | 0 | 100 |
| 8 | Cog | The programme helped me to see that there could be more than one solution to a problem. | 41 | 2 | 0 | 95.3 |
| 9 | Cog | The programme helped me to broaden my view of life. | 43 | 0 | 0 | 100 |
| 5 | Soc | The programme helped me to become a better communicator. | 40 | 3 | 0 | 93 |
| 7 | Soc | The programme helped me to become more sensitive toward other youth's feelings and needs. | 37 | 6 | 0 | 86 |
| 4 | Mor | The programme helped me to become more tolerant toward other youth's cultures. | 37 | 6 | 0 | 86 |
| 10 | Mor | The programme helped me to improve my moral standards. | 37 | 4 | 2 | 90 |

*Cog = Cognitive;  Soc = Social;  Mor = Moral;  T = true;  F = false;   No res = No response;*
*% = number of responses in percentage*

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**Table 6.2**
**Summary of Grade 12 student quantitative evaluation of YEP (N=43)**

| Domain | Results (%) |
|---|---|
| Cognitive improvement | 96.76 |
| Social improvement | 89.50 |
| Moral improvement | 88.00 |

### *6.3.3.3 qualitative results*

Learners were also asked to write comments about the positive and negative aspects of YEP (questions 11 and 12).

Table 6.3 summarises the positive comments in response to the question, "What I like about YEP". It indicates that 38 learners out of 43 had something positive to say about YEP. According to them, the improvement in communication had been the most significant. This might be due to the fact that they had to share their thinking in the groups, and then give feedback in the class.

**Table 6.3**
**Summary of Grade 12 student positive comments about YEP (N=43)**

| Comment | Number of Responses |
|---|---|
| Improved my communication | 10 |
| Think about things we are ignoring | 4 |
| Overcome daily problems | 3 |
| Learn about others | 3 |
| Learn new things | 3 |
| Motivates | 2 |
| Gives guidance | 2 |
| Talk about our concerns | 2 |
| **Number of no responses** | **5** |
| **Irrelevant answers** | **1** |

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Table 6.4 summarises the responses to the question, "What I dislike about YEP". The first negative comment is actually a positive response, asking for more time to spend on YEP. The other six negative responses relate to the use of games, making participation compulsory, and the fact that some felt pressured to talk about private matters. It should be noted that in YEP the participants need to work introspectively and are indeed placed under some pressure to articulate and defend their opinions. However, two respondents felt that the programme as a whole was not useful to them and took up their time unnecessarily.

**Table 6.4**
**Summary of Grade 12 student negative comments about YEP**

| Comment | Number of responses |
|---|---|
| We needed more time for YEP | 4 |
| To reveal our secrets | 2 |
| Games | 2 |
| Takes our time | 2 |
| **Number of no responses** | **8** |
| **Irrelevant answers** | **5** |
| **"No negative comments"** | **14** |

### 6.3.4    Facilitator evaluation of YEP

#### *6.3.4.1 structure of the questionnaire*

The Facilitator questionnaire consisted of two sections:

- Section A consisted of two questions that asked about the length of the implementation period, and the next ten questions evaluated the effect of YEP on the learners. (See Appendix 7.)
- Section B consisted of six questions that evaluated YEP as a curriculum. An additional question at the end of the questionnaire asked facilitators to write their general comments and observations about the YEP intervention.

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The curriculum questions included in Section B will be presented and discussed under a separate section called "Facilitator's evaluation of YEP curriculum" (see section 6.9). The ten evaluative questions included in Section A and the open-ended question in Section B will be presented under quantitative results and qualitative results respectively.

### 6.3.4.2 quantitative results

The facilitator at this school was asked ten closed questions concerning the effect of the programme on the social, moral, and cognitive behaviour of his learners. The responses were coded on the following scale:

- −1 = negative change;
- +1 = positive change;
- 0 = no change.

It should be noted that the respondents had the opportunity to assign a negative score (−1) to the question if they noticed negative changes, and a neutral score (0) if they thought no changes had taken place.

The mean and standard deviation for each question were calculated by the Department of Statistics, University of Pretoria, using the SAS statistical package.

The facilitator of YEP in this case study indicated improvement in the behaviour of the learners in all three domains – cognitive, social and moral – as reflected in Tables 6.5 and 6.6.

**Table 6.5**
**Grade 12 facilitator quantitative evaluation of YEP (N=1)**

| No. | Domain | Questions: After the use of YEP… | Mean | Std Dev |
|---|---|---|---|---|
| 6 | Cognitive | Learners seem to have become: <br> • less thoughtful <br> • more thoughtful <br> • no changes | 1.00 | 0 |
| 8 | Cognitive | Learners' information about social issues has: <br> • worsened <br> • improved <br> • no changes | 1.00 | 0 |
| 4 | Social | Learners are able to communicate: <br> • worse <br> • better <br> • no changes | 1.00 | 0 |
| 5 | Social | Learners have become: <br> • less co-operative <br> • more co-operative <br> • no changes | 1.00 | 0 |
| 9 | Social | Learners expressing their opinions: <br> • less openly <br> • more openly <br> • no changes | 1.00 | 0 |
| 10 | Social | Learners have become: <br> • less friendly <br> • more friendly <br> • no changes | 1.00 | 0 |
| 11 | Social | Learners have become: <br> • less self-confident <br> • more self-confident <br> • no changes | 1.00 | 0 |
| 3 | Moral | Learners demonstrated: <br> • less discipline <br> • more discipline <br> • no changes | 1.00 | 0 |
| 7 | Moral | Learners' behaviour has: <br> • worsened <br> • improved <br> • no changes | 1.00 | 0 |
| 12 | Moral | • Learners show: <br> • less tolerance towards others <br> • more tolerance towards others <br> • no changes | 1.00 | 0 |

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**Table 6.6**
**Summary of the Grade 12 facilitator quantitative evaluation of YEP (N=1)**

| Domain | Mean (out of 1.00) | Std. deviation |
|--------|--------------------|----------------|
| Cognitive | 1.00 | 0 |
| Social | 1.00 | 0 |
| Moral | 1.00 | 0 |

### *6.3.4.3 qualitative results*

The facilitator was asked to write down comments and observations on YEP. The following verbatim response came from the lecturer who taught YEP in this case study:

> *YEP was and is a very good programme because it did help my learners' moral, social and cognitive skills. I wish it could be taught to all learners in the country, mostly in the urban areas where morals are low.*

The facilitator's comment indicates that YEP did address the learning outcomes in the three targeted domains.

### 6.3.5   Outcome of Case Study 1

The data analysis in Case Study 1 demonstrated that:

- YEP challenged learners to respond cognitively, socially, morally and emotionally to the programme.
- The facilitator and learners experienced YEP positively, and no contradictions were observed between the facilitator's evaluation and those of the learners.
- Learners found the influence of YEP on their cognitive domain most impressive.

- The facilitator in this case study was impressed by the effect of the programme and recommended that YEP should be introduced *"to all learners in the country"*.

## 6.4    Case Study 2: School A

### 6.4.1    General information

- **Place:** a secondary school in Limpopo Province
- **Location of institution:** urban
- **Size of institution:** 690
- **Condition of institution:** The school has a good reputation and high matriculation pass rate. Some of the learners are suffering from problems of alcohol and drug abuse and violence.
- **When: f**irst semester, 2001
- **Subjects:** 146 Grade 8 learners
- **Age of subjects:** 12 to 16
- **Ethnic group:** mixture of Northern Sotho, Tswana, Zulu and Sepedi
- **Social and economic background:** lower-middle class
- **Facilitator:** a 20-year-old matriculated volunteer youth of Zulu background, trained in the YEP facilitators course and the pre-YEP training course. During the course of the training he was the only one who showed signs of boredom and occasional lack of co-operation. Nevertheless, due to the fact that he had a good moral record and that not very many other facilitators were available, he was given the opportunity to facilitate YEP in the above school.
- **Implementation period:** 4 months, 2 to 3 hours per week during the Guidance class.

### 6.4.2    Implementation method

The facilitator started by setting ground rules and using role-play and discussions to emphasise the importance of these rules. He used small groups of four to five

learners who went through the manual as independent groups. All the groups went through the questions in sequence, dealing with the same questions at the time. After the group discussions, groups read one or two quotations and discussed them.

### 6.4.3   Student evaluation of YEP

*6.4.3.1 structure of the questionnaire*

The true/false scale of the Student Evaluation Questionnaire, which was used in the pilot case study was found to be too simplistic. Therefore, I designed a new Student Evaluation Questionnaire Version 2, which was used in this case study (Appendix 5). The questionnaire was completed by 146 Grade 8 learners.

The questionnaire consisted of 17 closed questions and one open-ended question. The questions concentrated on the three domains of cognitive, moral and social behaviour.

Negative questions were mixed with positive questions to increase reliability. The negative data were converted before analysis, and the mean and standard deviation were calculated by the department of Statistics, University of Pretoria, according to the following scale:

- 1 = not true at all;
- 2 = not true;
- 3 = true;
- 4 = very true.

*6.4.3.2 quantitative results*

Table 6.7 reflects the responses of the Grade 8 learners.

**Table 6.7**
**Grade 8 student quantitative evaluation of YEP (N=146)**

| No. | Domain | Questions | Mean | Std Dev |
|---|---|---|---|---|
| 1 | Cognitive | The programme helped me to think about my personal and social problems. | 3.16 | 0.87 |
| 2 | Cognitive | The programme did not help me to find answers or solutions to my problems. | 3.28 | 0.78 |
| 6 | Cognitive | The programme did not help me to become a more careful thinker. | 3.33 | 0.80 |
| 8 | Cognitive | The programme helped me to see that there could be more than one solution to a problem. | 3.49 | 0.68 |
| 9 | Cognitive | The programme helped me to broaden my view of life. | 3.28 | 0.72 |
| 13 | Cognitive | The programme helped me to evaluate my relationship with others. | 3.32 | 0.72 |
| 3 | Social | The programme helped me to become more aware of individual differences. | 3.39 | 0.75 |
| 4 | Social | The programme did not help me to become more tolerant toward other student's cultures. | 3.09 | 0.91 |
| 5 | Social | The programme helped me to become a better communicator. | 3.40 | 0.73 |
| 11 | Social | The topics and issues discussed were not relevant to youth. | 3.33 | 0.87 |
| 12 | Social | The programme helped me to improve my understanding of some important social issues. | 3.42 | 0.77 |
| 14 | Social | The programme helped me to understand and know my classmates better. | 3.22 | 0.84 |
| 7 | Moral | The programme made me become less sensitive toward other students' feelings and needs. | 2.64 | 0.96 |
| 10 | Moral | The programme did not help me to improve my moral behaviour. | 3.35 | 0.80 |
| 15 | Moral | The programme helped me to become aware of the spiritual needs of human beings. | 3.33 | 0.75 |
| 16 | Moral | The programme helped me to become fairer in my judgements about other people. | 2.98 | 0.78 |
| 17 | General | I found YEP useful. | 3.54 | 0.67 |

The learners in this school thought that YEP helped them in all three domains, but that it particularly helped them to see different solutions to the same problem (Question 8). The summary of the learners' responses to each of the three domains is shown in Table 6.8.

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**Table 6.8**
**Summary of Grade 8 student quantitative evaluation of YEP (N=146)**

| Domain | Mean (out of 4) | Std Dev |
|---|---|---|
| Cognitive | 3.31 | 0.44 |
| Social | 3.30 | 0.43 |
| Moral | 3.08 | 0.43 |

It is worth mentioning that the highest mean that the learners could assign to each question was 4. In this case the lowest score that learners assigned to the three domains was 3.08. It is interesting to note that in the case of these learners, too, the quantitative results showed a greater effect on cognitive learning.

### *6.4.3.3 qualitative results*

The question that required open feedback was analysed as positive and negative comments. Comments with similar topics were clustered together and counted. Peculiar comments that would give insight into the kind of learning that took place were also noted. The positive comments of the learners and a sample of interesting comments they made about YEP are summarised in Table 6.9.

The comments of the learners demonstrate that many of the learners (45) strongly felt that the programme had been of benefit to them and broadened their view of life. Some said that the programme had helped them to identify and solve their problems (comments 4 and 5). Some recommended that it be introduced in other schools.

**Table 6.9**
**Summary of Grade 8 student positive comments about YEP (N=146)**

| Positive comments | No. of responses |
| --- | --- |
| A very useful, nice, interesting and great programme. | 45 |
| Broadens our view of life. | 26 |
| It should be introduced to other schools. All must learn about it. | 19 |
| It helped me identify and solve my problems. | 18 |
| We learnt how to deal with the problems of drugs and alcohol. | 10 |
| We have come to know our peers better. We understand their feelings. We have come to love and care for each other. | 8 |
| It is a very important programme and nothing should change. | 6 |
| It is a very informative programme. I have learnt a lot. | 5 |
| I have become an independent thinker. | 5 |
| It improves the behaviour of youth. | 3 |
| It makes us aware of the consequences of our mistakes. | 3 |
| I am a better communicator. I participate and enjoy discussions. | 3 |
| My tolerance and respect for others has increased. | 3 |
| The standard of learning has improved. | 3 |

**Interesting comments**:

YEP helps people find solutions to their problems, so I think the programme should go on helping others, just as it helped me and my group.

I love YEP because it helped us to know about AIDS. I would like it if the writer would go on writing the book because it helps us very, very much.

YEP helped me when we have group discussions about youth. I learned that I must take care of myself and love others as I love myself.

I think the programme is very interesting. It instructs and guides many people. It guides us to the right way and to a successful life. I think people who made this programme are very wise.

The learners' negative remarks in this case study are summarised in Table 6.10. Out of the 146 learners, 18 made no negative comments about YEP. Five learners found the programme *"sometimes boring"*, and only one learner found it not useful. This shows that overall the learners in this case study found the programme effective. The comment about boredom, however, needs to be taken seriously and should be considered for the revised edition of YEP. This shortcoming perhaps is due to the fact that all 39 themes in the manual follow the

same format and require abstract thinking, which could make the programme monotonous after a while.

**Table 6.10**
**Summary of Grade 8 student negative comments about YEP (N=146)**

| Negative Comments | Number of Responses |
|---|---|
| Sometimes boring | 5 |
| Not useful | 1 |
| Some of the topics not interesting | 1 |
| **Learners with no negative comments** | **18** |
| **Irrelevant answers** | **6** |
| Suggestions from the students:<br>• We must be corrected.<br>• Include more information.<br>• Some questions should be simplified. | <br>1<br>1<br>1 |

### 6.4.4   Facilitator evaluation of YEP

#### *6.4.4.1 structure of the questionnaire*

The facilitator in Case Study 2 completed the same Facilitator Evaluation of YEP questionnaire as did the facilitator in Case Study 1. Therefore, the details of the questionnaire will not be described again.

#### *6.4.4.2 quantitative results*

The facilitator gave positive responses to all 12 questions in Section A of the questionnaire (see Tables 6.11 and 6.12).

It should be noted that the respondents had the opportunity to assign a negative score (-1) to the questions if they noticed negative changes and a neutral score (0) if they thought no changes had taken place. The mean and standard deviation for each question were calculated by the Department of Statistics, University of Pretoria, using the SAS statistical package.

**Table 6.11**
**Grade 8 facilitator quantitative evaluation of YEP (N=1)**

| No. | Domain | Questions: After the use of YEP… | Mean | Std Dev |
|---|---|---|---|---|
| 6 | Cognitive | Learners seem to have become:<br>• less thoughtful<br>• more thoughtful<br>• no changes | 1.00 | 0 |
| 8 | Cognitive | Learners' information about social issues has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 4 | Social | Learners are able to communicate:<br>• worse<br>• better<br>• no changes | 1.00 | 0 |
| 5 | Social | Learners have become:<br>• less co-operative<br>• more co-operative<br>• no changes | 1.00 | 0 |
| 9 | Social | Learners express their opinions:<br>• less openly<br>• more openly<br>• no changes | 1.00 | 0 |
| 10 | Social | Learners have become:<br>• less friendly<br>• more friendly<br>• no changes | 1.00 | 0 |
| 11 | Social | Learners have become:<br>• less self-confident<br>• more self-confident<br>• no changes | 1.00 | 0 |
| 3 | Moral | Learners demonstrated:<br>• less discipline<br>• more discipline<br>• no changes | 1.00 | 0 |
| 7 | Moral | Learners' behaviour has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 12 | Moral | Learners show:<br>• less tolerance towards others<br>• more tolerance towards others<br>• no changes | 1.00 | 0 |

**Table 6.12**
**Summary of the Grade 8 facilitator quantitative evaluation of YEP (N=1)**

| Domain | Mean (out of 1.00) | Std. deviation |
|---|---|---|
| Cognitive | 1.00 | 0 |
| Social | 1.00 | 0 |
| Moral | 1.00 | 0 |

The facilitator of this case study found the programme effective in all three domains, as reflected in Tables 6.11 and 6.12.

### 6.4.4.3 qualitative results

The respondent in this case study was asked to write down his general comments and observations about YEP. The following is his response:

> *I observed diverse minds, which at first were sceptical, but now have changed. Learners were passive, but later changed and participated. What I didn't anticipate as a facilitator is how fast people turn to change when they are in trouble rather than when they are fine and trouble free. YEP is a real guide giver when it comes to decisions and solving problems. YEP is effective to both learners and teachers. Now everyone enjoys and loves it. I, too, love it.*

The YEP facilitator in this case was sceptical about any positive effect of the programme. From his comments it seems that during the course of implementation he observed some effect on the learners. This in turn had a positive impact on him and his attitude towards his role as a facilitator. In a written communication from him to the task team, he stated that during the first few weeks of the facilitation he was very discouraged and a few times decided to pack and go back home. However, at one point he felt that the reason the learners were not responding was his own attitude towards the programme and as soon as he changed his attitude the learners started to respond positively. This was an important revelation on the possible effect that the attitude of a facilitator can have

on the behaviour of the learners, which again stresses that there are many factors involved if a programme is to succeed.

### 6.4.5   Teacher evaluation of YEP

*6.4.5.1 structure of the questionnaire*

It was recognised that the teachers who work in the same schools and are teaching the YEP students are in a good position to evaluate the effect of YEP, since they know those learners well. It was also assumed that as they were in no way connected to YEP, they would give an honest and impartial assessment of the possible effect of YEP on the learners. Therefore, all teachers who were teaching the Grade 8 learners in this school were given the Teacher Evaluation of YEP questionnaire to complete (see Appendix 8). The content of this questionnaire was the same as the Facilitator Questionnaire, with 12 closed questions followed by two open-ended questions inquiring about the negative and positive aspects of YEP.

*6.4.5.2 quantitative results*

Five teachers out of seven Grade 8 teachers in this school completed the Teacher Evaluation of YEP questionnaire. The results are shown in Tables 6.13 and 6.14. Again, it needs to be noted that the respondents were given a chance to assign negative scores if they found YEP affecting the learners negatively; according to the table below, none made use of this option. The data were coded according to the following scale and, like the previous case study, analysed by the Department of Statistics at the University of Pretoria using the SAS statistical package:

- $-1$ = negative change;
- $+1$ = positive change;
- $0$ = no change.

**Table 6.13**
**Grade 8 teacher quantitative evaluation of YEP (N=5)**

| No. | Domain | Questions: After the use of YEP… | Mean | Std Dev |
|---|---|---|---|---|
| 6 | Cognitive | Learners seem to have become:<br>• less thoughtful<br>• more thoughtful<br>• no changes | 1.00 | 0 |
| 8 | Cognitive | Learners' information about social issues has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 4 | Social | Learners are able to communicate:<br>• worse<br>• better<br>• no changes | 1.00 | 0 |
| 5 | Social | Learners have become:<br>• less co-operative<br>• more co-operative<br>• no changes | 1.00 | 0 |
| 9 | Social | Learners express their opinions:<br>• less openly<br>• more openly<br>• no changes | 1.00 | 0 |
| 10 | Social | Learners have become:<br>• less friendly<br>• more friendly<br>• no changes | 1.00 | 0 |
| 11 | Social | Learners have become:<br>• less self-confident<br>• more self-confident<br>• no changes | 1.00 | 0 |
| 3 | Moral | Learners demonstrated:<br>• less discipline<br>• more discipline<br>• no changes | 1.00 | 0 |
| 7 | Moral | Learners' behaviour has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 12 | Moral | Learners show:<br>• less tolerance towards others<br>• more tolerance towards others<br>• no changes | 1.00 | 0 |

All five teachers indicated an improvement in the behaviour of the learners in the three tested domains. The response of the teachers points to their confidence in YEP in effecting positive change in their learners.

**Table 6.14**
**Grade 8 Summary of Grade 8 teacher quantitative evaluation of YEP (N=5)**

| Domain | Mean (out of 1.00) | Std. deviation |
|---|---|---|
| Cognitive | 1.00 | 0 |
| Social | 1.00 | 0 |
| Moral | 1.00 | 0 |

### *6.4.5.3 qualitative results*

The five teachers made the following positive comments:

- It was a great success.
- Mutual relationships were created between students and educators.
- The programme must continue.
- It is a good programme.
- It helps students to get to know who they are.
- It helps the students to solve their problems.
- The students' confidence has increased.
- They are tolerant and respectful to others as well as authoritative figures.
- It has made a lot of difference in the way that the students are more honest about their problems. Fear and guilt have been removed from their hearts. Now they can speak up.
- They have learned life skills.
- The programme has neutralised the routine of formal subjects.
- The students understand the facilitator. The facilitator leads by example. We think our learners will follow the good example he is setting.

According to these remarks, it seems that YEP's influence on the learners has also affected the relationship between the learners and the educators in this school.

It is worth noting that the teachers' comments on the development of problem-solving skills is supported by the qualitative and quantitative findings from the Student Evaluation Questionnaire as discussed in sections 6.4.3.2 and 6.4.3.3.

The teachers also recorded the following negative comments:

- The programme discourages other subjects because learners enjoy YEP. YEP is enjoyed more than the other subjects.
- Some are passive and don't participate.
- We are not sure we will have the programme annually, which is our urgent wish.

These "negative" comments actually indicate problems in areas other than YEP itself.

### 6.4.6   Facilitator's account of the facilitation of YEP

Since the facilitator of YEP in this school was a youth himself, it was interesting to explore how the programme and the process of facilitation might have affected him. The facilitator was asked to write a page about what YEP and the process of facilitating had meant to him. He wrote the following about his eight months of work with YEP:

> *YEP changed a lot of aspects of my life – for instance, the way I interact, socialise and the way I express myself. I used to be a conservative person and also liked to isolate myself from others. Communication was a major problem for me. The problem was that I naturally stutter, which means when I talk I have to breathe deep. This made the listener laugh at me. When they laugh I get emotional and cry, which brought insecurity and a lack of confidence in me…. A person could say I was socially inactive and the worst thing is*

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*that I told myself that I am better off without friends, which made everything worse.*

*All that changed after YEP. I was exposed to a situation where I have to talk, explain and also to interact with the learners, staff and everyone I met. The best thing I learned from the programme is that you have to be involved mentally and emotionally, without being dragged into someone else's problems. That made me develop a sense of identity. I realised that I wasn't the only one with the problem of being insecure. Many people have relatively the same problem.*

*Physically YEP changed me in the way that I didn't expect. Now I know how to control my breathing, maintain eye contact, make convincing good gestures and also how to use body language.*

*Due to the tremendous effect that YEP had in my life, I honestly really can't think of any [negative aspects].*

The effect of facilitation of YEP for this young facilitator was that he himself changed greatly through the process of facilitation. A youth who had shown signs of boredom and distraction during the facilitator's training course and in many ways acted like his own learners, changed and grew to a different level of understanding about himself and others. In his own words he "developed a sense of identity" and self-confidence, helping him to help his learners emotionally and mentally without being overwhelmed by their problems.

### 6.4.7   Outcome of Case Study 2

- Multiple respondents and multiple questionnaires were used in Case Study 2. The three categories of respondents – the learners, the facilitator, and the teachers from this high school – quantitatively and qualitatively evaluated the effect of YEP on the behaviour of the learners.

- The result of the triangulation – comparison of the responses of the three categories of respondents – demonstrates the positive response of all three towards the programme in respect of its social, moral, and cognitive effect.

- The qualitative data confirms the quantitative results. This shows that the theoretical and methodological approaches of YEP were effective and that the programme was suitable for its target group – 45 learners said the programme had been useful to them and 26 said that it had helped to broaden their view of life.

- On the other hand, the negative comments of the learners show that at times the programme can become monotonous for the learners and there is a need for some kind of innovation to be added to the programme. This finding is in line with the concept of *powerful learning* discussed under the principles of multi-domain teaching (see Chapter 4, sectin 4.5) – that diversity in teaching strategies makes learning more interesting and effective.

- The educators of the participating learners in this school found the programme very effective. Their comments provided an insight into the kind of behavioural changes that they observed among the learners – for example, life skills, respect and tolerance.

- However, the most notable yet unexpected effect of YEP was on the volunteer youth who facilitated the programme. The way the young facilitator explained his experience with YEP indicates a personal transformation in his attitude.

**YEP Gardening Group**

## 6.5    Case Study 3: School B

### 6.5.1    General information

- **Place:** a secondary school in Limpopo province

- **Location of institution:** semi-urban

- **Size of institution:** 680 learners

- **Condition of institution:** The school was in poor physical condition. Some of the learners were suffering from alcohol and drug abuse, and had a low interest in education.

- **When:** 2001

- **Subjects:** 51 Grade 11 learners

- **Age of subjects:** 17 to 25

- **Ethnic group:** a mixture of Northern Sotho, Zulu, Tsonga

- **Social and economic background:** lower-middle class

- **Facilitator:** a 26-year-old matriculated volunteer trained in YEP, who had also received pre-YEP training. He has good interpersonal skills and is a good leader. He is from a Tswana background. As far as language skills is concerned, he had problems expressing himself in English, especially in writing.

- **Implementation period:** approximately seven months, two to three hours a week during the Guidance class

### 6.5.2    Implementation method

The lessons started with the setting and discussion of YEP ground rules and with role-play. After a few lessons consolidating the importance of the rules, the learners were divided into groups of four to five persons, and each group was given a copy of the YEP manual. The groups then worked through the questions in the lessons independently, with some guidelines given to them by the facilitator. All groups did the same questions simultaneously. After the group discussions, the whole class listened to the report-back of the groups, and added to the reports where appropriate. They then referred to Section C of the module,

freely reading and discussing the quotations. The facilitator utilised fixed small groups.

### 6.5.3   Student evaluation of YEP

#### 6.5.3.1 structure of the questionnaire

The questionnaire used in Case Study 2 was improved and modified. The new questionnaire – Student Evaluation of YEP Version 3 – (Appendix 6) consisted of 24 closed questions and one open-ended question. The questions concentrated on cognitive, moral and social behaviour. Ten of these questions were identical to questions in the Facilitator Evaluation of YEP and the Teacher Evaluation of YEP. Therefore, although the learners had answered all the questions, in order to be consistent and to be able to compare the results of the three questionnaires, it was decided to exclude the additional questions from the analysis.

Fifty-one Grade 11 learners completed this questionnaire.

#### 6.5.3.2 quantitative results

Table 6.15 reflects the quantitative evaluation by learners of the effect of YEP on their behaviour. Respondents had the opportunity to assign a negative score (-1) to the questions if they noticed negative changes or a neutral score (0) if they thought no changes had taken place. The responses were coded on the following scale, and the data were analysed by the Department of Statistics, University of Pretoria, using the SAS statistical package:

- –1 = negative change;
- +1 = positive change;
- 0 = no change;
- not applicable.

**Table 6.15   Grade 11 student quantitative evaluation of YEP (N=51)**

| No. | Domain | Questions: After the use of YEP… | Mean | Std Dev |
|---|---|---|---|---|
| 6 | Cognitive | I have become: <br>• less reflective/thoughtful <br>• more reflective/thoughtful <br>• no changes <br>• not applicable | 0.86 | 0.49 |
| 8 | Cognitive | My information about social issues has: <br>• worsened <br>• improved <br>• no changes <br>• not applicable | 0.94 | 0.31 |
| 4 | Social | I have become: <br>• a worse communicator <br>• a better communicator <br>• no changes <br>• not applicable | 0.86 | 0.49 |
| 5 | Social | I have become: <br>• less co-operative <br>• more co-operative <br>• no changes <br>• not applicable | 0.90 | 0.41 |
| 9 | Social | I express my opinions: <br>• less openly <br>• more openly <br>• no changes <br>• not applicable | 0.82 | 0.55 |
| 10 | Social | I have become: <br>• less friendly <br>• more friendly <br>• no changes <br>• not applicable | 0.80 | 0.60 |
| 11 | Social | I have become: <br>• less self-confident <br>• more self-confident <br>• no changes <br>• not applicable | 0.74 | 0.66 |
| 3 | Moral | I have become: <br>• less disciplined <br>• more disciplined <br>• no changes <br>• not applicable | 0.90 | 0.41 |
| 7 | Moral | Learners' behaviour has: <br>• worsened <br>• improved <br>• no changes <br>• not applicable | 0.92 | 0.39 |
| 12 | Moral | I show: <br>• less tolerance towards others <br>• more tolerance towards others <br>• no changes <br>• not applicable | 0.75 | 0.66 |

In spite of the fact that learners could give negative scores to the questions, none of the questions received a mean lower than 0.74, which shows a relatively high regard for the programme. Learners in this group noted the greatest effect to be on their knowledge of social issues (Q. 8), followed by improvement in their behaviour (Q. 7).

The last question in this questionnaire (Q. 24) asked about the learners' opinion of the usefulness of YEP. They could choose an answer from four options:

- A: not useful;
- B: a little useful;
- C: useful;
- D: very useful.

**Table 6.16**
**Summary of Grade 11 student responses to "We found YEP…" (N=51)**

| Option | We found YEP… | Number of Responses |
|--------|---------------|---------------------|
| A | Not useful | 2 |
| B | A little useful | 2 |
| C | Useful | 16 |
| D | Very useful | 31 |

A significant number of the learners – 47 out of 51 learners (92%) – found the programme either useful or very useful. Thus, most of the learners in this case study found the programme holistically effective and useful.

Table 6.17 summarises the quantitative evaluation by the learners about the effect of YEP on the three domains.

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**Table 6.17**
**Summary of Grade 11 student quantitative evaluation of YEP (N=51)**

| Domain | Mean (out of 1.00) | Std. Deviation |
|---|---|---|
| Cognitive | 0.90 | 0.28 |
| Social | 0.83 | 0.26 |
| Moral | 0.85 | 0.29 |

The learners in this case study gave a positive evaluation of YEP and its effect on the three domains, as the table above shows. As in the previous two case studies, the learners in this case found that the programme was most effective in the cognitive domain.

### 6.5.3.3 qualitative results

Learners were asked to write comments about YEP in response to the question, "I have the following additional comments to make about the YEP intervention programme." Their comments are summarised in Table 6.18.

It is interesting to note that no learner in this case study made a negative comment about the programme. Moreover, a noticeable number of the learners indicated that YEP helped them to develop certain virtues – for example, honesty, discipline, co-operation, and better behaviour – and a few found the effect of YEP to be significant to them (noted under Interesting Comments in Table 6.18).

**Table 6.18**
**Summary of Grade 11 student comments about YEP (N=51)**

| Positive Comments | Number of Responses |
|---|---|
| It is good and useful to me. | 11 |
| I learnt a lot. | 9 |
| Changes for better behaviour. | 9 |
| It taught respect for adults and others. | 8 |
| I enjoy it. | 7 |
| It is good for solving the problems of youth. | 6 |
| Gives guidance for the future. | 6 |
| Must continue. | 4 |
| Teaches us about life. | 4 |
| Teaches us about our rights. | 4 |
| I've become honest and faithful. | 4 |
| Improves discipline. | 3 |
| We have become co-operative and caring. | 3 |
| We have become free to express ourselves and communicate. | 3 |
| We were taught skills such as note- taking and listening. | 3 |
| Should expand to primary schools and rural areas. | 3 |
| **No comments** | 2 |
| **Irrelevant comment** | 1 |
| **Suggestions:** Add information for choosing a career. | 1 |

**Interesting comments:**
- Teaches me everything I need to know.
- Train more YEP instructors please!
- Love it!
- Improves schoolwork. Improves performance in other subjects
- I feel responsible for everything. I can face my problems like a man! YEP changed my life. I can help others.
- I have decided to help my classmates.
- Has changed us.
- Without YEP, no discipline.
- All students should learn it.

### 6.5.4   Facilitator evaluation of YEP

*6.5.4.1 structure of the questionnaire*

The facilitator of YEP in this school completed the same questionnaire as the one completed by the facilitators in the previous two case studies.

*6.5.4.2 quantitative results*

The facilitator in this case study indicated a positive response to all the questions in the Facilitator Evaluation of YEP questionnaire (see Tables 6.19 and 6.20). The responses were coded on the following scale:

- −1 = negative change;
- +1 = positive change;
- 0 = no change.

Not only did the facilitator not assign any negative value to the questions, he gave full scores to all the questions (see Table 6.20).

*6.5.4.3 qualitative results*

This facilitator wrote the following evaluative comments about YEP:

> *The programme is good enough to awake learners from their slumber, restructuring their character and finally bringing them to focus on real life issues and purposes.*
>
> *To reach and address a complete goal, theory needs to be translated to practicality.*

The comment of this facilitator indicates that in his opinion the programme is good but should be followed by practical activities that keep the learners positively active.

**Table 6.19**
**Grade 11 facilitator quantitative evaluation of YEP (N=1)**

| No. | Domain | Questions: After the use of YEP… | Mean | Std Dev |
|---|---|---|---|---|
| 6 | Cognitive | Learners seem to have become:<br>• less thoughtful<br>• more thoughtful<br>• no changes | 1.00 | 0 |
| 8 | Cognitive | Learners' information about social issues has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 4 | Social | Learners are able to communicate:<br>• worse<br>• better<br>• no changes | 1.00 | 0 |
| 5 | Social | Learners have become:<br>• less co-operative<br>• more co-operative<br>• no changes | 1.00 | 0 |
| 9 | Social | Learners express their opinions:<br>• less openly<br>• more openly<br>• no changes | 1.00 | 0 |
| 10 | Social | Learners have become:<br>• less friendly<br>• more friendly<br>• no changes | 1.00 | 0 |
| 11 | Social | Learners have become:<br>• less self-confident<br>• more self-confident<br>• no changes | 1.00 | 0 |
| 3 | Moral | Learners demonstrated:<br>• less discipline<br>• more discipline<br>• no changes | 1.00 | 0 |
| 7 | Moral | Learners' behaviour has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 12 | Moral | Learners show:<br>• less tolerance towards others<br>• more tolerance towards others<br>• no changes | 1.00 | 0 |

**Table 6.20**
**Summary of Grade 11 facilitator quantitative evaluation of YEP (N=1)**

| Domain | Mean (out of 1.00) | Std. deviation |
|---|---|---|
| Cognitive | 1.00 | 0 |
| Social | 1.00 | 0 |
| Moral | 1.00 | 0 |

### 6.5.5   Teacher evaluation of YEP

#### 6.5.5.1 structure of the questionnaire

Twenty-three teachers completed the Teacher Evaluation of YEP questionnaire. The questionnaire and the scale were the same as those completed by the facilitator and the learners. Therefore, the same procedures were used to analyse the data. It must be noted that YEP had been introduced in this school more than one and half years prior to this evaluation, and most of the teachers were familiar with the programme. The questionnaire was identical to the one used in Case Study 2, and therefore will not be explained again here.

#### 6.5.5.2 quantitative results

The questionnaire was completed by 23 out of 34 teachers working at this school. The rest of the teachers either did not return the questionnaire or were not present at the school at the time the questionnaire was distributed. The results of the quantitative evaluation of YEP by the teachers are reflected in Tables 6.21 and 6.22. The questionnaire used the following scale:

- –1 = negative change;
- +1 = positive change;
- 0 = no change.

**Table 6.21**
**Grade 11 teacher quantitative evaluation of YEP (N=23)**

| No. | Domain | Questions: After the use of YEP… | Mean | Std Dev |
|---|---|---|---|---|
| 6 | Cognitive | Learners seem to have become:<br>• less thoughtful<br>• more thoughtful<br>• no changes | 0.74 | 0.54 |
| 8 | Cognitive | Learners' information about social issues has:<br>• worsened<br>• improved<br>• no changes | 0.91 | 0.29 |
| 4 | Social | Learners are able to communicate:<br>• worse<br>• better<br>• no changes | 1.00 | 0 |
| 5 | Social | Learners have become:<br>• less co-operative<br>• more co-operative<br>• no changes | 0.96 | 0.21 |
| 9 | Social | Learners express their opinions:<br>• less openly<br>• more openly<br>• no changes | ------ | ---- |
| 10 | Social | Learners have become:<br>• less friendly<br>• more friendly<br>• no changes | 0.91 | 0.29 |
| 11 | Social | Learners have become:<br>• less self-confident<br>• more self-confident<br>• no changes | 0.96 | 0.21 |
| 3 | Moral | Learners demonstrated:<br>• less discipline<br>• more discipline<br>• no changes | 0.87 | 0.46 |
| 7 | Moral | Learners' behaviour has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 12 | Moral | Learners show:<br>• less tolerance towards others<br>• more tolerance towards others<br>• no changes | 0.96 | 0.21 |

Some of the teachers misinterpreted question 9. However, after checking their responses against their other answers, and especially their qualitative comments, it was decided to remove this question from the analysis due to contradictions.

It is significant that all 23 teachers believed that YEP had improved the learners' communication skills (Q. 4) and behaviour (Q. 7). This shows that the teachers believed that, in respect of the social and moral domains, YEP yielded fruits in practice.

**Table 6.22**
**Summary of Grade 11 teacher quantitative evaluation of YEP  (N=23)**

| Domain | Mean (out of 1.00) | Std. deviation |
|---|---|---|
| Cognitive | 0.83 | 0.32 |
| Social | 0.96 | 0.16 |
| Moral | 0.94 | 0.19 |

*6.5.5.3 qualitative results*

The following represents a summary of the positive comments made by the 23 teachers:

- The programme must be continued (x=6).
- The programme is effective and useful (x=4).
- Helped them become more disciplined (x=3).
- They now follow and listen to our guidance (x=2).
- The behaviour of the learners has improved since the programme's introduction (x=2).
- Learners have developed the courage to tell us about their family backgrounds, which affects the learning and teaching situations (x=2).
- It is a very good programme, which had a very good impact on our students. It helped a lot in improving the learner's attitudes towards the educators (x=2).
- Much improvements and changes have occurred (x=1).

- Facilitators of YEP should be permanently employed at this institution (x=1).
- Many learners have developed confidence (x=1).
- Learners accept and understand the individuals within their groups better (x=1).
- They (learners) have become more co-operative (x=1).
- They are eager to learn (x=1).
- I think if they could be taught more, or rather have more time for this programme, we could have amazing children. They will improve in different aspects of life (x=1).
- Helps students to understand things the way they are (x=1).
- Since the introduction of YEP, the behaviour of the students has changed. They show a sense of commitment towards their studies and preparing for their future. I think their social and moral behaviour will change day by day (x=1).
- It is encouraging to see learners communicating the way they do recently (x=1).
- They have started to co-operate. We no longer have to chase them to class (x=1).
- Since the introduction of YEP, there has been great changes in the learners behaviour towards learning (x=1).
- It was a wonderful project, which I hope will continue. It should also look at children participating in sports, as well as their home backgrounds (x=1).
- Improves the moral aspects of the learners (x=1).
- YEP students are growing a vegetable garden in the school for the first time and they can sell the vegetables to raise funds for the school (x=1).

Four teachers made no positive comment.

The above comments show that the teachers believe that the YEP intervention programme brought visible improvement to the attitude of learners towards schooling and education in the school. This kind of effect was not anticipated at the time of implementing YEP. Teachers even went to the extent of suggestting

that the youth facilitator be permanently employed in the school, which points to the effectiveness of the young facilitator.

As for negative comments, 15 out of 23 teachers did not write any comments in this category. The eight teachers who responded made the following comments:

- The same information is given as received in the assembly (x=1).
- A few learners show withdrawal signs (x=1).
- Learners mostly come from poor social-economic backgrounds and therefore find it difficult to change their own situation (x=1).
- Needs more time to reach its goals (x=1).
- Educators, parents and the community should get involved (x=1).
- Not all have changed (x=1).
- Some still need motivation (x=1).
- The whole school should receive it (x=3).

Analysing the above comments, one notices that most of them are not really negative, but that they explain the situation of the learners in the school. The last comment is actually very positive.

### 6.5.6 Facilitator's account of the facilitation of YEP

The following is what the facilitator at School B wrote about his two years of experience with facilitating YEP:

> *In my two years of experience with YEP I've realised some kind of expansion and transformation in my entire life.*
>
> *As a full-time facilitator I was fortunate enough to learn in the process of teaching; the more I … teach, the greater my learning and expansion. My language has improved, meaning communication skills as well as the art of writing, creating learning programmes; coming-up with matured solutions to those critical problems and difficulties than any other time before I came in contact with YEP. …*

*I feel (more) educated than ever before, although I'm in no possession of a university or technicon qualification. ...*

*The spiritual section of this curriculum is the most effective part of the programme. Believe me, then, I am saying this from experience. For more than eight months I've been teaching social themes such as Relationships, Self-discipline, etc. [Today we dealt with the theme of] Immortality of the Soul; each class had only 30 minutes or less; for such a limited period of time students were acting different than before – full of life and spiritual joy. I know it may make no sense or meaning to others as they hear or study this report; but this is the only truth. Spiritual education has contributed a lot in my life and to those of my students.*

*I have nothing negative to say about YEP; this is the best it has done to me and to the rest of my school. Honestly speaking, this is the best.*

The comments of this young facilitator indicate that he found the experience of facilitating YEP rewarding. Evidence of this claim is that his communication skills, both verbal and written, improved notably. The school authorities were very happy with him and intended to keep him in their school. In fact, due to his efforts and the effect of YEP on the learners in this school, YEP was introduced in the two other high schools in the same area. These schools appear in Case Studies 4 and 5 of this study.

### 6.5.7   Additional information about Case Study 3

During 2001, one group of YEP learners – inspired by the YEP lessons and under the guidance of their facilitator – started a vegetable garden and have been looking after it since then. Some other YEP learners began a dance group that performs educational dances in the neighbouring schools on AIDS, substance abuse and racism. Some YEP learners from the other two high schools in the area have joined them. (See pictures on pages 178 and 193.)

## YEP Dance Group

**6.5.8   Outcome of Case Study 3**

The data collected from the three questionnaires are triangulated in Table 6.23. This table compares the responses of the learners, teachers and the facilitator to the same questions.

Analysis of the data shows the following:

- The cognitive, social and moral domains of the learners have been positively affected.
- The most effective role of YEP has been in improving behaviour (Question. 7).
- According to the teachers, not only has the programme improved the learners individually but it has also improved the relationship between the learners and the teachers, as well as the general learning atmosphere in the school.

**Table 6.23**
**Comparison of Grade 11 student, teacher and facilitator quantitative evaluations of YEP**

| No. | Domain | Main topic of the questions | Mean Students (N = 51) | Mean Teachers (N = 23) | Mean Facilitator (N = 1) |
|---|---|---|---|---|---|
| 6 | Cognitive | Thoughtfulness. | 0.86 | 0.74 | 1.00 |
| 8 | Cognitive | Information about social issues | 0.94 | 0.91 | 1.00 |
| 4 | Social | Communication | 0.86 | 1.00 | 1.00 |
| 5 | Social | Co-operation | 0.90 | 0.96 | 1.00 |
| 9 | Social | Expressing opinion freely | 0.82 | ----- | 1.00 |
| 10 | Social | Friendliness | 0.80 | 0.91 | 1.00 |
| 11 | Social | Self-confidence | 0.74 | 0.96 | 1.00 |
| 3 | Moral | Discipline | 0.90 | 0.87 | 1.00 |
| 7 | Moral | Behaviour | 0.92 | 1.00 | 1.00 |
| 12 | Moral | Tolerance towards others | 0.75 | 0.96 | 1.00 |

YEP has been running in this school since 1999. It has grown from theoretical lessons inside the classroom into practical activities outside the classroom. The principal of the school has requested the continuation of the programme in his school. (Appendix 11)

## 6.6    Case Study 4: School C

### 6.6.1    General information

- **Place:** a secondary school in Limpopo province
- **Location of institution:** semi-urban
- **Size of institution:** 820 learners
- **Condition of institition:** not in very good condition physically. The school has problems of alcohol and drug abuse and a general lack of discipline.
- **When:** 2001
- **Subjects:** 110 Grade 10 learners
- **Age of subjects:** 15 to 20
- **Ethnic group:** a mixture of Northern Sotho, Zulu, and Tsonga
- **Social and economic background:** lower-middle class
- **Facilitator:** the same facilitator as in Case Study 3, therefore no description of him is provided here.
- **Implementation period:** about seven months, two to three hours a week during Guidance class

### 6.6.2    Implementation method

The same qualitative and quantitative measuring instruments that were used in Case Study 3 were used for this case, and the same procedures were followed.

### 6.6.3 Student evaluation of YEP

#### 6.6.3.1 structure of the questionnaire

The Student Evaluation of YEP questionnaire was the same as the one used in Case Study 3. 110 Grade 10 learners completed this questionnaire.

#### 6.6.3.2 quantitative results

Table 6.24 reflects the learners' evaluation of YEP. The responses were coded and computed in the same way as in Case Study 3:

- –1 = negative change;
- +1 = positive change;
- 0 = no change;
- not applicable.

As one can see, the learners believed that YEP affected them in all three domains of learning, but that the most significant effect was on their behaviour (Q.7).

See Table 6.25 for a summary of learner responses regarding the usefulness of YEP. Of the 110 learners, 104 (94.5%) found the programme to be useful, which means that a significant percentage of the learners viewed YEP as a relevant programme for youth.

**Table 6.24   Grade 10 student quantitative evaluation of YEP (N=110)**

| No. | Domain | Questions: After the use of YEP… | Mean | Std Dev |
|---|---|---|---|---|
| 6 | Cognitive | I have become: <br> • less reflective/thoughtful <br> • more reflective/thoughtful <br> • no changes <br> • not applicable | 0.70 | 0.69 |
| 8 | Cognitive | My information about social issues has: <br> • worsened <br> • improved <br> • no changes <br> • not applicable | 0.78 | 0.61 |
| 4 | Social | I have become: <br> • a worse communicator <br> • a better communicator <br> • no changes <br> • not applicable | 0.91 | 0.37 |
| 5 | Social | I have become: <br> • less co-operative <br> • more co-operative <br> • no changes <br> • not applicable | 0.84 | 0.50 |
| 9 | Social | I express my opinions: <br> • less openly <br> • more openly <br> • no changes <br> • not applicable | 0.60 | 0.79 |
| 10 | Social | I have become: <br> • less friendly <br> • more friendly <br> • no changes <br> • not applicable | 0.60 | 0.79 |
| 11 | Social | I have become: <br> • less self-confident <br> • more self-confident <br> • no changes <br> • not applicable | 0.81 | 0.55 |
| 3 | Moral | I have become: <br> • less disciplined <br> • more disciplined <br> • no changes <br> • not applicable | 0.79 | 0.56 |
| 7 | Moral | Learners' behaviour has: <br> • worsened <br> • improved <br> • no changes <br> • not applicable | 0.98 | 0.19 |
| 12 | Moral | I show: <br> • less tolerance towards others <br> • more tolerance towards others <br> • no changes <br> • not applicable | 0.66 | 0.72 |

**Table 6.25**
**Summary of Grade 10 student responses to "We found YEP…" (N=110)**

| Option | We found YEP… | No. of Responses |
|--------|---------------|------------------|
| A | Not useful | 4 |
| B | A little useful | 2 |
| C | Useful | 48 |
| D | Very useful | 56 |

Table 6.26 summarises the learners' quantitative evaluation of YEP. In this school, learners found that YEP influenced their moral behaviour more than the other domains.

**Table 6.26**
**Summary of Grade 10 student quantitative evaluation of YEP (N=110)**

| Domain | Mean (out of 1.00) | Std. deviation |
|--------|--------------------|----------------|
| Cognitive | 0.75 | 0.46 |
| Social | 0.75 | 0.37 |
| Moral | 0.82 | 0.33 |

### *6.6.3.3 qualitative results*

Learners were asked to write open comments about YEP. Their positive comments are summarised in Table 6.27.

On the whole, the comments made by the learners in this case study confirm the quantitative results – YEP had been most effective in improving their moral behaviour – caring (23), good behaviour (21), and respect and trust (27) (see Table 6.27).

**Table 6.27**
**Summary of Grade 10 student positive comments about YEP (N=110)**

| Positive Comments | Number of Responses |
|---|---|
| It is good/useful/great. | 30 |
| It taught us to respect and trust each other. | 27 |
| It brought us together in the sense that we are more caring, friendly and sensitive towards each other. | 23 |
| Taught us morals and good behaviour. | 21 |
| Gives and teaches guidance for a better life. | 15 |
| Improved our communication skills as well as our English. | 10 |
| It must continue. | 9 |
| Helps to solve our problems. | 9 |
| Since the introduction of the programme people have changed for the better. | 13 |
| Taught me many new things. | 7 |
| It is a very important programme. | 6 |
| I am more tolerant. | 5 |
| I've gained confidence.  I now love and believe in myself. | 4 |
| I've learned to discipline myself. | 4 |
| I can express myself freely. | 4 |
| I have become honest. | 4 |
| I've come to understand and know myself. | 3 |
| Have become reflective. | 3 |
| The most important programme in my life. | 2 |
| I have learned how to take care of myself and my loved ones. | 2 |
| **No comment** | 17 |
| **Irrelevant** | 5 |
| **Suggestions:** Provide more copies of manual. | 5 |

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**Interesting comments:**

I as a South African youth appreciate the steps that are taken by this Programme to transform South African youth from what it is to what it could be. I would love to encourage YEP to keep up the good work. With you South Africa can be a better place to live.

My comment on this programme is that it is a good teaching programme for youth. It has taught me things I never knew, like discipline. If you don't know what discipline is, you can't have disciple and your behaviour towards others will be bad. I have become a better problem solver. I respect others and have tolerance toward other cultures.

YEP is very important and helps many people. I don't know where people would be without it. We don't learn much in school, but in YEP we learn a lot.

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### 6.6.4  Facilitator evaluation of YEP

The facilitator in this school was the same person as the facilitator in Case Study 3. He completed no additional Facilitator Evaluation Questionnaire for this case.

### 6.6.5  Teacher evaluation of YEP

#### 6.6.5.1 structure of the questionnaire

Thirteen teachers completed the questionnaire. The questions and the scales were the same as Case Study 3.

#### 6.6.5.2 quantitative results

The quantitative evaluation of YEP by teachers is reflected in Table 6.28. The responses were coded on the following scale:

- −1 = negative change;
- +1 = positive change;
- 0 = no change.

The data show that all of the teachers believed that learners became more thoughtful (Q. 1), improved in behaviour (Q. 7), and in co-operation, friendliness, and self-confidence (Q. 5, 10, 11). Each of these categories belongs to a different domain (see Table 6.29).

**Table 6.28**
**Grade 10 teacher quantitative evaluation of YEP (N=13)**

| No | Domain | Questions: "After the use of YEP…" | Mean | Std. Dev. |
|---|---|---|---|---|
| 6 | Cognitive | Learners seem to have become:<br>• less thoughtful<br>• more thoughtful<br>• no changes | 1.00 | 0 |
| 8 | Cognitive | Learners' information about social issues has:<br>• worsened<br>• improved<br>• no changes | 0.92 | 0.28 |
| 4 | Social | Learners are able to communicate:<br>• worse<br>• better<br>• no changes | 0.85 | 0.55 |
| 5 | Social | Learners have become:<br>• less co-operative<br>• more co-operative<br>• no changes | 1.00 | 0 |
| 9 | Social | Learners express their opinions:<br>• less openly<br>• more openly<br>• no changes | 0.85 | 0.55 |
| 10 | Social | Learners have become:<br>• less friendly<br>• more friendly<br>• no changes | 1.00 | 0 |
| 11 | Social | Learners have become:<br>• less self-confident<br>• more self-confident<br>• no changes | 1.00 | 0 |
| 3 | Moral | Learners demonstrated:<br>• less discipline<br>• more discipline<br>• no changes | 0.69 | 0.75 |
| 7 | Moral | Learners' behaviour has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 12 | Moral | Learners show:<br>• less tolerance towards others<br>• more tolerance towards others<br>• no changes | 0.92 | 0.28 |

**Table 6.29**

**Summary of Grade 10 teacher quantitative evaluation of YEP (N=13)**

| Domain | Mean (out of 1.00) | Std. Deviation |
|---|---|---|
| Cognitive | 0.96 | 0.14 |
| Social | 0.94 | 0.15 |
| Moral | 0.87 | 0.32 |

### *6.6.5.3 qualitative results*

The following comments are a summary of the positive evaluative comments made by the teachers:

- Students are motivated.
- They have picked up life skills.
- It changed learners' attitudes and behaviour towards education.
- Some who were negative at first are changing for the better.
- The programme helped a lot.
- The relationship between the teachers and students has improved.
- Students are more positive towards their studies. They are encouraged.
- Student attendance has improved. Let YEP be continued.
- The programme has improved the communications between teachers and learners. Above all, learners' confidence and attitude towards learning has improved. School attendance, too.
- Students are co-operative.
- The programme has enriched our lives as well as our students a lot.
- The programme is an eye-opener and should continue.
- Behavioural problems have decreased.
- It is a very good programme. Learners are improving on a daily basis.
- Learners are more co-operative, friendly and supportive.

According to these teachers, the effect of the programme has, on the one hand, been on the learners' personal development and on the other on their attitude

towards schooling and their relationship with their educators. This effect had not been anticipated at the time of designing YEP.

Eight out of 13 teachers had no negative comments. The rest made the following comments:

- Only two grades follow the programme.
- There is a need for more facilitators.
- It only concentrates on a small number of learners.
- The time allocated is insufficient.
- Some teachers were not properly informed about it.

The above comments show that in fact the teachers did not find fault with the programme; rather they wanted it to be implemented in more classes.

### 6.6.6 Facilitator's account of the facilitation of YEP

Since the facilitator of this case study was the same as in Case Study 3, no personal account for this case study will be provided.

### 6.6.7 Outcome of Case Study 4

A comparison of the quantitative and qualitative responses of learners, teachers and the facilitator (see Table 6.30) shows that:

- All three groups of respondents agree that there has been some improvement in the learners in the three domains of learning.
- There has been definite improvement in the behaviour of the learners (Question 7). The qualitative comments of the teachers, the learners and the facilitator support the results of the quantitative research. This indicates that the principles, methodologies and design strategies that were adopted in YEP to promote moral and spiritual progress have successfully been implemented in this case study.

**Table 6.30**
**Comparison of Grade 10 student, teacher and facilitator quantitative evaluations of YEP**

| No | Domain | Main topic in the question Positive effect on: | Mean | | |
|----|--------|------------------------------------------------|-------------------|-------------------|---------------------|
| | | | Students N=110 | Teachers N=13 | Facilitator N=1 |
| 6 | Cognitive | Thoughtfulness. | 0.70 | 1.00 | 1.00 |
| 8 | Cognitive | Information about social issues | 0.78 | 0.92 | 1.00 |
| 4 | Social | Communication | 0.91 | 0.85 | 1.00 |
| 5 | Social | Co-operation | 0.84 | 1.00 | 1.00 |
| 9 | Social | Expressing opinion | 0.60 | 0.85 | 1.00 |
| 10 | Social | Friendliness | 0.60 | 1.00 | 1.00 |
| 11 | Social | Self-confidence | 0.81 | 1.00 | 1.00 |
| 3 | Moral | Discipline | 0.79 | 0.69 | 1.00 |
| 7 | Moral | Behaviour | 0.98 | 1.00 | 1.00 |
| 12 | Moral | Tolerance towards others | 0.66 | 0.92 | 1.00 |

## 6.7    Case Study 5: School D

### 6.7.1    General information

- **Place:** middle school in Limpopo province
- **Location of institution:** semi-urban
- **Size of institution:** 700 learners
- **Condition of institution:** very poor physical condition; general lack of discipline
- **When:** 2001
- **Subjects:** 100 Grade 9 learners
- **Age of subjects:** 15 to 17
- **Ethnic group:** a mixture of Northern Sotho, Zulu, Tsonga
- **Social and economic background:** lower-middle class

- **Facilitator:** a 21-year-old matriculated youth. He is also Tswana. He is an ambitious and pleasant youth. He was also trained in the facilitation of YEP and received pre-YEP training.

- **Implementation period:** about seven months, two to three hours a week during Guidance class

### 6.7.2   Implementation method

The lessons began with setting ground rules, role-play and discussion of YEP rules. After a few lessons consolidating the importance of the rules, the learners were divided into groups of 4 to 5, and each group was given a copy of the YEP manual. The groups then went through the questions on their own with some guidelines given by the facilitator. All groups answered the same questions simultaneously. After the discussions in Section B of the module or theme, the whole class listened to the reports of the groups and added to them when necessary. Eventually the groups referred to the quotations in Section C of the module, and discussed or read them. The facilitator utilised both rotating as well as fixed small groups.

The same qualitative and quantitative measuring instruments and procedures used in Case Studies 3 and 4 were used in this case.

### 6.7.3   Student evaluation of YEP

#### 6.7.3.1 structure of the questionnaire

The questionnaire was the same as the one used in Case Studies 3 and 4. It was completed by 100 Grade 9 learners.

#### 6.7.3.2 quantitative data

The learners' responses are reflected in Table 6.31.

**Table 6.31   Grade 9 student quantitative evaluation of YEP (N=100)**

| No | Domain | Questions: After the use of YEP… | Mean | Std. Dev. |
|----|--------|----------------------------------|------|-----------|
| 6 | Cognitive | I have become:<br>• less reflective/thoughtful<br>• more reflective/thoughtful<br>• no changes<br>• not applicable | 0.69 | 0.70 |
| 8 | Cognitive | My information about social issues has:<br>• worsened<br>• improved<br>• no changes<br>• not applicable | 0.88 | 0.41 |
| 4 | Social | I have become:<br>• a worse communicator<br>• a better communicator<br>• no changes<br>• not applicable | 0.93 | 0.35 |
| 5 | Social | I have become:<br>• less co-operative<br>• more co-operative<br>• no changes<br>• not applicable | 0.80 | 0.57 |
| 9 | Social | I express my opinions:<br>• less openly<br>• more openly<br>• no changes<br>• not applicable | 0.65 | 0.72 |
| 10 | Social | I have become:<br>• less friendly<br>• more friendly<br>• no changes<br>• not applicable | 0.65 | 0.74 |
| 11 | Social | I have become:<br>• less self-confident<br>• more self-confident<br>• no changes<br>• not applicable | 0.81 | 0.53 |
| 3 | Moral | I have become:<br>• less disciplined<br>• more disciplined<br>• no changes<br>• not applicable | 0.74 | 0.63 |
| 7 | Moral | Learners' behaviour has:<br>• worsened<br>• improved<br>• no changes<br>• not applicable | 0.96 | 0.25 |
| 12 | Moral | I show:<br>• less tolerance towards others<br>• more tolerance towards others<br>• no changes<br>• not applicable | 0.61 | 0.76 |

The responses were coded on the following scale:

- −1 = negative change;
- +1 = positive change;
- 0 = no change;
- not applicable.

This group of learners found that YEP affected most on their behaviour (Q. 7).

Some learners misunderstood Question 24 "I found YEP…". This was clear by the contradictory comments they wrote about the programme for the next question. For this reason, this question was not used in the analysis.

The learners in this case study were more impressed by the effect of YEP on their cognitive learning, as Table 6.32 shows.

**Table 6.32**
**Summary of Grade 9 student quantitative evaluation of YEP (N=100)**

| Domain | Mean (out of 1.00) | Std. Deviation |
|--------|-------------------|----------------|
| Cognitive | 0.79 | 0.42 |
| Social | 0.77 | 0.37 |
| Moral | 0.77 | 0.38 |

*6.7.3.3 qualitative results*

Learners were asked to write open comments about YEP. Their positive comments are summarised in Table 6.33.

**Table 6.33**
**Summary of Grade 9 student qualitative evaluation of YEP (N=100)**

| Positive Comments | Number of Responses |
|---|---|
| It is good and useful for the youth. | 46 |
| It should continue and expand. | 27 |
| It is good for me and I feel good about it. | 25 |
| YEP is very important to me. | 10 |
| Teaches us a lot of things we didn't know before. | 10 |
| I have become respectful. | 7 |
| YEP is special and it is the best educational programme in school. | 7 |
| Communications and co-operation has improved. | 6 |
| Taught us about life. | 6 |
| Must be introduced to all schools. | 3 |
| I have gained more knowledge. | 3 |
| I love YEP. | 3 |
| It teaches good behaviour. | 3 |
| We are more comfortable and happy. | 2 |
| Helps reduce addiction. | 2 |
| Helps you to know yourself. | 2 |
| **Interesting comments:**<br><br>I think YEP is a good thing and it should be taught to the youth through out the country.<br><br>YEP is good for me and should continue. I like and understand the programme. It is so good and special for the youth. It is the best education for youth.<br><br>I think the programme is very good because it has taught us to talk about things we wouldn't talk about before. It's great.<br><br>I think YEP is very useful because it teaches us about diseases. YEP teachers are very good. | |

None of the 100 learners in this case study made a negative comment about the programme. Most of the learners found YEP useful and liked it – 46 said "useful" and 25 said "feel good about it".

**6.7.4   Facilitator evaluation of YEP**

*6.7.4.1 structure of the questionnaire*

The facilitator in this case study completed the same Facilitator Evaluation questionnaire that was completed by the facilitators in the previous cases.

*6.7.4.2 quantitative results*

The facilitator indicated improvement in the behaviour of the learners in all domains (see Table 6.34). The responses were coded on the following scale:

- –1 = negative change;
- +1 = positive change;
- 0 = no change.

The facilitator also gave a very positive evaluation of effect of YEP (see Table 6.35).

*6.7.4.3 qualitative results*

The facilitator's general comments and observations about YEP included the following:

> *At first the students didn't feel anything at all, but right when we got in the depth of the lesson is when I saw their interest. I personally think it's very effective.*

As did the facilitator in the case study 2, this facilitator noted that the programme did not seem to be effective at first but that in due course the picture changed and learners started responding.

**Table 6.34**
**Grade 9 facilitator quantitative evaluation of YEP (N=1)**

| No | Domain | Questions: After the use of YEP… | Mean | Std. Dev. |
|----|--------|-----------------------------------|------|-----------|
| 6 | Cognitive | Learners seem to have become: <br> • less thoughtful <br> • more thoughtful <br> • no changes | 1.00 | 0 |
| 8 | Cognitive | Learners' information about social issues has: <br> • worsened <br> • improved <br> • no changes | 1.00 | 0 |
| 4 | Social | Learners are able to communicate: <br> • worse <br> • better <br> • no changes | 1.00 | 0 |
| 5 | Social | Learners have become: <br> • less co-operative <br> • more co-operative <br> • no changes | 1.00 | 0 |
| 9 | Social | Learners express their opinions: <br> • less openly <br> • more openly <br> • no changes | 1.00 | 0 |
| 10 | Social | Learners have become: <br> • less friendly <br> • more friendly <br> • no changes | 1.00 | 0 |
| 11 | Social | Learners have become: <br> • less self-confident <br> • more self-confident <br> • no changes | 1.00 | 0 |
| 3 | Moral | Learners demonstrated: <br> • less discipline <br> • more discipline <br> • no changes | 1.00 | 0 |
| 7 | Moral | Learners' behaviour has: <br> • worsened <br> • improved <br> • no changes | 1.00 | 0 |
| 12 | Moral | Learners show: <br> • less tolerance towards others <br> • more tolerance towards others <br> • no changes | 1.00 | 0 |

**Table 6.35**
**Summary of Grade 9 facilitator quantitative evaluation of YEP (N=1)**

| Domain | Mean (out of 1.00) | Std. deviation |
|---|---|---|
| Cognitive | 1.00 | 0 |
| Social | 1.00 | 0 |
| Moral | 1.00 | 0 |

### 6.7.5   Teacher evaluation of YEP

#### *6.7.5.1 structure of the questionnaire*

Five teachers who taught the same grade in this school completed the same questionnaire as in the last two case studies.

#### *6.7.5.2 quantitative results*

Table 6.36 reflects the teachers' evaluation of YEP. The responses were coded on the following scale:

- −1 = negative change;
- +1 = positive change;
- 0 = no change.

Some of the teachers misinterpreted Question 12. After checking their answers with their responses to the other questions as well as to the qualitative comments they made, it was decided not to include this question in the analysis. In the case of Questions 6 and 9, it appeared that some of the teachers misread the question, and for this reason assigned a negative score to them. However, since this mistake could not be proven it was decided to keep the result intact, thus the lower marks for these two questions. Overall, according to these teachers, the programme was effective in the three domains, and was very effective in respect of behaviour (see Tale 6.37).

**Table 6.36**
**Grade 9 teacher quantitative evaluation of YEP (N=5)**

| No | Domain | Questions: After the use of YEP… | Mean | Std. Dev. |
|----|--------|----------------------------------|------|-----------|
| 6 | Cognitive | Learners seem to have become:<br>• less thoughtful<br>• more thoughtful<br>• no changes | 0.60 | 0.89 |
| 8 | Cognitive | Learners' information about social issues has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 4 | Social | Learners are able to communicate:<br>• worse<br>• better<br>• no changes | 1.00 | 0 |
| 5 | Social | Learners have become:<br>• less co-operative<br>• more co-operative<br>• no changes | 1.00 | 0 |
| 9 | Social | Learners express their opinions:<br>• less openly<br>• more openly<br>• no changes | 0.60 | 0.89 |
| 10 | Social | Learners have become:<br>• less friendly<br>• more friendly<br>• no changes | 1.00 | 0 |
| 11 | Social | Learners have become:<br>• less self-confident<br>• more self-confident<br>• no changes | 1.00 | 0 |
| 3 | Moral | Learners demonstrated:<br>• less discipline<br>• more discipline<br>• no changes | 1.00 | 0 |
| 7 | Moral | Learners' behaviour has:<br>• worsened<br>• improved<br>• no changes | 1.00 | 0 |
| 12 | Moral | Learners show:<br>• less tolerance towards others<br>• more tolerance towards others<br>• no changes | --- | --- |

**Table 6.37**
**Summary of Grade 9 teacher quantitative evaluation of YEP  (N=5)**

| Domain | Mean (out of 1.00) | Std. Deviation |
|---|---|---|
| Cognitive | 0.80 | 0.45 |
| Social | 0.92 | 0.18 |
| Moral | 1.00 | 0 |

The teachers in this school rated the effect of YEP on the moral learning of the learners the highest.

### 6.7.5.3 qualitative results

The following list summarises the positive evaluative comments made by the five teachers about YEP:

- Learners are more focused on their studies.
- We are experiencing a decrease in fights among students.
- We wish for the programme to continue from primary phase through to secondary phase.
- I appreciate the guidance the programme has given to us. There is a big change among our students, and they are less noisy.
- Learners are more disciplined and attentive than before.
- It was really an enriching programme. Learners enjoyed it and were able to participate.
- YEP really lives up to its name.
- The programme has helped those who lack self-esteem to become confident.
- This programme is necessary for our learners, and I definitely recommend it. It should be implemented in every grade.

In short, the teachers in this case study were of the opinion that since YEP began some of their learners were more disciplined; they recommended that it be implemented in the whole school.

The following negative comments were made:

- The time allocated is insufficient.

- It should start and be implemented at lower grades.

- Sometimes the students were negative towards the tutor. It took time for them to get used to the tutor.

- Learners were not at ease at first and had to be motivated.

These negative comments in fact are not really negative, but give suggestions about the implementation of the programme.

### 6.7.6   Facilitator account of the facilitation of YEP

The youth facilitator of YEP in this school wrote the following comments about his experience while teaching YEP:

> *It meant a lot to me and gave me the courage to face other people and the confidence to face the problems all by myself and to solve. It was more challenging to me than any other thing in my life; there are challenging aspects [in life] but not as challenging as this one.*
>
> *As I was in [the learners'] age group they felt more open than when they were with their teachers. The negative thing was that when sometimes I talk freely with them they ended up pulling wrong strings, meaning they were sometimes rude towards me… Sometimes I felt I was not meant to be there; they were putting me in the kind of pressure that I thought I should go back home, but at the end of the day, I managed to pull myself up and acted like a teacher.*

The young facilitator of this case study initially felt challenged by the learners and the task at hand. However, later he was able to cope and rise to the occasion. What is also interesting from his remarks is that he found himself facilitating to his peers, and that they felt more open to him than they would with their regular teachers. This is an interesting finding and worth further investigation as to how peer facilitation could be used for more effective learning and teaching.

### 6.7.7 Outcome of Case Study 5

The qualitative and the quantitative evaluation of YEP by the three groups of respondents in this case study – learners, teachers and the facilitator – indicate the positive effect of YEP on the behaviour of the learners. Table 6.38 compares the responses of the three groups regarding the effect of YEP on the behaviour of the learners in the three domains.

**Table 6.38**
**Comparison of the Grade 9 student, teacher and facilitator quantitative evaluations of YEP**

| No | Domain | Main Topic of the Question | Mean | | |
|----|--------|---------------------------|------|------|------|
| | | | **Students (N= 100)** | **Teachers (N= 5)** | **Facilitator (N=1)** |
| 6 | Cognitive | Thoughtfulness | 0.69 | 0.60 | 1.00 |
| 8 | Cognitive | Information about social issues | 0.88 | 1.00 | 1.00 |
| 4 | Social | Communication | 0.93 | 1.00 | 1.00 |
| 5 | Social | Co-operation | 0.80 | 1.00 | 1.00 |
| 9 | Social | Expressing opinion | 0.65 | 0.60 | 1.00 |
| 10 | Social | Friendliness | 0.65 | 1.00 | 1.00 |
| 11 | Social | Self-confidence | 0.81 | 1.00 | 1.00 |
| 3 | Moral | Discipline | 0.74 | 1.00 | 1.00 |
| 7 | Moral | Behaviour | 0.96 | 1.00 | 1.00 |
| 12 | Moral | Tolerance towards others | 0.61 | --- | 1.00 |

The triangulation of the quantitative data shows that:

- The three sets of data collected from the three groups of respondents support each other.
- The three sets of data confirm that there has been a positive influence by the YEP intervention on the cognitive, social, and moral behaviour of the learners.

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- The data from the three groups of respondents indicate that the influence has been strongest in the area of moral behaviour.

## 6.8    Comparison of results from Case Studies 3, 4 and 5

The last three case studies followed the same implementation procedures and the three groups of respondents completed the same research questionnaires. Therefore, the data from the last three cases may be combined and treated as one case study, as is reflected in Table 6.39.

**Table 6.39**
**Presentation of combined student, teacher and facilitator quantitative evaluations of YEP in case studies 3, 4 and 5**

| No | Domain | Subject of Questions | Students (N=261) | | Teachers (N=41) | | Facilitator (N=2) | |
|----|--------|---------------------|------|---------|------|---------|------|---------|
| | | | Mean | Std Dev | Mean | Std Dev | Mean | Std Dev |
| 6 | Cognitive | Thoughtfulness | 0.73 | 0.66 | 0.80 | 0.51 | 1.00 | 0 |
| 8 | Cognitive | Information about social issues | 0.85 | 0.50 | 0.93 | 0.26 | 1.00 | 0 |
| 4 | Social | Communication | 0.91 | 0.39 | 0.95 | 0.32 | 1.00 | 0 |
| 5 | Social | Co-operation | 0.84 | 0.51 | 0.98 | 0.16 | 1.00 | 0 |
| 9 | Social | Expressing opinion | 0.66 | 0.73 | 0.78 | 0.65 | 1.00 | 0 |
| 10 | Social | Friendliness | 0.66 | 0.74 | 0.95 | 0.22 | 1.00 | 0 |
| 11 | Social | Self-confidence | 0.80 | 0.56 | 0.98 | 0.16 | 1.00 | 0 |
| 3 | Moral | Discipline | 0.79 | 0.57 | 0.83 | 0.54 | 1.00 | 0 |
| 7 | Moral | Behaviour | 0.96 | 0.26 | 1.00 | 0 | 1.00 | 0 |
| 12 | Moral | Tolerance towards others | 0.66 | 0.72 | 0.94 | 0.23 | 1.00 | 0 |

According to the 261 learners in the three schools, the highest effect of the programme was the improvement of moral behaviour. A similar pattern is visible in the data from the teachers. In all three cases, the facilitators gave a very positive assessment of the programme. (See Table 6.40.)

**Table 6.40**
**Summary of comparison of total student, teacher and facilitator quantitative evaluations of YEP in case studies 3, 4 and 5**

| Domain | Students N=261 | | Teachers N=41 | | Facilitators N=3 | |
|---|---|---|---|---|---|---|
| | Mean | Std Dev | Mean | Std Dev | Mean | Std Dev |
| Cognitive | 0.79 | 0.42 | 0.87 | 0.30 | 1.00 | 0 |
| Social | 0.78 | 0.35 | 0.95 | 0.16 | 1.00 | 0 |
| Moral | 0.80 | 0.34 | 0.93 | 0.23 | 1.00 | 0 |

The comparison of the effect of YEP on the three domains in Case Studies 3, 4 and 5 is shown in Figure 6.1.



**Means of Domains**
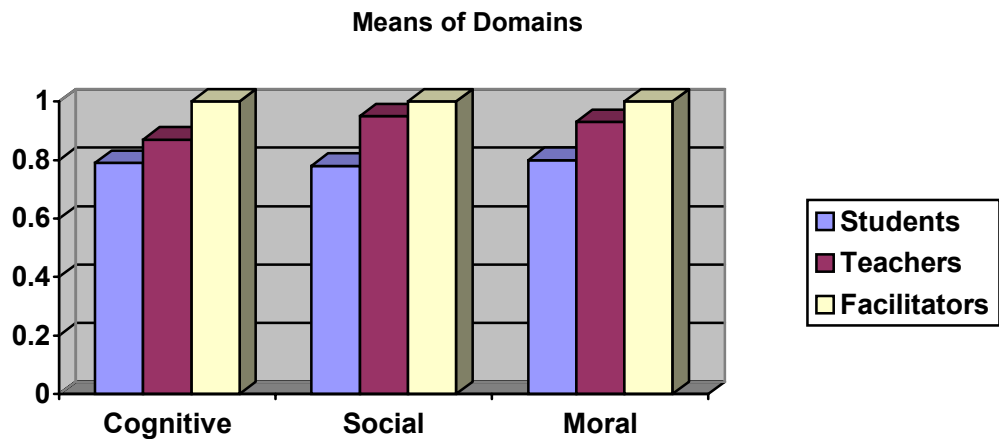
**Figure 6.1**
**Comparative presentation of the influence of YEP on the cognitive, social and moral behaviour of students in case studies 3, 4 and 5 combined**

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The evaluative scores given by the three respondents are close to each other and overall are very positive (the lowest score given by the learners is 78, in the social domain). According to these respondents, the greatest influence has been on moral behaviour (learners: 0.95; facilitators: 1.00; teachers: 1.00). However, overall the teachers and the facilitators gave higher scores to the programme than the learners did.

During 2002, the principals of schools B, C and D requested the NGO in charge of YEP to continue the intervention in their schools (Appendices 12 and 13). They went to the extent of contacting the district education office to inform them of their intention to adopt YEP. Subsequenctly, the three schools, in conjunction with some stakeholders in the community and the district office, held a gathering and formally launched the adoption of YEP in their schools (20 September 2002). In an interview with the local newspaper the principle of the hosting school praised the programme saying, *"This is a very good project, which has brought some changes to the learners"* (see Appendix 14).

## 6.9    Facilitators' evaluation of the YEP curriculum

Section B of the Facilitator Evaluation of YEP questionnaire concentrated on an evaluation of YEP as a curriculum. This was included in order to gain insight about the holistic evaluation of YEP as a curriculum. The four facilitators who participated in the five case studies completed this section of the questionnaire according to the following scale:

- 1 = poor;
- 2 = average;
- 3 = good;
- 4 = very good.

The summary of their evaluation is reflected in Table 6.41.

**Table 6.41**
**Summary of facilitators' evaluation of YEP curriculum (N=4)**

| Question | Mean |
|---|---|
| How do you find the quality of the programme material? | 3 |
| How do you find the structure of the programme material? | 3.75 |
| Do the students find the issues discussed relevant? | 3.75 |
| The general response of students to the questions | 3.25 |
| Do you find the approach used in the programme – i.e. questions followed by quotations – effective? | 3.5 |
| Do you think the programme has achieved its objectives – i.e. improvement of moral, social and cognitive skills? | 3.75 |
| Which part of the lesson/module was more interesting for students? Discussing the questions ………………………………. | 3 facilitators |
| Discussing the quotations ……………………………… | 1 facilitator, both A and B |

According to the four facilitators, the programme has achieved its objectives (3.75 out of 4.00), and learners find the structure and the content of YEP relevant (3.75). Regarding the three sections of the themes, three facilitators thought that the questions (Section A of the themes) were more interesting for the learners than the quotations (Section C of the themes); one facilitator thought that both were interesting to the learners.

## 6.10   Summary of findings

The initial purpose of the empirical study was to find out if the YEP intervention had made any difference to the general behaviour of the learners in the cognitive, social and moral domains. Since there was no way to anticipate which aspect of the domains would be affected, a variety of dimensions of behaviour in each domain were included in the various questionnaires. Analysing and synthesising the results of the data collected from the five case studies two sets of outcomes emerged. These concerned the:

- general influence of YEP; and the
- specific influence of YEP.

Therefore, the summary of the findings from the five case studies in each of the three domains will be reviewed according to these two categories.

### 6.10.1   Influence of YEP on cognitive behaviour

#### 6.10.1.1 general influence

The influence of YEP on the cognitive behaviour of secondary school learners is summarised and interpreted below. Results from Case Studies 1 and 2 are presented independently, while results from Case Studies 3, 4 and 5 are combined. This is because different research instruments were used in the first three case studies.

- **Case Study 1**

It is not entirely possible to compare scores of the learners and the facilitator, because two different scales were used in their questionnaires. However, a comparison of the *actual score* and *highest possible score* (see Table 6.42) shows that the scores of both are close to the highest possible score.

**Table 6.42**
**Overview of the quantitative results in the cognitive domain in case study 1**

| Number | Respondents | Actual Score  (%) | Highest Possible Score (%) |
|--------|-------------|-------------------|----------------------------|
| 43 | students | 96.76 | 100 |
| 1 | facilitator | 100 | 100 |

- **Case Study 2**

In this case study as well, the scores given by the respondents are high and are close to the highest possible score (see Table 6.43).

**Table 6.43**
**Overview of the quantitative results in the cognitive domain in case study 2**

| Number | Respondent | Actual Score | Highest Possible Score |
|--------|------------|--------------|------------------------|
| 146 | students | 3.31 | 4.00 |
| 1 | facilitator | 1.00 | 1.00 |
| 5 | teachers | 1.00 | 1.00 |

- **Case Studies 3, 4 and 5**

In the last three case studies, the same pattern is visible (see Table 6.44). This is especially significant because, as far as the evaluation scale is concerned, the respondents had the opportunity to give negative scores. However, not only did they not give negative scores, but they gave high positive scores. This is evident in Figure 7.1, which compares the results from the last three case studies.

**Table 6.44**
**Overview of the quantitative results in the cognitive domain in**
**Case Studies 3, 4 and 5**

| Number | Respondent | Actual Score | Highest Possible Score |
|--------|------------|--------------|------------------------|
| 261 | students | 0.79 | 1.00 |
| 2 | facilitator | 1.00 | 1.00 |
| 43 | teachers | 0.87 | 1.00 |

**Means for cognitive domain**
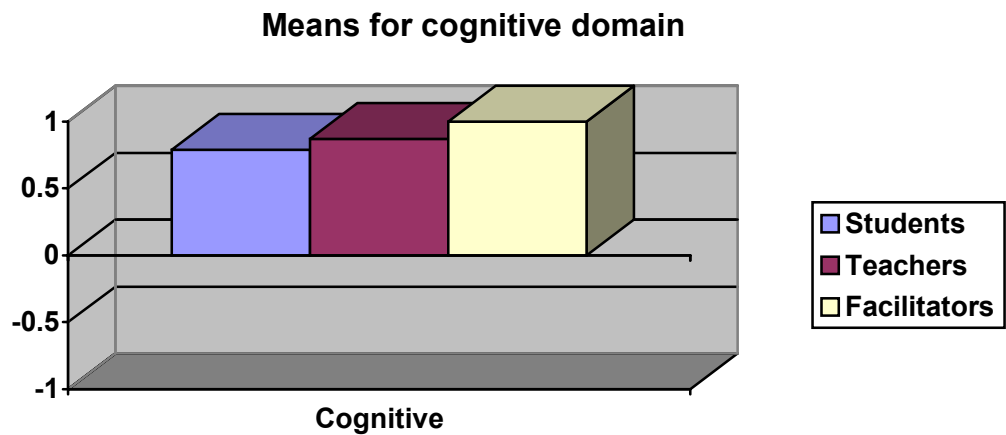


**Figure 6.2**
**Evaluation of the cognitive influence of YEP by students, teachers and
facilitators in case studies 3, 4 and 5 combined**

### 6.10.1.2 specific influence

One of the important results from the empirical study was detecting the aspects in
the learning domains which were most influenced by the programme.

The analysis of the quantitative data from the five case studies reveals that the
following cognitive aspects were most affected:

- Case Study 1:
  - *Broaden view of life* (Q. 9) reflected by the learners
  - *Become careful thinker* (Q. 6) reflected by the learners
- Case Study 2:
  - *Could see there could be more than one solution to a problem* (Q. 8)
    reflected by the learners
- Case Studies 3, 4 and 5:
  - *Improved information on social issues* (Q.8) reflected by learners and
    teachers

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These results were further confirmed through the qualitative data. It should be kept in mind that since the qualitative results reflect the free response of the learners to the programme, the comments collected from the five case studies could be combined and sorted out according to the relevant domains. The comments from the five case studies reflected the following in respect of the cognitive domain:

- *broadened view of life*: reflected in comments of 40 learners
- *good for solving the problems of youth*: reflected in comments of 36 learners

It is evident from the above analysis that the effect of the programme in the cognitive domain has been most significant in respect of broadening the view of life and improving problem solving.

### 6.10.2    Influence of YEP on social behaviour

*6.10.2.1 general influence*

The influence of YEP on the social behaviour of secondary school learners was evaluated quantitatively and qualitatively. The summary of the quantitative data for each of the case studies in respect of the social domain is shown in Tables 6.45 to 6.47.

**Table 6.45**
**Overview of the quantitative results in the social domain in case study 1**

| Number | Respondent | Actual Score | Highest Possible Score |
|--------|-----------|--------------|------------------------|
| 43 | students | 89.5% | 100% |
| 1 | facilitator | 1.00 | 1.00 |

**Table 6.46**
**Overview of the quantitative results in the social domain in case study 2**

| Number | Respondent | Actual Score | Highest Possible Score |
|--------|-----------|-------------|------------------------|
| 146 | students | 3.30 | 4.00 |
| 1 | facilitator | 1.00 | 1.00 |
| 5 | teachers | 1.00 | 1.00 |

**Table 6.47**
**Overview of the quantitative results in the social domain in case studies 3, 4 and 5**

| Number | Respondent | Actual Results | Highest Possible Result |
|--------|-----------|---------------|-------------------------|
| 261 | students | 0.78 | 1.00 |
| 2 | facilitator | 1.00 | 1.00 |
| 43 | teachers | 0.95 | 1.00 |

The quantitative data from the three respondent groups in Case Studies 3, 4 and 5 are combined and compared in Figure 6.3. The comparison shows that the scores of the three respondents are close to each other and are high, especially considering the fact that the respondents had the opportunity to give negative scores, which none of them did.

**Means for social domain**
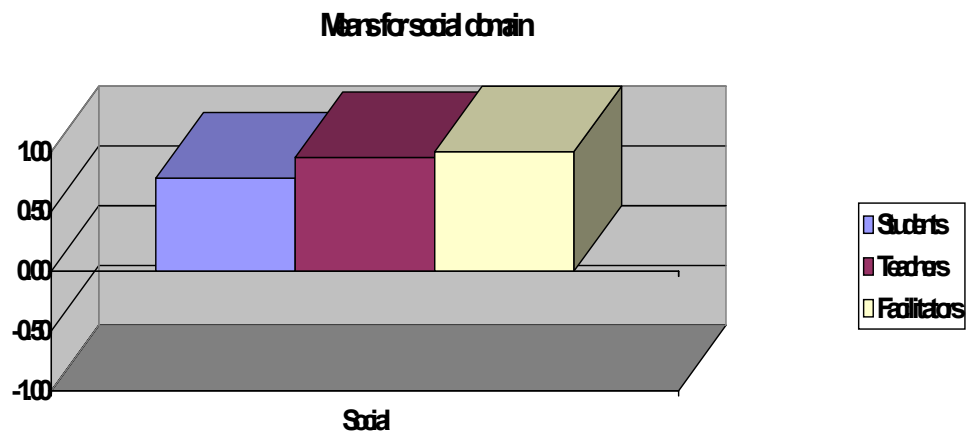


**Figure 6.3**
**Evaluation of the social influence of YEP by students, teachers and facilitators in case studies 3, 4 and 5 combined**

### 6.10.2.2 specific influence

The study of quantitative data in the five case studies showed that the following social aspects were most affected:

- Case Study 1:
  - *Communication* (Q. 5) reflected by the learners
- Case Study 2:
  - *Understanding social issues and Communication* (Q. 12 & 5) reflected by the learners
- Case Studies 3, 4 and 5:
  - *Communication* (Q.4) according to the Learners
  - *Co-operation* (Q.5) *and self-confidence* (Q.11) according to the teachers

These results were further confirmed through the qualitative data:

- *improved communication skills*: reflected in comments of 26 learners and one teacher;

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- *improved co-operation and caring*: reflected in comments of 14 learners and two teachers;
- *improved communication between the learners and their educators*: reflected in the comments of two teachers.

From the above analysis, it can be concluded that the areas in the social domain most influenced by the programme are improvement in communication and co-operation.

### 6.10.3    Influence of YEP on moral behaviour

*6.10.3.1 general influence*

Tables 6.48 to 6.50 summarise the quantitative findings of effect of YEP on the moral domain of the learners in the five case studies.

**Table 6.48**
**Overview of the quantitative results in the moral domain in case study 1**

| Number | Respondent | Actual Score | Highest Possible Score |
|---|---|---|---|
| 43 | students | 88% | 100% |
| 1 | facilitator | 1.00 | 1.00 |

**Table 6.49**
**Overview of the quantitative results in the moral domain in case study 2**

| Number | Respondent | Actual Score | Highest Possible Score |
|---|---|---|---|
| 146 | students | 3.08 | 4.00 |
| 1 | facilitator | 1.00 | 1.00 |
| 5 | teachers | 1.00 | 1.00 |

**Table 6.50**
**Overview of the quantitative results in the moral domain in case studies 3, 4 and 5**

| Number | Respondent | Actual Score | Highest Possible Score |
|--------|-----------|--------------|------------------------|
| 261 | students | 0.80 | 1.00 |
| 2 | facilitators | 1.00 | 1.00 |
| 43 | teachers | 0.93 | 1.00 |

As was the case with the cognitive and social domains, the quantitative results from the five case studies showed considerable influence on the moral domain of the learners. It is also evident that the results from the three groups of respondents are high and close to each other (see also Figure 6.4).
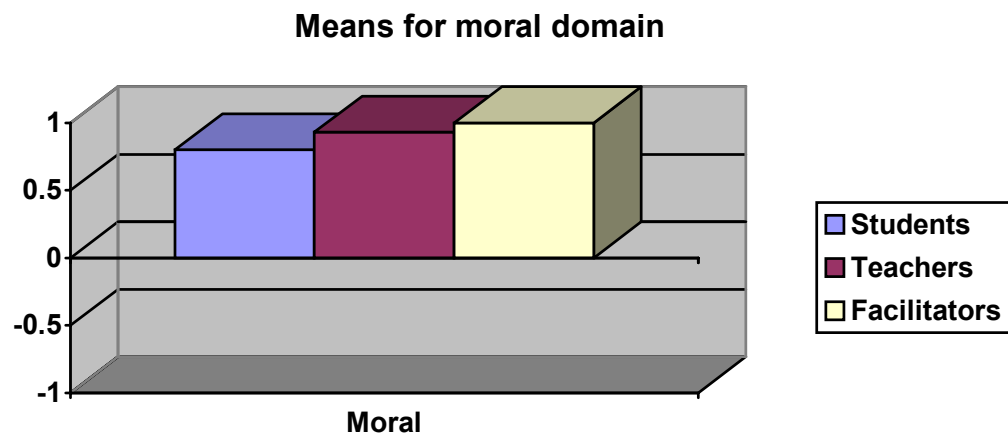


**Figure 6.4**
**Evaluation of the moral influence of YEP by students, teachers and facilitators in case studies 3, 4 and 5 combined**

### 6.10.3.2 specific influence

The study of quantitative data in the five case studies showed that the following aspects in the moral domain were most affected:

- Case Study 1:
  - *Improved moral standards* (Q. 10) reflected by the learners
- Case Study 2:
  - *Improved moral behaviour* (Q. 10) reflected by the learners
- Case Studies 3, 4 and 5 combined:
  - *Improved moral behaviour* (Q. 7) reflected in comments of both the learners and the teachers

The qualitative results from the five case studies confirmed the positive influence of YEP on the moral behaviour of the learners, and revealed the development of a variety of moral virtues as follows:

- *respect and trust each other*: reflected in comments of 37 learners
- *improvement in behaviour*: reflected in comments of 36 learners and 2 teachers
- *caring, and sensitivity towards each other*: reflected in comments of 23 learners and one teacher
- *honesty and faithfulness*: reflected in comments of 4 learners
- *improves discipline*: reflected in comments of 3 learners and 4 teachers
- *less problem behaviour, accept guidance*: reflected in comments of 3 teachers.

## 6.11 Conclusion

From the above summary of the quantitative and qualitative evaluation of the influence of YEP on the three learning domains by 450 learners, 43 teachers and 4 facilitators it can be concluded that:

- YEP has influenced the behaviour of the learners in the cognitive, social and moral domains.
- YEP's influence has been notable.

- In the cognitive domain, the programme has significantly broadened the learners' view of life, increased their social information, and improved problem solving.

- In the social domain, the programme has significantly improved communication skills and co-operation among the learners.

- In the moral domain, the programme has improved respect, trust and moral behaviour.

- Comparing the effect of YEP on the three domains, the quantitative and the qualitative data from the five case studies shows that overall the effect of YEP has been most significant on the moral domain. Of all the questions included in the questionnaires, the question on improvement of moral behaviour (Q.7 in the questionnaires completed in last three case studies by the three respondents) received the overall highest positive response: learners: 0.96, teachers: 1.00, and facilitators: 1.00. This finding was supported by numerous comments from learners and teachers.

- The positive response of learners to the programme points to the validity of the theories, the methodologies and the design of YEP, and confirms the relevance of the practice theory approach.

- The qualitative data indicated that in some cases the effect of the programme on some learners, including the youth facilitators themselves, has been significant and that YEP has touched the lives of some learners by helping them to find and solve their own problems.

- The facilitators found the curriculum of YEP relevant, but felt that the material needed improvement.

- As far as negative aspect of the programme is concerned, five learners suggested that the programme could become boring after a while.

Considering all the findings from the five case studies, a positive response may be made to the question raised at the beginning of this chapter – *Does YEP influence the cognitive, social, and moral behaviour of secondary school learners?* It is also notable that in some cases a few learners were moved by YEP towards transformational learning and thus succeeded in getting closer to their state of

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*talisman.* However, as discussed earlier (section 6.1.2), the results of the case studies cannot be generalised and it cannot be concluded that YEP can influence all South African secondary school learners. Nevertheless, one cannot ignore the value of the data collected, which indicate the possible broader value of YEP.

*An infinite search for the talisman*

# Chapter Seven

# CONCLUSIONS AND RECOMMENDATIONS

*…educate these sons and daughters…so that they may develop… and combine human perfection, that they may advance in all aspects of human endeavour, whether outward or inward, hidden or visible, material or spiritual… (Selections from the writings of Abdu'l-Bahá, 1978:128)*

## 7.1    The journey towards the *talisman*

This research study started with a question about the possibility of loss of *talisman* in South African youth. Being involved in a variety of serious types of youth problematique, South African youth seem to have lost interest in their *talisman* or the sense of excellence. In response to their predicament, a programme called the Youth Enrichment Programme (YEP) was created and an NGO was formed to implement it. The purpose of the programme was to improve the cognitive, social and moral behaviour of the youth in an attempt to defeat the youth problematique and awaken the sense of *talisman* in them.

The programme was implemented in a limited number of schools in 1999. A journey started that became the centre of this research study, a journey of search for the *talisman*. The question asked by this research was:

> *Is YEP an effective life skills intervention programme that can bring South African youth closer to their state of talisman?*

In pursuit of an answer to this overarching research question, it became necessary to raise other questions. Five questions were formulated, each of which became a stage in the journey of search for the *talisman*:

- What is the relevance of YEP to the needs of South African youth?
- What philosophical and theoretical principles underpin YEP?
- What methodological approaches are adopted in YEP?
- How do the design structure and features of YEP relate to the theoretical and methodological principles?
- Does YEP influence the cognitive, social, and moral behaviour of South African secondary school learners?

At the first stage in the journey in search of *"What happened to the talisman?"* a needs analysis of the South African youth was conducted. The research showed that South African youth are greatly at risk, as they are influenced by factors from their historical background (the apartheid era) as well as global factors that increase the extent of the youth problematique. The South African youth problematique was put into social, political, economic and moral perspective. The analysis of YEP showed that several themes in the programme – such as AIDS, Alcohol Abuse, Drug Abuse and Peer Pressure – directly address the youth problematique. Moreover, the content of case studies, questions and dilemmas used in the programme to some extent also reflect the social, emotional and political background of South African youth.

The needs analysis further alluded to the fact that the educational needs of youth are diverse and therefore should be addressed multi-dimensionally. Three domains of need – cognitive, social and moral – were identified; these domains relate to the three domains of learning addressed in YEP. Investigations into the developmental characteristics of youth indicated that the cognitive, social, emotional and moral capabilities and limitations of adolescence have been taken into consideration. This

has been achieved by way of adopting strategies such as questioning to encourage abstract thinking, group work for peer involvement, and life-oriented topics that suit the interest and developmental characteristics of this age group. Moreover, it was discovered that the intended skills and outcomes of YEP correspond with most of the Critical Outcomes and Specific Outcomes in the Life Orientation Learning Area of the OBE general education and training curriculum.

The next stage in the journey in search of the *talisman* was to determine the philosophical grounds and theoretical underpinning of YEP. A programme that aimed to rejuvenate the sense of *talisman* in the youth needed to be grounded on a different paradigm far from the paradigm that contributed to its downfall. The discussion in Chapter Three – *In search of talisman: the theory*? – demonstrated that YEP is based on the new world order paradigm which emphasises the spiritual aspect of the man, the oneness of human-kind, and the oneness of the world. These principles in turn necessitated accepting the principle of unity in diversity and equality for all regardless of their differences. Considering these principles and in view of the needs of the South African youth, two main functions were identified in the life skills programme of YEP – healing and building. The healing function was aimed at freeing youth from the psychological scars of the past, while the building function meant to give them the skills needed to live in a global society. Educational principles such as spiritual awakening, justice, caring, honouring the self, and holistic education were singled out as the basic principles for healing of the psychological and spiritual wounds of South African youth.

Chapter Four dealt with the next stage of the journey – *In search of talisman: the methodology*. The analysis of the methodological approaches and teaching strategies of YEP demonstrated that authentic, transformational and multi-domain approaches were adopted to build and capacitate youth with cognitive and affective skills. A rigorous search of the nature and principles of change and multi-domain teaching showed that teaching affective outcomes could not be done in the same way as

teaching cognitive outcomes. It became clear that the choice of teaching strategies needed to be made carefully, considering the process of change as well as the nature of the intended learning outcomes.

The discussion in Chapter Five – *Search for the talisman: the design* – concentrated on design features and transformational patterns used in YEP. It became apparent that YEP uses multiple strategies and transformational design patterns to translate its theoretical and methodological principles into practice, thus illustrating a distinguished feature of the practice theory approach.

To sum up, Celeste Brody's (1998:29-32) definition of the transformational approach describes the multi-faceted nature of YEP very well:

> *The transformational approach is multi-dimensional, multi-purpose and multi-technique. It uses authentic and life-oriented situations and participatory learning techniques that require of the learners to be active players and co-learners. In transformational approach physical, cognitive, affective, spiritual and moral are integrated and linked. Learners are expected to become self-directed problem solvers who find their own meaning and develop their own value systems. Multiple perspectives are promoted and examined as the learners use dialogue and cooperative methods to find answers to their problems.*

Having established the conceptual foundations and design characteristics of YEP in the first five chapters of the study, the programme was put to the test in real classrooms. It was time to see if YEP could improve the behaviour of the youth and bring them closer to their *talisman*.

Through the empirical research presented in Chapter Six – *Has talisman been regained?* – an attempt was made to answer the question, "Does YEP influence the cognitive, social and moral behaviour of South African secondary school learners?" Four hundred and fifty secondary learners in two provinces in five different grades were exposed to YEP for a minimum period of two and half months. The influence of

YEP on the learners was studied both quantitatively and qualitatively. The analysis of data within and across the five case studies demonstrated that YEP had a positive effect on the cognitive, social and moral behaviour of the learners. It was noted that the most significant influence of the programme was on the moral behaviour of learners.

It is granted that the results of the study cannot be generalised, due to the fact that the sample studied was not representative of the population of South African secondary school learners, and also because the nature of case study research does not allow for generalisation. Nevertheless, the findings remain valid as on the one hand they provide a thorough understanding of the effect of YEP on the learners, and on the other bring to light new and unexpected findings.

## 7.2    Unexpected findings

The results of the case studies, especially the qualitative data, brought to light some interesting information that was not anticipated at the initial stage of the intervention. The following are among them:

### 7.2.1   Setting the learning climate for YEP

During the course of piloting the YEP intervention programme in schools, observations indicated that learners needed an orientation course to prepare them for learning in the YEP classes. Learners were used to a "rational" approach to academic subjects and tended to use the same approach to learning in YEP, whereas many of its topics actually needed contemplation and affective responses. For this reason a short pre-YEP training course was designed to introduce the learners to a different process of thinking and learning.

### 7.2.2 Peer learning facilitation

One of the most valuable and interesting results that emerged from this study was the discovery of the effectiveness of peer learning facilitation. Three of the facilitators in the five case studies were young matriculants who had no teaching experience. Comments by the learners as well as the teachers about the functioning of these facilitators showed that these young facilitators were very effective, as the following points indicate:

- Not even one school found it necessary to send away the youth facilitators due to their age or more importantly due to their lack of competence or mismatching with the school's environment.

- The young facilitators proved to be effective to the degree that the principals and the school authorities asked for an extension of their stay. The comments from the teachers quoted in Chapter Six clearly indicate that these youth proved to be of value to the schools. In Case Study 2, we read in the comments of one of the teachers that the youth facilitator set a good example for the students in the schools. In Case Study 3, it was stated that the young facilitator should be permanently employed in the school. In Case Studies 4 and 5, remarks by teachers and learners reflected their satisfaction with the quality of the work the young facilitators rendered.

The discovery of the ability of youth to facilitate learning in their own age group – peer facilitation – could have significant implications for the Department of Education that may want to consider utilising unemployed youth in educating their peers. This could address the problem of unemployment among the youth and at the same time render effective facilitation. Obviously this suggestion needs further research and thorough investigation and planning.

**7.2.3   School environment**

Another unexpected outcome of the intervention was that the teachers in Case Studies 2 to 5 commented on the positive influence of the programme on the attitude of the learners towards learning as well as their educators. In their qualitative remarks, the teachers asked for the continuation of YEP saying that the programme had improved discipline, attendance in classes, open communication with educators, and respect for school authorities. Interestingly, even their "negative comments" were about YEP *not being* introduced to more classes and learners in their schools. These comments show that the effect of the programme moved beyond the boundaries of the YEP classes, extending to the wider community in the school.

**7.2.4   The young facilitators**

The three facilitators in the five case studies were between the ages of 19 and 26. They were sent to the schools in spite of the fact that they were not trained teachers, and were young and inexperienced; there was some scepticism about the outcomes of their performance. The only criterion that was used in selecting these youth was reliance on their relatively high moral character. Since these facilitators were youth themselves, it was interesting to determine if the process of facilitating YEP had influenced them. For this reason the facilitators were asked to write a short report about their personal experiences with facilitating YEP. What they wrote was very revealing and beyond anticipation. Their comments showed that they had been affected by the process of facilitating the programme, and in some ways had been personally transformed.

According to the young facilitator in Case Study 2, the process of facilitation of YEP had helped him to improve his self-confidence and communication skills – "*YEP changed a lot of aspects of my life*".

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The young facilitator in Case Study 3 referred to "*some kind of expansion and transformation in my entire life*". He also felt that his communication skills had improved and that he had gained enough confidence to work with other teachers. He even declared, "*I feel more educated than ever before, although I'm in no possession of a university or technikon qualification*".

The facilitator in Case Study 5 felt the pressure of being in the school and of being challenged by the learners, who in most cases were about his age: "*I thought I should go back home…*". However, he also developed self-confidence and overcame the challenge of teaching his peers: "*…but at the end of the day, I managed to pull myself up and acted like a teacher*".

The comments of the facilitators demonstrate that the process of facilitation of YEP developed them to the degree that they felt comfortable working with educators who possessed professional degrees and who were often older than them. This finding shows that, when given the responsibility and opportunity, the youth can rise to the occasion and deliver beyond adults' expectations. Certainly there is need for further research and investigation on this finding.

## 7.3    Weaknesses of YEP

There is no programme that does not need improvement and revision. The case studies showed that at times the programme becomes monotonous. Five learners in Case Study 2 found the programme *"sometimes boring"* and three learners in other case studies responded to YEP negatively. In spite of the fact that only a few learners were unsatisfied with YEP, it does indicate that the programme needs elements in it to keep it exciting.

To address this shortcoming, alternatives and more sophisticated strategies such as drama, group and individual projects, stories and extracts from newspapers can be considered.

In addition to the weaknesses identified through the case studies, a number of subject specialists in Life Skills, Guidance teachers, heads of departments, and counsellors were asked to give their opinions about the programme. It must be noted that these individuals did not attend the YEP Facilitators training course, nor did they use the programme themselves; therefore, their input is based purely on reading the YEP manual and their personal points of view. The major criticisms they made of the programme and the possible solutions are presented below:

- *Some factual information about various topics in the manual is missing.* This is true as the programme does not make much room for knowledge and factual information on the topics discussed. This is because the programme was designed with the assumption that the life skills curriculum in schools provides learners with the relevant information, and YEP was developed to complement that curriculum. However, in order to overcome this shortcoming fact sheets on some of the topics can be added at the end of the relevant themes.

- *More African names and concepts should be included.* More African names will be included in the next version of YEP. However, to include more African concepts will require further research on African traditions and rituals.

- *The programme should include some practical activities to be used as a follow up after completion of the programme.* To address this recommendation small community projects such as school clean-up projects and visits to hospitals are suggested. In fact, as it happened in the school in Case Study 3, the creation of vegetable gardens and dance and drama groups are recommended.

- *Some kind of formal assessment of the learners should be included in the curriculum.* Formal tests and evaluations customary in other subjects were intentionally avoided in YEP due to the non-competitive and non-measurable

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nature of some of the outcomes. A new way of assessment, that matches the nature of the outcomes of the programme, will have to be researched before it can be included.

- *The language of the quotations is often difficult for the learners.* The kind of quotations used and the messages they carry require a higher level of language competency which challenges the learners. Therefore, the solution is not to change the quotations but to acquaint the learners with this kind of literature. For the sake of convenience, the glossary, which is presently situated at the end of the manual, should be integrated into the structure of the themes.

- *The types of quotations used in the themes should be more diverse.* This is a relevant concern. The quotations should be more balanced as far as different religions are concerned. Moreover, other inspiring quotations from literature – such as words of wisdom, proverbs, and quotations from great thinkers – may be included. However, the key is the use of those literary materials that promote universal values and are inspirational.

## 7.4   Principles emerging from this study

Several important principles that emerged from this study need to be highlighted. In the life skills programme, transformative learning depends on the following principles:

- A programme envisaging transformative learning should focus on the process of quality learning.
- The programme should be based on sound theoretical and educational principles that satisfy the requirements of our times, the age of globalisation.
- Values such as oneness and care for individuals as bearers of *talisman* in creating a peaceful and united world should be the foundation upon which a life skills programme operates.

- The curriculum should be relevant to the social, emotional, economical, political, and cultural background of its target group.

- The curriculum should be relevant to the requirements of the developmental age of the learners.

- The programme should promote holistic development.

- Holistic learning requires an integrated approach to facilitating learning.

- The spiritual aspect, or the *talisman* of the learners, should be given special attention.

- Sufficient provision should be made to deal with the affective domain as it takes on a prominent position in transformative learning in a life skills programme.

- The methodological and facilitating learning strategies adopted should be relevant to the characteristics of the learning domains and the set outcomes.

- In a life skills programme where the outcomes focus on transformative learning, affective and cognitive learning both support the process even though they differ.

- The characteristics and the process of change should be taken into consideration when designing a life skills programme.

- The design of a programme should be able to offer practical steps for implementing the theoretical principles.

- Reflection becomes a main ingredient in the design of the programme.

- Establishing a climate conducive to learning should be incorporated in the design.

- The curriculum should make use of authentic and pertinent real life examples.

- The role of peers in learning should not be ignored but needs to become more prominent.

## 7.5    Contributions of the study

This study is significant in the following ways:

- The study drew on theory and practice to field test an educational programme. From the empirical research a comprehensive picture of the effect of the programme could be established. The qualitative research provided an in-depth report on the way in which the programme influenced learners, and the quantitative research provided the extent of the effect of the programme.

- The study focused on a programme that was created in response to a social need in South African society. It accommodated the concern of the government regarding the relevance of research programmes to the needs of society. : *"There is insufficient articulation between the different elements of the research system, and between the research system and national needs for social, economic, cultural and intellectual reconstruction* (DoE, 1997:24-25).

- The study proved the soundness of the theoretical principles behind YEP – that is, a belief in the *talisman*, the oneness of humankind, and unity in diversity as fundamental principles for maintaining individual dignity and advancement, as well as preparing for a peaceful world.

- The study included and exposed a variety of factors and complex ingredients that govern a curriculum for the holistic behaviour improvement of youth.

- The study shed light on the different learning domains and their distinguishing characteristics, showing a notable difference between cognitive and affective domains.

- The study provided a fresh look at teaching strategies and their relationship to the learning domains.

- The study gave an in-depth analysis of the relationships between the principles, teaching strategies, and design characteristics of the programme, thus indicating the importance and interrelationship of the three factors.

- The study offered practical and workable suggestions for transformational learning.

- The study concentrated on a programme which is relevant to the newly-introduced Life Orientation Learning Area in Grades 10, 11 and 12. Therefore, experiences gained from this study can be of benefit to the educators of this

subject.

- In light of the new developments in South Africa in respect of the Moral Regeneration Movement, research studies on programmes like YEP that address moral development are enlightening.
- The study discovered the value of peer facilitation.
- The study focused on the development of *talisman,* an important aspect in the life of the learners, which has long been neglected in education**.**

## 7.6    Suggestions for further research

The following topics were identified during the course of this study as worthy of further research:

- A comparative study of the influence of YEP on the learning domains of the youth within the school system and outside the school system, for example, in a prison.
- To compare the difference in the influence of YEP on the learners when conducted by trained peer facilitators and by trained teachers.
- To conduct intensive research on peer learning facilitation in respect of its effect on both learners and peer facilitators.
- To investigate the influence of the moral and spiritual beliefs of the YEP facilitators on the facilitation process and the learning outcomes.
- To conduct quasi-experimental research to compare and measure the influence of YEP in preventing the youth problematique in schools.

## 7.7    Conclusion

The dream of YEP was partly to awaken a sense of *talisman* in South African youth. Its establishment was a rewarding endeavour for all involved as it improved the cognitive and affective behaviour of the learners and in the process brought them closer to the state of *supreme talisman.* Moreover, the programme affected the young facilitators so that they felt transformed.

Many positive results were experienced with YEP. However, in the same way as the search for perfecting the *talisman* is never ending, the effort to improve the programme will continue, as it is also a never-ending and infinite endeavour.

It is my heart-felt wish that this research study and the Youth Enrichment Programme will help many educators and youth in South Africa to find fulfilment in their search for the *supreme talisman.* Together may we fulfil our destiny as members of the human community, inspired by the words of Thomas Berry:

> *Here we meet as absolute equals to face our ultimate tasks as human beings within the life systems of the planet Earth. We have before us the question not simply of physical survival, but of survival in a human mode of being, survival and development into intelligent, affectionate, imaginative persons thoroughly enjoying the universe about us (cited by Barney, 1999:86).*

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# APPENDICES

# Appendix  1

# SAMPLE YEP THEME:
# THEME 11: SELF-DISCIPLINE

## YEP Theme 11: Self-discipline

### A. Question:  Posing the Problem

The facilitator poses the questions to the participants one at a time and asks them to take a minute to think before they answer.

1.  What do you understand by "discipline"?
2.  Who needs discipline? Only children?
3.  Where do we need discipline? At home? At school? At work?
4.  Who is responsible for giving discipline?
5.  How should discipline be encouraged? By way of verbal abuse? By way of physical punishment? Praise? Overlooking the mistakes?
6.  How were you disciplined at home as a child?
7.  How are you disciplined at school?
8.  Do you think the methods are effective?
9.  Do the teachers mostly criticize you for your mistakes?
10. Is negative criticism effective?
11. Which one is more effective: forced discipline or self-discipline?
12. What is self-discipline and what does it require?
13. What is the result of being self-disciplined in life?
14. How can we train ourselves to become self disciplined?

### B. Expression of Ideas and Discussion

Youth express their views and listen and reflect on views voiced by their peers.

### C. Evaluation of Quotations

The facilitator(s) presents the quotations to the participants for reflection and evaluation

1.  "Whensoever a mother seeth that her child hath done well, let her praise and applaud him and cheer his heart; and if the slightest undesirable trait should manifest itself, let her counsel the child and punish him, and use means based on reason, even a slight verbal chastisement should this be necessary. It is not, however, permissible to strike a child, or vilify him, for the child's character will be totally perverted if he be subjected to blows or verbal abuse"

2.  "Discipline means control. Self-discipline is self-control. It means getting yourself to do what you really want to do rather than being a leaf in the wind

of your thoughts or feelings. Self-discipline means choosing to do what you feel is right. It is bringing order and efficiency into your life."

3. "Discipline, to be sure, is never pleasant; at times it seems painful, but afterwards those who have been trained by it reap the harvest of a peaceful and upright life."

4. "When people lack self-discipline, they lose control of their emotions. Other people get hurt or upset and the undisciplined person gets into trouble. Without self-discipline, life is helter skelter. You never know what you will do next."

5. "When you have self-discipline, you choose to follow the rules of your family and school and can actually enjoy it."

# Appendix 2

# ANALYSIS OF QUESTIONS IN THEME 9: DRUG ABUSE

## Analysis of Questions in Theme 9: Drug Abuse

1. Some kids think it is "cool" to smoke and use drugs. Do you agree with them?

   This question requires of the learners to first think about their own view or reaction to the question. This question touches upon the first layer of 'inside-out process' design, which requires self-reflection and can produce self-knowledge.

2. There are lots of advertisements against smoking, yet there are many youth that smoke. Why?

   The second question on the other hand requires of the learner to think about a broader audience yet within his own realm the youth. This question takes the learner to second layer of the three layers of 'inside-out process' design. Which means after thinking about his own reaction to the situation, in question two s/he thinks about the problem in a layer immediately after his own.

3. What will happen to a community which most of its youth are addicted to drugs?

   The third question makes the learner to further his thinking spectrum into the community level. This would be the third layer in the 'inside-out process' design. Here s/he is encouraged to think of the larger community and the long-term consequence of the behaviour in question.

4. What is it that youth achieve by drinking and smoking?

   This question makes the learner to think about the reasons behind youth drinking and using drugs. This will probably bring about some self-reflection and higher thinking skills activities.

5. Do you know anyone who has succeeded in life because they have been addicted to drugs?

   This question also motivates the learner to consider the long-term effect of the choices they make.

6. Who benefits from the fact that so many youth are becoming addicted to drugs?

   This question requires of the learner to look at the issue of drug abuse from a different angle, allowing them to see an aspect of the issue that they might have not noticed about drug taking before.

7. Some say that drugs make you feel "high". But what will follow that state of feeling "high"?

   This question makes the learners to think about the short-term and long-term effect of the choices they make.

8. Can you think of means other than alcohol and drugs to feel "high"?

   Assuming that youth take drugs for some kind of satisfaction or reasons the question asks of the youth to come up with alternatives. This question is perhaps the most important question in this theme as it help the youth themselves to first analyse why they would take drugs and once they know look for other alternatives to handle the situation.

9. The youth usually want to be independent of others especially adults. Being addicted makes them depend on drugs. Isn't this a contradiction?

   This question shows the youth how their choices may be contradicting 'freedom' that they value greatly.

10. How do drugs affect our minds?

   This question is purely cognitive and requires direct information. Assuming that they would find some negative effects the question seeks factual information.

11. Some believe that those who feel lost in life and or feel like a failure find refuge in drugs. Do you agree? How can you help these youths, and what alternatives can you suggest to them?

   This question touches upon the emotional domain of the learners. Without being direct the question suggests that those who take drugs may be suffering from emotional and psychological problems. Based on the background of the learners who come from the Apartheid era and many might be suffering from low-self esteem, the question seeks to suggest to them that there could be other options besides drugs for addressing the emotional problems and feelings of emptiness and similar symptoms.

12. Is it financially viable to use drugs?

> The last question is intended to draw the attention of the learners to the point that the problem of taking drugs does not end at just deciding whether they should take it or not but the fact that it has other implications such as finance.

**Appendix 3**

**FACTS ABOUT DRUG ABUSE**

# Facts About Drug Abuse

## A. Statistics

People working with teenage drug users say that this year at least 3.8 million South African school children will experiment with drugs, and of those, one in six will become dependent.

## B. Some Reasons Why Teenagers Take Drugs

- Trying to build self-esteem, escaping from emotional problems, avoiding decisions or trying to be independent.
- Trying to feel relaxed, avoiding pain or experiencing new sensations.
- To be one of the crowd or to escape loneliness.
- To relieve boredom or out of curiosity.
- Difficult family life.
- Might try drugs as an experiment and then find that drugs are needed to help with being relaxed and accepted.

## C. Causes

Factors involved in the mechanisms leading to drug abuse include sadness, low self-esteem, social alienation, and environmental stress, particularly if accompanied by feelings of impotence to effect change or to accomplish goals.

## D. What is the Effect of Drugs?

- Drugs are addictive. Once one start, it can be very difficult to stop. Without drugs one feels bad. But to feel normal one has to keep taking more and more of the drug.
- Illegal and legal drugs can damage the body and mind especially when one is growing.
- Drugs slow down the ability to learn.
- Drugs often cause bad skin, bad breath, dry hair and make one look unhealthy.
- Being high on drugs can cause one to act stupidly and dangerously.
- All drugs can cause brain damage.

## E. Withdrawal Signs

Withdrawal signs appearing first (usually 8-12 hours after the last dose of opioid) include psychomotor restlessness, irritability, increased rate of respiration,

yawning, sweating, tremor, anorexia, and dilated pupils. Within 2 to 3 days the patient develops more severe symptoms, including insomnia, weight loss, diarrhoea, vomiting, painful abdominal cramps, muscle spasms, hypertension and other symptoms.

# Appendix 4

# STUDENT EVALUATION OF YEP, VERSION 1

**Student Evaluation of the Youth Enrichment Programme (Version 1)**

Individual students are requested to answer the following questions by encircling "T" for True and "F" for False.

1. The programme helped me to think about issues, which are important.

<div align="center">T          F</div>

2. The programme helped me to think about issues, which I had ignored.

<div align="center">T          F</div>

3. The programme helped me to become more aware of individual differences.

<div align="center">T          F</div>

4. The programme helped me to become more tolerant toward other student's cultures.

<div align="center">T          F</div>

5. The programme helped me to become a better communicator.

<div align="center">T          F</div>

6. The programme helped me to become a more careful thinker.

<div align="center">T          F</div>

7. The programme helped me to become more sensitive toward other students' feelings and needs.

<div align="center">T          F</div>

8. The programme helped me to see that there could be more than one solution to a problem.

<div align="center">T          F</div>

9. The programme helped me to broaden my view of life.

<div align="center">T          F</div>

10. The programme helped me to improve my moral standards.

<div align="center">T          F</div>

11. What I like about YEP is:

12. What I dislike about YEP is:

# Appendix 5

# STUDENT EVALUATION OF YEP, VERSION 2

## Student Evaluation of the Youth Enrichment Programme (Version 2)

For office use

| | | | | | | |
|---|---|---|---|---|---|---|
| Date | | | | | | |
| Age | | | | v1 | | 1-2 |
| Sex | Male | 1 | Female 2 | v2 | | 3 |
| Grade | | | | v3 | | 4-5 |
| Ethnic Group: | African | 1 | White 2 Other 3 | v4 | | 6 |
| School | | | | | | |
| School setting: | Urban | 1 | Rural 2 Other 3 | v5 | | 7 |
| Respondent number | | | | v6 | | 8 |

Dear students you are requested to answer the following questions by encircling the appropriate number according to the following scale.

**1 = Not true at all    2= Not true    3= True    4= Very true**

1. The programme helped me to think about my personal and social problems.

| 1 | 2 | 3 | 4 | v7 | | 9 |
|---|---|---|---|---|---|---|

2. The programme did **not** help me to find answers or solutions to my problems.

| 1 | 2 | 3 | 4 | v8 | | 10 |
|---|---|---|---|---|---|---|

3. The programme helped me to become more aware of individual differences.

| 1 | 2 | 3 | 4 | v9 | | 11 |
|---|---|---|---|---|---|---|

4.   The programme did **not** help me to become more tolerant toward other student's cultures.

| 1 | 2 | 3 | 4 | v10 | | 12 |
|---|---|---|---|---|---|---|

5. The programme helped me to become a better communicator.

| 1 | 2 | 3 | 4 | v11 | | 13 |
|---|---|---|---|---|---|---|

6. The programme did **not** help me to become a more careful thinker.

| 1 | 2 | 3 | 4 | v12 | | 14 |
|---|---|---|---|---|---|---|

7.The programme made me to become **less** sensitive toward other students' feelings and needs.

| 1 | 2 | 3 | 4 | v13 | | 15 |
|---|---|---|---|---|---|---|

8.   The programme helped me to see that there could be more than one solution to a problem.

| 1 | 2 | 3 | 4 | v14 | | 16 |
|---|---|---|---|---|---|---|

9. The programme helped me to broaden my view of life.

| 1 | 2 | 3 | 4 |
|---|---|---|---|

v15     17

10. The programme did **not** help me to improve my moral behaviour.

| 1 | 2 | 3 | 4 |
|---|---|---|---|

v16     18

11. The topics and issues discussed were **not** relevant to youth.

| 1 | 2 | 3 | 4 |
|---|---|---|---|

v17     19

12.  The programme helped me to improve my understanding of some important social issues.

| 1 | 2 | 3 | 4 |
|---|---|---|---|

v18     20

13. The programme helped me to evaluate my relationship with others.

| 1 | 2 | 3 | 4 |
|---|---|---|---|

v19     21

14. The programme helped me to understand and know my classmates better.

| 1 | 2 | 3 | 4 |
|---|---|---|---|

v20     22

15. The programme helped me to become more aware of the spiritual needs of human beings.

| 1 | 2 | 3 | 4 |
|---|---|---|---|

v21     23

16. The programme helped me to become fairer in my judgements about other people.

| 1 | 2 | 3 | 4 |
|---|---|---|---|

v22     24

17.  I found YEP:

| A. | not useful | 1 |
|---|---|---|
| B. | a little useful | 2 |
| C. | useful | 3 |
| D. | very useful | 4 |

v23     25

18. I have the following additional comments to make about the YEP intervention programme.

# Appendix 6

# STUDENT EVALUATION OF YEP, VERSION 3

**Student Evaluation of the Youth Enrichment Programme, Version 3**

For office use

| Date | | | |
|---|---|---|---|
| Respondent number | | v1 | 1-3 |
| Age | | v2 | 4-5 |
| Sex | Male    1    Female   2 | v3 | 6 |
| Grade | | v4 | 7-8 |
| Ethnic Group:    African    1    White    2    Other    3 | | v5 | 9 |
| School | | | |
| School setting:    Urban    1    Rural    2    Other    3 | | v6 | 10 |

Dear student: you are requested to answer the following questions as honestly as possible. The purpose of this exercise is to evaluate the effect of the Youth Enrichment Programme. Please indicate your choice of answers by encircling the appropriate number next to the statements.

1. Have you been taught YEP?

| Yes | 1 | | |
|---|---|---|---|
| No | 2 | V7 | 11 |

2. If yes for how long?

| Less than a month | 1 | | |
|---|---|---|---|
| 1-2 months | 2 | | |
| 3-5 months | 3 | | |
| 6-8 months | 4 | V8 | 12 |

**After participating in the Youth Enrichment Programme:**

3. I have become:

| A. Less disciplined | 1 | | |
|---|---|---|---|
| B. More disciplined | 2 | | |
| C. No changes | 3 | v9 | 13 |
| D. Not applicable | 4 | | |

4. I have become:

| A. A worse communicator | 1 | | |
|---|---|---|---|
| B. A  better communicator | 2 | | |
| C. No changes | 3 | v10 | 14 |
| D. Not applicable | 4 | | |

5. I have become:

| A. Less cooperative | 1 | | |
|---|---|---|---|
| B. More cooperative | 2 | | |
| C. No changes | 3 | v11 | 15 |
| D. Not applicable | 4 | | |

6. I have become:

| | |
|---|---|
| A. Less reflective / thoughtful | 1 |
| B. More reflective / thoughtful | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

v12      16

7. My behaviour has:

| | |
|---|---|
| A. Worsened | 1 |
| B. Improved | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

v12      17

8. My information about social issues has:

| | |
|---|---|
| A. Worsened | 1 |
| B. Improved | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

v13      18

9. I express my opinions:

| | |
|---|---|
| A. Less openly | 1 |
| B. More openly | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

v14      19

10. I have become:

| | |
|---|---|
| A. Less friendly to my classmates | 1 |
| B. More friendly to my classmates | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

v15      20

11. I have become :

| | |
|---|---|
| A. Less confident | 1 |
| B. More confident | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

v17      21

12. I show:

| | |
|---|---|
| A. Less tolerance towards my classmates | 1 |
| B. More tolerance towards my classmates | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

v18      22

13. I think about personal and social problems:

| | |
|---|---|
| A. Less often | 1 |
| B. More often | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V19      23

14. I have become:

| A. A worse problem solver | 1 |
|---|---|
| B.  A better problem solver | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V20 [ ] 24

15. I have become:

| A. Less sensitive towards my classmates' feelings and needs | 1 |
|---|---|
| B.  More sensitive towards my classmate's feelings and needs. | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V21 [ ] 25

16. I think about "good" or "bad", " right" or "wrong":

| A. Less often | 1 |
|---|---|
| B. More often | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V22 [ ] 26

17. As classmates we have come closer to each other

| A. Not true | 1 |
|---|---|
| B. True | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V23 [ ] 27

18. We can solve our problems:

| A. With more difficulty | 1 |
|---|---|
| B. With less difficulty | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V24 [ ] 28

19. We express our ideas with:

| A. Less honesty | 1 |
|---|---|
| B. More honesty | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V25 [ ] 29

20. We have become:

| A. Less respectful towards each other | 1 |
|---|---|
| B. More respectful towards each other | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V26 [ ] 30

21. We have become:

| A. Less tolerant of each other's culture | 1 |
|---|---|
| B. More tolerant of each other's culture | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

v27 [ ] 31

22. We trust each other

| A. Less | 1 |
|---|---|
| B. More | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V28    32

23.  We care for each other:

| A. Less | 1 |
|---|---|
| B. More | 2 |
| C. No changes | 3 |
| D. Not applicable | 4 |

V29    33

24.  We find YEP:

| A.  Not useful at all | 1 |
|---|---|
| B.  Not useful | 2 |
| C.  Useful | 3 |
| D.  Very useful | 3 |

V30    34

25. I have the following additional comments to make about the YEP intervention programme.

# Appendix 7

# FACILITATOR EVALUATION OF YEP

## Facilitator Evaluation of the Youth Enrichment Programme

For office use

| Date | | | | | | |
|---|---|---|---|---|---|---|
| Respondent number | | | | V1 | | 1-3 |
| Sex of the teacher: | Male | 1 | Female | 2 | V2 | 6 |
| Number of students in the YEP class | | | | | V3 | 7-8 |
| Grade of YEP class | | | | | V4 | 4-5 |
| Ethnic Group:  African | 1 | White | 2 | Other | 3 | V5 | 9 |
| School | | | | | | |
| School setting: Urban | 1 | Rural | 2 | Other | 3 | V6 | 10 |

Dear colleague, please share with us your opinion about the impact of the Youth Enrichment Programme (YEP) on the learners as well as its quality. Please encircle the most appropriate answer.

**Section A**: **evaluation of impact of YEP on the learners**

1. Have your learners been taught YEP?

| Yes | 1 | | |
|---|---|---|---|
| No | 2 | V7 | 11 |

2. If yes for how long?

| Less than a month | 1 | | |
|---|---|---|---|
| 1-2 months | 2 | | |
| 3-5 months | 3 | | |
| 6-8 months | 4 | V8 | 12 |

**After use of Youth Enrichment Programme:**
3. Learners demonstrate:

| A. More discipline problems | 1 | | |
|---|---|---|---|
| B. Less discipline problems | 2 | | |
| C. No changes | 3 | V9 | 13 |

4. Learners are able to:

| A. Communicate worse | 1 | | |
|---|---|---|---|
| B. Communicate better | 2 | | |
| C. No changes | 3 | V10 | 14 |

5. Learners have become:

| A. Less cooperative | 1 | | |
|---|---|---|---|
| B. More cooperative | 2 | | |
| C. No changes | 3 | V11 | 15 |

268

6. Learners seem to have become:

| | |
|---|---|
| A. Less reflective / thoughtful | 1 |
| B. More thoughtful | 2 |
| C. No changes | 3 |

V12     16

7. Learners' behaviour has:

| | |
|---|---|
| A. Worsened | 1 |
| B. Improved | 2 |
| C. No changes | 3 |

V13     17

8. Learners' information about social issues has:

| | |
|---|---|
| A. Worsened | 1 |
| B. Improved | 2 |
| C. No changes | 3 |

V14     18

9. Learners express their opinions:

| | |
|---|---|
| A. Less openly | 1 |
| B. More openly | 2 |
| C. No changes | 3 |

V15     19

10. Learners have become:

| | |
|---|---|
| A. Less friendly to each other | 1 |
| B. More friendly to each other | 2 |
| C. No changes | 3 |

V16     20

11. Learners have become :

| | |
|---|---|
| A. Less confident | 1 |
| B. More confident | 2 |
| C. No changes | 3 |

V17     21

12. Learners show:

| | |
|---|---|
| A. Less tolerance towards others | 1 |
| B. More tolerance toward others | 2 |
| C. No changes | 3 |

V18     22

**Section B:** **Evaluation of YEP as an intervention programme**

Please enter the appropriate number in the block provided next to each question using the following scale:

**1= Poor**          **2= Average**          **3= Good**          **4= Very good**

| | | | | |
|---|---|---|---|---|
| 13. How do you find the quality of the programme material? | | V19 | | 23 |
| 14. How do you find the structure of the programme material? | | V20 | | 24 |
| 15. Do the students find the issues discussed relevant? | | V21 | | 25 |
| 16. The general response of students to the questions is: | | V22 | | 26 |
| 17. Do you find the approach used in the programme i.e. questions followed by quotations effective? | | V23 | | 27 |
| 18. Do you think the programme has achieved its objectives i.e. improvement of morals, social skills and cognitive skills? | | V24 | | 28 |

19. Which part of the lesson/ module was more interesting for students?

| | | | | |
|---|---|---|---|---|
| A. Discussing the questions | 1 | | | |
| B. Discussing the quotations | 2 | V25 | | 29 |

20. Write your general comments and observations here:

                                        Thank     You!

# Appendix 8

# TEACHER EVALUATION OF YEP

## Colleague/Teacher evaluation of the Youth Enrichment Programme

For office use

| | | | | |
|---|---|---|---|---|
| Sex of the teacher: | Male | 1 | Female | 2 |

| | | | | | |
|---|---|---|---|---|---|
| School setting: Urban | 1 | Rural | 2 | Other | 3 |

| | | |
|---|---|---|
| | | 1-3 |
| School | V2 | 4 |
| Respondent number | V3 | 5-6 |
| Number of students in the YEP class | V4 | 7-8 |
| Learner's ethnic group: African 1 White 2 Other 3 | V5 | 9 |
| Grade of YEP class | | |
| Date | V6 | 10 |

Dear colleague, please share with us your opinion about the impact of the Youth Enrichment Programme (YEP) on the learners. Please encircle the most appropriate answer.

1. Have your learners been taught YEP?

| | | | |
|---|---|---|---|
| Yes | 1 | | |
| No | 2 | V7 | 11 |

2. If yes for how long?

| | | | |
|---|---|---|---|
| Less than a month | 1 | | |
| 1-2 months | 2 | | |
| 3-5 months | 3 | | |
| 6-8 months | 4 | V8 | 12 |

**After use of Youth Enrichment Programme:**
3. Learners demonstrate:

| | | | |
|---|---|---|---|
| A. More discipline problems | 1 | | |
| B. Less discipline problems | 2 | | |
| C. No changes | 3 | V9 | 13 |

4. Learners are able to:

| | | | |
|---|---|---|---|
| A. Communicate worse | 1 | | |
| B. Communicate better | 2 | | |
| C. No changes | 3 | V10 | 14 |

5. Learners have become:

| | | | |
|---|---|---|---|
| A. Less cooperative | 1 | | |
| B. More cooperative | 2 | | |
| C. No changes | 3 | V11 | 15 |

272

6. Learners seem to have become:

| | |
|---|---|
| A. Less reflective / thoughtful | 1 |
| B. More thoughtful | 2 |
| C. No changes | 3 |

V12 [ ] 16

7. Learners' behaviour has:

| | |
|---|---|
| A. Worsened | 1 |
| B. Improved | 2 |
| C. No changes | 3 |

V13 [ ] 17

8. Learners' information about social issues has:

| | |
|---|---|
| A. Worsened | 1 |
| B. Improved | 2 |
| C. No changes | 3 |

V14 [ ] 18

9. Learners express their opinions:

| | |
|---|---|
| A. Less openly | 1 |
| B. More openly | 2 |
| C. No changes | 3 |

V15 [ ] 19

10. Learners have become:

| | |
|---|---|
| A. Less friendly to each other | 1 |
| B. More friendly to each other | 2 |
| C. No changes | 3 |

V16 [ ] 20

11. Learners have become :

| | |
|---|---|
| A. Less confident | 1 |
| B. More confident | 2 |
| C. No changes | 3 |

V17 [ ] 21

12. Learners show:

| | |
|---|---|
| A. Less tolerance towards others | 1 |
| B. More tolerance toward others | 2 |
| C. No changes | 3 |

V18 [ ] 22

Please write your evaluative comments about YEP under:

**A**. Negative aspects:

**B.** Positive aspects:

**Thank you for your kind assistance!**

# Appendix 9

# FACILITATORS TRAINING COURSE

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**Youth Enrichment Programme**

**Facilitators Training Course**

**© Royal Falcon Education Initiative**

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**SECTION 1: Understanding the Problems of Youth**

**<u>Objectives for the facilitator:</u>**

- To identify the pressing problems of youth.

- To understand the impact of these problems on young people's lives and schoolwork.

- To explore the differences between adult value systems and youth value systems.

- To identify and list categories of youth needs in respect of social, moral and rational skills.

- To be able to empathise with youth.

- To become aware of the objectives of YEP and its intended outcomes.

**Activity 1 (5 minutes)**

**Purpose of activity:** to make the participants feel at home with one another

**Introduction:** ice breaker - name game

Participants make a circle, clapping in rhythm; they give the names of the people standing on their right and left hand sides.

**Activity 2 (10 minutes)**

**Purpose of activity:** to determine participants' overall expectation of the training

**Expectations:** participants are asked to write one expectation they have of the workshop in a piece of paper

**Plenary:** participants read their expectations out loud and paste them on the wall

**Activity 3 (2 minutes)**

**Purpose of activity:** to clarify the purpose of the training workshop

**Objectives:** go through the page on objectives of training for session 1

**Activity 4 (10 minutes)**

**Purpose of activity:** to facilitate the sessions/workshop smoothly

**Ground rules:** What written and unwritten ground rules should the participants follow?

**Plenary:** Let the participants suggest up to 8 rules. Write them down and put up the list for everyone to see and follow.

**Activity 5 (20 minutes)**

**Purpose of activity:** to identify the important problems of youth in the old and new generations.

**Problems of youth (group work):** Group the participants into groups of three or four members (apples, oranges, bananas, grapes). All groups will discuss the following topics: (a) What kinds of problem behavior do youth demonstrate? and (b) What kinds of problem behavior did your generation show when you were young?

**Plenary:** Compare lists for (a) and (b) in plenary. (Any generation gaps?)

**Activity 6 (15 minutes)**

**Purpose of activity:** to compare and contrast the effect of youth's problems on their environment.

**Impact of problems:** How do these problems affect the lives of youth in (a) the home, (b) school, and (c) society?

**Group work:** Let them draw a circle and write down the problems at home inside the circle. Then they should draw an outer circle and write the school problems in it. A third outer circle should be drawn for problems youth face in society.



*Home*          *Home & School*          *Home School & Society*
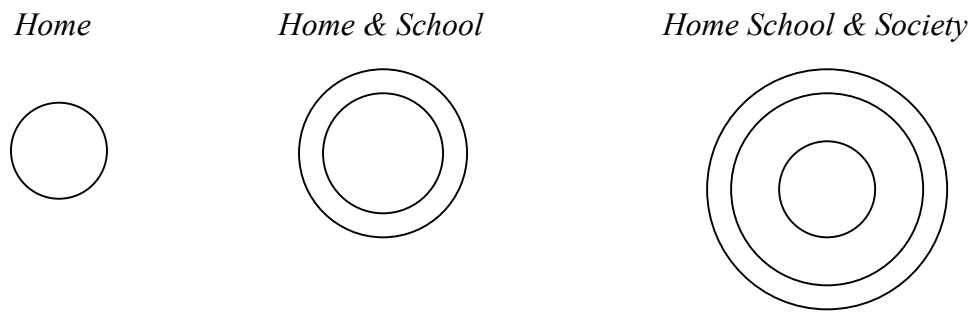
**Plenary:** Ask the groups to display their diagrams on the classroom wall. Call on each group to report. Discuss the effect of each area on the other - e.g. the impact of drug abuse on relationships at home and its effect on school performance, which in turn might lead to drop out from school and joblessness, and impact of unemployment on the economy of the country.

**Activity 7 (25 minutes)**

**Purpose of activity:** for teachers/educators/adults to appreciate youth's problems and dilemmas

**Example:** Divide the participants into groups of three - A, B and C.

**Role-play:** A plays the role of a mother. B plays the role of a 17-year-old youth called Jane. C plays Jane's friend Nancy. The story: Jane is invited to an evening party by Nancy. The mother expects her daughter to dress conservatively and be home by 23h00. On the other hand, Nancy wants Jane to wear something daring and stay out till 02h00 in the morning.

**Group work (10 minutes):** Let the groups role-play the conversation between Jane and mother and Jane and friend separately. What did Jane decide to do?

**Plenary (15 minutes):** Find out how the youth felt having to choose between her mom and her friend. Let each one – Jane, mother and Nancy – explain how they felt, especially Jane.

## Activity 8 (15 minutes)

**Purpose of activity**: to identify the kinds of skills youth need to prepare them for their problems

**Needs:** Classify youth's problems into three categories – SOCIAL, MORAL, and INTELLECTUAL. What kinds of skills do they need to be able to face the challenges of their lives? Classify them in terms of social, moral and rational skills.

**Plenary:** Make three lists in plenary - social, moral, rational

## Activity 9 (15 minutes)

**Purpose of activity**: to feel the power of peer pressure and its effect on the youth

**Example:** Divide the participants into groups of three – a youth, a drug dealer, and the youth's father.

**Role-play:** Let the father and the drug dealer have a conversation with the youth, both trying to convince the youth to follow him. Each conversation should take about 3 minutes.

**Plenary:** Discuss the following: What did you feel as a youth? What will help the youth in this situation?

## Activity 10 (10 minutes)

**Purpose of activity**: to introduce the Youth Enrichment Programme

**Plenary:** Of the skills named in Activity 8, which is lacking the most in the school curriculum? YEP is a curriculum aimed at developing the youth morally, socially and rationally. Go through the YEP objectives and their relationship with the OBE Critical Outcomes and Specific Outcomes. Show the list of outcomes of YEP.

## Activity 11 (7 minutes)

**Purpose of activity:** to demonstrate the difference and commonality in adults' value system

**Pairs:** Individually list six values which you consider to be most important to you. Place these values in the diagram of a man in the place of the head, hands, heart and feet. Compare your diagram with your partner's diagram.


**Activity 12 (15 minutes)**

**Purpose of activity:** to demonstrate the difference between the value system of adults and youth value, and possible break-down in the youth value system

**Pairs:** Make a list of six values that you think youth of today adhere to. Compare this list with your own list from the previous activity. How do these values differ?

**Plenary:** reports from pairs


## SECTION 2:  Implementing YEP in the Classroom


### Objectives

- To prepare the class for YEP.

- To draw ground rules.

- To understand the structure of lessons.

- To be able to conduct lessons according to the specified guidelines.


### Activity 1

**Purpose of activity:** warm up activity

**Game:** Participants will call out a number, starting from 1. The first person will call out 1,  the next person 2, the next person 3, and so on. The persons who should call out 5 and multiplications of 5 should say YEP instead of 5.


### Activity 2 (10 minutes)

**Purpose of activity:** to determine the attitudes and ground rules for YEP facilitators and students.

**Plenary:** Show the transparency/handout about the principles of YEP. Make a list of necessary attitudes and ground rules for facilitators and youth in the YEP classroom.

## Activity 3 (Section A – Questions)

**Purpose of activity:** to understand the structure of YEP and how it must be used

**Structure of YEP (2 minutes):** Show a sample of a theme and explain the three sections -- A, B, and C.

**Group work (15 minutes):** Group the participants into groups of three or four. Give each group a sample from YEP. Let them choose a leader to read the questions in section A to the group. Let them spend about 5 minutes on the questions in section A. The groups should try to answer the following questions: What kinds of questions appear at the beginning? What kinds of questions are used towards the end? Is there any relationship between the questions? What kind of skills can the youth gain by trying to answer these questions?

**Plenary (5 minutes):** Discuss the answers.

*Recommendations for section A:* Share the following with the facilitators:
- Give half- to one-minute time for reflection after every question.
- The group leader should not become the main speaker.
- Ask for genuine answers/opinions.
- No bookish answers.
- One question at a time.
- Everyone must give an answer.
- Time is flexible.
- Members should listen carefully.
- Members should take turns.
- Respect -- e.g. no interruptions, not talking while someone is talking, etc. Do not comment on each other's opinions before everyone has contributed.

## Activity 4 (Section B – Group Discussion)

**Purpose of activity:** determine the value of consultation/discussion

**Group work (20 minutes):** In groups discuss your answers to section A in the sample and answer the following questions: Why do you think discussion in the groups is included? What kind of grouping is more useful, fixed groups or non-fixed groups? Why? How much time should be used? Is writing a report after each group discussion necessary? Should there be a plenary discussion after each group work session? What skills can the students learn from the group work activity? What should be the role of the teacher?

***Recommendations for section B:*** Share the following with facilitators:
- No competition.
- No glorification of individual members of a group.
- No taking over/long talks by one person.
- No ridicule.
- No rejection of people/ideas.
- No interruptions.
- Complete confidentiality.
- Openness.
- Process is as important as the end. (Don't look for a specific answer).
- A discussion must follow after all individuals have answered the questions.
- You may keep the groups together for 3-4 sessions.
- No time restrictions.
- Writing a report is not essential.
- A plenary session after group discussion is optional.
- Teacher should only observe and encourage, not impose his/her opinion.

## Activity 5 (Section C – Quotations)

**Group work (20 minutes):** Go through the quotations in groups and answer these questions: What purpose do they serve? Are they related to the questions in section A? Do they help the students? How? Why are they included? How should they be used?

***Recommendations for section C:***
- Groups may read through the quotations and discuss them.
- They can be used as food for thought.
- They don't have to be accepted or elaborated by the teacher or the students.
- The glossary may be used to attain a better understanding of the quotes.
- If no copies are available, the teacher can write the quotations on the board.

## Activity 6

**Purpose of activity:** to determine the value of YEP for youth

**Evaluation of outcomes:** Refer the participants to the outcomes of YEP. Find out from them which of those outcomes were achieved as they did the sample theme/module.

## Activity 7 (5 minutes)

**Plenary:** Discuss the following:
- Duration of themes (flexible)
- Subjects: (life skills, religious education, languages, environment, etc.)

- Use (formal lessons as well as extramural)
- Setting (schools, colleges, youth clubs, etc.)
- Glossary

## **Activity 8**

**Purpose of** activity: assessment of the workshop

**Evaluation:** (a) Evaluation of workshop in comparison to expectations. Refer to the participants' expectations of the workshop from Activity 2 in Section 1 of the training. Find out which expectations were fulfilled. **(**b**)** Let them fill out the workshop evaluation form.

## **Activity 9 (Practical)**

**Purpose of activity:** to gain practical experience

**Practice:** Group the participants into groups of four. Each group is to teach/facilitate five activities from this training course for 15 minutes. Observe each presentation and make recommendations.

# Appendix 10

# PRE-YEP LEARNERS TRAINING COURSE

# Pre-YEP Learners Training Course[1]

## Activity 1: Welcome

Welcome – let them fill out the attendance/monitoring form.

## Activity 2: Questionnaire
Let students answer the pre-test questionnaire. Please emphasise honest answers (optional).

## Activity 3: Introduction

Introduce YEP as a programme for social, moral and intellectual development. Briefly explain the objectives and principles.

## Activity 4: Ground Rules

Let students make their ground rules. Write them on newsprint and put it up somewhere everyone can see. Ground rules must be displayed during all YEP sessions. If their list does not include the following, suggest them:
- Respect: it requires listening carefully, not interrupting, not rejecting, not laughing at a person, tolerance to different ideas
- Honest answers
- Universal participation
- Confidentiality
- Everyone is entitled to his/her opinion

## Activity 5

**Problems of youth:** Group the participants into groups of 3 to 4 members (apples, oranges, bananas, grapes). All groups will discuss the same topics.

**Group work:** What kinds of problem behaviour do youth demonstrate?

## Activity 6

**Purpose of activity:** to compare and contrast the effect of youth's problems on their environment

---

[1] © Royal Falcon Education Initiative

**Impact of problems:** How do these problems affect the lives of youth in (a) the home, (b) school, (c) society?

**Group work (15 minutes):** Let them draw a circle and write down the problems at home inside the circle. Then they should draw an outer circle and write the school problems in it. A third outer circle should be drawn for problems youth face in society.
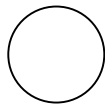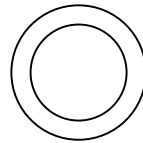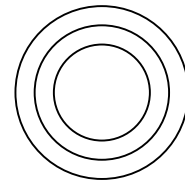
Home                    Home & School                    Home School & Society

**Plenary:** Ask the groups to display their diagrams on the classroom wall. Call on each group to report. Discuss the effect of each area on the others and the vicious circle of e.g. the impact of drug abuse on relationships at home and its effect on school performance, which in turn might lead to dropping out from school and joblessness, and the impact of unemployment on the economy of the country.

## Activity 7

**Purpose of activity:** why honest answers?

**Role-play:** Pair students into As and Bs. A is Mary. B is the teacher.

**Scenario:** Mary was supposed to submit her assignment to her teacher today. She has not completed her assignment. She arrives into the classroom. The teacher is in the classroom waiting for students to submit their assignments. What will Mary tell her teacher? How will the teacher react to her?

**Pairs:** In pairs discuss:
- What kinds of thoughts went through Mary's mind when she arrived in the classroom?
- How did Mary feel?
- Did Mary tell the truth?
- If Mary told a lie, why did she lie?
- Make a list of why people tell lies

**Plenary:** Make a list of reasons they give for lying. Explain that none of these reasons are relevant in a YEP class. Their list may include the following: fear of failing, rejection, judgement, being punished, being compared, not being accepted, being different, being wrong.

**Activity 9**

**Game:** Let students call out numbers starting from one. Numbers will follow in sequence – 1, 2, 3, 4, etc. Upon reaching number 3 and its multiples, the student concerned will say YEP instead of that number – e.g. 1, 2, YEP, 4, 5, YEP, 7, 8, YEP, 10, 11, YEP, 13, 14, YEP, etc.

**Activity 10**

**Starting the YEP lesson:** Group the students into groups of 4 to 5. Let them choose a leader. Explain the role of the leader as an organiser. Give each group the handout/book. Depending on the time available, instruct them to go through a few of the questions in Section A. remind them that they must spend about a minute to think about each question before they answer. Share with them a few of the recommendations included in the workshop. Refer to the ground rules as necessary. Emphasise the importance of personal opinion rather than group opinion. Give them about 25-30 minutes to answer five questions, discuss them and evaluate one quotation during the first YEP lesson.

**Activity 11**

Complete the monitoring form

**Activity 12**

THANK YOURSELF FOR BEING SUCH A WONDERFUL FACILITATOR.

P. Farhangpour

# Appendix 11

# LETTER FROM SCHOOL B

DEPARTMENT OF EDUCATION, ARTS, CULTURE AND SPORTS

BELA-BELA SECONDARY SCHOOL

PRIVATE BAG X1627
WARMBATHS
0480

31 JANUARY 2002

REF. NO   :
ENQUIRIES  :  K.A.  MAOKA
TEL. NO  (014)  737 7316

The Secretary
Royal Falcon Education Initiative
P.O. Box 15241
EAST LYNE
0039

Sir

ROYAL FALCON OPERATION AT SCHOOL

The above issue refers:

1.  Bela-Bela High School appreciates the wonderful work
    done by Royal Falcon Education Initiative.

2.  Because of ONE above, we request that services offered
    by Royal Falcon Education Initiative be continued
    at Bela-Bela High School.

I hope and wish that our request be successful .

Yours faithfully

K.A.  MAOKA (PRINCIPAL)

KAM/lj

# Appendix 12

# LETTER FROM SCHOOL C

## MAOPE SECONDARY SCHOOL

### E X E L L E N C E   I N   E D U C A T I O N

TEL: (014) 737 7386
FAX: 014-7377386
ENQ: F. SITHOLE

PRIVATE BAG X1670
WARMBATHS
0480

29 March 2001

The Manager
Royal falcon

Sir/Madam

The above-mentioned school is aware of the programme you have introduced in S.A. school. This was brought to our attention by Josias stationed at Bela-Bela Secondary school.

We are also aware of the improvements made by the programme to both students, teachers and management of Bela-Bela. We also wish to be part of this programme for the benefit of our school.

We recommend that you sent us an instructor to help Josias because he is unable to engage both schools at the same time due to administration factors.

Thanking you in anticipation

Yours faithfully

Ms. Sono N.C
Guidance teacher

Ms Mokgatle PM.
Guidance Teacher

Ms Makwela L.L
Guidance Teacher

Mr. Mpye H.S.
Guidance Teacher

F. Sithole
Principal

MAOPE HIGH SCHOOL
TEL: (014) 7377386

3 0 MAR 2001

PRIVATE BAG X1670
WARMBATHS 0480

# Appendix 13

# JOINT LETTER FROM SCHOOLS B, C AND D

DEPARTMENT OF EDUCATION, ARTS, CULTURE AND SPORTS

PRIVATE BAG X1627
WARMBATHS
0480

07 DECEMBER 2001

Royal Falcon Education Initiative
P.o.Box 15241
East Lynne
0039

Madam

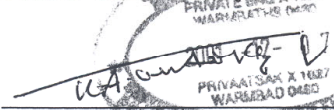ADOPTION OF THE YOUTH ENRICHMENT PROGRAMME

For the passed two years our schools have been and still enjoying the fruits of the Royal Falcon product YEP.
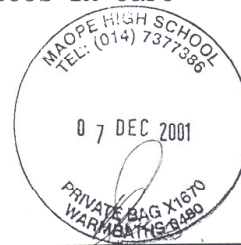
Bela-Bela high, Maope Secondary and Raeleng Middle School have dearly decided to adopt the Programme. Each request for an Instructor/Facilitator for the effective running of the programme as Mr. J. Ramalekana will be based in one of the above mentioned schools.

A development office has been established for contact, Communication and the Public Relation Services in care of the Youth Enrichment Programme.

Greatfull thanks and best of luck.

Yours faithfully

K.A. MAOKA (PRINCIPAL-BELA-BELA)                F. SETHOLE (PRINCIPAL- MAOPE)


M.P.M. SEPHAI (PRINCIPAL-RAELENG)

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# Appendix 14

# NEWSPAPER CLIPPING ON YEP

# Youth Programme



**Music-, dance and dramagroups participated in the festivities on 20 September at the launch of the Youth Enrichment Programme at Bela-Bela High School, Mr Josias Ramalekana is the brain behind the programme. Here he is with the principal of the school, Mr. K.A. Maoka, the traditional dance group and the race prejudice dance group.**

A Youth Enrichment programme was launched at Bela-Bela High School on Friday, 20 September.

The aim of the project is to revive the culture of learning and teaching and creating jobs and career opportunities for the youth and children at a very young age. This will play a role in fighting crime, poverty and many other social issues that remained unsolved for some time in the history of the Bela-Bela community.

The programme was full of music, dance and drama items.

The brain behind the project is Mr Josias Ramalekana. He was sent by the Royal Falcon Education Initiative, a non-governmental organisation, to teach the community and students.

The principal of the school, Mr. K.A. Maoka, says this is a very good project, which has brought some changes to the learners and even elderly people in town. The biggest issue is to be able to continue with the programme and to get sponsors to make that dream possible.

The community wants to see changes, and if they do, they are willing to contribute to the programme and work together.

For any contributions please contact the school.

## Post-research reflections

A critical review of one's own completed research, in order to identify areas for improvement, and also to uncover any hidden bias, is established good practice. The need for rigour in exposing hidden bias is particularly acute in a study such as this one, where the researcher is also the designer of the programme under study, and the propensity for bias can be considered greater.

The following is a brief summary of my critical findings drawn from further self-reflection, consultations with several experts, and exploration of further avenues in the literature. It must be noted however, that this critical review does not aim to undermine the findings of the research, but rather to test the strength of the conclusions. It is intended to further clarify some unclear concepts used in the study and also to suggest some recommendations for further improvement.

**Areas of clarification**

A review of the literature indicates that the theoretical underpinning of YEP can be construed within the *systems theory* approach. A system is a collection of parts, which interact with each other to function as a whole (Kauffman, 1980:1). In the systems theory, one looks at all parts in terms of the context within which the parts operate. The aim is to establish patterns of relationships between the parts in the system. Systems theory can be applied well to this research, inasmuch as the study progressively builds up a holistic system, which is based on a chain of

interrelated and integrated concepts and principles related to a life-skills programme for youth. A variety of problems faced by youth, contributing factors, developmental characteristics, philosophical theories, methodological approaches, and design structures that frame the system of YEP are explained and their interdependence is discussed.

Two kinds of systems are identified the closed system and the open system. It is appropriate to consider first which would apply to YEP. A *closed system* is a system, which is fixed, one-sided and exclusive, while an *open system* is growing, dynamic, multi-dimensional and inclusive. One criticism, which might be leveled against YEP, is that it is a closed system. It can be considered to be closed because it is based on theoretical principles that some may find *exclusive.* This criticism could have been soothed if I had been more critical of my own standpoint, and had included arguments from ideologies such as Marxism and Nationalism to contest my theories. It was important to view the world from their standpoint and explain that their "ways of seeing" would be received well in this programme, in accordance with the principles of freedom of thought and expression.

The study could also be viewed as an exclusive and closed system if one considers the acknowledgement that was made explicit at the beginning of the study. *Some of the theoretical principles of the YEP are inspired by Bahá'í teachings* (chapter one par 1.5.2, page 12). I believe this statement could well be misinterpreted and elicit bias against the research basis. Some might think that YEP is a religious

programme in the narrow sense, with a partisan religious agenda, and therefore doubt the objectivity of the research presented. Many scientists and researchers identify their "sources of knowledge" in such a way that they cannot imagine that scientific reality and religious reality co-exist or even complement one another as aspects of the same reality. Thus they would accuse a study of this nature as biased and its system closed. Even the cautionary note expressed *that the reader might doubt the impartiality of the study* (third paragraph, page 12) might do little to deflect such bias, as many might sub-consciously form defensive attitude towards a source, which is foreign to them and to their expressed value system. In other words, one could doubt the impartiality of the readers as much as the impartiality of the researcher. It is worth considering whether the whole research study might be received differently if the declaration of the source of inspiration were made at the end of the study, rather than at the beginning, or even omitted all together.

However, one of the objectives of this research study was to evaluate the theoretical principles of YEP regardless of their source and origin. The intention was to evaluate the theoretical principles of YEP against scientific research and not against any judgment regarding the basis of their inspiration.

As far as the characteristics of an *open system* is concerned, YEP could be better viewed as an open system, inasmuch as it subscribes to transformative learning and a constructivist theory of learning. The programme does adopt multiple theories, and takes a multi-faith, multi-cultural, and multi-method approach,

which welcomes the diversity of ways of seeing and ways of being, and encourages growth and change regardless of one's point of view or value system. The programme does not aim to convert learners to uniform beings with a similar belief system but rather seeks to provide opportunities for self-improvement based on their own values and convictions. Preservation of self-identity is viewed as fundamental.

**Ambiguous concepts**

Some key principles such as *Oneness of humanity* and *Unity in diversity* have not been clarified explicitly in the text. It is possible that the concept of oneness is misinterpreted as *uniformity* and/or *conformity*. If oneness is interpreted as uniformity it will require the learners to give up their identity and adhere to set principles and ideologies. This in turn in practice, and at the level of implementation, would demand methods such as lecturing or preaching, inculcating and accepting only the "correct" ideas and pressing for consensus, which are the characteristics of a closed system. Conformity would also require abandoning personal ideas and beliefs, subscribing to unquestioned obedience of authority and becoming a non-critical thinker.

By contrast, this study recognises the biological oneness of the human race, with its natural and inherent diversity necessarily intact. The principle of diversity is recognised as an essentially healthy process, observed throughout the natural order, which is not at all contrary to unity and harmony. Indeed the very notion of harmony requires the existence of diversity, not uniformity. Humanity is regarded

as a system within which diverse individuals operate. These individuals interact and influence one another; the same way that different parts participate and influence one another within a single system. The recognition of belonging to the whole, or a system, will help the individuals to be cognizant of their role within the broader world and adapt their behaviour accordingly. Thus they find their lives and destinies inter- connected and inter-related, with the well-being or distress of individual members affecting the well-being of the whole. Furthermore, diversity of thought is highly valued, inasmuch as the spark of truth is often said to arise from the clash of differing opinions. The methodologies and implementation techniques of YEP encourage "unity in diversity" and harmony among the learners. Recognition of the uniqueness of the individual learners, individual differences, the established ground rules that all must participate and every one is entitled to his/ her opinion, the routine of reflection, the lack of lecturing, and the lack of a need for consensus; these all encourage diversity and inclusiveness.

**Ontological and epistemological standpoint**

Another aspect of the study that merits refinement is further clarification and expansion of its ontological and epistemological standpoint. The systems theory that defines the theoretical approach of this research represents an alternative view of reality. Unlike the positivist view, that construes reality as single, linear, and fixed - an entity that is separate from its researcher and can be predicted - systems theory believes that reality is complex, non-linear, and not separate from its researcher. According to this view, knowledge is formed through construction of

meaning by the individual acting upon his/her own personal experiences and through interacting with the world. Therefore, epistemologically, YEP falls within the constructivist theory, as it provides the learners with multiple representations of reality. Its methods ask the learners to construct knowledge through self-reflection, discussions, and activities. Since reality is complex, different learning domains such as the social, moral, and cognitive have been included and different real-life issues are represented via case studies, scenarios and authentic examples.

**Dichotomy**

The complex and holistic approach of YEP towards theory, methodology and design at times present a dichotomy in concepts that may appear to some to be irreconcilable. For example, placing science and religion side by side, the rational/cognitive domain next to the spiritual domain, emphasizing both the process and the outcome, and adopting qualitative and quantitative methods may confuse some readers, thinking that the author is not aware of such dichotomies. A careful examination of the ontological and epistemological approaches of YEP shows that the programme is based on multiple views of reality and learning. Different learners construe reality from their personal perspective and each person comprehends a dimension of reality that might differ from the next person. The complex nature of reality, knowledge and diversity of learners requires a diversity of concepts, methods and approaches to learning and developing knowledge. The dichotomies viewed against this background, reflect the complex nature of reality

and the learning process, and are also an indication of the intended versatility of the programme.

**Areas of improvement**

As far as the empirical study is concerned, even though much effort was made to increase reliability, one could strengthen it by effecting better supervision. As with all field research, the ideal of a closer involvement in the administration and collection of questionnaires by the facilitators may have improved its reliability, and in this case we would have more clearly ascertained the number of questionnaires distributed, contrasted with the percentage of the questionnaires returned. A factor analysis would determine the internal validity of the questionnaires and would establish if the questions actually measure the changes in the three learning domains of learners as claimed.

With regard to the content of the programme and the choice of topics, it may be considered by some that issue of dealing with racial discrimination, widely regarded as a social priority in South Africa, is not sufficiently addressed. However, it is important to note that the programme seeks to tackle the issues around this topic by addressing the genesis of racist ways of thinking, recognising that all discriminations are based on prejudice and stereotypes, which in turn are based on ignorance, and thus offering such themes as Oneness, Unity in diversity, and Prejudice. Nevertheless, due to the importance of this topic a couple of

themes on racial attitudes and racial harmony as well as a theme on teenage pregnancy (another gap area) will be included in the second edition of YEP.

**New research questions**

It would be very useful to evaluate participants' responses to the various quotations provided as a stimulus to discussion. Were these useful for that purpose? How did participants respond to them? Were they sufficiently diverse? Did they have undue, perhaps prescriptive influence? How could they be improved, and what other stimuli for discussion could be provided?

Conducting a similar research study on YEP in multi-racial schools may also be a fruitful avenue of investigation.

Finally, as part of the intrinsic reflective nature of YEP, continuous evaluation and modification of the programme will be ongoing, for as long as the programme itself lasts.

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