Teachers' understanding and implementation of values education in the foundation phase

By

Stephen Esrom Masote

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Supervisor: Prof. N C Phatudi

Co-Supervisor: Prof. J C Joubert

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S E MASOTE

STUDENT NO: 96287332

I declare that this dissertation (*Teachers' understanding and implementation of values education in the foundation phase*), which I submit for the degree Philosophiae Doctor at the University of Pretoria, is my own work, was written in my own words and that citations from literature have been acknowledged in full.

This thesis has not been previously submitted for any other degree at another university.

Signature: Student …………………….   Date: …………………………

Signature: Supervisor …………………….   Date: …………………………

DEDICATION

This study is dedicated to my:

- late father, Daniel Ramakanyane Masote, who took care of me and instilled in me the importance of education until he left this world.
- mother Elizabeth, for her words of encouragement even when the future seemed dark.

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ABSTRACT

In the light of the declining moral standards in South African society, there is a need for children to be supported and developed on their journey towards responsible adulthood. The school is regarded as one of the most relevant stakeholders in the teaching of values for the moral development of the younger generation in particular and broader society in general. I observed how teachers impart values to leaners through the subject Life Skills that also includes the moral aspect.

This study employed a qualitative research method using a case study of four schools and twelve teachers. The four schools were purposefully selected to obtain a deeper understanding of the participants' experiences from different perspectives. The selected schools are from different socio-economic backgrounds. Two schools were selected from rural areas. However, the areas differed in the sense that one was in a traditional village under the authority of a tribal chief while other was on trust land bought by the residents. One school was selected from an informal settlement and one from a semi-urban area.

Semi-structured interviews and classroom observations were conducted to gather data. Teachers were interviewed after school and field notes were taken to record data collected from the participants in order to examine how teachers understood and implemented teaching values education in the foundation phase. These values include, amongst others, social justice and equity whereby freedom of choice and access to education are highlighted.

The study found that the professional training of life skills teachers and multiculturalism during life skills lessons, i.e. the cultural differences between the teachers and learners as members of a community, need to be addressed. The study also recommends that a relationship of trust between parents and schools should be established to help enable teachers to address the issue of moral regeneration in our society. Classroom observation

was conducted during the collection of data. School policy documents were analysed and teachers were interviewed to get a deeper understanding of how they understood values and how they contributed to the development of young citizens.

From the observations and interviews, it could be deduced that teachers have different understandings of values education. It was also found that teachers find it difficult to contextualise and reconcile cultural values with the values that they are supposed to teach at school.

The recommendations based on the findings of my study include the professional training of Life Skills teachers and the promotion of multiculturalism during Life Skills lessons where the cultural differences between learners and teachers are addressed. The study also recommends that the relationship of trust between teachers, parents and the larger society should be entrenched in order to assist teachers to instil values in young learners.

Keywords: moral standards, adulthood, values, values education, foundation phase, Life Skills, school policy documents, multiculturalism

TSHOSOBANYO

Maemo a a wetseng tlase a maitsholo a morafe mo setshabeng sa Aforika-Borwa a ama le bana ba bannye. Se se dira gore go nne le phisegelo ya go thusa bana ba gore ba kgone go itepatepanya le maemo a botshelo mo kgolong ya bona. Sekolo se tsewa jaaka motsayakarolo yo o maleba thata mo thutong ya tlhabololo ya maitsholo a bana ba rona le a setšhaba ka kakaretso. Ka serutwa sa "Life Skills" barutabana ba rotloediwa go ruta bana ka ga maitsholo a a siameng. Ka jalo go ne go le maleba go batlisisa ka fao barutabana ba tlhalogannyang thuto ya maitsholo le go e ruta bana ba bannye mo dikolong.

Patlisiso e e dirisitse barutabana ba le lesome-le-bobedi ba ba neng ba tlhophilwe ka maikaelelo a a rileng go tswa mo dikolong di le nne. Dikolo le barutabana di ne di tlhophilwe ka maikaelelo a go kokoanya maitemogelo a batsaa-karolo go tswa mo mefameng e e farologaneng.

Dipotsolotso tse di rulagantsweng ka go tshwana mmogo le ketelo ya diphaposiborutelo di dirisitswe go kokoanya tshedimosetso. Barutabana ba botsoloditswe morago ga dithuto go efoga tlhakatlhakanyo ya dithuto. Tshedimosetso e e tserweng mo batsayakarolong go tlhatlhoba gore barutabana ba tlhaloganya jang le go tsenya tirisong thuto ya maitsholo e ne ya kwalwa mo bukaneng go e boloka gore dintlha tse di kokoantsweng di seke tsa lebalega.

Patlisiso e tsitsintse katiso ya seporofešenale ya barutabana ba thuto ya maphelo, go amogela ditso tse di farologaneng tsa baithuti ka nako ya dithuto tsa "Life Skills". Patlisiso e tswelela go atlanegisa gore go nne le dikgolagano fa gare ga batsadi le dikolo go tshegetsa barutabana mo tsenyotirisong ya thuto ya maitsholo a a siameng. Ka tshegetso e, puso e tshwanetse go rarabolola mathata a kwelotlase ya maitsholo mo setšhabeng sa rona.

Mafokomagolo: maitsholo, kgolo, thuto ya maitsholo, sekolo, katiso , dikgolagano.

ACRONYMS

FP	**Foundation phase**
ECD	**Early Childhood Development**
DBE	**Department of Basic Education**
CAPS	**Curriculum Assessment and Policy Statement**
HEI	**Higher Education Institution**
DOE	**Department of Education**
RNCS	**Revised National Curriculum Statement**
EERCER	**European Early Childhood Research Association**
MCEETYA	**Ministerial Council on Education, Employment, Training and Youth Affairs**
WHO	**World Health Organization**
UNICEF	**United Nations International Children's Emergency Fund/ Presently United Nations Children's Fund.**

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CHAPTER 1
BACKGROUND TO THE STUDY

1.1   INTRODUCTION

Values education is defined as an activity in which people are educated about the aspects determining their behaviour (Robb, 1998). This activity can take place formally and informally (Robb, 1998). While some researchers see it as a process of regeneration of attitudes, values and moral behaviour of children, Robb (1998) maintains that values education is for all people, including adults.

In my view, values education can take place in any situation or institution. It also imparts knowledge of values to inexperienced citizens, such as children, by those who have a greater knowledge of values and who live out their values daily. These experienced people include parents and teachers (Robb, 1998). According to Solomons and Fataar (2011), some authors, see values education as a form of education that prescribes how behaviour and moral dispositions should be directed.

The umbrella term "values" is commonly understood as an aspect of the moral values of society (Halstead & Taylor, 1996). Civic and moral values are in some instances complex in the sense that some authors either focus on one aspect while ignoring the other. Others view them as serving the same purpose. Barber (1998), for instance, focused exclusively on civic responsibility while avoiding the area of morality. There are also different definitions of civic society in the literature. Some researchers refer to civic society as a strong democracy (Barber, 1998), some define it as a place where people create what might be referred to as a good life (Walzer, 1998), while some define it as a process whereby citizens put forth their public interest in a collective manner (CIVICUS, 1999).

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In the formal education context, civic and moral values are sometimes seen as integrated in the sense that they both focus on the moral being of learners by assisting them to acquire values that can guide them to make appropriate choices in life (DOE, Singapore; 2006). By so doing, learners will be able to determine their behaviour and attitudes towards themselves, others and their environment. In South Africa, the youth who can be regarded as one of the country's largest demographic groups, seem to be marginalised (Lindstrom, 2004); yet the South African education system, which is based on the country's Constitution, views children as citizens who can carry the hope for securing the new democracy (Joubert, 2007). There is therefore an opinion that children's voices should also be heard in as far as political, civic and governmental affairs are concerned (Joubert, 2007).

In this study, values education should be understood as a process that has to do with moral development, but with special reference to a common understanding of the values embedded in a country's Constitution. The term "values education" is sometimes used interchangeably with the term "values in education". This is said to be a process concerned with various attitudes and practices towards the teaching of values (Stephenson & Killeavy, 1998). The two are similar in the sense that they both advocate the teaching of values to transform society, and "values education" and "values in education" both emphasise the teaching of values at home and at school (Robb, 1998; Stephenson & Killeavy, 1998). Both terms, "values education" and "values in education", are further explained as serving the same purpose of being central to the teaching of moral principles, which act as general guides to behaviour (Halstead & Taylor, 1996).

According to Lovat and Toomey (2007), values education is an activity of teaching and learning about the ideals deemed important by society. With regards to values in education, Lovat and Toomey state that it is about how values can be incorporated into our teaching of school ethos on an ongoing basis. To reflect and consider the values from the Constitution which should be shaping our schools. For the purpose of this study, I will use the term "values education".

While parents are primary educators who are responsible for informally equipping their children with the necessary tools to develop these skills, Epstein (2007) and Hilton (2007) view values education as an activity that should also take place in schools. Among the facilitators of values education, such as parents and grandparents, there is a teacher. My

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study sought to understand how teachers teach values at schools through the medium of subjects such as life skills, which is one of the subjects in the school curriculum.

1.2   PROBLEM STATEMENT

Many countries around the world, including South Africa, have experienced a decline in moral standards (Solomons & Fataar, 2011). It looks as if the socio-political changes in South Africa have not yet provided the solution to the challenges encountered by society (Solomons, 2009). There is a concern about the perceived moral degeneration of civil society generally and in schools in particular (Kallaway, 2007).

Core values have been lost from our communities, and there is a need for their re-introduction (Mackay, 1997). Local as well as international authors believe that education systems have a positive role in the nurturing and development of attitudes and values in learners (Solomons, 2009). South African youths also find themselves in an insecure environment due to the moral decay of our society (Finchilesu & Dawes, 2001). On the one hand, these youths are expected to develop their own identities, while on the other hand they have to adapt to the social challenges around them. It is not surprising that South Africa is regarded as one of the "high crime societies" in the world (Berg & Scharff, 2004).

Morrow and Richards (1996) argue that a decline in morality has become a thorn in the flesh for our societies. Violent crime, perpetrated by poverty, is one of the problems faced by adolescents in South Africa. This means, "These young children face greater challenges than their counterparts in countries where society is more stable" (Smith & Stones, 2001: 258). To raise the moral level of citizens in South Africa, it is vital that values education be taught both informally (at home and in the larger society) and formally (in schools) (Robb, 1998).

In South Africa, one of the countries that has experienced a decline in moral standards (Solomons & Fataar, 2011), the government deemed it fit to develop policies that can help instil the good moral values of the past and pass them on to our future generations. By including values education in the national curriculum, education is expected to help build a society based on democratic values (Constitution of the Republic of South Africa, Act 108 of 1996). Skills values, attitudes and knowledge are regarded as the thrust of the national curriculum statement (Joubert, 2007). It is therefore vital that moral regeneration should also be practiced in the educational arena (DOE, 2002).

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My study investigated the teaching of values by exploring how teachers assist learners to understand themselves and other citizens in a democratic South Africa, skills that help children participate actively as citizens in a diverse state, such as South Africa, and have values that will encourage a moral commitment to the ideals embedded in the Constitution (Joubert, 2007).

I fully agree with Solomons (2009) when he contends that while educational institutions are responsible to teach learners positive values, it might be difficult for teachers to fulfil this task meaningfully without the ability to reconcile different types of values by examining their nature and the challenges surrounding their contextualisation and implementation. Since values are said to be both school and culturally bound (Ngugi Wa Thiong'o, 1986), I aim to explore how teachers in villages, semi-rural and rural schools cope with teaching these values.

1.3 RESEARCH QUESTIONS

1.3.1 Main research question

My study was guided by the following main question:

How do teachers understand and implement values education in the Foundation Phase?

1.3.2 Research sub-questions

1.3.2.1 What strategies and methodologies do teachers use to implement values education?

1.3.2.2 What are the challenges that teachers face when teaching values education?

1.4 RATIONALE

I have been a teacher and lecturer to black children for my entire professional career. I have experienced how young children, learners and university students, especially in disadvantaged communities, fail to cope with the challenges that they face in their daily lives. Prinsloo (2007: 157) states, "Most of these children consequently become irresponsible and unfulfilled adults who may never experience the joy of harmonious relationship with fellow men". He adds that these children have negative self-concepts, little respect for their own dignity and do not show much respect for the values of other citizens. These children apparently also feel insecure in their environment and their different communities due to a decline in moral standards (Solomons & Fataar, 2011).

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In South Africa, authority and guidance are weakened by lack of parental care, and therefore children never learn the value of discipline (Beckmann, 1994). As full citizens, these children need to be empowered with the necessary values to assist them to achieve their potential to face life's challenges (Joubert, 2007). Children are also regarded as agents for transforming South Africa into a prosperous nation in which future citizens will be able to identify themselves as a community that coincides with the positive moral standards of the South African society (Anders, 2002).

The South African national school curriculum is based on the premise that the education system would assist in establishing a society based on democratic values. Some of the values expected to heal the wounds of the past are forgiveness, empathy, caring, respect, tolerance and compassion (Solomons, 2009).

The Manifesto on Values, Democracy and Education supports the inclusion of values in the curriculum (DOE, 2001). In my view, values education is essential to enable our youth to abide by societal principles that would assist them to face and survive the life challenges they are experiencing. This might be done by instilling the moral principles and cultural beliefs that should guide them in their daily lives. According to Prinsloo (2007: 157-158), "life skills education is about educating and preparing children towards [becoming] responsible citizens". Learners therefore need to be exposed to the necessary knowledge, skills, and values for their development (DBE, 2011).

"In pre-colonial Africa, in the absence of formal schools, values education was practised as it ought to be, with parents teaching their children good morals at home and during their rites of passage" (Nyabul, 2009: 35). Today, however, it seems as if "African cultures are gradually being eroded due to the modern science and technology" (Nyabul, 2009: 35). Parents, who are supposed to teach children cultural values at home, spend few hours with their children due to work commitments. In most instances, parents arrive home exhausted and are therefore unable to attend to their children's education (Epstein, 2007).

This situation is a challenge to educators, who are expected to teach values in the absence of parents. It also challenges teacher-training institutions to train teachers who are capable of contextualising and teaching these values in the classroom. The aim of the Manifesto on Values, Education and Democracy (DOE, 2001) was to instil good values in children through education. It is therefore necessary to examine how foundation phase

life skills teachers understand the teaching of these culture-bound values. Do these teachers understand values education? What medium of teaching do they use in the classroom, and how effective is this medium?

Ramphele (2008) emphasises that for all citizens in a democratic South Africa to be understood cultural diversity should be recognised. To this end, all official languages need to be developed, and it is vital that values be taught to children in the language they understand best as this will help them maintain their cultural identity. Language and culture are interlinked (Emmitt & Pollock, 1997).

In my study, language and culture are seen as instruments that can assist learners to identify themselves and acknowledge others. Values education transcends cultural differences, implying that values education raises the awareness of fundamental values common to all cultures (Robb, 1998). In this study, the implication is that the language in which values can be taught should be familiar to learners.

1.5   DEFINITION OF TERMINOLOGY

For the purpose of this study, the following terms, which are core to my investigation, are explained as follows:

1.5.1   Values

Ormell (1993) draws a distinction between the summative use of the word "values" (e.g. "a person's life values") and the lighter, relativistic use of the word (e.g. "everybody has values"). Salman (2002) identified core or common educational values and special moral and spiritual values. Aspin (2002), in contrast, argues that no values are separate, meaning that values are not independent entities; they are embedded and embodied in everything we do as individuals and as members of a group. According to Fraenkel (1980: 22), values are rules: "Rules for living; important, desirable or worthwhile needs and wants; fundamental ideas about what is right or wrong, good or bad." For this study, values should be understood as the teaching of values for the moral development of learners in the foundation phase.

1.5.2   Values education

Values education is defined as a form of education that prescribes how human behaviour should be conducted (Solomon & Fataar, 2011). In other words, it is about how behaviour

is determined (Robb, 1998). Values education is sometimes referred to as "values in education", which is explained as an activity that has to do with various attitudes practices regarding the teaching of values (Stephenson & Killeavy, 1998). Both terms, values in education and values education, emphasise the teaching of values at home, in the larger society and at formal educational establishments (Robb, 1998; Stephenson & Kielleiavy, 1998).

1.5.3   Life skills

There are many different understandings of life skills, and no definition is universally accepted. The International Bureau of Education (IBE) describes life skills as "learning to be, learning to know, learning to live together and learning to do". According to UNICEF, life skills are the psychological and interpersonal skills that are generally considered important. Some scholars view life skills as "a means, a mixture of knowledge, behaviour, attitudes, values and the possession of some skills and know-how in order to reach an aim" (Singh, 2003:4). In the South African school context, Life Skills (the subject) is concerned with the personal, emotional, intellectual, social and physical growth of learners. It is aimed at guiding learners to adjust and adapt to life (DBE, 2011).

1.5.4   Foundation phase

The foundation phase is a stage spent in primary school that is meant for early childhood development (ECD). ECD is defined as an "umbrella term which is applied to the process by which children from birth to nine years grow and thrive physically, mentally, emotionally, morally and socially" (White Paper on Education and Training, 1995:33, paragraph 73). "Foundation phase" in my study refers to the time between Grade R and Grade 3. However, my target group is leaners who are in Grade 2.

1.5.5   Teacher

A teacher is defined as the person who guides and helps learners to develop their dispositions and skills, and fosters them to become motivated, strategic learners (Pressley, 2003).

1.5.6   Culture

Hantrais (1989) defines "culture" as the practices and beliefs governing the life of a society. In this instance, a particular language is the vehicle of expression for communication among members of that society.

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1.5.7   Language

Language is defined as a way of expressing oneself (Hantrais, 1989). Language gives people their identity. "It is a mirror of society which enables communities to explore the ambiguities of human existence" (Smolicz & Radzik, 2004: 512).

1.5.8   Theoretical framework

"A theoretical framework is the philosophical research basis and forms the link between the practical components and theoretical aspects of the investigation" (Mertens, 1998:3). Considering that "values education" is a collective, inclusive pedagogic endeavour in which informal and formal knowledge is used for value formation (Solomon & Fataar, 2011: 226). As a framework, I identified Dewey's theory of building a learning community, Gilligan's theory of moral development, McNaughton's theory of transforming society, Kohlberg's theory of moral development and Waghid's theory of expansion of compassion and imaginative action for this study. These theories will be discussed in chapter three.

1.6   RESEARCH METHODOLOGY

In this study, I employed a qualitative research paradigm. Leedy and Ormrod (2001:13) define qualitative research as a "broad term that encompasses a variety of approaches to interpretative research". Mason (2002: 1) believes that "the use of qualitative research allows the researcher to learn from participants' perspectives and personal experiences". "Qualitative research studies materialise in their natural settings in the attempt to interpret or make sense of phenomena in terms of the meaning people bring to them" (Gall, Borg & Gall, 1996: 30).

"Most qualitative research describes and analyses social actions, beliefs, thoughts and perceptions" (McMillan & Schumacher, 1997: 291). "Qualitative enquiry focuses in depth on relatively small samples, even single cases" (Patton, 1990: 269). This paradigm will allow me, as an observer, to engage personally with the participants' world and get first-hand information about their feelings and beliefs about how things should be done. Qualitative research is a situated activity that locates the observer in the world (Denzin & Lincoln, 2001: 2).

> For a qualitative researcher, the only reality is that constructed by individuals involved in the research situation ... the researcher, the individuals being investigated and the reader or audience interpreting the study (Creswell, 2000: 45).

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In my study, I will interview teachers, take notes and examine the teaching of values education in the classroom. I will observe how these values are contextualised and instilled in learners.

1.7 CASE STUDY

According to Yin (1994), a case study is an enquiry that investigates a phenomenon within its reach in research. Case studies strive towards a general understanding of how research participants interact with their counterparts in a given situation (Maree, 2007).

My case study comprises four schools – two in a rural area, one in an informal settlement and one in a semi-urban area. The number of teachers will be determined by how many agree to take part in my research. However, the number will be limited to three teachers or less per school. The case study will offer me a multi-perspective analysis, where I will consider the perspective and voice of not only one participant in a situation, but also the view of other participants (Maree, 2007).

De Vos (2005: 112) maintains that "there are three types of case study: the intrinsic case study, which aims at achieving better understanding of the individual case; the instrumental case study, which is used to elaborate on a theory; and the collective case study, which furthers the researcher's understanding of a society or population".

A case study is about understanding a complex phenomenon and allows investigators to retain holistic and meaningful events (Yin, 2003). In a case study, the description and exploration of a case takes place through detailed data collection methods including multiple sources of information that are rich in context. This may include interviews, observation, archival records or documents (De Vos, 2005). Maree (2007) also states that a case study method depends on the use of a number of techniques and sources to collect data.

For the purpose of this study, the case study concept offers a multi-perspective analysis of data. The case study will also help me determine what techniques to use and what evidence to gather in order to answer the research question: How do teachers understand and implement values education in the foundation phase?

1.8   SAMPLING

A sample is a part of a statistical population selected in a study to gain information about the whole (Webster, 1985). When dealing with people, it can be defined as a set of respondents selected from a larger population for the purpose of a survey.

In my case, schools and teachers were purposefully selected in consultation with the Department of Education officials who are responsible for the schools as part of protocol for engaging in classroom-based research. These teachers were selected randomly from four schools – two from rural areas, one from an informal settlement and one from a semi-urban area. This sampling will guarantee that schools and teachers from different locations and socio-economic backgrounds were represented.

1.9   DATA COLLECTION

1.9.1   Interviews

An interview is defined as a two-way discussion in which an interviewer asks the participants about their views, ideas, beliefs and opinions for the collection of data (Maree, 2007). "The interview in research marks a move away from seeing human subjects as simple objects" (Cohen, Morrison & Manion, 2000: 267). Data was collected through semi-structured, formal interviews with selected teachers.

1.9.2 Classroom observations

To explore how Foundation Phase Life Skills teachers understand and implement the teaching of values, I observed the teaching of values through the Life Skills subject in the classroom. This assisted me to engage with teachers personally in a practical classroom situation and observe how they contextualised and implemented "values education" in that context.

1.9.3   Data collection procedure

The teachers were interviewed at the beginning of the second semester and classroom observations were conducted during this period. These observations were done during teaching and learning activities, while focus group and individual interviews were conducted after school hours. Participants remained anonymous and they were assured that the interviews and classroom observation would be used for research purposes only. The procedure can be summed up as follows:

Research question	Value of research question	Research tools
How do teachers understand and implement values education in the foundation phase?	To examine how teachers contextualise and implement the teaching of values education and the language they use in teaching these values which are said to be culture-bound in the foundation phase.	Focus group and individual interviews with teachers, classroom observations and field notes.
Research sub-question 1 What strategies do teachers use when teaching values education in the foundation phase?	To examine the strategies and methodologies used by teachers when teaching values.	
Research Sub-question 2 What are the challenges faced by teachers when implementing values education?	To examine the challenges faced by teachers when implementing the teaching of values in the foundation phase.	

1.10   ETHICAL CONSIDERATIONS

To conduct this study, I followed the ethical principles stipulated by the University of Pretoria. Permission to conduct interviews and classroom observation was obtained from the DBE, the school principal, teachers and parents. This ensured that I observed the protocol on personal engagement with schools.

1.11   SIGNIFICANCE OF THE STUDY

While a foundation was laid for a new education landscape, the South African education system still faces challenges. The South African national curriculum states that learners in the foundation phase should be taught in their mother tongue. Since values are said to be culture bound, I will examine how foundation phase teachers contextualise and reconcile cultural values with those values taught in the classroom.

1.12   OUTLINE OF CHAPTERS

This study focuses on the analysis of teachers' understanding and implementation of values education in the foundation phase.

Chapter one: In this chapter, the background of the study and a description of an overview of values and values education with reference to learning and teaching in the foundation phase was addressed. The motivation for the study and the problem statement and research questions were presented as well as the theoretical frameworks that guide the study. The core concepts were explained and the research methodology was discussed.

Chapter two: In this chapter, focus was placed on the review of the literature regarding the teachers' understanding and implementation of values education in the foundation phase. The concepts "values" and "values education" were examined from the local and international perspectives. Literatures on values education as practised through the ages, as well as literature on the teacher's views of values education were examined. Government policies on the teaching of values were also examined. An account of the South African national curriculum, including a hidden curriculum on values education, was given in this chapter. Debates about and criticism of the DOE's policies and the curriculum regarding values were explored to find out if they are relevant to the contextualisation and implementation of values education in the foundation phase classroom.

Chapter three: The theoretical framework was discussed in this chapter, underpinning my study. Theories related to the core concepts of my research topic were outlined. Values education was explained and linked to theories relevant to my study. The interrelationships and relevance of theories relating to the development of moral values in children were highlighted. The interconnectedness of values education and moral development was also explored.

Chapter four: A description of the empirical study that I undertook was outlined in this chapter. The research methodology and the data collection strategies were described. Data collection strategies and analysis procedures were described, as are limitations of the study and how they were addressed.

Chapter five: The data collected from my research participants was analysed in this chapter.

Chapter six: In this chapter, I discussed the findings with reference to the literature and answered the research questions related to my study.

1.13   CONCLUSION

Chapter one provided a comprehensive overview of my study. The aim of the study, the problem statement and rationale behind the study was explained. Chapter two examines and analyses the literature on teachers' understanding and implementation of values education in the foundation phase. Different views and debates on the subject are examined. All stakeholders and key players in the moral development of children in the foundation phase are explored.

CHAPTER TWO
LITERATURE REVIEW

2.1   INTRODUCTION

In this chapter, I critically reviewed the literature on values education in the foundation phase. The focus is on theories related to concepts of teachers' contextualisation and implementation of research based literature and values. I employed my understanding of these themes and concepts as part of my research framework to channel the course of data analysis and interpretation. The theoretical framework and literature on values in different societies internationally guided me in examining how teachers contextualise values and how they teach them to young children in the foundation phase in South Africa.

This literature review is basic to the definition of values education as it sheds light on aspects of values education such as morality, culture and language. Through the study of literature, I explore how culture and language are interrelated and how language plays a role in the transmission of values. The information I gathered is vital in identifying variables that are at play when teachers implement values education in the classroom.

2.2   SIGNIFICANCE OF VALUES EDUCATION

Meanings of values education and perceptions about the concept have been refined throughout history (Solomons, 2009). Values education is therefore not something new; it is an ancient and evolving concept. It started in families as a process that was intended to help members of the family, including children, to develop values (Kirschenbaum, 1992). In traditional African society, children were taught about societal values and responsibilities at an early age. These values were regarded as the effective cultural elements that also shaped individuals as members of a community that lives together. Human values are closely integrated with life; every human being lives by certain values (Kirschenbaum, 1992).

According to Carr (1999), values education has been part of the education landscape for over a century. It has been described, shaped and implemented in a range of ways. Although the traditional learning of values affected all societies across the globe, writers

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on traditional education in sub-Saharan Africa have given generalised accounts of the system of education centred on the assumption that traditional learning was much the same everywhere in Africa because African societies were non-literate, with slight variations (Callaway, 1975). Their assumption gives the impression that indigenous people on the African continent all had the same type of education, despite their different cultural beliefs.

However, the African traditional values education varies according to societal beliefs. Despite this variety, which is also based on socio-economic and political factors, there are common traits in the African traditional education that point to the cultural unity of the African people (Dei, 1994), meaning that although African culture may differ according to ethnic groups, there are commonalities in as far as values education is concerned. For instance, the value of *Ubuntu* is common in almost all traditional cultures. Fetterman (1997: 17) quotes Harris (1968) by saying that "culture is the sum of a social group's observable patterns of behaviour, customs and way of life".

2.3   VALUES AND THE SOUTH AFRICAN INDIGENOUS COMMUNITIES

Traditionally, in the indigenous South Africa communities' values were conveyed orally in the form of proverbs, poetry, song, riddles and other forms of folklore. This was to prepare children for responsible adulthood. In traditional African society, for instance, the concepts of "women" and "womanhood" were viewed with a high level of respect and responsibility (Baptiste, 2007).

A young girl who attained the age of puberty was seen as a young woman, and at that level, she was groomed for the highest responsibility ahead of her. She was given lessons in social etiquette, wifely duties such as how to serve her husband and other duties defining her womanhood (Baptiste, 2007).

These lessons did not exclude her responsibilities to society. The African woman's resilience and hard work was part of her consciousness from the early stages of her life (Baptiste, 2007). Consequently, there were gender-specific roles for men too. These roles were complementary in the sense that they were structured in a manner that men and women worked according to the roles assigned to each one of them.

Some researchers feel that in most of the African traditional societies women are regarded as inferior to men (Baloyi, 1992; Masuku, 2005). Even in their literary works, some writers

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still depict women as "juridical minors" for most of their lives; they fall under total control, first of their fathers and then of their husbands (Sudarkasa, 1986).

In Xitsonga, there is a proverb that says "*Wansati a nga na nomo*" (a woman has no right to give her opinion). This refers to the fact that women are not allowed to attend meetings where the running of the community and homestead affairs are discussed (Masuku, 2005). In my study, however, the holistic parental involvement in teaching children how to be involved in family and community affairs is vital, since it is part of values education. In this study, values education is viewed as an activity that educates and develops children towards becoming responsible citizens who are also expected to participate fully in society irrespective of gender (DOE, 2001).

Masuku (2005) also states that in the Zulu tradition, the husband becomes the sole figure of authority in the family. There are rules that govern the way food is served to the husband. His decision becomes final. It is regarded as taboo to use any utensil that is used by the husband and when serving food, the woman is expected to be on her knees, not in a standing position (Masuku, 2005).

The above literature was supported by Baloyi (1992) who states that a traditional Tsonga woman is regarded as inferior to her husband. While this might be traditionally regarded as respect for the husband, the Constitution of the Republic of South Africa (1996) emphasises equality amongst all citizens in a democratic society. This is also outlined in The Manifesto on Education, Democracy and Values (DOE, 2001) and the Revised National Curriculum Statement Grade R-12 (DOE, 2011).

Research has also revealed that in the Venda community of Vhembe, parents teach their children moral values to ensure that they "are trained how to become suitable marriage partners from a cultural perspective" (Raphalalani & Musehane, 2013: 19). "For this reason, parents send their children to the cultural initiation schools, where they progress from phase to phase, starting at an early age" (Raphalalani & Musehane, 2013: 19). Any girl who has not gone through this initiation ceremony, which is known as the "domba", is regarded as still young and therefore not eligible for marriage, irrespective of her age.

Furthermore, marriage is not an agreement between two individuals, but rather a bond between families and therefore, an individual cannot choose a partner without the consent or blessings from parents. It is the responsibility of parents to organise marriages for their

children (Raphalalani & Musehane, 2013). In some African cultures, marriages were arranged by parents to develop family friendship (Sigogo, 2002).

There could also be an arranged kidnapping of the girl for a forced marriage. In this instance, the bridegroom would be unable to meet the requirements of marriage and demands from the girl he earmarks for marriage. The young man will follow the girl everywhere around the village until, with the help of others he would kidnap the girl. On arrival at the man's home, they would cover the girl's face, meaning she is married by compulsion. The family of the bridegroom will send money as an indication that she has been married. (Raphalalani & Musehane, 2013).

It can be deduced from the above cases that while values education was emphasised through cultural beliefs, it seems women and children were oppressed by some traditional laws. My study explores values education as an activity that strives for the freedom and responsibility of all citizens, regardless of age, race and gender, as democratic ideals, which are highlighted in the Manifesto on Education, Democracy and Values (DOE, 2001) and the Constitution of 1996.

2.4   POLICY DOCUMENTS AND VALUES

The Manifesto on Values, Education and Democracy (DOE, 2001) states that the fundamental values of the Constitution namely, social justice and equity, democracy, equality in education, non-sexism and non-racism, *Ubuntu* (human dignity), accountability, an open society and reconciliation can be taught as part of the curriculum. In that context of education, my study investigates how teachers understand and teach some of these values.

Additionally, the Revised National Curriculum Statement (DBE, 2011) needs teachers who are equally committed in the teaching of values for the development of learners in the foundation phase. It therefore means that teachers have to be competent and caring. The curriculum also envisages learners who are equipped with values essential for meaningful participation and self-fulfilment in South African society.

The curriculum is sensitive to diversity of issues, such as inequality based on other factors and gender (DOE, 2000). In the light of the above, my study assumes that values education can prepare young citizens to contribute positively towards nation building. Values education should be seen as a means to protect against all the injustices directed

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at fellow members of society. It is therefore vital to ensure, as a school, that we protect our learners and at the same time instil in them the principles of good moral values from their early childhood.

The literature has revealed that children in most parts of the African continent are exposed to social injustices such as child labour. According to the United Nations Children's Fund (UNICEF, 2011), the employment of children is regarded as depriving them of their childhood. The age of adolescence is an age of opportunity for our children, a pivotal time for us to build on their development in their first decade of life, to help them face risks and vulnerabilities and to set them on the path to fulfilling their potential (UNICEF, 2011). Speaking at the commemoration of National Day Against Child Labour in 2013, minister of labour Mildred Oliphant said more than 800 000 children in South Africa were still involved in child labour (*Business News*, August 2013: 1).

My study explores the implementation of values education as a means of taking care of young children. In my opinion, children who are not properly taken care of may become future enemies of their society. The literature shows that there is a serious decline in moral standards in many societies and amongst the youth in particular (Solomon & Fataar, 2011). "Values education is significant in the sense that values are universally accepted as the most critical non-monetary factor in the transformation of society" (Swati, 2005: 90).

In my study, values education has to do with various attitudes towards the teaching of good value systems and their place in the curriculum (Stephenson, 1998). The inculcation of a sense of values at school is intended to help young people achieve a high level of moral judgment (DOE, 2001).

2.5   VALUES, CULTURE AND LANGUAGE

Culture is defined in different ways. Fetterman (1997) sees culture as the sum of a society's patterns of behaviour, way of life and customs. Soanes (2005: 422) regards culture as "ideas, customs and social behaviour of a particular people or society." According to Gove and Webster (1961: 552), culture is

> the total pattern of human behaviour and its products embodied in thought, speech, action and artefacts and dependent upon man's capacity for learning and

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transmitting knowledge to succeeding generations through the use of tools, language and systems of abstract thought.

Culture can therefore be said to be the sum of principles and beliefs in a particular group or society. Language and culture are interrelated (Emmit & Pollock, 1997). In my study, values education is perceived as an activity that should be transmitted to young children within the context of their language and culture, since values are language and culture bound (Ngugi Wa Thiong'o, 1986).

Idachaba (2005) believes that cultural values, norms and ethos, in effect, describe what is wrong, right, improper or proper in a particular society. Our attitudes and values often reflect the degree of internalisation of the norms, beliefs and ethos imbibed from the community, family and society. Families, schools and communities are major structures responsible for human values (Idachaba, 2005).

According to Mphahlele (1972), Africans had their own cultural value systems, which they treasured as their heritage long before the arrival of Europeans. It is regrettable that Europeans did not think about the promotion of these value systems when they first met the Africans (Mphahlele, 1972). In South Africa, like many countries across the globe, every cultural group has its own language and values, and the educational imbalance of the past when the language of instruction was in either English or Afrikaans, should be redressed, so that equal educational opportunities are provided to all children (DOE, 2011).

Consequently, the Curriculum Assessment Policy Statement (CAPS) for Life Skills emphasises that in order to avoid barriers to learning, including language barriers, inclusivity should be recognised in teaching at schools. The curriculum also emphasises the appreciation of indigenous knowledge systems, and language plays a vital role in the development of such knowledge (DOE, 2011).

It is through mother tongue instruction that learners can be taught how to sustain their cultural identity (Skutnabb-Kangas, 2004). In pre-colonial Africa, in the absence of modern day schooling, elderly people gave instruction at home through the mother tongue (Wiredu, 1980).

Darling-Hammond and Bransford (2005:15) state that teachers should develop an understanding of different cultural systems, know how to interpret cultural symbols and

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establish links between cultures in their teaching. If this is not done, there will be a gap between the education system and society (Iyamu & Ogibaen, 2007: 98). In early childhood, effective teaching builds on what children already understand (Alexander, 2002). The core universal values, which include respect for self, respect for authority, respect for others, tolerance for ethnic differences, tolerance for cultural beliefs and accountability (Rogers, 1981), need to be considered when teaching values in schools.

2.6   REASONS WHY VALUES EDUCATION SHOULD BE IMPLEMENTED IN SCHOOLS

Different meanings have been attached to the term "education". When explaining this concept, John White (2007) uses school aims, which he identifies as civil and social involvement, contributing to the wisdom and economy. In the context of Africa, Adeyemi and Adeyinka (2003) conclude that education should aim at cultivating good habits, developing individuals to survive in a society and engendering good citizens capable of earning a good living. The common thread is that the function of education is to develop good character in people.

I fully agree that education should be seen as an instrument used by societies to develop their new members (i.e. young children), as people belonging to a group, to understand and know the groups' beliefs, values and way of life (Hamm, 1989). My experience has revealed that children today face numerous problems and do not have the skills to overcome them. Schools and teachers, in particular, are tasked with the responsibility of assisting learners to overcome these problems (Kristo, 1998).

The National School Violence Study has revealed that threats of violence are common in both primary and secondary schools. Of all learners between grades three and 12, 15.3% had experienced some form of violence while at school. "This translates to 1 821 054 school learners throughout the country" (Burton, 2008: 1). More than one in ten (12.8%) learners reported having been threatened with violence; 10.8% of the learners were in primary schools (Burton, 2008).

On 6 August 2015, Veronica Hofmeester, chairwoman of the South African Council of Educators (SACE) and vice-president of SADTU, reported at the SA Democratic Teachers Union (SADTU) seminar on violence at schools that "According to reports, 22% of pupils in South Africa had been threatened with violence, assaulted, robbed or sexually assaulted at school". Hofmeester believed a great deal of "subtle" school violence and

intimidation went unreported, so these figures understate the real situation (Ntuli, 2015: 15).

In my view, from these and many other incidental reports, it is clear that something needs to be done to assist our children. It is logical that schools, in the absence of parents and churches, are entrusted with the care and safety of our children.

The United States (US) has a history of schools incorporating moral values education in their school system (Brimi, 2009). According to Brimi, the incorporation of moral education in the US was prompted by ongoing incidents of bullying and disrespect for authority. Teachers had become victims of attacks by students.

Theories of moral development emerged to help schools understand how their students develop, and consequently how to assist these students' development by improving teaching strategies (Brimi, 2009). According to the Ethics Moral Citizenship Initiative of Seattle University, responsibility and moral education are interrelated (Brimi, 2009). Through activities such as role-play and stories, children can be taught about good decision-making based on their moral judgement. However, most of the activities that teach young people through games and other traditional means in South African society appear to have vanished (Ladzani, 2014).

In Australia and internationally, values education is viewed as a core business of schools (Lovat, 2005; Lovat & Toomey, 2007). Research involving six case studies examined the symbolic relationship between quality teaching and values education (Lovat & Toomey, 2007).

The case studies show that values education can make a very significant contribution to developing strong positive relationships, a positive disposition to learning, producing a calm teaching and learning environment and providing emotional and spiritual space. The research also identified ways in which values education nurtured in students the various dimensions of quality teaching, communicative competence, intellectual depth and capacity for reflection, self-knowledge and self-management. The relationship means that values education is also part of good teaching practice.

Some of the recommendations of the Australian project committee on the implementation of the National Framework for Values Education in Australian Schools (Australian government, 2005), which aimed to inform good practice in schools, were as follows:

To reach an agreement with schools about the values and the language in which these values are taught and to make sure that school leadership is able to develop values education and ensure that there is consistency between the values that are modelled and those that are espoused. The aim was also to sustain values education over time through a whole-school approach involving the whole school community.

These activities demanded that children get actively involved in doing things, hence empowering them to become active agents instead of passive victims. My study of the literature will therefore briefly examine how traditional African values are reconciled with Western values and how they are being transmitted to learners in the foundation phase.

2.7   VALUES EDUCATION IN THE AGE OF ENLIGHTENMENT

The Age of Enlightenment (1700–1800) was a cultural movement of intellectuals that began in the late seventeenth century. Since the Age of Enlightenment occurred long ago, most of my literature study is derived from old sources.

2.7.1   Brief historical background of values education in the Age of Enlightenment

While the Age of Enlightenment varied from nation to nation, it was more pronounced in France before the French Revolution (Durant & Durant, 1967). The Enlightenment thinkers generally fought for an end to censorship by the church and the state (Durant & Durant, 1967). In the eighteenth century, the Age of Enlightenment produced significant changes in educational theory and education.

During this period, it was perceived that societies could improve their lives through reasoning and critical thinking. French philosopher, Jean Jacques Rousseau, argued that the freedom of individuals was more important than the institutions controlled by the state (Rousseau, 1762).

According to Rousseau, human freedom was possible only through the governance of what he called "the general will", wherein all citizens must participate (Rousseau, 1762). Both John Locke (1690) and Rousseau emphasised the importance of shaping young minds in their formative years. Therefore, by the late Enlightenment period there was a rising demand for a universal approach to education.

Heinrich Pestalozzi, who was inspired by the work of Rousseau, argued that schools should act as loving homes for children (Pestalozzi, 1827). Jefferson (1982) stressed the importance of civic education to the citizens of a democratic nation and believed that education was to be seen as an instrument of social reform.

Although enlightenment, through colonialism, made its way to Africa under apartheid, social reform in education was later to be seen in the South African context. The introduction of the National Curriculum Statement is the result of the governments' effort to reform the education system that was based on the past government policies (DoE, 2011). This curriculum is based on the Constitution of the Republic of South Africa, 1996, which also aims to establish a society based on democratic values. In my view, it is therefore important that these values be taught in schools to lay a foundation for a democratic society.

Jefferson, a Republican, believed that to ensure that people were safeguarded against an overzealous government, there had to be an informed citizenry from early childhood (Carpenter, 2013). Citizenship had to be linked to responsibility, power and freedom.

According to Jefferson (1982), the American education system was the best liberating activity, as this type of education would offer moral and social development to its citizens. With regard to primary schooling, the objectives were, among others, to develop children's morals. While Jefferson's citizenship was mainly based on males, it is important to note that in South Africa today, and in my study in particular, values education should be understood as a process that has to do with the moral development of children regardless of their gender, but with values based on culture and tradition and also embedded in the country's Constitution.

2.8   VALUES EDUCATION IN THE INDIGENOUS AFRICAN CONTEXT

"In the early phase of colonial administration, some missionaries in Africa believed that they were bringing education to entirely uneducated peoples" (Mazonde, 2001: 3). However, long before the arrival of the Europeans, Africans had their own cultural value systems, which they treasured as their heritage (Mphahlele, 1972). According to Woolman (2001), traditional indigenous education is the type of education that was imparted to African children by Africans in a practical way.

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In the traditional context, education was a social responsibility that involved the upholding of morality, political participation and spiritual values (Fafunwa, 1982). This type of education aimed to adapt new members of the society (In my case foundation phase learners) to their physical environment and to teach them how to control and use it (Mazonde, 2001).

Traditional African education also aimed to prepare individuals to participate fully in their environment (Lazdani, 2014). It integrated intellectual training, character building, physical education and manual activities for citizens (Woolman, 2001). It aimed to preserve their culture so that they would be able to deal effectively with their environment and their communities (Masoga, 2004).

Boateng (1983) sees:

> traditional African education as a process of transmitting values and customs, which are rooted in the African cultural heritage. It therefore refers to Africa's heritage in education. It is the education of the African before the coming of the Europeans – an informal education that prepared Africans for their responsibilities as adults in their communities" (Boateng, 1983:322).

According to Kirschenbaum (1992), the African education processes aimed to transmit attitudes and patterns of behaviour.

Tribal legends and proverbs were told and retold around the evening fireside where much of the cultural values of the tribe were kept alive and passed on to the children. They derive from family gatherings to educate members about nature and its relation to human beings (Mogapi, 1980). These legends and proverbs are intertwined with language, poetry, history, stories and culture (Matjila, 2009) and are primary ways through which a great deal of African traditional wisdom and knowledge was taught (Gyekeye, 1997). African children were exposed to the African life philosophy at an early age, analysing and interpreting their traditional beliefs, customs, habits and histories through their own local languages (Fasiku, 2008).

According to McKenna (1974), proverbs were utilised as a means whereby society warned its members of the dangers of conforming to life's expectations. Daniel, Smitherman-Donaldson and Jeremiah (1988) point out that proverbs are an important aspect of abstract thinking and reasoning. To correct behaviour, a child could be sent off

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with a proverb to do some soul-searching about the way he or she lives (Khuzwayo, 1998). With regard to acceptable societal values, Boateng (1983) states that in some instances, ancestors play a major role in conveying a message through proverbs; hence phrases such as "It is the ancestors who said" may be used before the proverb.

In the African tradition, ancestors are regarded as those who look after our lives and should therefore receive our respect. Hence, in Setswana, there is a saying that goes "*Lefoko la moswi ga le tlolwe*" (the voice of the dead person is to be respected). In this case, the implication is that even if one has passed on, the ancestral spirits remain with the living. According to Schmidt (2005), ancestors are guardians of tradition. If a member of the community breaks the moral law, the ancestors punish him or her to remind the living of their duties. This intervention is permanent because it has an educational purpose (Schmidt, 2005).

African proverbs are important elements in the moral and values education of society. According to Blake (1993: 13), "African traditional values are principles, knowledge and beliefs that are highly regarded by African societies". They are guidelines for human behaviour. One of the African core values is that of "*Ubuntu*", which implies being human and having a sense of brotherhood and hospitality. This has been one of the core values of African society even before the advent of Western civilization (Ezenweke & Nwadialor, 2013).

In the Batswana and other African cultures, the value of "*botho*" (humanity) implies the highest respect and honour that one holds for fellow human beings. According to Mapadimeng (2009), some of the core values of humanity are "respect, group solidarity, and compassion". This is summed up by the Setswana expression *Motho ke motho ka batho (ba bangwe)* (A person is a person through other people or I am human because I belong to the human community) (Chaplin, 2006).

For Africans, one has to be part of the community that participates in the beliefs, ceremonies and rituals of that particular society (Mbiti, 1990). This value of human relations has survived despite the Eurocentric claims that African traditional values are outdated (Mbiti, 1990). Lussier (2005) points out that these human relations are about how a person interacts with fellow human beings. According to Biko (1978), the togetherness of community is at the heart of our African culture. The sense of community in the African cultural values implies that one has to do as others do. The African idea of

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security and its value depends on personal identification with and within the community (Davidson, 1969). The community offers its members their cultural identity. Culture is part of a community and must therefore be protected by the community (Biko, 1978).

Matjila (2009:113) echoes the value of oneness in the community when he indicates that "in Setswana, there is a proverb that says *'Ngwana yo o sa leleng o swela tharing'* (the child who does not cry, dies in the cradle). According to Matjila (2009), *thari* refers to a sheep or calfskin traditionally tied around the mother to carry the baby on her back. The skin is tough; hence, it is also used to protect the child from falling and even against bad weather. If the child feels uncomfortable, the child is supposed to cry to alert the mother.

Consequently, if a member of the community is in some kind of trouble, he or she is supposed to speak up and talk to people. She or he must not withdraw and bear the pain alone but rather seek help from the community. This is practical, traditional life education that fits in with the communal life structures and the African value of inclusiveness. Language, history, proverbs, cultural norms and values are intertwined and inseparable, bearing out the traditional philosophy of holism (Matjila, 2009).

Values education in the African context did not go unchallenged. Ndofirepi and Ndofirepi (2012) point out that the critics of tradition have called for a rejection of the past by advocating total concentration on modern opportunities for the African people. Moreover, the African continent is said not having written evidence on how values education was practiced (Ndofirepi & Ndofirepi, 2012). Wiredu (1980) is also critical of African folklore, and regards it as non-philosophy since it does not provide supportive arguments.

Daniel, Smitherman-Donalson and Jeremiah (1998) argue that while proverbs offer wisdom, they can also give contradictory advice and reinforce unacceptable stereotypes. Schipper (1991) focused on the possible damage done by proverbs. She shows how women across the globe are projected negatively by proverbs and apparently could not find any negative proverb aimed at African men.

Schipper (1991) adds that while there might be negative proverbs against men, anthropological and sociological studies have focused on the man's view of society more than the woman's view of it.

In my view, during the era of imperialism and colonisation, the common understanding was that Africans lacked history and culture to reflect upon and therefore there was no

education to speak of before the introduction of Western formal education. Biko (1978:30) states, "One can extract from our indigenous cultures a lot of positive virtues which should teach the Westerners a lesson or two". He points out that the value of oneness in the African community is at the heart of African culture and is not forced by authority; it is inherent in the makeup of African people. All societies, in some way or other, have values that have transcended generations (Ndofirepi & Ndofirepi, 2012). *Ubuntu*, for instance, is not a rule, but rather a way of life in which one has to learn how to live humanly with other people (Ndofirepi & Ndofirepi, 2012). Thus, proverbs and stories can be understood as metaphors for self-examination and a guide to moral choices (Ndofirepi, 2011).

The beliefs that Africans hold about children's learning are founded in our own convictions about what it means to be intelligent, knowledgeable and experienced, and what it takes to be so (Ackerman, 2004). Whether implicitly or explicitly stated, it is these convictions that drive our attitudes and practices towards what to transmit and how to pass it on (Ndofirepi & Ndofirepi, 2012). Every society, whether simple or complex, has its way of training and educating its youth (Fafunwa, 1974), although the methods or approaches differ from culture to culture. It is therefore vital that schools and teachers reconcile traditional values with values enshrined in the country's Constitution to make it possible for them to develop reasoning abilities, critical thinking, caring and creative thinking (Accorinti, 2000).

In my study, traditional education should be understood as an activity that integrates traditional values with the values required by modern education. Modern education should be seen as being able to maintain the traditional structures of family, kinship, sex and age grouping. According to Fay (1987), there are a number of aspects in Africa and globally that can be reclaimed and reconstituted by Africans to guide and improve their children's lives.

2.9   VALUES EDUCATION IN THE SIXTIES AND THE SEVENTIES

During this period, "traditional roles and values were seriously questioned – and in many instances rejected, particularly by the young generation" (Kirschenbaum, 1992: 772). There was a social revolution whereby minority groups and individuals became increasingly responsible for decision-making (Rogers, 1977).

During the 1970s, values education in America was based on traditional and religious beliefs (Wringe, 1998). According to Ryan (1989), values education was also based on

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authoritarianism and segregation. This posed a threat to equality in the teaching of values based on free and equal citizenship. However, the Civil Rights Act of 1964 ended segregation in public facilities, including schools, whereby the rights of citizenship were extended to all individuals regardless of race or sex (Furchtgott-Roth & Stolba, 2001). This Cultural Revolution led the Americans to realise that the end of segregation increased social tolerance and heightened respect for other cultures (Wringe, 1998).

Later on values education in American started to reflect changes in the society whereby teachers were encouraged to develop learners to a level whereby they could clarify their own values. Teachers were also advised not to impose their own values on learners, which implies that they were caught between their history and the philosophy of the present (Kirschenbaum, 1992).

Like in the Netherlands, the educational system in America was now conforming and adapting to societal values (Veugelers, 2003). The emphasis in the American education system shifted from not only training their citizens but also developing orientations for citizenship (Sears, 1990). This also included political socialisation, which is defined by Gimpel, Celeste, and Schuknecht (2003:13) as "the process by which new generations are inducted into political culture, learning the knowledge, values, and attitudes that contribute to the support of the political system of the country". There was also a greater general interest in citizenship education at international level and research on children as citizens (Joubert, 2007).

The theme of the 15th Annual Conference of the European Early Childhood Research Association (EECERA), held in Dublin in 2005, was Young Children as Citizens: Identity, Belonging, and Participation. There were delegates from 36 countries and many research projects were presented. Topics relevant to my study were "The place of values in early childhood" and "Young children's experiences of democracy, equity, rights and responsibilities". However, research on teachers' understanding and implementation of values education, especially based on culture and language, was apparently not covered.

2.10   VALUES EDUCATION IN THE NINETIES

In the nineties, and even today, the scope of values education has often been complex as it includes a number of themes, many of which overlap. Some of the themes are democratic, moral, civic, pastoral, religious and social (Taylor, 1994). Values education relates to other terms such as social, spiritual, cultural and moral development, character

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education and development of attitudes (Fyffe, 2006). Veugelers (2000) also points out that various terms are used in the literature, each with its own assumptions on values education. For instance, in the United Kingdom, the literature refers to values education, citizenship education, character education, moral education, and personal and social education (Bailey, 2013). In the debate about the task of the educational system in the United States, there are many references to character education (Bailey, 2013).

Some studies have shown that certain publications talk about moral education and the concept "civic education", which is commonly used in the European literature (Munn, 1995; Halstead & Taylor, 1996). In the Constitution of South Africa (Act No 108 of 1996), "democratic citizenship" is mentioned. Waghid (2004) believes that there is a necessity for justice and compassion to inform citizenship education in South Africa. Since the dawn of democracy in 1994, South African youth are regarded as the hope of securing the new democracy and are expected to embrace democratic values, claim their rights and take on their responsibilities as citizens (Joubert, 2007).

Often the concepts of moral education and values education are used interchangeably. Taylor (2006) uses values education as an overarching concept that includes moral education. My study aligns itself with Taylor's view of values education, i.e. in values education young children learn morality and values and acquire knowledge about relating to other people as well as the ability to apply these rules and values intelligently (Aspin 2002). It aims to develop children's personal commitment to principles of fairness and concern for the welfare of other citizens through social interaction (Solomons et al., 2001).

I will examine how teachers reconcile both universal and localised values and how they teach them to learners. According to Kohlberg and Turiel (1971), teachers in some instances may be unaware that they are teaching values. According to Thornberg and Oğuz (2013), the activities learned by students for the development of values and morality are referred to as values education, and therefore the requirements, tasks, possibilities and problems linked to values education in the classroom and in the school must be considered carefully (Kohlberg & Turiel, 1991:36).

Values education in my study is understood as a process that helps children to learn values and morality and to acquire knowledge about aspects of life such as relations with other people and the ability to apply these values and rules intelligently (Aspin, 2002). It aims to develop children's commitment to principles of fairness and concern for the

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welfare of fellow human beings. This can be achieved through social interaction (Solomons et al., 2001) and teachers' interventions.

2.11   TEACHERS' VIEWS OF VALUES EDUCATION

The literature review revealed that teachers have different views of the teaching of values. This might be because different teachers contextualise and apply the teaching of values to learners' differently. A study by Robb (1998) showed that many educators have stated that they are already doing values education through subjects such as moral education, religious education, citizenship education and sex education. Robb (1998) also found that it is frequently claimed that there is no need to make values education a specific subject, since it is covered by all the subjects in the curriculum and that the whole-school ethos is planned to instil appropriate values around this type of education. In my study, values are also taught outside the formal curriculum, such as outside the classroom during assembly and playtime.

Hymes (1974) found that in today's mobile world, the beliefs of parents and teachers respectively are no longer as closely matched as before when teachers lived in communities with families and shared common values. Today, teachers and parents no longer share the community. Consequently, teachers in my study do not stay in the communities they serve. They travel to and from work, meaning that they do not share the same values with the parents of the children they teach.

Experience has taught me that in the olden days, most teachers lived in the villages they served or families in the village gave them accommodation. They would also visit homes and share the progress made by learners at school. They would discuss the behaviour of learners informally at home and come up with strategies on how to instil good moral values to learners together with the learners' guardians. This relationship is therefore vital for teachers in their implementation of values in the classroom.

With regard to good moral values, a survey study by Powney, Cullen, and Schlapp (1995) revealed that teachers were mainly focused on the aspect of learner behaviour. Children's behaviour seemed to be a core element of teachers' understanding of values education. However, this survey did not make any mention of the way teacher's implemented values education. My study examines how teachers contextualise values and values education.

Another study, conducted in a school in India (Ghandi, 2005), showed that this particular school progressed academically due to its emphasis on value based education. The aim of this value-based education was to develop children's moral capacities. During an interview, a teacher at this school explained how the teachers had to shape the personalities of their learners for the future. The teachers had to understand that they were not the only source of knowledge, but should rather recognise that learners were partners during the learning and teaching process (Ghandi, 2005). According to this teacher, the philosophy of that school was the firm belief that every child had the potential to be the light of the world if properly taught. Therefore, values education was of primary importance. However, Ghandi's study did not mention anything regarding the curriculum and government policies on values education. In my study, I will examine how teachers contextualise the teaching of values based on the curriculum and other government policies.

Another study conducted in Australia by Brownlee, Edwards, Berthelson, Boulton, and Gillian (2011) found that while there might be an interest in teaching values, there was no emphasis on the teaching and learning of values education to young children. The study also found that the teachers' personal beliefs influenced the teaching and learning of moral values.

Two teachers were interviewed on their understanding of moral pedagogies. Both teachers regarded the teaching of values as important in that it taught learners to follow good examples. They emphasised that teachers were encouraged to act as models to learners. The teaching strategy of "following others" was an important factor in behaving for the sake of getting rewards, meaning these rewards were an incentive for good behaviour.

The interviewees also mentioned that the teaching of values was based on the teacher's personal beliefs, without evaluating the teaching strategies. The interviewees stated that in the school environment, teachers were unique individuals and could therefore teach differently. Each teacher could teach values according to the way the values were modelled by her. There was therefore, no right or the wrong way of teaching values.

The study by Brownlee et al. (2012) concluded that since there was no specific way of teaching moral values, teachers could match their teaching to their view of a situation, i.e.

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while certain moral values could be regarded as good or bad, how these values were taught depended on the individual.

The teachers interviewed by Brownlee et al. (2012) also explained the importance of using the strategies employed by others in their moral education. Their strategies resulted from the fact that some individual's opinions had more weight, meaning that those who had read, researched and thought about values education were relevant people to base the research on. They believed in the opinions of people who were well trained, such as teachers; because these teachers had a better insight; they were expected to have done some independent and external thinking and research. They thought about things rather than reacting emotionally based on a personal philosophy (Brownlee et al., 2012).

According to the above-mentioned sources, only those who have received training and have done much research on values can implement values education. There are different beliefs, approaches and views of the understanding and implementation of the teaching of values in schools. The teaching of values based on teachers' personal beliefs, in the absence of official guidelines, seems to be the norm in some educational institutions.

2.12   VALUES EDUCATION AND THE CURRICULUM

There is a critical approach in the field of values education which claims that moral influence in schools, especially in the hidden curriculum, has far-reaching effects without being noticed (Thornberg, 2008). A study by Thornberg and Oğuz (2013) revealed that in Sweden, values education has always been part of the school curriculum. According to Thornberg and Oğuz (2013), the aim of values education in Sweden was to teach moral values derived from Christian beliefs; however, at the dawn of the nineteenth century the influence of this type of curriculum on the Swedish school system gradually decreased. The conservative and traditional approach to values education was soon to be replaced by the ideals of democracy and democratic citizenship education (Thornberg & Oğuz, 2013) whereby learners were also regarded as citizens who could play a role in a democracy (Joubert, 2007).

In Australia, a pilot study was followed by the development of a National Framework for Values Education in Australian Schools (Atweh, Clarkson, & Seah, 2010). This "national framework was developed from the outcomes of a values education study" (DEST, 2003: 1)

The framework recognised the values education policies and programmes already in place in education authorities and Australian schools" (DEST, 2003: 1). "It also recognises that there is a significant history of values education in government and non-government schools, drawing on a range of philosophies, beliefs and traditions (DEST, 2003: 1).

The Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA, 1999) supported the national values education, which was commissioned by the Australian government, and acknowledged that values education is about building character, self-esteem and social responsibility among students. The council also recognised that parents expect schools to help students to develop social responsibilities.

All key stakeholders in Australian education believe that values are of national interest and therefore have a strong commitment to values education (DEST, 2003). According to the Australian government, the country's future depends on each citizen having the necessary understanding, skills, knowledge and values for a rewarding and productive life in an educated, just and open society (DEST, 2003).

This framework was to identify the developing research links between good practice in values education (Lovat, Dally, Clement, & Toomy, 2011):

> Within the stages of "good practice" in schools, 316 schools were organised into 51 clusters across Australia (approximately 100 000 students, 10 000 teachers and 50 university academics took part in this pilot study) (Lovat & Clement, 2014: 114).

They engaged in different approaches to values education, all guided by the principles enshrined in the National Framework (Lovat & Clement, 2014).

The Australian Department of Education, Science and Training directed the set of value statements suitable for Australian schools be displayed in all Australian schools as part of the conditions for Commonwealth funding to schools (Australian Government, 2004b). The values they were trying to encourage in their students included loyalty, courage, tolerance, perseverance and compassion.

The report is significant in the sense that its findings from stage one indicated that sound values pedagogy can be related to the development of holistic learning. In the report (p. 120) it was found that by creating an environment where values were constantly

shaping classroom activities, learning was improving. The summary of the report concluded that based on evidence, values education had the potential to impact positively on the educational environment of a school resulting in a number of features such as a classroom ethos.

In South Africa, there are growing discussions on how young children acquire values and how they practice these values (DoE, 2011). Parents, families and caregivers are the primary source of values for their children, but they expect support from schools in their endeavour. Values education is an essential part of effective learning, and therefore my study will examine what the curriculum says about the teaching of values in South African schools. The following curricular documents, policies and relevant documents were examined.

2.12.1 South African National Curriculum (from a general perspective)

The National Curriculum Statement (NCS) is the result of the government's efforts to transform the curriculum that was based on the past government policies (DOE, 2011). After the introduction of democracy, a new curriculum based on the values that inspired the Constitution of the Republic of South Africa (Act 108 of 1996) was developed. The preamble to the Constitution states that its aims are to establish a society based on democratic values, human rights and social justice, to improve the quality of life of all citizens and to lay the foundations for a democratic and open society.

Consequently, in 1997, outcomes-based education was introduced to overcome the curricular divisions of the past (DBE, 2011). This led to the Revised National Curriculum Statement Grade R–9 and the National Curriculum Statement Grades 10–12 (2002) (DBE, 2011). In 2009, the Revised National Curriculum Statement (2002) was reviewed, and as a result the CAPS was introduced (BBE, 2011).

From 2012 the two 2002 curricula, for Grades R–9 and Grades 10–12 respectively, were combined into one document, the National Curriculum Statement for Grade R–12 (DBE, 2011). The above curriculum builds on the previous curriculum, but also updates it and aims to provide clearer specifications on what is to be taught and learned on a term-to-term basis (DBE, 2011). The new curriculum comprises the following:

- A curriculum and assessment policy statement for each subject (DBE, 2011);

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- The national policy for promotion requirements of the National Curriculum Statement Grades R–12 (DBE, 2011);
- The National Protocol for Assessment Grade R–12 (January 2012) (DBE, 2011).

In the Curriculum 2005 and the National Curriculum Statement, values and belief systems are identified and integrated into the learning areas (Rhodes & Roux, 2004). The curriculum aims to sensitise teachers to the different values to produce learners that are able to identify and solve problems and make decisions, work effectively with others and act responsibly.

According to Rhodes and Roux (2004), value, religion and belief contents have always been part of education. A value constitutes the worthiness of a norm or a principle embedded in a person but a lack of clear directives for teachers about the identification of values within the curriculum holds implications for the attainment of educational goals (Roux, 1997).

2.12.2 Constitution of the Republic of South Africa, 1996

The Constitution (1996) aims to heal the divisions of the past by establishing society democratic values. I therefore believe that it is necessary to build a solid foundation through the teaching of values in the foundation phase for an open and democratic society where every citizen is protected by the law and where teachers acknowledge that children need to be treated with human dignity. On the other hand, children should be taught that all citizens are equally entitled to the privileges, rights and benefits of citizenship.

Subject to their responsibilities and duties, teachers should acknowledge that all eleven official languages, including African indigenous languages, should be used in schools (DOE, 2001). Learners need to be taught that every citizen has the right to be free from all forms of violence from either private or public sources. According to the Constitution, children and other citizens cannot be manhandled in any way or be treated and punished in a cruel, degrading or inhuman manner.

2.12.3 Manifesto on values, education and democracy

Young South Africans undergoing education throughout the country are embarking on their futures while also forging the citizenship of the future South Africa. Education has an invaluable role to play, as these young people spend many hours at school (DOE, 2001).

Against this background, it was necessary to determine which values are deemed appropriate for South African educational institutions to embrace.

The Manifesto on Values, Democracy and Education was developed to instil the culture of participation and communication as a critical step in nurturing a sense of the democratic values in the new Constitution (DOE, 2001). The Manifesto examines the ten fundamental values and their relevance to education. Through education, the values embedded in the Constitution will be part of us and part of our children.

The new outcomes-based curriculum commits us to instil in learners "knowledge, skills and values". The Curriculum 2005 Review Committee (DOE, 2005) also emphasised that at the very core of the curriculum lie the "values of society striving for justice, equity and development through the development of creative, critical and problem-solving individuals", who in my study are Grade 2 children. In my interviews, teachers stated that they never familiarised themselves with this document. Nevertheless, I analysed this document to find out whether and how its principles, which are based on the Constitution, were carried out during classroom activities.

2.13   VOICES AGAINST POLICIES AS TRANSFORMATIVE TOOLS IN A NON-RACIAL SOCIETY

The ideology underpinning the fundamental values embraced by the Manifesto on Democracy, Values and Education and other policy documents did not go unchallenged. When several schools in the post-1994 era were plagued by incidents of violence and racial intolerance, there were media reports, which suggested that state and school integration polices had failed dismally (Soudien & Sayed, 2004).

Critics of the Manifesto maintain, among others, that the manifesto assumes that values education is so transparent that it can transform schools without problems (Jansen & Christie, 1999). They also argue that the Manifesto creates an impression that a school is the only place in which values education is to be practiced without acknowledging the role of churches, parents and government as potential agents of education. Jansen (1999) states that for values to be taught effectively, teachers will need to have the pedagogical expertise, conceptual understanding and theoretical knowledge of values education.

The role of the Manifesto on Values, Education and Democracy was to promote social cohesion and support the transformation of society through education (DOE, 2001). The

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Manifesto assumes that educators have the expertise to navigate impartially between conflicting values orientations that might co-exist in the same classroom (DOE, 2001). The Manifesto is also based on the notion that values and morality give meaning to our individual and social relationships, and therefore the educational system does not exist simply as a market:

> Values are core to a school, they come with the architecture and the furniture and decorations of the building itself … Values are personified in the attributes of teachers, as well as in the standards of behaviour expected of students (Tarlinton & O'Shea, 2002: 90).

It is therefore important that teachers, in the absence of parents, instil these values in learners.

Curriculum 2005 also "called for the learner-centred education that placed the teacher in the role of facilitator" (Jonathan & Taylor, 2003: 3). However, the:

> curriculum was heavily criticised in academic and (certain) professional circles for the following reasons: a highly inaccessible and complex language, the under-preparation of teachers for this complex curriculum, discrepancies in resources and capacity between the few privileged schools and the large mass of disadvantaged schools with respect to implementation (Jonathan & Taylor, 2003: 3).

However, in a democratic South Africa, the purpose of the curriculum was to unify people who yearned for an education that would provide them with values and identity for nation building (Msila, 2007). The many debates around the transformation of education in South Africa include topics such as the Africanisation of knowledge in schools and the introduction of Indigenous Knowledge System (IKS), which is also central to the teaching of African traditional values. According to Msila, some scholars suggest that IKS should be developed as a separate strand besides the conventional education system, while others believe that the entire education system needs to be revamped as indigenous knowledge systems are introduced. Emeagwali (2005) believes that the IKS has the potential to address many social needs and has specific implications for democratisation, nation building and community empowerment. The potential of an Africanised system largely depends on how the learners are taught (Msila, 2007).

2.14 LIFE SKILLS AS A SUBJECT IN THE SOUTH AFRICAN NATIONAL CURRICULUM

The CAPS on the Life Skills subject outlines the values worth learning in South African schools (DBE, 2011). Although some of these values are referred to as principles in the CAPS curriculum and are not explicitly outlined, they can be said to be taught in a hidden curriculum. Giroux (2001) identifies a hidden curriculum as what is being taught to learners in the school and also indicates that schools not only provide instruction but also norms and principles experienced by students throughout their education (Kentli, 2009: 84).

A "hidden curriculum" consists of things pupils learn through the experience of attending school rather than through the formal educational objectives of the school (Dickerson, 2007). The link between the hidden curriculum and values education is highlighted by Halstead and Taylor (1996), who define the "hidden curriculum" as learning behaviours, attitudes, belief and values. These values are learned formally and informally, i.e. they can be taught at home and in school (Halstead & Taylor, 1996).

The official Curriculum 2005: Lifelong Learning for the 21st Century, DOE 1997 is also based on the principles of the National Department of Education's statement on outcomes-based education (formally entitled Curriculum 2005). is the aim is to create a united, prosperous, democratic and internationally competitive country with literate, critical and creative citizens, and to provide children with skills that are meaningful to their lives while they are still learning how to look after themselves (DOE, 2011).

Learners should be developed to become full participants in society (DOE, 2000). Some of the principles in the CAPS document are aimed at social transformation, whereby the educational imbalances of the past are addressed to create equal opportunities for all children. The general aim of this hidden Life Skills curriculum is to uphold what is known as knowledge, skills and values worth learning (DOE, 2011) in order to facilitate the reinforcement and practice of psychological skills in a developmentally and culturally appropriate way (Word Health Organisation, 1999). It contributes to the promotion of social and personal development. Seshadri (2000: 207) echoes the inclusion of vales in the South African National Curriculum by stating:

Education and curriculum should be inseparably linked with values to realise the development of children's personality, knowledge and character in order to preserve their culture.

2.15   THE HOME AS A PRIMARY SOURCE OF VALUES EDUCATION

"The praises of parental involvement in the school have been sung far and wide" (Gonzalez-DeHass & Williems, 2003: 86).

Greenwood and Hickman (1991) cite numerous studies, primarily focusing on elementary school years that revealed that parents' involvement in their children's education contributes to learner variables such as academic achievement, learner attitudes and a learner's sense of well-being (Gonzalez-DeHass & Williems, 2003: 86).

Researchers conclude across a range of studies that parental involvement in child education benefits children's learning in particular and school success in general (Gonzalez-DeHass & Williems, 2003).

It is strongly believed that the active involvement of the wider community and families in the learning and teaching process is fundamental to the development of an effective learning community (Epstein, 2001; Hornby, 1995). This belief is based on evidence in the international research literature on how schools can link with parents and how this link can foster positive attitudes and good behaviour among learners. However, there are some instances where researchers simply make the assertion that parental involvement is vital to effective learning, without examining specific aspects of parental involvement as related to specific indicators of school success (Eccles & Harold, 1993; Epstein, 1991).

Studies have also revealed that parents who become involved in their children's education have a sense of personal efficiency in helping their children to develop (Eccles, 1993). This sense of efficiency for helping children implies that a parent believes that he or she has the skills and knowledge necessary to help their children. "It is important because it enables a parent to act in relation to his or her child's education and success at school" (Hoover-Dempsey et al., 1992). Therefore, every school needs to promote parental involvement in their children's' education. This will stimulate the social, emotional and academic growth of children (Decker, Decker, Boo, Gregg, & Erickson, 2000). The

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relationship between parental involvement and learner attitude and their sense of well-being has been largely confirmed (Greenwood & Hickman 1991).

"Any kind of education, whether moral, secular, social or spiritual, takes place at three basic levels: in the family, in various institutions of society and through [the] individual's own volition" (Seshadri, 2005: 38). If, as a collaborative, we do not teach something positive to our children that would shape their moral character, they would inevitably imitate the immoral and violent behaviour they see on television, in many other institutions of society and in the cinemas (Mohajer, 2003).

As primary educators, these parents constantly provide models of behaviours associated with character development (Oladipo, 2009). Parental involvement in the teaching of values brings the moral and social message to the child in a more concrete fashion (Oladipo, 2009). A great deal of research suggests that the quality of the parent-child bond affects many facets of child development (Bretheron & Waters, 1985).

To facilitate children's moral development effectively, parents must explain the moral rules as well as their responses to moral violations by their children (Hoffman, 2001). The important role played by parents in the teaching of values to children is echoed by Wilshaw (2012) when he states that the lack of parental involvement has made schools become "surrogate families" and has contributed to wider failings in society where children lack proper family, community and cultural values. A culture that is sometimes self-obsessed with celebrity and gratification does not necessarily foster in our young people the virtues of effort and diligence, which are so fundamental to success in schools and life.

> Today, communities are asking schools and families to take the initiative in education in order to deliver citizens who are well integrated into society, that is, citizens who accept social values (Bernal, Rivas, Urpi, & Reparaz, 2011: 134).

The family is the primary source for the development of children's values (Illies, 2008). The social behaviour and the learning values at school level is promoted by the family (Hardy & Gershenson, 2010). Therefore, parents are to be seen as the primary educators of values education.

2.16   CONCLUSION

Chapter two presented a comprehensive overview of studies done on values education, of what it entails and how it is being taught at schools globally. The studies were based

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on the most important agencies of values education, namely parents as the primary educators, the larger community, government as the policymaker and to a larger extent, teachers as secondary educators.

In chapter three, I will explore the theoretical framework that underpins my study. I will employ theories, which are relevant to the understanding of the contexts in which the framework will be based.

CHAPTER 3
CONCEPTUAL FRAMEWORK

3.1 INTRODUCTION

In this chapter, I outline the theories related to the core concepts of my research topic. The information I present in the conceptual framework will direct my study and guide my interpretation of data. The concepts based on my theoretical framework include values, values education, children as citizens in a democracy and their interrelatedness. I will first explain these concepts before outlining the theories related to my study.

3.2 VALUES

The concept of "values" is generally about emphasising on the civic and moral development of citizens (Halstead & Taylor, 1996). Civic and moral values are in some instances complex in the sense that some writers have focused on one aspect while ignoring the other, while some researchers view these concepts as serving the same purpose. Barber (1998), for example, focused exclusively on civic responsibility and avoided the area of morality. However, civic and moral values can also be seen as integrated because they both focus on the moral being of learners by assisting them to acquire values that can guide them to make appropriate choices in life (DOE, 2006).

The literature also explains values as everything from eternal ideas to behavioural actions (Rokeach, 1966). In my study, teachers are regarded as professionals who are expected to convey these values to learners formally through the implementation of values education. The concept of values education will be explained below.

3.3 VALUES EDUCATION

Robb (1998) defines values education as an activity whereby people are educated about aspects that determine their behaviour. This activity can take place formally and informally. Values education is provided to all people by those who are more experienced, adults as well as inexperienced citizens such as children, not only in the knowledge of

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values but also in their application of values in their everyday lives. These experienced people include parents, the larger community and teachers (Robb, 1998).

The South Africa Education system, which is grounded on the country's Constitution, views learners as citizens who can secure a new democracy (Joubert, 2009). Learners' voices should therefore be heard as far as political, civic and governmental affairs are concerned (Joubert, 2009). Therefore, a holistic approach to the teaching of values/character education is recommended, based upon the assumption that everything that goes on in and around these learners affects their values or character (Lickona, 1993).

3.4   CURRICULUM

Values can be taught through a dedicated curriculum. That is why my study is situated in the classroom, where teachers teach learners values. There are different definitions of the term "curriculum". Tanner and Tanner (1975) define curriculum as the planned official document that guides the teaching and learning processes for the personal growth and development of learners. According to Pratt (1980), a curriculum is an official written document that describes the teaching and learning activities.

In a broader definition, Hass (1987) states that a curriculum includes all the experiences that learners have in a programme of education with the purpose of achieving goals and objective in their education. In addition, in a formalised curriculum, students experience an unwritten curriculum characterised by informality and lack of planning. This curriculum is referred to as a "hidden curriculum" that includes values, intergroup relations and socialisation processes (Dreeben, 1968). Each student has a different parental background and at school, he or she encounters norms that will prepare him or her for involvement in public spheres. These norms are defined as independence, achievement and universalism (Dreeben, 1968).

As values education is said not to be explicit in the national curriculum for South African schools, it can therefore be referred to as being part of a hidden curriculum; it is learned alongside the planned curriculum (Jackson, 1988). While the hidden curriculum is taught through a number of subjects, my study will focus on Life Skills as a vehicle for the teaching of values and investigate whether the values taught by teachers are implicit or explicit in the curriculum.

3.5   CHILDREN AS FULL CITIZENS IN A DEMOCRACY

Curriculum 2005 (DOE, 2007) aimed to achieve a democratic and internationally competitive country with citizens who are creative and critical. Learners ought, therefore, to be equipped with skills to participate fully in society. It was drawn up on the basis of research (commissioned by the Department of Education) that explored the way educators, learners and parents think and talk about values in education and served as an important resource for the implementation of the new national curriculum, which included values and citizenship. It was realised that values are an important component of citizenship and citizenship education in the global and South African context (Joubert, 2009).

As I explained in chapter two, I will examine theories relevant to this study: The theories in question are Dewey's theory of building a learning community, Kohlberg's theory of moral development, Gilligan's theory of moral development, the transforming society theory by McNaughton and Waghid's expansion of compassion and imaginative action.

3.6   DEWEY'S THEORY OF "BUILDING A LEARNING COMMUNITY"

Being a philosophical pragmatist, Dewey (1859-1952) called for a democratic, child-centred and social-reform-oriented education in the USA (Colvaleski, 1994):

> Dewey also emphasised that schools had the responsibility to train good citizens for a democratic community; a nation where school and society are aligned in terms of aims and practices (Dewey in Handlin, 1959:23; Dewey in Mooney, 2001: 1–19; Dewey in Palmer, 2001: 179–181).

Dewey argued that education and democracy are interrelated and that education should be used for progressive social change (McNaughton & Williams, 2004). He insisted that the child's own experiences must form the basis for the curriculum and not the reutilisation, memorisation and recitation of the classical curriculum.

Dewey established a laboratory school at the University of Chicago (USA) where the development of a democratic social community in the school was a core business, with a commitment to participatory democracy. In a learning community, the goal was to advance the collective knowledge and to support the growth of the individual knowledge of members of that learning community (Scardamelia & Bereiter, 1994).

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As the world becomes more complex, learners find themselves unprepared for both personal and social challenges. It is therefore important to direct their learning towards working with other people, including their peers, listening to others and developing ways of dealing with difficult issues and problems that they face (US DOL, 1991). My view is that through values education, young children in the foundation phase should be assisted to achieve this goal. Dewey believes that people learn best by a knowledge construction approach, not by assimilating what they are told.

According to Dewey, communication is important in building a democratic community of learners'. Through communication, learning is created and shared, and through communication, it is possible to understand how others think about and understand the world to build a shared understanding of what is valued and valuable for a group.

Dewey's theory of building a learning community was extended by Alexander (2002) through his concept of "citizenship" schools. This concept provides a whole school and lifelong learning approach where young children are treated as citizens in a democratic learning community. Children are equipped with more power over their lives by valuing their own abilities and learning to participate effectively in a collective decision-making process (Alexander, 2000). This concept is echoed by the South African Manifesto on Education, Democracy and Values, which also states, "Democracy is a societal means to engage critically with itself" (DOE, 2001: 3).

Consequently:

> The National Curriculum Statement Grades R–12 serves the purposes of equipping learners, irrespective of their socio-economic background, race, gender, physical ability or intellectual ability, with the knowledge, skills and values necessary for self-fulfilment, and meaningful participation in society as citizens of a free country (DBE, 2011: 4).

Values education in my study therefore comes to the fore, since elements of citizenship schools include ethos, decision making and a learning of culture that is based on democracy (Alexander, 2002). Alexander emphasised active citizenship as an important aspect of children's participation in society.

A study in the United Kingdom conducted in Jewish primary schools, revealed that the emphasis of citizenship education was on teaching learners to respect other people as a

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challenge to racism (Joubert, 2007). This finding is significant to my study, since racism occurred in the past and might still be experienced in South African society, which might be a result of distrust between young people (Scholtz, 2005).

According to Waghid (2004), the qualities of being responsible can best be learned in schools. When speaking at Saamtrek: Values Education and Democracy in the 21st Century (2001), Justice O'Regan agreed that schools are probably in the best position to teach values to promote children's moral perspectives (Saamtrek, 2001). Waghid (2004: 44) agrees with this view when he states that:

> Schools need to educate learners in the kind of critical reasoning and moral perspectives that describe public reasonableness, and hence promoting these kinds of virtues is one of the fundamental justifications for (values) education.

Values seem to be open to wide interpretation as educationists define them in different ways. In the national curriculum, values are referred to as "principles guiding the social, personal, intellectual, emotional, and physical growth of learners as future citizens" (DBE, 2011). The statement on outcomes-based education in the South African curriculum also aimed to develop a country that could produce literate, creative and critical citizens.

3.6.1 How Deweys' theory informs my study

The National Curriculum Statement Grades R–12, the Constitution of 1996 and the Manifesto on Values Education and Democracy (DOE, 2001) concur with this theory as they emphasize the teaching of values for building a community that works together through teaching and learning. This is mainly based on the values of respect and humanness (*Ubuntu*) which are also highlighted in the Grade 2 prescribed book, *Dikgono tsa Botshelo*. Our education in South Africa is based on the principles of democracy. The Constitution of the Republic of South Africa informs the Revised National Curriculum Statement (DOE, 2011). According to Dewey, education and democracy are interrelated. It is therefore expected that the teaching of young children should be based on the values or principles of democracy.

3.7   KOHLBERG'S THEORY OF MORAL DEVELOPMENT

The idea of moral development was initiated by Jean Piaget in Switzerland in the 1930s. Piaget attached great importance to the education of children and formulated his own moral development stages (Nucci, 2001). He was a harsh critic of any moral education

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that was based on authority and external discipline to the child (Graham, Haidt & Rimm-Kaufman, 1988).

Piaget believed that schools should emphasise cooperative decision-making and problem solving in the moral development of children. This, he argued, would nurture moral development in students. He believed that educators were responsible for providing learners with the opportunities for personal discovery through problem solving rather than indoctrinating students with norms and values. This became known as the start of "value clarification" (Nucci, & Narvaes, 2008; Piaget, 1989). He also argued that moral development could be investigated by observing children during play settings (Wright & Croxen, 1989).

Piaget's theory of moral development was later to influence Kohlberg (1968), who modified and elaborated on his theory. Kohlberg proposed that children form ways of thinking through their experiences, which include understanding "moral concepts such as justice, rights, equality and human welfare" (Pandey, 2005: 34). "Moral education is a stimulation of the natural development of the individual learners' own moral judgments and capacities" (Mithra, 2001: 70). These judgments and capacities allow learners to control their own behaviour (Mithra, 2001).

> It is also equated with the teaching of rules and development of character, which is expected to manifest itself in behaviour that exemplifies the traditionally revered virtues of honesty, self-control, courage, friendliness and respect (Mithra, 2001: 70).

Moral education is about building character and moral values and therefore Kohlberg informs parents and educators about their personal relationships and interactions with children (Mithra, 2001). His research revealed that when one looks at the reasons a person gives for his or her judgments on moral actions, important differences in people's moral outlook become obvious. For instance, while one person might say that cheating is wrong because one can be caught doing it, another may say cheating betrays the confidence rested in a person by society (Mithra, 2001).

To attend to the issue of moral decline in South African society, the Department of Education introduced a new curriculum for Life Orientation to equip learners with the ability to react positively to social demands, shoulder responsibilities and augment their life chances (Prinsloo, 2007). The Life Skills learning programme, which is an offshoot of Life Orientation, aims to contribute to the full development of young learners and to make

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available to them the knowledge, skills and values needed for wider social and economic development and involvement (DBE, 2011).

Kohlberg's moral education sought to examine students' movement from stage to stage by presenting them with moral dilemmas. He interviewed 72 boys from Chicago in the US and presented them with moral dilemmas. Moral dilemmas confront individuals with a conflict that requires them to make a decision to solve this dilemma. The moral dilemmas were presented in a manner where there was no right or wrong answer to the questions.

By presenting these moral dilemmas, Kohlberg required students to confront any contradictions between their answers and universal principles of fairness (Kohlberg & Turiel, 1971).

Previously, discussions of moral dilemmas were considered to have a right and a wrong answer. Currently they are considered to have two right answers instead (Kidder, 2003): right versus right choices are considered a moral dilemma, whereas right versus wrong choices are considered as moral temptations. These moral dilemmas, according to Kidder (2003), are far more complex to solve since the choice to be made will be based firmly on the individual's core values.

When moral dilemmas are being discussed, the educator's participation is limited to that of a facilitator to ensure that values are clarified rather than transmitted (Kidder, 2003; Kidder, 2006; Nieuwenhuis, 2007). Kohlberg believes that learners should be presented with a short story illustrating the dilemma for them to read and solve.

On the next page is a table containing the most famous of the moral dilemmas presented by Kohlberg.

After a moral dilemma has been presented, the facilitator allows learners time to think about the dilemma before they discuss the choices available to the character facing the dilemma. Learners are encouraged to discuss why they believe that certain choices they made are right while others are wrong. They are also encouraged to consider the consequences of their choices in each instance. In this instance, the educator is only acting as a discussion and time facilitator.

The role of the educator as a facilitator is to point out that people hold different values and that these have to be respected. The teacher also facilitates discussions in such a way

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that the different views of learners are expressed so that they can clarify their values, and add to their existing value systems.

Table 3.1.   Kohlberg's Moral Dilemma V11. (Copyright, 2006), J. S. Fleming, PhD)

> "In Europe, a woman was near death from a special kind of cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist in the same town had recently discovered. The drug was expensive to make, but the druggist was charging ten times what the drug cost him to make. He paid $200 for the radium and charged $2,000 for a small dose of the drug. The sick woman's husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about $1,000 which is half of what it cost. He told the druggist that his wife was dying and asked him to sell it cheaper or let him pay for it later. But the druggist said: "No, I discovered the drug and I'm going to make money from it." So Heinz got desperate and broke into the man's store to steal the drug for his wife. Should the husband have done that?" (Fleming, 2006, 7-7).

Based on the above dilemma's Kohlberg posed a number of questions such as should Heinz have stolen the drug? If so, why and why not? Kohlberg also asked questions such as what if the person dying was a stranger, would it make any difference? He further posed the question: is it against the law for Heinz to steal? Does it make it morally wrong? (McLeod, 2013).

Grade 2 learners are not yet mature enough to respond to some of the questions. However, some questions such as "Should Heinz steal the drug?" might be relevant to the values as highlighted in the Manifesto on Values Education and Democracy (DOE, 2001). One of the core fundamental values in the Manifesto is that of *Ubuntu* (humanness). In my study, a question such as "Should Heinz steal the drug?" can be put as follows: Should we hate immigrants? Should we steal from their shops? Should we kill them?

Further, my target group, (8 year olds) cannot go deeper into the moral reasoning based on the above questions but in my view, children at their age can be taught to understand that stealing from someone or killing someone is unacceptable. While there might be reasons for such acts, the value of *Ubuntu* requires that one should respect life and properly.

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The CAPS and the Grade 2 learner book highlight the following values for learners: respect for other people, for the law, care, and respect for property and living peacefully with fellow citizens (DOE, 2012). Although this target group might not be able to resolve some of the most difficult dilemmas, the teaching of the above-mentioned values might shed light on what is expected of them as responsible citizens.

In his study of children's responses to the dilemmas presented to them, Kohlberg was not interested in how the children responded to the questions but in the reasoning behind their answers (Kakkori & Huttunen, 2011; Gouws, Burger & Kruger, 2000; Nucci, 2001). The interview schedule was based on helping the facilitator to understand how children could reason. Kohlberg's framework, which was based on his findings, proposed, "Moral reasoning is related to the development of specific levels of cognition" (Papalia & Olds, 1978). "Therefore, the ability to make moral judgments of right and wrong depends on the capacity to reason" (Kohlberg, 1963: 104).

Kohlberg's theory upholds "moral education needs to promote freedom of choice of the individual, which appears to imply freedom from any form of influence or indoctrination" (Solomons, 2009: 101). The obligation of values on children is regarded as an authoritarian approach, which simply assumes that it is adequate to tell children what they need to recognise and what they ought to do (Fisher, 1998). Such approaches are sometimes referred to as authority-based because they take it for granted that the religious, parental and other authority involved in the moral development of children will be respected without question (Solomons, 2009).

Critics of this approach made it known that this might be regarded as moral indoctrination, which may make children susceptible to other forms of abuse. Fisher (2013) believes that indoctrination does not inspire learners to develop personal values, including respect and care for others. Values should therefore not be imposed, but rather be taught in a manner that allows learners to reflect on their own values derived from their family background.

3.7.1 Kohlberg's stages of moral development

Kohlberg linked moral development with cognitive development and divided the former into three levels, each with different stages.

3.7.1.1 Pre-conventional level

At this level, Kohlberg maintains that children respond to cultural rules about what is good and what is bad, right or wrong. The behaviour of children is conditional and depends on actions based on punishment, rewards and favours. For instance, if the child thinks of morality in terms of the results of obedience to adult rules to avoid punishment, the child's behaviour is guided by reward and punishment. What the child assumes is that powerful authorities hand down a fixed set of rules that he or she must obey without questioning. My target group is at a level of development where punishment is feared, so reward seems to be a factor that motivates their behaviour (Mithra 2001:73; Kohlberg, 1971). According to Mithra (2001), this level is divided into the following two stages:

Stage 1: Punishment-obedience orientation

The individual's reaction determines its goodness or badness. At this stage, the child's understanding is that punishment must be avoided for the sake of her or his own comfort (Mithra 2001: 73; Kohlberg, 1971).

Stage 2: Instrumental-relativist orientation

According to Kohlberg, at this stage children understand that there is not only one right opinion that is passed down by the authorities. Different persons have different viewpoints, and therefore the right action consists of what instrumentally satisfies one's own needs and those of others. Elements of fairness and equal sharing are present, but they are always interpreted in a physical, pragmatic way. There is also an element of reciprocity, which is a matter of "you scratch my back and I'll scratch yours". Children recognise that there is mutual benefit in cooperation, which means if one is good to others, then they in turn will reciprocate (Mithra, 2001; Kohlberg, 1971).

3.7.2 Conventional level

At this level, the individual recognises that fulfilling the expectations of his family, group or nation is valuable. It implies that at this level, the child begins to grasp social rules and gains a more objective perspective of right and wrong (Mithra, 2001; Kohlberg, 1971). This level consists of the following two stages:

Stage 3: Interpersonal concordance or "good boy-nice girl" orientation

Children view morality as not just a simple deal. They believe that people should live up to the expectations of the family and the community and behave in an acceptable manner.

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Good behaviour is what pleases or helps others and is approved of by those closest to the child. This means that one should have good motives and interpersonal feelings such as love, empathy, trust and concern for others (Mithra, 2001; Kohlberg, 1971). Children in my target group (8 to 9 year olds) can be taught to accept that those living close to them, such as their peers, teachers, parents and the community, approve good behaviour.

Stage 4: "Law and order" orientation

At this stage, the individual is orientated towards authority, rules and the maintenance of the given social order for its own sake. Reasoning works best in personal relationships with family members or close friends. The emphasis here is on obeying laws, respecting authority and performing one's duties so that the social order is maintained (Mithra, 2001: 73; Kohlberg, 1971).

3.7.3 Post-conventional, autonomous or principal level

Here the individual makes a clear effort to define moral values and principles that have validity and application. The emphasis is no longer on conventional, societal standards of morality, but rather on personal principles as followed by the individual (Mithra, 2001: 74; Kohlberg, 1971).

Stage 5: Social-contract legalistic orientation

Choosing the right way tends to be defined in terms of individual rights and standards. The right actions should be those that have been critically examined and agreed upon by the whole society. However, there is a clear awareness of the relativity of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is agreed upon both constitutionally and democratically, right action is a matter of personal values and opinions; society should change laws that are unjust. People at this stage believe in democracy in action (Mithra, 2001: 74; Kohlberg, 1971).

Stage 6: Universal ethical principle orientation

At this stage, the "right" is based on one's conscience in accord with self-chosen ethical principles that appeal to logical comprehensiveness, universality and consistency. Right and wrong are not determined by rules and laws, but by individual reflection of what is appropriate behaviour. These principles are abstract and ethical; they are not concrete. At heart, these are universal principles of justice, reciprocity and equality in terms of

human rights and of respect for the dignity of human beings as individuals (Mithra, 2001: 74; Kohlberg, 1971).

3.8   SUMMARY OF KOHLBERG'S STAGES OF MORAL DEVELOPMENT

At stage one the child believes what authority says. Doing the right thing is obeying authority and avoiding punishment. At stage two, children are no longer so impressed by any single authority; they see that there are different sides to every issue. Since everything is relative, one is free to pursue one's own interests, although it is often useful to make deals and exchange favours with others. They believe that good behaviour comes with rewards. Children at this stage have a narrow view of society that is gained from their own experiences (Mithra, 2001: 75; Kohlberg, 1971).

According to Kohlberg (1927–1987), at stages three and four, young people think as members of conventional society with its values, norms, and expectations. At stage three, they focus on being a good person that means having good relations with other people close to them. At stage four, the concern shifts towards obeying laws to maintain societal values as a whole (Mithra, 2001: 75).

At stages five and six, people are less concerned with maintaining society for its own sake and are more concerned with the principles and values that make for good society. At stage five, they emphasise basic and democratic processes that give everyone a say; children obey the law and develop a sense of contractual obligation to work responsibly. Kohlberg (1927–1987) maintains that at stage six, they define the personal principles and standards, which by agreement, will be most just. Right or wrong are not determined by rules and laws, but by individual reflection of what is proper behaviour (Mithra, 2001: 75).

Kohlberg (1927–1987) did not think moral behaviour meant that being a moral person implied you were honest, upright and direct, or that you were hardworking, generous and fair. Instead, he focused on different levels of moral judgment and pinned each stage to a particular way of morally evaluating behaviour (Mithra, 2001: 75). The six distinct levels and different stages of moral reasoning are summarised in the following table:

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Table 3. 2 Kohlberg's moral development stages (Kohlberg, 1971)

Level	Stage
Level 1: Age 4-10 years *Pre-conventional morality* The emphasis in this level is on external control. Others' standards are adopted with a view to obtaining rewards or avoiding punishment.	**Stage 1:** Obedience as a means of avoiding punishment. **Stage 2:** Instrumental objectives. Good behaviour earns reward.
Level 2: Age 10-13 years *Conventional morality* Children want to please. They observe standards set by others and seek to adhere to these because they want to be seen as "good" by those they like.	**Stage 3:** Obedience aimed at securing social approval. "Good girl/boy" morality. Conformity. **Stage 4** The child becomes dutiful and respects social order. Still has rigid ideas about rules.
Level 3: From the 13th year, or early childhood, or never. *Post-conventional morality* This is characterised by attainment of genuine morality. Control over behaviour becomes internal at this stage. This applies maintenance of standards of right and wrong.	**Stage 5** Law-abiding and a sense of contractual obligation to work and family. Begins to think rationally. Behaviour calculated to promote the common good. _____ **Stage 6** Universal morality as well as reasoning about ethical principles – adheres to personal principles and standards and obedience to dictates of own choice.

I presume that in my study the target group, which is about eight years of age, is at the pre-conventional level where their actions are determined by how they are rewarded or punished. Their moral behaviour is based on external control. They cannot make their own decisions and take responsibility for their actions. Therefore, they cannot give varied reasons for their actions – they are controlled by the situation they find themselves in at a particular moment.

Kohlberg (1958) also believed that children developed their moral principles primarily through thinking about them, but admitted that children of primary school age lack the cognitive ability to engage in moral reasoning (Kohlberg, 1969). He based his argument on the fact that these children typically display conventional thought. The implication here is that children begin to think in terms of pleasing others and doing what is helpful (in Crosser, 2008). In addition, Kohlberg (1984) subsequently focused on moral reasoning, with little or no attention to moral action or behaviour.

With regard to values, Kohlberg (1927–1987) rejects the view that values education could have a moral agenda that spells out lists of values that is to be learned. According to Nucci (2001: 29), one of the real strengths of Kohlberg's method to moral education in schools is that "it was grounded in research on moral development and associated philosophical analyses" (cited in Solomons, 2009). According to Nucci (2001), this approach is important because is based on positive approaches to moral education.

Kohlberg's approach to moral development that was based on moral decisions did not go unchallenged. It faced criticism from researchers such as Gilligan (2003). These objections and other theories related to my study on teachers' understanding and implementation of moral education (as part of values education in the foundation phase) are discussed below.

In some instances, civic and moral values are seen to be integrated in the sense that both focus on the moral being of learners. Moral values are focused on the moral being of learners, assisting them to acquire values that can guide them to make appropriate choices in life (DOE, 2006). In my study, the term "values" should be understood as emphasising moral values. Thus values education should be understood here as a process that has to do with moral development, with special reference to a common understanding of values highlighted in the Constitution, the curriculum and the Manifesto on Values, Education and Democracy (DOE, 2001)

3.8.1 How Kohlberg's' theory informs my study

Although Kohlberg's' study was based on males, it still relates to my study in the sense that Kolhberg emphasises the moral development of learners based on character formation and also about their choices of what is right and what is wrong. Parents' involvement is therefore important in the moral development of children. In my study, values are seen to be bound by family and culture. Parental involvement is therefore vital

in schools. Kolhberg also emphasizes that moral development is based on democratic citizenship, a sentiment echoed by the Manifesto on Values, Education and Democracy (DOE, 2001).

3.9 CAROL GILLIGAN'S THEORY OF MORAL DEVELOPMENT

Gilligan was a student of Kohlberg's. However, in her book, *In a different voice* (1993) she criticised Kohlberg's development-stage-based approach to moral development. She rejected the close link between developmental stages and moral reasoning and developed her own classification of moral development. Unlike Kohlberg, who based his study on boys, Gilligan included girls and women in her study, as she felt that her mentor's theory did not adequately address the gender differences in moral development. She based her argument on the fact that Kohlberg's research was on males, ignoring the feminine voice (Bretherton & Walters, 1985).

In Gilligan's opinion, Kohlberg's stages of development assume that "the child" is male (Gilligan, 1993). "In the research from which Kohlberg derives his theory, females simply do not exist" (Gilligan, 1993: 18). In my study, the Constitution of the Republic of South Africa (1996) and the Manifesto on Values, Education and Democracy (DOE, 2001) emphasise the value of non-racism and non-sexism whereby female students and learners must be offered the same opportunity to show their potential.

Gilligan suggested that there was, however, a difference between females and males, as a female child has a closer relationship with her mother than her father (Gilligan, 1993). On the other hand, females were traditionally taught the moral perspectives that focused on caring and personal relationships (Gilligan, 1993). Gilligan referred to these personal relationships as an ethic of care. In CAPS as well as in the Manifesto (DBE, 2001; DOE, 2011), one of the fundamental values is caring for others, which promotes personal relationships among citizens. Within the ethics of care, Gilligan addresses the issue of "right" or "wrong" actions and responsibility (Gilligan, 1993). An ethic of care rests on the premise of non-violence so that no one should be hurt (Gilligan, 1993: 174).

My study will focus on the "ethics" of care (care-based morality), which according to Gilligan (2003), is mostly seen in women. According to her, the ethics of care emphasises interconnectedness between women and men and about women and men's relationship with children. Gilligan (2003) suggests that Kohlberg may have overlooked the ethics of care in his hierarchy of moral development. Although Gilligan's work was mostly based

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on the voice of women, the differences between female and male and women's and men's development falls within the core value of *Ubuntu,* which is one of the values embedded in the Manifesto on Values, Education and Democracy (DOE, 2001). While learners need care, they should also be taught about caring for others, which Gilligan opines is mostly demonstrated by women. Based on the value of *Ubuntu*, the Manifesto requires us to relate with people who are different from us (DOE, 2001). *Ubuntu* embodies the concept of mutual understanding and active appreciation of the value of human difference (DOE, 2001).

Table 3.3.   Gilligan's stages of moral development (Gilligan, 1993, 74)

Approximate age	Stage	Goal
Not listed	Pre-conventional	Goal is individual survival. (From "I love myself" to "I love you").
Not listed	Conventional	Self-sacrifice is goodness ("I love you more than me").
Not listed	Post- Conventional	Principle of non-violence: do not hurt others or self ("I love myself and you").

Interestingly, unlike Kohlberg, Gilligan's stages are not fixed moral developmental stages; the stages are more flexible, with no age linked to a specific stage. Gilligan argues that female psychological development is focused on a struggle for connection rather than achieving separation and autonomy. It articulates an ethic of responsibility that stems from an awareness of interconnectedness (Gilligan, 1993).

My study understands children as individuals who can quickly move to a point where they have considerable knowledge of their world and capacity to act on it (Laible & Thompson, 2000); so they cannot be put into compartments of moral development as if they cannot grow beyond those compartments. Furthermore, in my study, values education is an activity that aims to develop the moral relationships of foundation phase learners, regardless of gender. Research on children has revealed that children should be seen as an interdependent social group who strive to make sense of their social world and to

participate in it (Thornburg, 2008). In many societies, the social and moral dimensions are a top priority (Mphahlele, 1972; Boateng, 1983; Woolman, 1986; Cheng, 1998).

3.9.1 How Gilligan's theory interrelates with my study.

In my study, the ethos of caring for others falls within the value of *Ubuntu,* which is also embedded in the Manifesto on Values, Education and Democracy. The ethics of care is also based on non-violence so that no citizen should be hurt. This is also highlighted in the Constitution of the Republic of South Africa 1996, which states that children should be protected from all malpractices. This, in my study, implies that values should not only be taught to children but they should also be lived by those responsible for the moral development of children. In my opinion, this can be possible through a democratic, child-centred approach to values education that was also highlighted by Dewey and Kohlberg.

3.10   MCNAUGHTON'S TRANSFORMING SOCIETY THEORY

In my understanding, values can be taught either informally (by parents at home) or formally (by educators at school and in the classroom). Values education aims to develop children towards responsible adulthood. Values are also said to be culture-bound, meaning that they are rooted in culture and were part of human existence long before modern education, and values education is not an activity separate from school (Hilton, 2007). It is therefore important to encourage good communication between parents as the primary educators, teachers as secondary educators, children, government and the larger community.

McNaughton's (2003) theory of transforming society falls within what is known as "the new sociology of childhood". According to social constructionists, we all transform and are transformed by nature and culture, and our capacity to transform holds the key to the maximisation of young children's learning (Joubert, 2007)

In my study, values education aims to unlock the full potential of learners on their way to becoming citizens with full responsibilities. The role of teachers is therefore to nurture each child's needs in order to transform society (McNaughton, 2003). McNaughton (2003) views education as social and political activism where the focus is on helping children recognise what is fair and unfair in their world.

Teachers' awareness of the principles of social constructivism in the teaching of values will therefore help them to enable learners to cope with their education and lifelong learning (Talts, Kukka, Tuisk, & Kuljuve, 2012: 76).

Within this context, learners in my study phase will be able to add new meaning to their lives, events and interactions with other people (Deming, 1993) in a transforming society. It means a profound change in the minds of these learners, a transformation of the whole mental process. When these young citizens acquire the necessary knowledge, they will be able to apply its principles to every relationship they have with their fellow citizens (Deming, 1993).

3.10.1 How McNaughton's theory relates to my study

In my study, the role of teachers is to develop learners in order to transform society. As members of a transforming society, learners should therefore be able to recognize what is fair and unfair to themselves and their fellow citizens. This informs the values of respect for others and social transformation in a democratic country.

In his theory of compassion and imaginative action, Waghid (2005) expands the concept of citizenship participation. He echoes the sentiment that in a democratic society all the voices of citizens must be heard, a sentiment echoed by Gilligan. I my study, values education is about teaching the value of being friendly, respectful towards others and their property and being willing to forgive, showing respect for life and acknowledging cultural differences. Education and the curriculum should therefore be linked with values to develop the learners' personalities.

3.11   WAGHID'S EXPANSION OF "COMPASSION AND IMAGINATIVE ACTION"

The Manifesto on Values, Education and Democracy encourages the teaching of values to learners with the aim of preparing them to participate fully as citizens in a new democracy (DOE, 2001). Education has a part to play in the generation of values, and therefore the exercise of moral judgment implies that we educate young persons for good citizenship (DOE, 2001). Waghid (2005) expands the concept of citizenship participation in his theory of compassion and imaginative action. He echoes the sentiment that in a democratic South Africa, all voices must be heard.

In my opinion, learners from different cultural backgrounds in South African schools are gradually becoming aware of events that are taking place in their environment, and are

beginning to deliberate openly on matters affecting their lives, such as crime, homelessness, unemployment and poverty. These deliberations, which concern public life, are a challenge to young citizens to make practical judgments based on their perceptions of their fellow citizen's distress, suffering and injustices.

I believe that due to the media coverage of events happening in their environment, children as young as those in Grade 2 (8 year olds) are able to discuss events affecting their lives. Besides, these children are now exposed to witnessing acts of violence perpetrated by community members.

Waghid (2005) argues for the radicalisation of democratic citizenship, which needs compassionate and imaginative action in South African schools. His theory is about the production of active democratic citizens who can play an important role in the public arena. Through this ideology, children as citizens can have the potential to extend some of the fundamental aspects of democratic citizenship education by reshaping their understanding of deliberative argumentation (dialogue) and the sensitive recognition of differences and otherness, i.e. listening and responding (Joubert, 2007).

There is a need for education to give a voice to those who are different and vulnerable (Waghid, 2005). A democratic conception of citizenship education, according to Waghid, makes it possible for students to engage in deliberative conversation and to articulate their personal stories (Joubert, 2007). The recognition of differences and inner voices has to take into account the circumstances and conditions in which a person lives, and who the person is will have an effect on the narratives (Joubert, 2007).

According to Waghid (2005), learners need to be taught what it means to act with compassion and imagination. The theory of compassionate and imaginative action embraces the teaching of the values of a willingness to forgive; respect for others; and a kind of friendship, closeness and compassion for the other person. Being compassionate involves deliberating about matters such as the vulnerability of fellow citizens and treating others with the value of humanness.

Waghid quotes Nussbaun (2003: 334), who refers to compassion as "a painful judgment containing at least two cognitive requirements", i.e. the belief that the suffering of others is serious, that fellow citizens do not deserve to suffer and that the possibilities of a person who experiences the emotion are similar to those of the sufferer. Teachers and students must therefore engage with the humane values of greeting, rhetoric and narratives. They

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have to act compassionately because they are humane. One of the strategies suggested by Waghid (2005) for engaging in a compassionate and imaginative action is to introduce young learners (at elementary level) to stories, rhymes, songs and imagination to encourage them to question and look for possibilities of social justice and equality and to act upon values.

Respecting others requires acknowledgment of cultural differences; mutual respect is essential for compassionate action (Waghid, 2005). The child has to learn these values at an early age, as soon as the child engages in storytelling about different traditional religions and ways of thinking.

The CAPS Life Skills aims at equipping learners with the "knowledge, skills and values needed for self-fulfilment and participation in society" (DOE, 2011). Learners should be ready for meaningful participation in society as full citizens (DOE, 2000). According to Seshadri (2000: 207), education and the curriculum should be linked with values to realise the development of children's personalities, knowledge and characters to preserve their culture.

Waghid (2005) states that in the theory of compassion and imaginative action, students can be provided with an intellectual awareness of the causes and effects of structural inequalities and exclusion based on prejudice in South African society. They have to be taught to think critically about issues such as race, gender, class, ethics and different religions in their society. In my study, values education must be understood as a process whereby children should also be taught about the value of humanness, which rejects discrimination against fellow citizens on grounds of race, gender, class and religion.

Although Waghid's theory focused mostly on older learners, it has contributed to my study since it also embraces the teaching of values as set out in government and school policies, including the Revised National Statement on Values Education. Waghid (2004) states "that the virtues of responsible citizenship can best be learned in schools". He argues that the important validation of values education is the responsibility of schools.

Although my study focuses on younger learners in the foundation phase who are too young to have experienced the pre-democratic injustices in South Africa, the impact of the events that took place before 1994 might still have a negative impact on the social lives of these children. The social world of these learners still reflects the divisions created by the former apartheid government, and therefore the context of reconciliation in a

diverse nation comes to the fore in values education. Education of young children that includes compassionate and imaginative action may contribute to a different and more promising agenda for the education of democratic citizenship in South Africa (Joubert, 2007). Compassion and imaginative action can therefore be added to the teaching of values that Life Skills learners need for their development towards future responsible citizenship.

3.11.1 How Waghids' theory informs my study.

Although my study focuses on learners in the foundation phase who are too young to have experienced the injustices of the past, such injustices might still have a negative impact on their social life. Teaching young children about compassion may contribute to democratic citizenship in South Africa. This is why my theoretical model focuses on the foundation phase child as a central aspect surrounded by all stakeholders in education. These include parents, government, teachers and the communities in which these children live.

Although the above theories differ in their description of concepts relating to the development of learners in the foundation phase, all the theoretical concepts were found to be relevant to my study. Based on the above theories, I present a framework for relevant concepts and their interrelatedness to values education in Figure 3.1 (adopted from Joubert, 2007). (See page 63.)

3.12   INTERRELATEDNESS OF VALUES EDUCATION CONCEPTS

3.12.1   Foundation phase learner

At the centre of my framework is the learner in the foundation phase. Early childhood is seen as a time of freedom and a time when the self-confidence of adulthood is built (Lanyasunya & Lasolayia, 2001).

3.12.2   Teachers in the community and the classroom

A teacher is defined as the one who guides and helps learners develop the disposition, skills and will to become motivated and strategic learners (Gambrell & Pressly, 2003). Given the general perception of moral deterioration of civil society generally and in schools in particular (Kallaway, 2007), there is an evident need for the traditional values education through oral literature in the form of proverbs, poetry, song, riddles and other forms of folklore to be added with values education in schools (Hilton, 2007).

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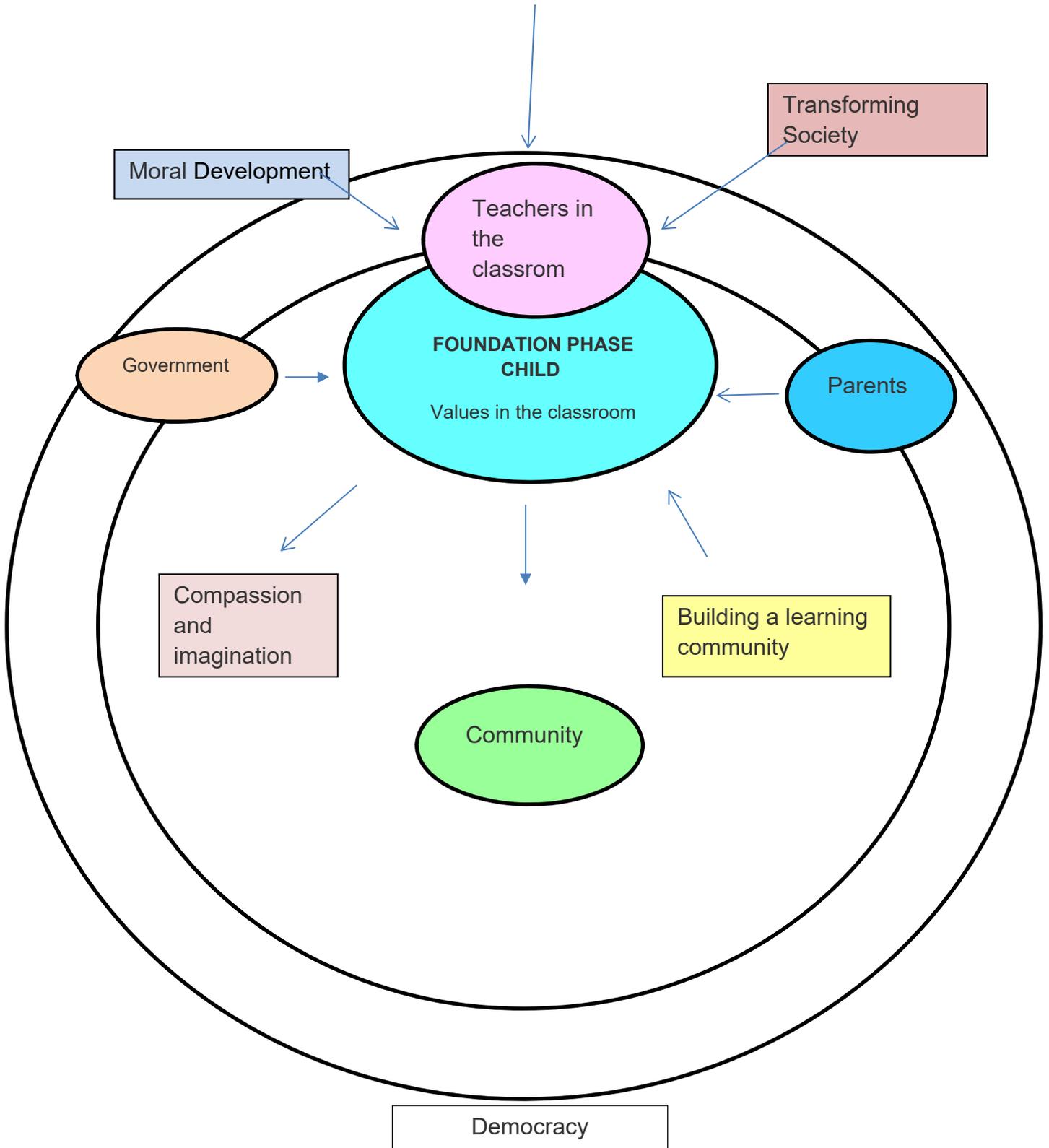
Figure 3.12: Explanation of concepts regarding values education and their interrelatedness.

Teachers, as members of the community shaped by values and as professionals who are bound by the curriculum to implement values education, are closer to the child during formal education than any other stakeholder and therefore in the position to reconcile traditional values and values in the curriculum.

3.12.3 Values in the classroom

The South African government has developed policies that can help to instil the good moral values of the past and pass them on to our future generations. The addition of values education in the national curriculum was planned for this purpose (Republic of South Africa, 1996).

It is vital for moral regeneration to be fleshed out in the educational arena (DOE, 2002). According to Rhodes and Roux (2004) value, religion and belief contents have always been part of education, but a lack of clear directives for teachers for identifying values within the curriculum holds implications for the attainment of educational goals (Roux, 1997).

3.12.4 Government

The government is regarded as one of the stakeholders in the teaching of values. It must be held responsible for its leadership in putting the rights and well-being of children above all other concerns (Bellamy, 2001). The South African National Curriculum is the culmination of the government's efforts to transform the curriculum bequeathed to the South African society by the previous government (DOE, 2011). It was important that after democracy, a new curriculum based on the values that inspired the Constitution of the Republic of South Africa (Act 108 of 1996), be developed.

3.12.5 Parents

The praises of parental involvement in the school have been sung far and wide. Greenwood and Hickman (1991) cited numerous studies, primarily focusing on the elementary school years that revealed that parents' involvement in their children's education contributes to learner variables such as academic achievement, learner attitudes and learner sense of well-being.

Values education is defined as an activity in which people are educated, formally and informally, about those aspects that determine their behaviour (Robb, 1998). It is a process of regeneration of attitudes, values and moral behaviour. This type of education

can take place in any organisation and institution. It also imparts a knowledge of values to inexperienced citizens, such as children, by those who are more experienced, such as teachers and parents (Robb, 1998).

Parents are primary educators who are responsible for informally equipping their children with the necessary values to guide them towards responsible adulthood. There is a strong conviction among researchers that parental involvement in child and adolescent education also benefits children's learning generally (Epstein, 2001; Hornby, 1995).

3.13   SUMMARY OF THEORIES APPLIED IN MY STUDY

In his theory of building a learning community, Dewey called for democratic, child-centred and social reform-oriented education, with schools taking the responsibility to train and produce good citizens for a democratic community. Learners had to be taught the value of working together with others through proper communication; young children should be treated as full citizens in a democratic learning community.

Dewey's theory was extended by Alexander (2002) through his concept of "citizenship" schools. This concept advocates a whole school and lifelong learning approach whereby young children are treated as citizens in a democratic learning community. Children are equipped with more power over their lives by valuing their own abilities and learning to participate effectively in a collective decision-making process (Alexander, 2000). This concept is echoed by the South African Manifesto on Education Democracy and Values, which also states, "Democracy is a societal means to engage critically with itself".

In his moral development theory, Kohlberg states that moral education is about character and good behaviour. However, Gilligan felt that Kohlberg, did not represent both genders in his theory and gave too much attention to a masculine ideal while ignoring the feminine voice.

McNaughton's theory of transforming society did not differ from the above theorists in as far as their relevance to my study is concerned. McNaughton maintains that childhood is seen as an opportunity to unlock the full potential of children on their way to becoming self-governing citizens with full responsibilities. The role of teachers is to nurture each child's needs and uniqueness to transform society (McNaughton, 2003). McNaughton views education as a social and political activism where the focus is on helping children to recognise what is fair and unfair to their world. The new South African Curriculum

(2005) enshrines the values of a society striving towards justice and equity through the development of creative, critical and problem solving individuals (DOE, 2001).

In his Compassionate and Imaginative Action Theory, Waghid (2005) advocates the radicalisation of democratic citizenship, which needs compassionate and imaginative action in South African schools. This theory is about producing active democratic citizens who can play an important role in the public arena. Through this ideology, children can have the potential to extend some of the fundamental aspects of democratic citizenship education by reshaping their understanding of deliberative argumentation (dialogue) and the sensitive recognition of differences and otherness, i.e. listening and responding as citizens (Joubert, 2007). In my study, values education should strive to produce learners who can participate fully as responsible citizens in future.

3.14   CONCLUSION

In chapter three, I outlined the theories related to my research topic. I explained the concepts that are related to my theoretical framework, i.e. values, values education curriculum and children as full citizens in a democracy, and the framework within which my theories are based. The theories are Dewey's theory of building a learning community, Kohberg's theory of moral development, Gilligan's theory of moral development, the transformation society theory by McNaughton and Waghid's expansion of compassion and imaginative action.

CHAPTER FOUR
RESEARCH DESIGN AND METHODOLOGY

4.1   INTRODUCTION

In chapter four, I explain the research design and methods that I selected for data collection and analysis. The aim of this study is to determine how teachers in the foundation phase understand and implement values education in the classroom. I adopted a hermeneutic approach.

Hermeneutics is primarily concerned with understanding and interpreting phenomenon. The aim is to bring to light an underlying coherence or to make sense of the information that was gathered (Taylor, 1976). To determine the teachers' understanding of values and their implementation in the classroom, I used data collection instruments that would yield broad and detailed information on the topic. A summary of my research paradigm is shown in table 4.1 below.

Table 4.1. Summary of the research methodology (adapted from Adebanji, 2010)

Research methodology

Paradigm	Interpretivist Social Constructivism
	Qualitative approach
Research design	Case study
Participants	Twelve Grade 2 teachers from four selected schools. Grade 2 learners from the selected schools
Data collection	Classroom observation Interviews with teachers
Quality criteria for research	Trustworthiness, credibility, transferability, dependability, conformability
Ethical considerations	Anonymity, safety, confidentiality and reliability

4.2   RESEARCH PARADIGM

A paradigm is a set of beliefs, values and techniques that is shared by members of a scientific community and acts as a guide or map, dictating the kinds of problems that scientists should address (Kuhn, 1970).

The constructivist/Interpretative paradigm assumes that reality as we know it is socially constructed through the meanings and understandings, which developed socially and experientially (Mertens, 2005). This paradigm also assumes that we cannot separate ourselves from what we know and that there is no separation between the researcher and the subject of research.

Charmaz, (2006) argues that individuals construct the meaning of experiences and events (constructivism), i.e. people construct the realities in which they participate. Based on the above statement, my research aimed to understand how research participants construct their individual and shared meanings about the phenomenon under study. On the other hand, the interpretative paradigm is understood to be the study of a social phenomenon that requires understanding of the social world that people live in (Beck, 1993). It places emphasis on experience and interpretation (Henning, 2004).

According to Solomons (2009), the interpretative and constructivist paradigms often turn into each other and the boundaries between them can be imprecise, i.e. the difference between them might not be identified. Constructivism is a branch of various interpretivist representations that relate to how people construct experiences around their domain of operation (Wiliams, 2006). My interpretation of the studied phenomenon is itself a construction (Charmaz, 2006), and through this co-construction I was able to conduct my research in a reflective and transparent process (Mills, Bonner & Francis, 2006).

Social constructivists believe that learning develops from and becomes significant in the culture and context of learning (Papadopoulou & Birch, 2009). In my study, constructivism became a relevant tool because knowledge of values is constructed based on the understanding of children's different backgrounds, circumstances and perspectives (Adebanji, 2010). I also selected the interpretive paradigm because it attempts to understand the phenomenon studied through the meanings that teachers and learners in the foundation phase assign to it (Maree, & Van der Westhuizen, 2010). It attempts to comprehend, construe and give meaning to a particular domain with respect to the involvement of the participants concerned (Cohen, Manion & Morrison, 2005: 28).

Through the interpretative paradigm, teachers were given an opportunity to present their side of the story with regard to their contextualisation and implementation of values education to young children in the foundation phase. The topic under study was to be understood through the participants' own lenses (Creswell, 2012). As a result, my participants were perceived not as objects but as full participants in my research endeavour (Creswell, 2012). I aimed to understand each child's social world from his or her point of view (Greig & Taylor, 1999).

According to Solomons (2009), some interpretive and constructivists have different opinions on the role of language as a tool for creating reality of the social world. In my study, values are viewed as being culture bound, and therefore language is of importance in interpreting the experiences of my participants in the teaching and learning of values.

4.3   RESEARCH METHOD

A qualitative research method was used. According to McMillan and Schumacher (2010), qualitative research involves a face-to-face interaction between the researcher and the participants. A qualitative researcher tends to be impersonal and expressive through statistical results based on validity, reliability, generalisability and objectivity (Creswell, 2008).

The qualitative research methodology was used because it would produce an in-depth, rich and descriptive data about the experiences of foundation phase teachers and learners regarding the phenomenon under study (Creswell, 2012). According to Yin (2011), qualitative research has, amongst others, the characteristic that it studies the meaning of people's lives under real-world conditions and represents the views and perspectives of the participants.

Parallel to my topic is Solomon's (2009: 138) view that a qualitative interpretivist researcher may use interviews to determine how educators experience the teaching and assessment of values and what it means to them. By adopting a qualitative approach, I was able to construct reality by initiating a dialogue between the research subjects and myself. This was done through observation, policy document analyses, teachers' and learners' portfolios, interviews and field notes, as suggested by Creswell (2003).

The research questions investigated in this study and their relation to the methodology will be examined individually below.

4.4 RESEARCH QUESTIONS

4.4.1 Main research question

How do teachers understand and implement the teaching of values in the foundation phase?

This question concerns the way teachers contextualise and impart knowledge of values to learners. Classroom observation and departmental policy document analyses were conducted during lessons in the Grade 2 classes. Group and individual interviews were also conducted with the teachers to learn about their ideas, beliefs, views and opinions of values education.

4.4.2 Secondary research questions

4.4.2.1 What strategies and methodologies do teachers use when implementing values education?

This question was part of the general exploration of how teachers understood and facilitated values education. Teachers were asked if there were policies in place that gave direction to the teaching of values in the school and classroom context. Issues relating to support by government, the department of education and parents were part of the question. Teachers were asked about the medium of instruction they used when teaching values to their children. The cultural and family backgrounds of children came to the fore in my collection and analysis of data.

4.4.2.2 What are the challenges that teachers face when teaching values?

The classroom observation and interviews were used to determine whether teachers experienced challenges in the teaching of values. Teachers identified some challenges that could be ascribed to the learners' socio-economic and political backgrounds.

4.5 CASE STUDY

A case study is a "systematic enquiry" into an event or set of related events that is aimed at describing and explaining the phenomenon of interest (Nieuwenhuis, 2007: 75). Case studies are focused at understanding holistically how participants relate to one another and how they make meaning of their experiences within their own world (Nieuwenhuis, 2007). Twelve teachers were purposefully selected from four schools located in two provinces with the purpose of gathering data from different perspectives.

According to Cohen, Manion and Morrison (2007):

> Case studies can be used to describe the feeling of the researcher in a particular scenario by catching an indication of what naturally exists in the real world of research subjects by using diverse data sources.

Merriam (2009: 45) argues that case study knowledge is more concrete, contextual and developed by interpretation than by knowledge obtained using other techniques.

Nieuwenhuis (2007b: 76) states that a defining characteristic of case study research is that multiple methods of data collection may be used. To obtain a number of perspectives from various sources and disciplines, data was collected by means of classroom observation, policy document analyses, individual and focus group interviews as well as field notes.

4.6 SAMPLING PROCEDURE AND SITE SELECTION

Four different schools, namely school A, B, C and D, were selected to gain a better understanding of the issue being investigated (Creswell, 2008: 477). Two schools from a rural area, one from a semi-rural area and one from a semi-urban area, with similar socio-economic backgrounds, were selected. Twelve teachers were purposefully selected to participate in the research. Six hundred and ten learners from different family backgrounds were involved in the study. The sample was selected purposefully because it was possible that the learners' different backgrounds would affect the teaching methods and strategies would have to be adapted to learners from different backgrounds.

4.7 ASSUMPTION OF THE STUDY

The main assumption of the study is that the teaching of values in the foundation phase is carried out in all schools and that teacher-training institutions train them in their curricula. This assumption had to be verified. To this end, I developed questions based on the strategies they applied when teaching values. I also consulted teacher and learner's books plus their portfolios to gather data on their experiences.

4.8 RESEARCH PROCESS

The research was part of the project funded by the European Union for strengthening foundation phase education through the proper training of teachers. The project focused

on general teaching and learning in the foundation phase, including all subjects. I was involved in the project's Life Skills consortium led by the University of Pretoria. To collect data, I applied for ethics clearance from the University of Pretoria, which was granted. I obtained permission to visit schools in the North West and Limpopo from the provincial departments of education. Principals and school governing bodies of the selected schools also endorsed my visits to their schools.

Prior to my research, I visited the selected 12 teachers at their respective schools to highlight the purpose of my research and assure them of the ethical conduct expected from me as the researcher. Confidentiality of information regarding the research was emphasised during my visits.

4.9 DATA COLLECTION

The data was collected in the natural setting of my participants. A researcher may easily discover what is to be understood about the area of research interest in a natural setting (Solomons, 2007). As mentioned under section 4.5 above, data was captured by means of classroom observation (see Appendix A), policy document analyses, portfolios, interviews and field notes.

The validity of qualitative data can be ensured by the honesty, depth, richness and scope of the data achieved, the participants approached and the objectivity of the researcher (Cohen, Manion & Morrison, 2001). My data was collected within the children's usual school environments. The different forms of data sources helped me to gather valid data. Various tools and sources were used to collect data (see table 4.9). Trustworthiness was ensured by validating evidence based on different sources. (See Table 4.2: Summary of data collection tools and their value, on the next page)

4.9.1 Classroom observation

According to Merriam (1998), observation is a data-gathering instrument that is used to understand a phenomenon in its natural setting. It is the watching of peoples' behavioural patterns in specific situations in order to collect information about a particular phenomenon (Johnson & Christensen, 2012). The first approach in my study was to do a semi-structured classroom observation, where I was a non-participant observer. Through the semi-structured observation, I was able to go to the study site without premeditating on distinct, observable conduct by my participants (Adebanji, 2013). According to Mulhall

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(2003), semi-structured observation has its foundation within interpretivism. It is used to appreciate and construe the cultural demeanour of a group of people.

Table 4.2: Summary of data collection tools and their value

Data collection tools	Value
Observation schedule	It assisted me to channel the course of data collection within the topic under study and provided me with a comprehensive understanding of how teachers teach and how learners respond to values education.
Policy document analysis	A study of policy documents assisted me to get a picture of how government and schools view values and to examine how teachers understand these policy documents.
Teachers' and learners' portfolios	They provided me with an understanding of strategies applied by teachers when teaching values.
Interview schedule	It guided me to prepare questions relevant to my topic to ensure that the same questions were posed to all participants in more or less the same manner.
Field notes	They served as a record of my experiences and that of the participants in the teaching and learning of values in the classroom.

The use of these tools is explained below.

I also prepared and used observation guidelines and a schedule to direct me in my observation in the classroom. Questions were pre-arranged as guidelines to channel the course of data collection within the topic under study (see Schedule A). Three teachers (coded as 1, 2, 3) were selected from each of the four schools (coded as SA, SB, SC and SD). Being a non-participant observer, I also examined how learners responded to the teaching of values in the classroom.

I present the observation guideline in Schedule A below:

Schedule A: Researcher's observation guidelines

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The aim of this guideline was to assist me to observe and collect data in the classroom within the context of the teachers' understanding and teaching of values in the foundation phase. My observation and collection of notes were based on, but not restricted to, the following questions:

1. Does the teacher understand what values entail?
2. Does the teacher explain what values are during lessons?
3. Does the teacher explain what life skills entail?
4. Are children allowed to explain the meaning of values in general and life skills in particular?
5. Are children allowed to explain what they understand by values from their home background?
6. Which language does the teacher use when teaching values to young children?
7. Does the teacher refer to traditional values in the lesson?
8. Does the teacher take into account that children are from a multicultural environment?
9. Does the teacher acknowledge that every cultural group is unique in its value system?
10. Are children encouraged to acknowledge different groups' value systems?

Besides the observation guidelines, I also prepared an observation template (Schedule B). An observation template is one of the instruments used in research employing observational methods to study behaviour and interaction in a structured and systematic way (Croll, 1986). Observation is the watching of people's behaviour patterns in specific situations to collect information about a phenomenon of interest (Johnson & Christonson, 2012: 206).

The observation template was used to classify and record the behaviour of children and their interaction with teachers during the teaching of values. The observation helped me to obtain a conclusive view of what was taking place in the classroom. Comparing my observation with what the teachers said during interviews regarding the strategies they used when teaching values enabled me to corroborate my findings (Merriam, 2009: 119). The observation schedule I used in my study is presented in Schedule B below.

Schedule B: Observation template

(The letter F stands for the findings by teachers and their experiences during lessons)

Teachers' observation	F1 Yes	F2 No	F3 Often
Does the learner understand what values entail?			
Is the learner able to communicate effectively with the teacher on values?			
Is the learner able to take part in a conversation about good/bad behaviour?			
Is the learner interested in reading books?			
Is the learner interested in stories?			
Can the learner relate stories told at home?			
Can the learner relate a story in sequence?			
Is the learner interested in playing with other children?			
Is the learner able to remember what he/she has seen?			
Is the learner communicating with the teacher about other children's behaviour?			
Can the learner speak freely about any form			

Teachers' observation	F1 Yes	F2 No	F3 Often
of abuse he/she has experienced?			

4.9.2   Document analysis

The policy documents I perused were the Revised National Curriculum Statement Grades R-9 and the Manifesto on Values, Education and Democracy. With regard to the teaching of learners in the foundation phase, the national curriculum mentions the following values (known as principles): social justice, health, environment, human rights and inclusivity. The principle of social justice aims to teach children that they are responsible to care for others with a view to developing a good society. Learners must be shown that a healthy environment cannot be achieved without their involvement, the involvement of their fellow citizens, their way of life and set of choices, their rights and social justice.

Other people's human rights should be respected and therefore not be infringed upon. Inclusivity encourages schools and teachers to fashion cultures and practices that guarantee the full input of all learners, irrespective of their culture, race, language and socio-economic background.

Values are bound to culture and language (Fettermon, 1997; Emmit, & Pollock, 1997; Olurode, 2005). In the Language in Education Policy, Section 8: Language of Learning and Teaching, it is stated that according to the norms and standards published in terms of Section 6 (1) of the language policy of the South African Schools Act (1996), the school governing body must stipulate how the school will promote multilingualism in its school. This implies that, according to the constitutional rights of learners, their home language should be included in the teaching of values (DOE, 1997).

Learners need to learn an additional language while simultaneously maintaining and developing their home language. Where probable, the learners' home language may be used as the language of teaching and learning, particularly in the foundation phase, where children learn the essentials of how to listen, speak, read, write, think and reason (DOE, 1997).

The other policy document, the Manifesto on Values, Education and Democracy (2001), was based on the idea that young South Africans undergoing education throughout the

country are embarking on their futures, and thus they are also forging the citizenship of the future South Africa. There was therefore a need to renorm society through values education in schools. The aim was also to make values embedded in the Constitution part of society. Consequently, the new outcomes-based curriculum obligates teachers to inspire in learners' knowledge, skills and values (DOE, 2001).

In my opinion, teaching a sense of values at school is therefore envisioned to help young people to attain higher levels of moral judgment. "Moral judgment means that we accept that young people are educated not only for the market, but also for good citizenship" (DOE, 2001: 11). My study aimed to investigate and establish how teachers who were trained in English, understand and implement the teaching of values as embodied in government policy documents.

4.9.3   Teacher's and learner's books

Teacher and learner's books are part of the requirements for daily teaching activities in Life Skills, particularly in the teaching of values for the development of children towards responsible adulthood. With the school's permission, I perused these books to get a clear picture of these classroom activities. The books provided guidelines on the teaching of values to young children.

4.9.4   Interview schedule

In the second phase, I conducted individual interviews and group discussions with three teachers selected from each of the four schools. By means of interviews regarding values education for instance, a qualitative researcher, using an interpretive paradigm, may try to define in what way participants experience their world (Solomons, 2009). In my study, teachers were interviewed individually and in focus groups.

Participants were given the opportunity to express their views in detail and were probed to obtain comprehensive information. The purpose of this schedule was to explore how teachers perceived values, how they reconciled traditional values with universal values and how they taught these values to foundation phase learners. The schedule also aimed to explore the provisions and requirements of the policy and curriculum for teaching values in the foundation phase. The interview schedule is presented in annexure B below.

ANNEXURE B: INTERVIEW SCHEDULE

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Focus Group: Grade 2 teachers from schools A, B, C, D in North West and Limpopo		
Teachers' understanding and implementation of values education in the foundation phase	**Methods**	**Participants**
Questions	Semi-structured interviews with teachers.	Twelve Grade 2 teachers from the four selected schools (A, B, C, D) who teach Life Skills. Three teachers from each school were interviewed after school. Teachers from the four schools were referred to as Teacher 1, 2, 3 and 4.
	Classroom observation, document analysis, notes, data capturing and analysis	Grade 2 teachers and learners from the four selected schools
As a teacher to young learners, what are your views on the moral standards in your society?		
How do this society's moral standards affect learners in your school?		
Do you believe that values should be taught to learners in the foundation phase?		
Have you experienced any negative impact caused by lack of moral values among learners at your school?		
What do you regard as values education?		
Do you teach values in your school? If so, where and how? What methods and		

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Teachers' understanding and implementation of values education in the foundation phase	Methods	Participants
strategies do you apply when teaching values to young learners?		
Which subjects emphasise the teaching of values in your school?		
Which subject do you regard as the most relevant to the teaching of values and why?		
Do you still use traditional means of teaching values in your school?		
If so, how do you do it?		
Which language do you use when teaching values?		
Which language do you regard as the most relevant for teaching values at your school, and why?		
In which medium of instruction did you train as a teacher?		

4.10   FIELD NOTES

Field notes are contemporary notes of observations or conversations taken in the course of qualitative research. Researchers also record these notes during and after observing the research phenomenon (Emerson, 1995).

I made field notes to help me remember all the activities during my research (Burgess, 1991) and to get a deeper understanding of the methods teachers employed in their teaching of values. I consulted these notes when I analysed my data in order to reach convincing conclusions. According to Mulhall (2003), the researcher's experiences

influence what is recorded in their field notes and what they believe to be thought provoking and relevant to their topic of research.

I therefore made notes of strategies implemented by teachers in their teaching of values as well as how learners responded. I managed to highlight important points and questions during activities. These served as a reminder of my participant's experiences with regard to my study.

4.11   RESEARCH QUALITY PRINCIPLES

The following quality principles were taken into account in this study.

4.11.1 Trustworthiness

In qualitative studies, the trustworthiness of research is enhanced by reliability and validity. "Reliability is defined as the extent to which studies can be replicated" (LeCompte & Goetz, 1982: 35). Trustworthiness improves the thoroughness of qualitative research (Macmillan & Schumacher, 2001).

To ensure the trustworthiness of my research findings, I chose four research sites because the use of multiple data collection methods allows for data triangulation, which increases the trustworthiness of my findings (Nieuwenhuis, 2007). Multiple methods of collecting data allowed me to make comprehensive comparisons to maintain the trustworthiness of my findings.

Trustworthiness was further enhanced through the diverse research instruments, which helped me to understand the experiences of my participants and present a clear interpretation of the outcomes of the study. According to Lincoln and Guba (1986), credibility, transferability, dependability and confirmability are important criteria of trustworthiness. These criteria are discussed further below.

4.11.2 Credibility

Credibility is about the positive approach to a study (Solomons, 2009). Bogdan and Biklen (1982) define credibility as a "fitting amongst the data items that are recorded". According to Ebersöhn, Eloff and Ferreira (2007), "a participant check should be carried out once conclusions have been established in order to ensure integrity of the data collected". The credibility of my study was enhanced further by content analysis, during which I employed the different views of research participants to collect in-depth and comprehensive data,

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which provided me with a clear interpretation of the results (Adebanji, 2010). During the interviews, I repeated the participant's responses to them to ensure that their views were correctly interpreted. Questions were clarified during the interviews as necessary. After I analysed the data, I sent the draft to my participants, whose comments were noted.

4.11.3 Transferability

According to Fade (2003), transferability is the extent to which a study can predict similar occurrences or that can be broadly applied in a more general manner. It is a substitute to a positivist notion of external validity or generalisation (Solomons, 2009). While Shenton (2004) believes that generalisability is not the aim of qualitative research, he argues that it is necessary to provide a thorough and comprehensive description of the topic and situation under study to allow readers and fellow researchers to understand and compare this phenomenon with others.

Adebanji (2010) argues that it depends on the researcher using a qualitative approach to determine the degree to which results from the study may be extended to similar contexts. Qualitative researchers are at liberty to find common ground in their own experiences and conclusions from other findings (Fade, 2003). In my case, this study may not apply in other contexts.

4.11.4 Dependability

If the research were repeated in a similar way using the same participants in similar circumstances, the result would be alike (Shenton, 2004). Dependability therefore refers to the consistency and reliability of the research. During the interviews, questions were stated very clearly, using simple language that could be understood by all the participants of my study. The data was triangulated to increase the reliability of my study (Maree, 2007).

4.11.5 Confirmability

It is important to institute whether the data confirms the general findings of other studies. Conformability rests on the objectivity the researcher applies to the research process, and therefore, "reporting this process in detail will assist in improving objectivity as well as keeping the researcher aware of his or her own personal bias" (Ebersöhn et al., 2007: 141). I had to reflect on my personal feelings, values and beliefs surrounding the topic under my study. I also linked my work to other studies.

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4.12   ETHICAL CONSIDERATIONS

"Ethics" is a philosophical term derived from the Greek word "ethos", which means "character" or "custom" (Sims, 1994: 16). "The ethics of research concern the appropriateness of the researcher's behaviour in relation to the subjects of the research or those who are affected by it" (Gray, 2013: 68). Ethical considerations become significant in the course of conducting research (Flewitt, 2005: 553), especially when minors, such as foundation phase learners, are studied.

The interviewees were treated with respect and no school, principal, teacher or child was identified in the reporting of the results; thus, confidentiality was adhered to (Prinsloo, 2007). Approval to conduct my research was obtained from the Ethics Committee at the University of Pretoria. Permission was also sought from the North West and Limpopo provinces and school governing bodies and principals of the selected schools.

Prior to my research, I informed all the participants of the role they would be required to play in the process. Once I had outlined everything related to my research, the participants could make an informed decision about if they should or not to participate (Litchman, 2010). Participants were also informed that the research findings were designed to be of benefit to the National Department of Education, their research teams, their schools as well as all learners and the South African community at large.

4.13   DATA ANALYSIS

Data analyses are the profound evaluation of the fundamental components of the entire data collection in order to comprehend it (Ladzani, 2014). It is a process of bringing order, structure and meaning to the data that was collected (Marshall & Rossman, 1995). According to Bogdan and Biklen (1992: 145), qualitative data analysis means:

> Working with data, organising it, breaking it into manageable units, synthesising it, searching for patterns, discovering what is important and what is to be learned and deciding what you will tell others.

Data was transcribed to identify key information that emerged from classroom observation and interviews. Document analysis was also part of the data analysis. The transcripts of observations and interviews became the units of analysis of my research (Downe-Wambolt, 1992).

4.14   CONCLUSION

The research design and methodology used in this study were dealt with in this chapter. In this chapter, the research questions, sampling procedure and selection, assumptions, data collection and ethical considerations were also examined. Interviews and classroom observation allowed me to involve both teachers and learners as research participants in a part of my research design. The data collection instruments used allowed for the interpretative and constructivist paradigms. Through these paradigms, I was able to understand the teachers and learners' experiences when teaching and learning values in the classroom.

The teachers felt that values education involved too much work, especially in Life Skills; that too little time was allocated to it; and that learners were given too many rights by the Constitution, while teachers' rights were limited. Lack of support by the Education Department, parents and the community were also cited as challenges to the implementation of values education in the foundation phase.

CHAPTER FIVE
PRESENTATION AND ANALYSIS OF DATA

5.1   INTRODUCTION

In chapter four, I provided a comprehensive justification for the selection of the research methodology and design of my study. I have therefore explained and described the research undertaken, the sampling procedure, the research instruments used and the experiences of the participants in my study.

A way of understanding my participants' experiences regarding values education and how they construct and interact with their social world was provided by the hermeneutics qualitative paradigm and interpretative perspective. This paradigm also assisted me to focus on themes emerging from my interactions with participants in my study (Nieuwenhuis, 2002).

In chapter five, I present the research findings from the data collected from the participants. My study cases are described first, with sites and participants encoded (Creswell, 2007). The findings are based on policy and document analysis, interviews and classroom observations. The findings may lead to an understanding of how teachers contextualise and implement the teaching of values education in the foundation phase.

5.2   DESCRIPTION OF CASES

When collecting data, it is important to maintain the anonymity of the research site and participants. The four research sites are referred to as School A, School B, School C and School D. The codes for the schools are as follows: SA, SB, SC, and SD. The teachers are referred to as teacher one, teacher two and teacher three, coded as T1, T2, T3. The pseudonyms and codes of schools and teachers are presented in table 5.1.

Table 5.1: Coding of schools and participants

Schools	School code	Teacher	Teacher codes
School A	SA	Teachers 1–3	SAT1/2/3
School B	SB	Teachers 1–3	SBT1/2/3
School C	SC	Teachers 1–3	SCT1/2/3
School D	SD	Teachers 1–3	SDT1/2/3

Based on the above table, Teacher 1 of School A was referred to as SAT1, Teacher 1 of School B was SBT1, Teacher 1 of School C was SCT1, etc.

5.2.1 Context of school A

School A is situated in a rural area about five kilometres from a nearby township. In 1965, the community gathered materials for its erection on trust land owned by private residents. However, the school and other public facilities are the property of the government and therefore fall under the North West Department of Basic Education. As one of the oldest schools, it has gone through several political changes. Originally, the school operated under the then South African Department of Bantu Education. It later fell under the Bophuthatswana regime from 1977 until 1994, when it became part of the new democratic South Africa.

Although the school uses one predominant language, it caters for the culturally and linguistically diverse learners from the adjacent villages. The dominant home language in the trust is Xitsonga, but the medium of instruction is Setswana because Setswana was made compulsory in all schools under the then Bophuthatswana regime.

5.2.2 Context of school B

School B is also situated in a rural village where one language is predominant. It is a traditional village headed by a chief and his council. In this instance, the chief inherited the chieftainship from his father/elder. His council is elected by members of the community to assist and advise him on the day-to-day running of tribal affairs.

As the school is also one of the oldest schools in the area, it has gone through the same political changes as school A: It was built in 1962 and run by the then South African Department of Bantu Education before falling under the former Bophuthatswana regime in 1977 and becoming part of the new democratic dispensation in 1994. Although the

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school caters for children with different socio-cultural backgrounds, the dominant language spoken in the area as well as the language of instruction is Setswana.

5.2.3 Context of school C

School C is situated in an informal settlement between the North West, Limpopo and Gauteng borders. Geographically, the school falls under the North West Province, and the land on which the school is situated is tribal land under the authority of the chief. The dominant languages spoken in the village are Xitsonga and IsiNdebele, but the school also caters for other multilingual learners from nearby settlements. The language of instruction in the school is Setswana.

5.2.4 Context of school D

This school is situated in a semi-urban area in Limpopo. It is also in a cross-border settlement and caters for learners from the three adjacent provinces (Gauteng, North West and Mpumalanga). English is used as the language of instruction in this school. However, the home languages spoken by learners in this school are Setswana, Isindebele, Xitsonga and Sepedi.

Location of school A

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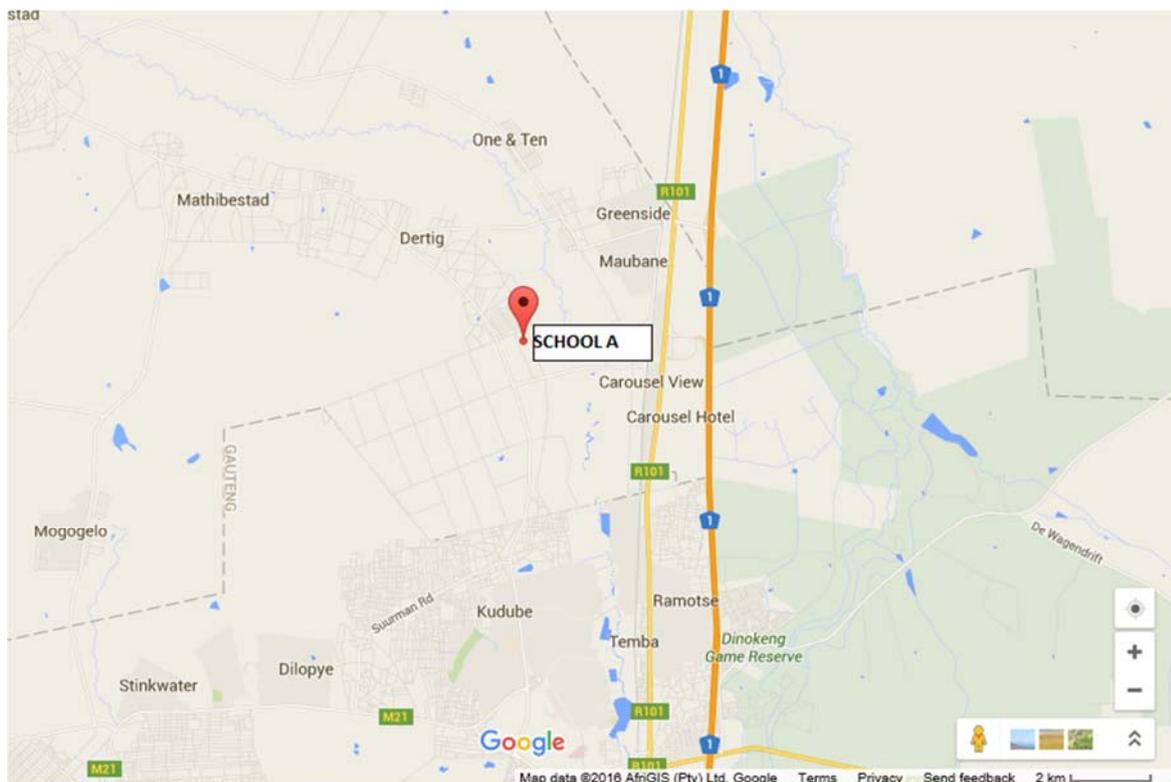
Location of school B
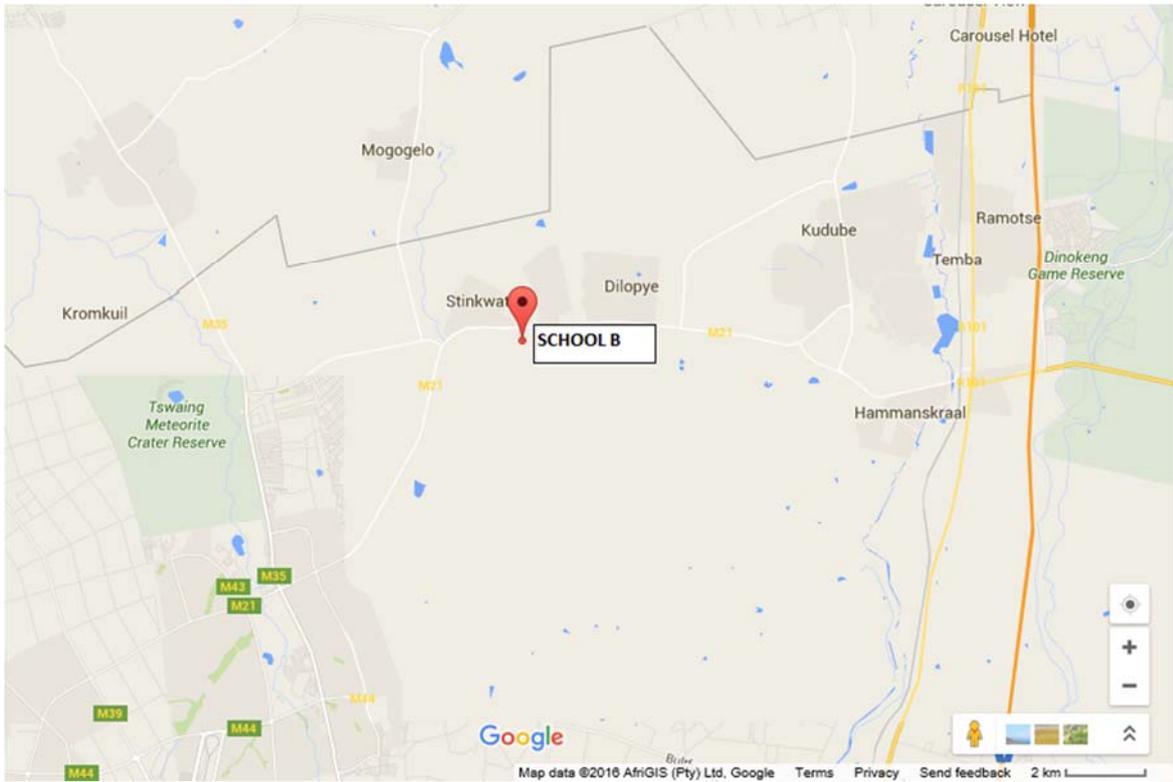
Location of school C
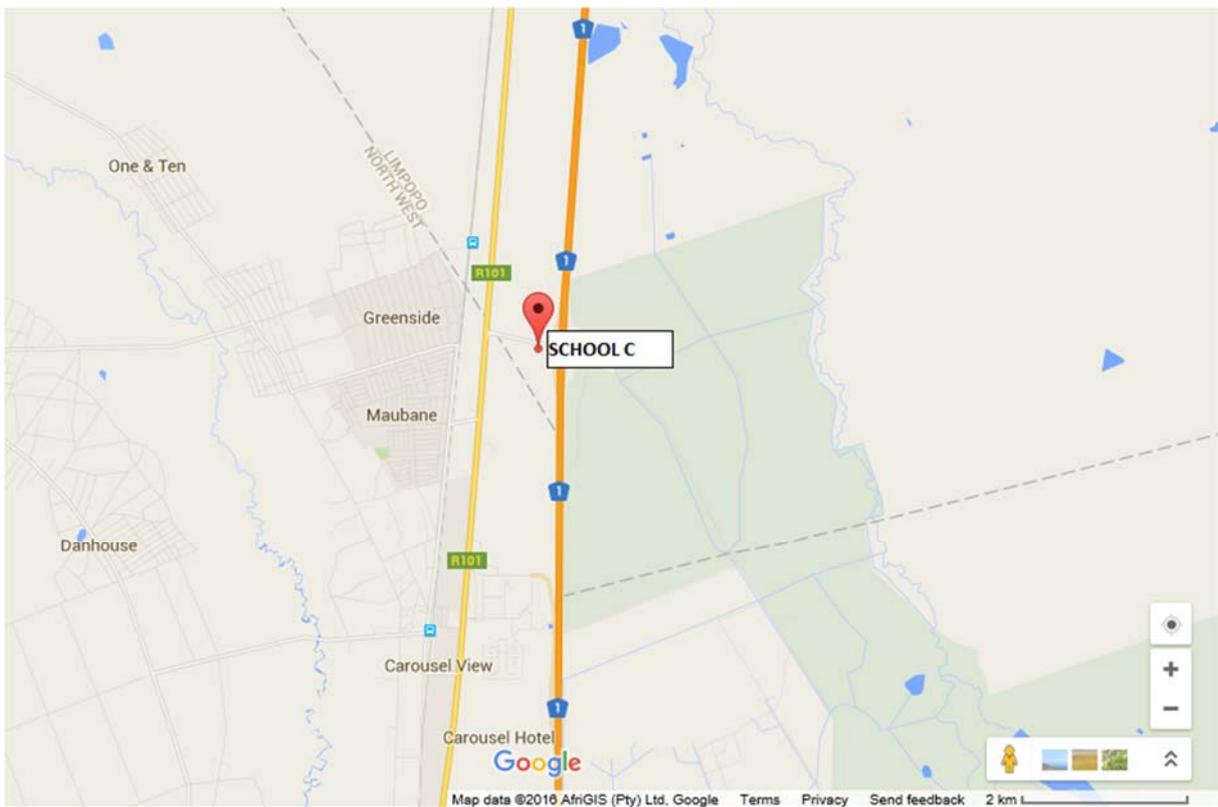
Location of school D
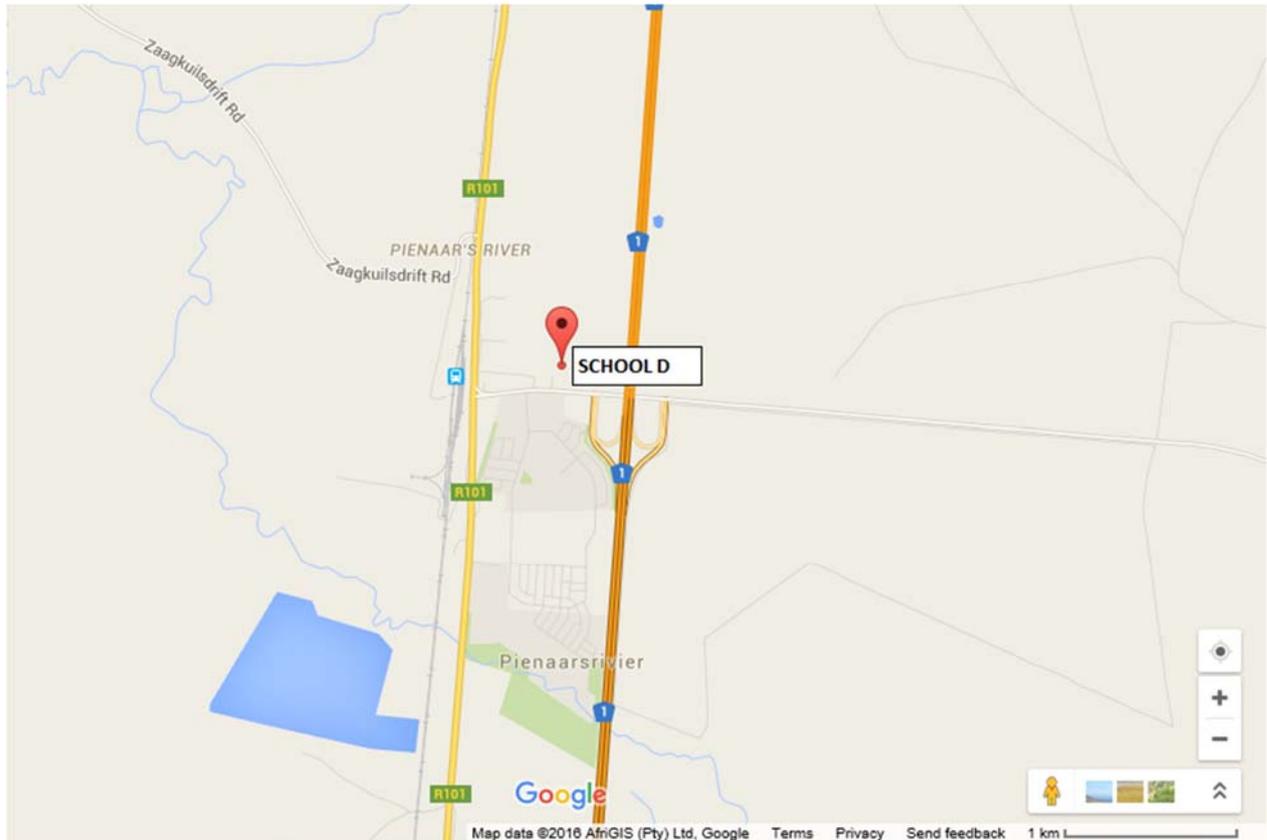
Table 5.2: Summaries of the profiles of the teachers at the four schools

SA	T1	T2	T3
Age	55	56	54
Teaching experience	33 years	30 years	29 years
Training/qualification	UDEP	JPTD	UDEP
Language of training	English	English	English
Language used in class	Setswana	Setswana	Setswana
No. of learners	57	56	57
Non-Tswana/English speakers in class	40	42	46
SB	T1	T2	T3
Age	47	45	48
Teaching experience	26 years	23	21
Training/qualification	JPTD	JPTD	UDEP
Language of training	English	English	English
Language used in class	Setswana	Setswana	Setswana
No. of learners	49	51	50
Non-Tswana/English speakers in class	17	19	11

SC	T1	T2	T3
Age	51	45	51
Teaching experience	17 years	One year	Twenty years
Training/qualification	UDEP	UDEP; ACE	UDEP ; ACE
Language of training	English	English	English
Language used in class	Setswana	Setswana	Setswana
Number of learners	49	48	48
Non-Tswana/English speakers in class	10	8	10
SD	T1	T2	T3
Age	49	43	57
Teaching experience	Three years	Ten years	Twenty years
Training/qualification	PJP diploma	UDEP	Primary Teaching Cert., Junior Primary Diploma
Language of training	English	English	English
Language used in class	English	English	English
Number of learners	45	49	51
Non-English speakers in class	45	49	51

The table shows that the ages of the foundation phase Life Skills teachers in the selected schools ranges from 45 to 57. It is therefore evident that most of these teachers will retire soon. Besides, many teachers claimed that they would be resigning before their retirement age of 60 for several reasons, such as lack of support from government and parents and lack of motivation.

The information gathered from my data reveals that if South Africa wants to achieve the successful implementation of values education in schools, much more must be done to attract more young teachers to the foundation phase and to keep the existing teachers in the system. According to the Human Sciences Research Council (2011), more teachers are leaving the profession than there are new recruits are entering it.

In my case study research, the average learner to educator ratio was 50:1, while the official ratio is 29. According to the *Mail & Guardian* (24 July 2015), not having enough teachers in schools leads to overcrowded classrooms, overworked teachers and learners receiving instruction from unsuitable teachers.

In school C, one teacher who is 45 years old, has only one-year's teaching experience. After qualifying as a teacher, she had difficulty finding a job and therefore joined the

private sector. Only after teachers started leaving the profession in droves, was she recruited by the school. During our interaction, the teacher pleaded with me not to involve her since she had just arrived at the school. I suggested to her that since she had initially volunteered, it would be appreciated if she would reconsider and explained that she needed to state only what she had experienced since she had joined the school. I also reassured her that my visit was only for research purposes and that her response was confidential and welcome. She eventually agreed.

5.3   PRESENTATION OF DATA

According to the Department of Basic Education (2011), the schools are expected to empower learners with the necessary skills and values to realise their full personal potential, to participate effectively within their environment and to become fully responsible citizens in their communities. Naturally, values education is essential to the achievement of these goals.

5.3.1   Observation

All three classes at the four selected schools were observed. In each case, T1 was responsible for the first class, T2 for the second class and T3 for the third. Before the lessons commenced, I requested documents from the teachers that I regarded as relevant for me to gain insight into their understanding of values and their teaching of values.

5.3.1.1 Document analyses

The documents I studied before my classroom observation are listed in table 5.3 below.

Table 5.3: Analysed documents, their purpose and content.

Policy document	Purpose	Content of values education
Curriculum and Assessment Policy Statement (DOE, 2011)	To get a clear understanding of the strategies used by teachers to implement values education.	The document aims to enhance the teaching of values through a learner-centred education whereby learners are provided with the skills necessary for their development.
The Constitution of 1996	To get an understanding of how teachers mediate the moral and political values as stated in the Constitution of the Republic of South Africa.	The Constitution aims to create a value-centred society through the application of values education in schools. The Bill of Responsibilities maintains that

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		if our children have the right values, we can change the future. It also aims to place a solid groundwork for the teaching of values whereby all citizens are treated with dignity and respect. The morals of the Constitution can be endorsed through the educational system.
The Manifesto on Values, Education and Democracy	To get an understanding of how teachers inculcate a sense of values in young children in the foundation phase.	The Manifesto recognises that values are the common currency that makes life meaningful. Teaching a sense of values at school is intended to help young children achieve higher levels of moral judgment.
Textbook: Clever *Dikgono tsa Botshelo* (Learner's book)	To explore how values are taught in conjunction with the curriculum and the CAPS document and how teachers relate these values to young children.	The Clever *Dikgono tsa Botshelo* outlines values that are to be taught to children. The values outlined in the book, as enshrined in the Manifesto for Values, Education and Democracy, are the values of *Ubuntu* (human dignity), respect, love for one another and accountability. Learners are also expected to have listening skills, be helpful to others, be friendly, respect other peoples' cultures and have respect for the law, including school rules.

5.3.2   Interviews

Qualitative semi-structured interviews were held with all the participating teachers after school. All the teachers were female and all taught Life Skills to the Grade 2 learners**.**

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5.4 THEMATIC ANALYSES OF TEACHERS' PERSPECTIVES OF VALUES EDUCATION

During my collection of data, teachers seemed to be concerned about the problems they encountered in values education. They stated that their teaching did not produce positive results due to a number of factors, which emerged from the data from all the interviews I conducted and which I grouped into themes. In table 5.4 below, under teachers' understanding of values education, I present only the voice of the participant whom I regard represents the other voices. The other participants' voices are discussed under the different categories. The themes and categories are presented in Table 5.4.

Table 5.4: Themes, categories and the participants' voices in the data

Theme 1	Category	Participants' perspective
Teachers' understanding of values education	1.1. The teaching of values in the classroom context 1.2 .Values not sufficiently promoted at home in a primary educational context	*"Values education! Come again? Ok. I believe that values education is about teaching children how to behave and respect their elders."*
Theme 2	**Category**	**Participants' perspective**
Family dynamics and values education in the classroom	2.1. Lack of parental support of values education 2.2. Poverty at home and the teaching of values in the classroom	*"Some children cannot do their homework because they stay with their grandparents, who are unable assist them."*
Theme 3	**Category**	**Participants' perspective**
Support from government for values education	3.1. Policies that aim to support the implementation of values education 3.2 Children's right to values education	*"Children have more rights. They are not responsible. I think government has to look into this."'*
Theme 4	**Category**	**Participants' perspective**
Societal values and values education in the classroom	4.1 A decline in societal values and its impact on values education	*" think a decline in the moral values of our society affects our children in a negative way."*

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5.5   REPORT OF FINDINGS BASED ON THEMES IDENTIFIED

5.5.1   Theme 1: Teachers' understanding of values education

Under this theme, I discuss the teachers' understanding of values education. I first explain what literature says about the concept and then discuss the teachers' perceptions and understanding of the concept of values education under the categories emerging from the main theme. The teachers' perceptions of values education were examined and compared with the literature. The following categories will be examined:

- The teaching of values in the classroom
- Values not sufficiently promoted at home in primary education.

The meaning and perceptions of values education have evolved throughout history (Solomons, 2009). According to Kirschenbaum (1992), values education started in families as a process intended to help members of the family, including children, to develop values.

Trying to establish how teachers understood values education during my data collection was an interesting aspect of research, since it revealed how participants understood the concept. When asked about her understanding of values education, SBT1 responded:

> "Values education! Come again? Ok. I believe that values education is about teaching learners how to behave and respect the elders."

The above response shows that this teachers' perception of the subject was overshadowed by uncertainty and misunderstanding. The teachers frequently spoke about values in terms of character, i.e. how to behave and show other people respect, whereas according to the literature, values education means developing people to understand the beliefs, values and ways of life of all people, as a people belonging to one group (Hamm, 1989). In my study, values education should be understood as a process whereby teachers develop learners to understand the necessary values for the fulfilment of their lives.

The uncertainty of teachers about the concept became evident when SAT2 said:

> We don't understand exactly what is meant by values education but we do teach values in our school. We teach learners to behave well, to respect the elders, not to steal, not to swear and so on.

There was also some speculation about the concept. This emerged when SDT2 said:

> In our school, values education is about what we do on a daily basis. We teach our learners many aspects about life. We teach them aspects such as being neat, eating healthy food and being friendly.

From the above response by SDT2, it can be deduced that while they did not understand the concept of values education, they were in fact teaching values in a number of ways, even outside the classroom. Values are a part of our lives and therefore can be taught to young children through the way we talk, dress, communicate and live with other members of society. Values can therefore be taught anytime and anywhere, since they are part of human existence.

According to Solomons and Fataar (2010), the term "values" refers to a concept that leaves room for speculation and could be influenced by the teachers' own cultural and religious beliefs. After I had explained to the teachers that traditionally, values were cultural elements that shaped individuals, including children, to be responsible members of society SBT3 agreed that values should indeed be accommodated in the classroom. However, SCT2 stated:

> We don't know the values we are supposed to teach. We therefore approach the teaching of values differently. It is about good behaviour. If our learners can behave well, they will be better people in the future.

According to Kohlberg and Turiel (1971), teachers may be unaware that they are teaching values in some instances. It is therefore vital to define what is meant by values education.

While Halstead and Taylor (1994) hold that all kinds of activities in which learners learn to develop values and morality are referred to as values education, it is evident from the statements quoted above that teachers seemed to have been focusing only on the value of respect. This value was viewed in the light of children's behaviour. Teachers did not mention anything about general human behaviour also affecting them as members of a society that conforms to certain values.

This statement is supported by SBT1, who said:

> Without respect, these children cannot go anywhere in life. We used to respect our elders and our teachers.

SDT3 concurred:

> Yes, we have to show these children respect but firstly we have to be respected. The education officials and parents need to give us respect.

In the school context, respect is one of the ten fundamental values highlighted in the Manifesto for Values, Education and Democracy (DOE, 2001). This value is one of the values that was promoted in traditional African societies and is embraced by the Constitution.

It is also obvious that the teachers' understanding of values education was largely influenced by the practices of the past and the societies they came from. In some African communities', values are taken to be synonymous with respect. Mapadimeng (2009) stated that one of the core values of *Ubuntu* is respect; hence, respect as a value is strongly promoted by teachers.

However, the literature also shows that "respect" can have an ugly side. In some African and other communities, children cannot decide on their future and their parents decide whom they are to marry. In certain communities, there would be an arranged kidnapping of girls for a forced marriage orchestrated by the family of the boy (Raphalalani & Musehane, 2013). The voices of children were never recognised.

The Constitution of South Africa, the Manifesto on Values, Education and Democracy and the curriculum envisage the teaching of values that can assist learners to participate freely in a society that strives for social justice, equity and human dignity. However, teachers did not mention this in their understanding of values education.

5.5.1.1 The teaching of values in the classroom

"Yes, values should be taught at school, but the only problem is: which values?"

The CAPS on Life Skills outlines the values worth learning in South African schools. Life Skills addresses values, attitudes, responsible citizenship and social engagement (DOE, 2001). The ideals of the Manifesto on Values, Education and Democracy and the

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Constitution of the Republic of South Africa 1996 share the same sentiments about the moral and ethical aspirations for our future generation.

However, according to SCT3, values education was not explicit in the curriculum and therefore caused confusion for teachers, since they did not know exactly how to approach the teaching of values to learners.

This was confirmed by SDT1:

> While we don't have enough time to implement the teaching of values there are many aspects in the Life Skills subject.

On that point, STB3 had this to say:

> The curriculum does not satisfy the needs for the implementation of values education.

Values education, according to teachers, is not explicit in the curriculum. It can therefore be deduced that teachers are oblivious of the concept, as espoused in the textbooks as part of a hidden curriculum. Some scholars define a hidden curriculum as the type of curriculum that is not planned or developed for implementation, but is learned alongside the planned curriculum (Jackson, 1986). Halstead and Taylor (1996) highlight the link between values education and a hidden curriculum when they define the hidden curriculum as the rules of schools through which students learn behaviours, attitudes, beliefs and values. I noted that teachers were also teaching values to learners as part of a hidden curriculum, i.e. during their daily interactions at school and in the classroom.

The literature also states that values education has to do with various attitudes and practices for teaching good value systems and their place in the curriculum (Stephenson, 1998). These values are learned formally and informally. They permeate everything that goes on in the classroom (Halstead & Taylor, 1996). Because values are part and parcel of their cultural background, teachers never seem to be aware that the values they impart to learners such as respect, are not the only ones reflected in the Manifesto (it was evident that the teachers were not familiar with this document).

Although these values are referred to as "principles" in the CAPS, the Manifesto on Values, Education and Democracy (DOE, 2001) clearly outlines them as ideal and relevant to instil good moral values in our children. They are, among others, equality, and

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human dignity. These values are also enshrined in the South African Constitution of 1996 (RSA, 1996).

Based on the above documents, the Grade 2 Life Skills learner book, Clever *Dikgono tsa Botshelo* highlights the following values for learners: respect for others and respect for the law, care and support for each other, respect for property, being friendly and working together with others. In this book, the themes I regard as relevant to these values are *Nna le ba lelapa la me* (Me and my family); *Nna le batho kwa sekolong (*Me and the school family); *Nna le ditsala tsa me (*Me and my friends) and *Batho ba farologane e bile ba a tshwana* (People might be different, but we are all equals as members of a society).

In this textbook, learners were taught how to respect the school regulations, how to respect teachers and fellow learners, how to make friends and acknowledge that even if people differ in some ways, we are all the same as human beings. However, SAT2 and SBT1 said in their school they had never seen a document such as the Manifesto on Values, Education and Democracy. All the other participants I interviewed confirmed this view.

Although teachers seemed to be confused about why values were included in the curriculum, my observations revealed that they were able to relate the above themes, as stipulated in the children's book and other policy documents, to the learners. These themes aim to provide teachers with the approach to provide learners with the necessary skills to understand that as part of families, they should work harmoniously with other members within their families.

Besides the formal curriculum, teachers also mentioned the Bible, which they found very effective for teaching values to their learners. Judging by their ages, it seemed that most teachers in my study had experienced the old curriculum in which the Bible was used as a means to promote religious education.

On that point, SDT1 stated:

> Besides the Life Skills books at the teacher's disposal, there is a Bible, which used to be an instrument for values education in our schools.

She implied that the values that they were expected to reconcile with traditional values were based on the country's Constitution only and that religious education was ignored.

SDT2 argued that 90% of their learners were from a Christian background, but that the Constitution disregarded values that are found in the scriptures.

Nevertheless, my document analyses revealed what was reflected in the Manifesto on Values, Education and Democracy (DOE, 2001), i.e. that introducing religious education in schools make available the scope for learners to explore the variety of religions that inspire society and the morality and values that buttress them. In other words, "religious education can reaffirm the values of diversity, tolerance, respect, justice, compassion and commitment in young South Africans" (DOE, 2001: 5). According to this document, religious education can still be used in schools, but with the recognition of diverse religions. However, SBT3 stated that the Manifesto and the Constitution were not relevant to what they were supposed to do to develop their children.

When probed on the strategies and methodologies that were applied when teaching values, SDT1 said:

> The strategies we apply to instil values to our learners is to hold morning assemblies on a daily basis. There we preach and teach children the principles of good behaviour as mentioned in the Bible.

Furthermore, teachers stated that they tried to instil values in the learners. SBT2, stating that in her school, they put pictures of good behaviour on their classroom walls for learners to see every day. She was supported by SDT3, who added:

> Yes, pictures are a good strategy for the teaching of values. Even the prescribed textbook has pictures which learners are taught to interpret and relate what they understand about them. In fact, we use quite a number of approaches to teach values.

During my classroom observation, I could see that, despite the teachers' concerns about their understanding of the concept of values education, they were in fact teaching some of these values. In all the schools that I visited, the learners stood and greeted me with respect. They always responded to instructions such as "stand up", "sit down" and "keep quiet." At school B and school C, the charts on the walls including pictures of learners greeting, playing together, embracing one another and helping the elderly, were an indication that in fact values were taught to learners.

While teachers felt that they did not have relevant information to support them in implementing the teaching of values, one could deduce that they were oblivious that the classroom environment had some elements of values and could be transmitted to learners incidentally and not through teaching.

5.5.1.2 Values not sufficiently promoted at home

> *"It is unlike in the olden days when we were taught values by our parents at home. Values are no longer sufficiently promoted at home."*

My enquiry further revealed that, as the literature states, values education is not something new but an evolving concept that started long ago in the history of humankind. It starts in families as a process that is intended to help members of the family, including children, to develop values and to establish an individual, fulfilling life (Kirschenbaum, 1992).

These values were regarded as effective cultural elements, which also shaped individuals as members of a community that upholds its values (Kirschenbaum, 1992). The African traditional values education was a process of conveying values and customs entrenched in cultural heritage (Boateng, 1983). According to the teachers, this was now apparently a thing of the past. Teachers felt that if traditional values had still been in practice like before, it would help them to instil these values in learners effectively through values education.

My interviews with teachers about their personal value system also revealed the origin and significance of values education. It became evident that, like other citizens living in a modern society, they had lost contact with the traditional value systems that were passed on to them informally at home by the elders. This was illustrated by SBT3, when she stated that most teachers had lost the traditional education they had received from parents informally at home because they had left their homes to acquire the modern type of education at institutions that were sometimes far from their communities. This might have had an impact on the teachers' relationship with parents and the communities they served.

SBT3 was supported by SBT2 when she said:

> Besides, most parents come home tired from work and therefore do not have enough time to discuss traditional values with children as it used to be long ago.

"In today's mobile world, it is less likely that parents and teachers will hold beliefs and values that are closely matched compared to previous generations" (Keyes, 2000: 3). Today, teachers and parents are no longer part of the community (Keyes, 2000). They often come from a socio-economic background different from that of the children they teach (Burke, 1999).

In her response to a question on how they reconcile the values that they are expected to teach at school with those from the children's' cultural backgrounds, SDT3, who teaches Life Skills in Setswana, said:

> Some of us are non-Setswana speakers. Sometimes we don't understand their culture. It is unlike before, when teachers used to specialise according to their training. Yes, traditionally children were taught values through stories, riddles, proverbs, play, song and so forth. But it was done in their language. At school, teachers who specialised in that particular subject taught children … particular language. Again, most of the children at this school are non-Setswana speakers at home. Sometimes it is difficult to teach them values in a language they don't speak at home.

During my classroom observation, in cases where teachers did not have records of the statistics of learners according to their home languages, I requested that they be obtained from learners. This was done to confirm the numbers of learners who were taught values in a language other than the language they spoke at home.

To my amazement, some learners could hardly speak; they seemed not to know exactly which language they spoke at home, while some raised their hands for more than one home language. In one of the classrooms at School C, one learner said they spoke English at home, while in fact it was IsiNdebele. After probing the teacher about the child's response, it was realised that the learner was merely overwhelmed by the situation in the classroom. If it is assumed that values are indeed culture bound, then the home language should be acknowledged as an important aspect in the teaching of values.

According to Emmit and Pollock (1997), language is rooted in culture, and the culture of a people is the epitome of that people's values (Olurode, 2005). Language carries culture, and culture carries all the human values used to identify ourselves and our place in the world (Ngugi Wa Thiongó, 1986).

It could be deduced from this data that when children as young as those in the foundation phase speak different languages in different situations, they may at times become confused, which makes it difficult for them to learn effectively. SCT2 maintained that they had difficulty in maintaining a good relationship with children of different socio-cultural backgrounds. She expressed this difficulty by saying:

> Teaching values to learners who are not proficient in the language of instruction makes it difficult for teachers to implement values education.

Clearly, the teachers felt that a mismatch between the teachers and parents' cultural values and the medium used to teach children who spoke a different language at home, made it difficult for teachers to implement the teaching of values. Teachers mentioned that they had great difficulty in creating a conducive atmosphere in class due to the different cultures. However, during my observation, teachers were able to indicate to learners how important is was to acknowledge cultural diversity and to respect and embrace other cultural groups, which is in itself a value recognised by the Constitution.

5.5.2. Theme 2: Family dynamics and values education in the classroom

In this section, I explain what family dynamics entails. Thereafter I examine how teachers feel about family dynamics and their influence on the teaching of values in the classroom. The teachers' perceptions of family dynamics will be discussed under the following categories:

- Lack of parental support for values education
- Poverty at home and the teaching of values in the classroom.

Family dynamics are patterns of relations or interactions between family members (Hao, 2000:17). Sociologists have become progressively anxious about the ways in which families shape their children's development. The dynamics of parent-child interactions are implicated in the development of children (Bronfenbrenner, 1979: 56), which is why the importance of parental involvement in schools has been emphasised repeatedly.

Several studies (Greenwood & Hickman, 1991) reveal that parents' participation in their children's education contributes to learner variables such as academic achievement, learners' attitudes and their sense of well-being. Researchers across a range of studies have reached broad consensus that parental involvement generally benefits children's learning and school success (Hoover-Dempsey & Sandler, 1997).

5.5.2.1 Lack of parental support for values education

It is strongly believed that the active involvement of families and the wider community in the teaching and learning of children is fundamental to the development of an effective inclusive learning community (Epstein, 2001; Hornby, 1995).

Participants in this study felt that lack of parental support for their efforts was a common challenge in the schools they were serving. Reasons for this situation differed from school to school. In this regard, SAT3 said:

> We struggle to get parents' involved in school activities and their children's learning processes.

SBT2 cited one of the reasons for lack of parental involvement in their children's education as being a lack of interest in education. She said most parents never attended meetings arranged by schools to discuss the learners' progress:

> The only time parents come to school is when they want to know why their children have to be disciplined.

When probed on how often this happened, SBT2 said while not every parent did that, the teachers experienced such behaviour in most cases.

Some children were said to be staying with relatives or their siblings for various reasons. SDT1 stated that many children had no parents due to deaths in their families. According to SCT2, many parents were young and therefore lacked the capacity to assist their children due to other commitments. The extent of this problem differed from school to school. SBT1 complained that besides the above reasons, teachers generally lacked the necessary support from parents.

In support of her colleague, SBT1 said:

> When we try to discipline children, parents come to school fuming.

My school visits were not without incidents. Teachers seemed to be really frustrated and discouraged. SDT2 claimed that in her class a certain learner usually does not do his schoolwork. In one instance, she tried to discipline the child, and this did not go well with the parent. She complained that after reprimanding the learner, the parent came to school very angry and told her to leave the child alone.

When asked about her relationship with the learner, the teacher said that she decided not to talk to the learner any longer. She said that she did not care whether the learner was making any progress. Clearly, the uncouth manners of the parent had soured the relationship between parent and teacher. In her theory of moral development, Gilligan (2003) focuses on "the ethics of care." (care-based morality) which emphasized the relationship between parents, teachers and children. Gilligan opines that if learners were given care, it would encourage them to care for others also.

The literature makes it clear that sound relations between the school and the home have positive results on the academic achievement of learners (Chavkin, 1993). Epstein (2001) even describes effective involvement of families in the teaching and learning of children as essential to the development of an effective, inclusive, learning community.

The Revised National Curriculum Statement (DOE, 2011) envisions teachers who are responsible, capable and caring. The teacher is thought to be an anchor of the learners' lives, always living up to their expectations and living the values, which are binding on the teaching profession. If this is done impeccably, it can have a positive effect on the learner that counters the non-nourishing home background.

In his theory of moral development, Kohlberg emphasized character formation through the instilling of good moral values in learners (Mithra, 2001). According to Mithra (2001), Kohlberg informs parents and educators about their personal relationships and interactions with children for character development.

According to the teachers, another incident that proved that most parents or home backgrounds were not involved in nurturing and influencing the learners' lives in a positive manner involved a Grade 2 learner who sold dagga at school. When the teachers interrogated him as to where he got the dagga, he said his elder brother gave it to him. The boy, who was about eight years old, also gave the dagga to two boys to smoke. Fortunately, some learners blew the whistle on him. SBT1 explained the incident as follows:

> When we asked him where he got the dagga from he said the elder brother at home was selling the drug. He said the elder [brother] also had a gun and that he [his brother] would tell him that they [the teachers] would be shot if they punished him.

This type of behaviour tends to ignite the teachers' wrath, as expressed by SBT3:

> Out of frustration, I violently shook the boy's head with my hand and told him the school will never tolerate such behaviour.

Section 10 (1) of the South African Schools Act States: "No person may administer corporal punishment at a school to a learner." Teachers are aware of this provision, but sometimes act out of frustration because of the untenable conditions at school that require a concerted effort from all stakeholders to manage.

Frustrating circumstances at school drive teachers to act contrary to the policies that are supposed to govern and support them in their work. They undermine the teachers' ability to implement the teaching of values in young learners successfully. In such cases, the South African ideal of instilling moral values in our children seems to be undermined by uncooperative stakeholders. SDT2 also complained about parents who committed acts of violence at home. She said many children from such families become violent and abusive at school and are therefore unlikely to concentrate and perform, especially in the foundation phase. SCT1 complained that these children also become violent at school and blamed parents for it.

It could be concluded that both teachers and parents shift their responsibility to one another for the development of young children. The study revealed that while teachers complained about parents' lack of support, they never mentioned their own responsibilities. In School A, two teachers and in school D, one teacher did not report for duty on the day classroom observations and interviews were supposed to take place. Such behaviour suggests that teachers seem to be oblivious of their duties. The Revised National Curriculum Statement (DOE, 2011: 23) requires teachers to be responsible, competent and caring.

5.5.2.2 Poverty at home and the teaching of values in the classroom

> *"Some children cannot do their homework because they stay with their grandparents, who cannot assist them. These grandparents do not understand what we are doing here at school."*

According to teachers, poverty is a challenge in South African society. It also affects education negatively. Severe poverty seemed to be a major barrier to teaching and learning of values at the sites I visited.

SCT1 stated:

> In this area, most parents are unemployed. They can therefore not afford to pay for electricity or even buy candles. It is therefore extremely difficult for children to be assisted with their schoolwork at home. It impacts negatively on the teaching of values in my school.

A similar problem was mentioned by SAT1 when she stated that in some instances teachers came across children who could not concentrate at school due to their poor socio-economic backgrounds. She claimed that impoverished parents could not afford to feed and clothe their children, which impacted badly on their performance at school.

SAT3 confirmed this by saying that learners come to school on empty stomachs and cannot concentrate. Supporting her colleagues, SAT3 stated that the growing numbers of learners, who had lost their parents due to deaths especially from HIV/AIDS, was also negatively affecting the teaching of values. In some instances, unemployed young mothers were the only parents taking care of these children. "Under such conditions," exclaimed SCT2, "it is extremely difficult to reach the outcomes of personal development of values in our learners."

SBT3 revealed another impact of poverty on the teachers' implementation of values education:

> In my school, unemployment has driven young parents away from home to seek employment elsewhere. Children are therefore left in the care of their siblings or grandparents, who are not literate and cannot assist these children with their schoolwork. I think it would be easier for us if the values we teach at school are also instilled at home by those who might understand better, particularly parents.

When observing classes in SB and SC, I noticed that some children's uniforms showed lack of care, as some were shabby and torn. SBT1 explained that this was because of lack of electricity due to parents' unemployment. It was evident that the affected children could not cope with teaching and learning activities, probably due to hunger. They looked tired and lacked concentration. According to the data, it was difficult to implement values education to children who were unable to concentrate.

5.5.3 Theme 3: Support from government not fully acknowledged by teachers

In this section, I will examine the efforts by government to assist schools with the teaching of values. Teachers' attitudes to and perceptions of government support for their implementation of values education will be discussed. The categories discussed are:

- Policies that aim to support the implementation of values education
- Children's right to values education.

5.5.3.1 Policies that aim to support the implementation of values education

"The curriculum does not satisfy the needs for the implementation of values education. The time allocated for implementation is not sufficient."

Policies are documents produced by government in conjunction with experts and other stakeholders in education with the aim of supporting schools and teachers in the implementation of education in schools. With regard to foundation phase education, a comprehensive early childhood and development programme was put in place to support teachers (DOE, 2000).

Government also came up with a National Development Strategy whereby underqualified teachers are assisted to attain the necessary qualifications. A new performance-related appraisal system was also established to reward good teacher performance (DOE, 2002). There are also policies for education interventions aimed at supporting teachers (DOE, 2002).

Furthermore, by introducing OBE through the curriculum 2005, government aimed to assist teachers with the implementation of good practice and delivery within the whole school development (DOE, 1977). Several training courses and workshops are still being presented to school management teams and teachers for this purpose. Teachers are constantly trained on, amongst others:

- the smooth and effective implementation of the curriculum (DOE, 2000);
- the creation of a safe environment for teaching and learning (DOE, 2000);
- making learning applicable to the context of learners (DOE, 2000);
- the prevention of curriculum overloads (DOE, 2000).

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With the introduction of subjects such as Life Skills, the ultimate goal of government was to address the imbalances of the past and to assist teachers to prepare learners to play a meaningful role in society through the teaching of values in schools (DOE, 2003). The aim was also to address the challenges of racial, ethnic and cultural ethnicity in the South African classrooms as well as poverty (Van Wyk, 2002). The government further aims to support schools through what is known as "Action Plan to 2014; Towards the Realization of Schooling 2025" to improve learning and the work of teachers.

In his theory of compassion and imaginative action, Waghid (2005) argues for the radicalization of democratic citizenship. His theory is about producing active democratic citizens who can play an important role in the public arena. There is a need to give a voice to those who are different and vulnerable (Waghid, 2005), who in my study are the foundation phase learners.

Education White Paper 5 on early childhood education emphasises a new opportunity for children. According to the white paper, government has realised that roughly 40% of young children in South Africa grow up in environments of abject poverty and neglect. Based on this, the Department of Education deemed it necessary to put in place a strategy to address the early learning opportunities for all learners, especially those living in poverty. Through this action, children would be exposed to a poverty-free, healthier learning that would in turn benefit teachers in their implementation of early education development (ECD).

The literature indicates that in most parts of the world, values education is increasingly viewed as a core business of schools (Lovat, 2005). Studies also exposed that values education can make a very important contribution to nurturing strong positive relationships (Lovat, 2005).

Although government has tried to train teachers on the new curricular developments, the teachers still felt that is was not enough. SBT1 exclaimed:

> We are not given enough time for training. If time is given, it is late in the afternoon when we are already tired and therefore cannot concentrate properly.

Teachers in my study also complained that the learning support facilitators failed to visit schools regularly and therefore could not understand the problems that teachers faced.

She said:

> We don't have sufficient time; they do call us to be trained during weekends. But it does not help. We are also human beings. We have families to look after; we do washing at home; we cook for our kids. Where do we get enough time to attend these training sessions? Besides, some of the facilitators come to these sessions empty-handed, not knowing what they are supposed to do. In most instances, we feel it is a waste of time to attend such training and workshops.

One can deduct from the data that teachers were referring to the changing curricula that are introduced at short intervals. Before concepts in a curriculum are clearly understood, a new one is already on their doorstep for implementation. This, according to teachers, causes confusion, as they feel that they are not given enough time to get to grips with the jargon of a curriculum to feel confident to implement it.

Despite policies on learner-teacher ratios, another major barrier to the implementation of values education cited by teachers was overcrowding in classrooms. The number of learners present in the classroom influences the way teachers teach and limits the teaching strategies that can be employed. When observing Life Skills lessons in all the schools I visited, classes had more than 40 learners.

As indicated in table 5.2.4.1, the number of learners in the three classes I observed in the four schools were as follows: School A had 57, 56 and 57 learners in the respective classes, school B had 49, 51 and 50 learners in each of the classes, school C had 49, 48 and 48 learners in each of the classes, and school D had 45, 49, and 51 learners in each of the classes. The average learner-teacher ratio was 50:1, while the target ratio in South Africa is 29:1.

SCT3 said:

> We don't have enough resources, classrooms are overcrowded, this makes it difficult for us to implement successfully.

During my classroom observation, it was evident that classrooms were indeed overcrowded. SBT1 said:

> I mean; you can see for yourself. How can we successfully implement the teaching of values under such conditions?

The large and overcrowded classrooms undermined the intentions of teachers to ensure that learners behaved well, were responsible and could work unsupervised. It does take much perseverance, courage and patience to inculcate the relevant values to learners in such classrooms.

While teachers in my study complained about a total lack of support for both teachers and learners in the foundation phase, White Paper 5 on Early Child Education (ECD) (2001) highlights the wide-ranging government policies aimed at supporting foundation phase education. Nevertheless, teachers in my study still felt they were not getting enough support from government. None of the teachers I interviewed mentioned initiatives that they took themselves to support education. It therefore seems that they are inclined to shift responsibility onto the government.

5.5.3.2 Children's rights and the teaching of values

> *"Learners no longer have respect. Teachers are working in fear because they are afraid of disciplining learners and want to secure their jobs. Even if there is a serious problem involving a child, it is now difficult to solve such a problem."*

In 1984, the first legally binding international convention to affirm human rights for all children was signed. Children's rights emanate from this convention, known as the Rights of the Child, to which South Africa is a signatory. The convention recognises the inherent dignity and rights of all members of the human family, whereby childhood is entitled to special care and assistance. Children should therefore be afforded the necessary protection, ensuring that they are raised in an atmosphere of happiness and love.

According to the Constitution of the Republic of South Africa, section 28 (1) (d) and the Abolition of Corporal Punishment Act 33 of 1997, every child has a right to be protected against maltreatment, neglect, abuse or degradation.

However, teachers felt that the government had made a big mistake by granting children more rights. They complained about government policies on the rights enjoyed by learners at the expense of those given to teachers.

SBT2 stated that:

> Learners no longer have respect. Teachers work in fear because they are afraid to discipline children. They do not get any support from government and are always blamed whenever children underperform.

SDT1 supported her colleague by stating that it was in fact the Constitution and other government policies that had taken away good values from learners. It could be deduced from their responses that teachers were oblivious of some of the government policies.

The Constitution is a cornerstone of democracy, which aims to establish a society based on democratic values and fundamental rights (including children's rights) whereby every citizen is protected equally by law (DOE, 2001; DOE, 2002).

However, the data revealed that the teachers' cultural backgrounds, in which children's rights were not formally legislated, influenced their teaching of values. They seem to be influenced by their traditional culture where, as pointed out before, children could not raise their voice about things that affected their lives in society. Of course, this is no longer tolerated, and the curriculum envisages teachers who can instil in learners the values that will assist them to participate fully in a society that strives for social justice, equity and human dignity.

While teachers felt that the rights of children seemed to outweigh those of teachers, my observations revealed that teachers were to a certain extent not living the values they were teaching. They did not act like role models to the learners they were developing. In school C, the envelope containing observation guidelines that I had left with the deputy principal in her office went missing. When I tried to find out what might have happened, she said the prime suspects in this scenario were the teachers whom I was supposed to observe and interview.

According to the deputy principal, teachers were afraid of being observed and interviewed and might therefore have removed the documents deliberately to derail the process. She said that it was a trend at their school for important documents, including official documents from the Department of Education, to go missing, especially documents that involved teacher participation. This is a clear indication that teachers in my study did not live the integrity they were teaching young learners.

In the prescribed Grade 2 Life Skills textbook, section 1, teachers were teaching (among others) the value of *Ubuntu* which, according to Mapadimeng (2009), embodies the concept of mutual understanding and working with others in a loyal and respectful manner, and of which the core values are respect, group solidarity, compassion and human dignity.

5.5.4   Theme 4: Societal values and values education in the classroom

This section examines the values expected to be upheld by the societies in which the learners in my study live. I investigated how teachers perceive society's role in the teaching of values at school. Only one category emerges from this theme. The teachers' perceptions of societal values will be discussed under this category:

- A decline in societal values.

The rapid moral decline in South African society has had a negative influence on the development of the younger generation (Prinsloo, 2007). The government, in collaboration with schools and society, needs to address issues such as corruption, violence and drug abuse. In my view, values education should be seen as an instrument used by a society to familiarise its new members (young children) with the beliefs, values, and way of life of members of that society (Hamm,1989).

Studies have revealed that young learners face many problems due to a decline in moral values. They do not have the skills to overcome such problems, and therefore schools and teachers in particular, need to take a stand against these problems (Kristo, 1998).

5.5.4.1 A decline in societal values

"A decline in our society's moral values has a negative impact on our teaching of values in the classroom"

Teachers in my study were concerned about the influence of community life on the value system and behaviour of their learners. They felt that there was general disregard for the law from the top structure of government to the bottom. Stealing, drug abuse, extreme violence, bullying and other criminal activities came to the fore. SAT2 said these were daily occurrences at their schools. SAT1 complained that the cinema and certain programmes on television influenced the learners' behaviour detrimentally.

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SCT1 also stated that it was difficult to instil values in children while the communities in which these children lived had no value systems. She continued:

> Young learners copy bad behaviour from the so-called role models, who do not act responsibly.

This was confirmed by SCT3, who stated that children as young as those in the foundation phase were idolising rich people who accumulated money though illegal activities such as the selling of drugs. SCT2 cited an example of a Grade 2 learner in one of the schools who boasted that his elder brother was selling dagga and had a gun, which he would use to shoot teachers who tried to discipline him.

It is evident from the data that teachers were concerned about the influence of community life on the values and behaviour of learners. Bullying, drug abuse, disrespect for others and a total lack of responsibility were cited as examples that influenced learners at an early stage. The media was also blamed for reinforcing the negative influence, especially television programmes.

However, none of the teachers I interviewed mentioned anything about being role models themselves. They did not mention any misconduct on the side of teachers. Yet in school A, I had to reschedule my collection of data since two teachers, who had initially agreed to participate, did not pitch up for work on the agreed dates. Although engaging the principal was not part of my data collection, I was forced to ask him about the behaviour of his staff with regard to the neglect of duties. I therefore cannot use his direct voice in this case.

The response from the principal was that they were just absent, and the reason might be that they were not prepared to engage in interviews and classroom observations for reasons known to them. The result was that children lost lessons and lost respect for authority because of these teachers' behaviour. When asked about disciplinary action against teachers, the principal said it was no longer as easy as it was before; it was a long procedure that involved teacher unions who were, in essence, not helpful to the progress of education.

Since teachers themselves do not show responsibility for their work, it would be difficult for them to inculcate such habits in their learners. In my view, young learners learn mostly

from role models who should act responsibly by upholding the moral values of their society.

5.6   CONCLUSION

Chapter five highlighted challenges faced by teachers when implementing the teaching of values in the foundation phase. Classroom observation and interviews with teachers allowed for the collection of this data. It was found that while teachers tried to teach values, the challenges they faced included their lack of understanding of the concept of values, the socio-economic background of the learners, diminished support by government and a decline in societal values.

CHAPTER SIX
OVERVIEW, DISCUSSION OF FINDINGS AND RECOMMENDATIONS

6.1 INTRODUCTION

In chapter five, I presented the data collected through interviews, classroom observations and document analyses conducted at the four selected schools. This was done by examining the themes and categories that emerged from the teachers' perceptions and understanding of values education.

In chapter six, I discuss the findings with reference to the literature. I gave an outline of the study and presented the findings based on the emerging conceptual framework. I also presented findings that are contradictory to the literature in this research. Findings on which the literature is silent and new insights that emerged from the study were presented and interpreted. In the following sections, I answer the research questions that guided the study. I also present my conclusions, recommendations and the limitations of the study. In conclusion, I present my reflective insights as practitioner researcher and my final thoughts on my research project.

6.2 COMPARISON OF FINDINGS WITH THE LITERATURE

In this section, I compare the findings of the study with the literature, as explored in chapter two, and answer the research questions. The literature check follows the themes as they emerged in chapter five:

Theme 1: Teachers' understanding of values education
Theme 2: Family dynamics and values education in the classroom
Theme 3: Support from government for values education
Theme 4: Societal values and values education in the classroom.

The table below presents a synoptic comparison of the themes and values education as reflected in the literature review.

Table 6.1: Emerging themes corroborated by the literature

Theme	Summary of literature	Summary of interpretation and discussion
1. Teachers' understanding of values education	Values education started in families as a process to help these families develop values. Many teachers claim that they are already teaching values through a number of subjects. It is also frequently claimed that there is no need for a specific subject for teaching values. "Values education" is a concept that leaves room for speculation and can depend on the teacher's own cultural and religious beliefs (Kirschenbaum, 1992; Robb, 1998; Solomons & Fataar, 2010).	The teachers were uncertain what "values education" is. There was speculation about the concept. Teachers frequently talked about values in terms of character, i.e. how to behave and show respect. SBT1: "I believe that values education is about how to behave and respect the elders." While admitting that they did not understand the concept, teachers stated that they did teach learners how to behave and to respect elders (SAT2). SCT2: "We don't know which values we are expected to teach. We therefore approach the teaching of values differently. It is about good behaviour."
2. Family dynamics and values in the classroom	Active participation of families and the wider community in the teaching and learning process of children is important to the development of an inclusive, operative learning community. Sound relations between the school and the home have positive results on the academic achievement of learners (Epstein, 2001; Hornby, 1995; Chavkin, 1993).	According to the teachers, the lack of parental support in schools was a challenge, which is prevalent in the schools they were serving. SAT3: "We struggle to get parents involved in their children's education." SBT2: Not all parents showed this lack of involvement and support, but "In most instances we experience such behaviour from parents." Teachers also felt that parents did not show interest in their children's education. Most parents never attend meetings crucial for the

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		education of their children (SBT2): "The only moment parents come to the school is when they want to enquire why their children have to be disciplined."
3.Support from government for values education	Values are of national interest and therefore values education is part of the curriculum. The National Curriculum Statement Grade R-12 was introduced to sensitise teachers to different values (Thornberg, Varjas, Meyers & Jungert, 2013; Department of Education, Science and Training, 2005; Rhodes and Roux 2004).	Teachers still felt that it was not enough. Government policies, including the ever-changing curriculum, lack of training, lack of facilities and large classes were some of the factors that hindered the effective execution of values education in schools. SBT3: "The curriculum does not satisfy the needs for the implementation of values education." According to the teachers', values education was not explicit in the curriculum. As regards teacher support, teachers felt that they were not given enough time for training. SBT1: "We are not given enough time for training. When is given, it is late in the afternoon when we are already tired and therefore cannot concentrate properly". SCT3: "We don't have enough resources. Class-rooms are overcrowded; this makes it difficult for us to implement successfully." Teachers also complained about the government policies on children's rights. SBT2:" Learners have no more respect. Teachers are working in fear because they are afraid to discipline learners. Teachers feel that while they were trying to teach learners values, it is in fact the

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		Constitution and other policies that are taking away values from learners."
4. Societal values and values education in the classroom	Many societies around the world, including South Africa, have experienced a decline in moral standards. In African traditional society, children were taught about societal values of responsibility an early age. Every member of society lives by certain values (Kirschenbaum, 1992; Solomon & Fataar, 2011).	According to teachers, community life and the decline of value systems have a negative impact on the behaviour of our learners. SAT2 said teachers felt that there was a general disregard for the law in our community that also impacted negatively on learners: "A decline in our society's moral values has a negative impact on our teaching of values in the classroom." SAT1: The cinema and other television programmes influence their learners negatively. Teachers also mentioned bad role modelling in society. SAT1: "Young learners copy bad behaviour from the so-called role models who do not act responsibly."

Theme 1: Teachers' understanding of values education

Meanings and perceptions of values education have evolved throughout history (Solomons, 2009). Kirschenbaum (1992) states that values education is not something new. It started in families as a process that was intended to help families, including children, to develop values. The literature also shows that the teachers have different views on the concept of values education.

My findings revealed that the teachers' perceptions and understanding of values education were shadowed by uncertainty. This was made evident by SBTI when she said:

> Values education! Come again? OK. I believe that values education is about teaching learners how to behave and respect the elders.

This perception was also supported by SAT2 who said in section 5.1.1:

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> We don't understand exactly what is meant by values education but we do teach values in our school. We teach learners to behave well, not to steal, not to swear and so on.

Solomon and Fataar (2011) said that "values education" is a concept that leaves room for assumption and could be influenced by the teachers' own cultural and religious beliefs. This matches the statement by SDT2:

> We don't know which values we are supposed to teach. We therefore approach the teaching of values differently. It is about good behaviour. If our learners could behave well, they will be better people in future.

The participating teachers frequently talked about values in terms of character, i.e. how to behave and show respect. However, teachers only emphasised respect shown by the learners and said nothing about respect to be shown by the teachers.

My findings also showed that the teachers' understanding of values education was largely influenced by the traditional practices of the societies they came from, i.e. where children had to show unconditional respect to elders, but were not respected by the elders. SBT1 had this to say:

> Without respect, these children cannot make it in life. We used to respect our elders and our teachers.

In some African communities, "values" is regarded as synonymous with "respect." Mapadimeng (2009) stated that one of the core values of *Ubuntu* is respect, which is probably why the teachers emphasises respect as a key element of values education. The teachers of their generation understand respect as one of the core values of traditional African culture, in which adults pass on the morals of society through education (Halstead, 1996). Thus, SBT1 insisted:

> Yes, we have to show these children respect but firstly we have to be respected. The education officials and parents need to give us respect.

Robb (1998), states that many educators claim that they are already teaching values education through a number of subjects. In some instances, teachers may be unaware that they are teaching values. As SDT2 put it:

In our school values education is about what we do on a daily basis. We teach our learners many aspects about life. We teach them about to be neat, to eat healthy food and to be friendly.

As I observed the activities both at the schools and in the classrooms, it was evident that teachers did not understand and explain the concept of values education, they were in fact teaching values in a number of ways. Learners were taught to rise when the teacher entered the classroom, to greet respectfully, to obey instructions and to be neat. Proper behaviour was also taught at assembly and during sporting and other activities. Besides implementing the school's formal curriculum, teachers were teaching implicit values within a hidden curriculum embedded in school and classroom practices (Halstead, 1996).

Theme 2: Family dynamics and values in the classroom

While the literature states that a good and sound relationship between the school and the home yields positive results on the academic achievement of learners (Chavkin, 1993), teachers felt that parents did not show an interest in the education of their children:

We struggle to get parents involved in school activities and in their children's learning process. (SAT3)

The only time parents come to school is when they want to know why their children have to be disciplined. (SBT2)

When we try to discipline children, parents come to school fuming. (SBT1)

Teachers felt that most parents never attended meetings that were crucial to the education of their children. Evidently, there was a standoff between teachers and schools with regard to the teaching of values education in the foundation phase. While teachers admitted that this did not apply to all parents, my findings revealed that in most instances parental involvement in schools was lacking and that this made the implementation of values education in the foundation phase difficult for teachers.

Theme 3: Support by government for values education

There is a critical approach in the field of values education, which claims that moral influence in schools has far-reaching effects (Giroux & Penna, 1983). Values are of national interest and consequently, values education has always been a part of the school curriculum (Thornberg, Varjas, Meyer & Jungert, 2013).

In South Africa, the national curriculum is the culmination of the government's efforts to transform the curriculum bequeathed to South African society by the past government (DOE, 2011). The National Curriculum Statement Grade R-12 was introduced to sensitise teachers to different values (Rhodes & Roux, 2004). The lack of clear directives for teachers on the identification of values within the curriculum holds implications for the attainment of educational goals (Roux, 1997).

While government aims to assist teachers with the implementation of good practice and delivery within the whole school curriculum, teachers still felt that it was not enough. Government policies, including the ever-changing curriculum, lack of training, lack of facilities and large classes were some of the factors that hampered the effective implementation of values education in schools:

> The curriculum does not satisfy the needs for the implementation of values education" (SBT3 1).

> We are not given enough time for training. When time is given, it is late in the afternoon when we are already tired and therefore cannot concentrate properly (SBT1).

> We do not have enough resources. Classrooms are overcrowded; this makes it difficult for us to implement successfully (SCT3).

Teachers also complained about the government policies on children's rights. On the issue of the Constitution and the Rights of the Child:

> Learners have no more respect. Teachers are working in fear because they are afraid to discipline learners (SBT2).

Teachers felt that while they were trying to implement values education to learners, it was in fact the Constitution and other policies that were taking away values from learners.

Theme 4: Societal values and values education in the classroom

Solomon and Fataar (2011) state that many societies around the world have experienced a decline in moral standards. Similarly, the teachers stated that community life and the decline of value systems were having a negative impact on the behaviour of learners. SAT2 said that the teachers felt that there was a general disregard for the law in the community that also impacted negatively on the learners:

> A decline in our society's moral values has a negative impact on our teaching of values in the classroom.

SAT1 complained about the cinema and other television programmes that influenced their learners negatively. Teachers also mentioned bad role modelling in society:

> Young learners copy bad behaviour from the so-called role models who do not act responsibly.

In African traditional society, children were taught societal values of responsibility at an early age, and therefore every member of society lived by certain values (Kirschenbaum, 1992). My findings were that today members of society no longer conform to the values upheld by traditional society and in the Manifesto on Values, Education and Democracy. This has a negative impact on the values of young learners in the foundation phase.

6.3   FINDINGS ON THE DIFFERENCE BETWEEN IDEALS AND REALITY

Table 6.2: Comparison of research findings: ideals and reality

Category	Author & year	Ideal state	Actual state
The teaching of values in the classroom	Swati (2005). Robb (1998). Solomons and Fataar (2011).	Values education is important in the classroom in the sense that values have been generally accepted as the most critical factor in the renovation of society. It imparts knowledge of values by those who are more experienced to those who are	In this study, values were taught within the context of learner behaviour. Respect by learners is regarded as synonymous with values education and hence it is strongly promoted by teachers.

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| | | inexperienced. Those who are experienced should not only impart values, but also apply these values in their everyday lives. | |

Category	Author & year	Ideal state	Actual state
Values not sufficiently promoted at home as primary education	Solomons, (2009). Callaway (1995). Hymes (1994).	Values education is not something new. It started in families as a process intended to help members of the family to develop values. Traditional learning of values is an activity that is practised in all societies.	In this study, the teachers have lost grip of the values that were traditionally passed on to them informally at home by their parents. Parents and teachers no longer hold similar beliefs and values.
Category	**Author & year**	**Ideal state**	**Actual state**
Lack of parental support for values education	Epstein (2000) Hornby (1995)	It is strongly believed that the active participation of families in their children's learning is essential to the development of an effective learning community.	Lack of parental involvement in the education of their children is a big challenge in schools.
Category	**Author & year**	**Ideal state**	**Actual state**
Poverty at home and the teaching of values education	Constitution of the Republic of South Africa (1996) DOE (2002)	The convention on children's rights specified that children be entitled to special care and assistance. Children should therefore be afforded the necessary protection to make sure that they are raised in an atmosphere of happiness and love.	For various reasons, most learners in this study do not have parents. Some parents have died; others were driven from home by poverty to seek jobs elsewhere. Poverty has resulted in parents neglecting their children to make a living. At schools, these children cannot concentrate and

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Category	Author & year	Ideal state	Actual state
			therefore the teaching of values becomes ineffective.
Category	Author & year	Ideal state	Actual state
Policies that aim to support values education	Thornberg and Ebroug, (2004); Rhodes and Roux, (2004); Halstead and Taylor, (1996); Jackson, (1986).	Values are of national interest and are therefore part of the curriculum. The South African national curriculum was introduced to sensitise teachers to different values	Values education is said not to be defined fully in the official school curriculum. However, values education is taught as part of a hidden curriculum, i.e. the rules of schools through which learners learn behaviours, attitudes, beliefs and values. This curriculum is not planned and developed for implementation but exists alongside the planned curriculum.
Category	Author & year	Ideal state	Actual state
Children's right to values education	DOE (2001): DOE (2002), Constitution of the Republic of South Africa (1996)	The Constitution is a cornerstone of democracy, which aims to establish a society based on democratic values and fundamental rights (including rights of the child) whereby every child is equally protected by the law. Every child has a right to be protected from maltreatment, neglect, abuse and degradation.	The teaching of values is influenced by teachers' cultural background, which expects learners to show unconditional respect to teachers but does not require teachers to respect children. Corporal punishment is regarded as an effective means of disciplining learners.

Category	Author & year	Ideal state	Actual state
A decline in societal values and values in the classroom	Solomons & Fataar, (2011) Prinsloo (2007).	South Africa, being one of the countries that experience a decline in moral standards, has developed policies that can help to instil the good moral values of the past and pass them on to our future generation. It is therefore vital that the moral regeneration also be fleshed out in the educational arena.	According to this study, South African society has lost the values it was supposed to practise. There is general disregard for the law in society. Community life impacts negatively on the moral values of young learners.

The above table reveals the differences between what is or should be prescribed and the findings of this study. The literature indicates that values education affects all members of society, including teachers, and should therefore be lived and practised by all. This means that teachers, who are more experienced in the field of values education, should act as role models for learners by living these values. In this study, values education is implemented within the context of learner's behaviour, where only learners have to show unconditional respect for teachers.

"Respect" is emphasised more than other values. While the literature states that values education is a process that should also take place at home, this study has revealed that teachers have lost grip of the values they used to be taught at home. According to the literature (Epstein, 2011), parental involvement in the education is vital for effective teaching and learning at school. However, this study revealed that lack of parental involvement in their children's education is still a big challenge in South African schools.

The literature (including government policies) states that children are entitled to special care and protection (Constitution of the Republic of South Africa, 1996). The findings of this study reveal that most children do not have parental care due to a number of factors, including poverty (See section 5.5.2.2). The South African National Curriculum aims to sensitise teachers to values, but values are not explicit in the curriculum.

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The Constitution of the Republic of South Africa (1996) is a cornerstone of democracy, which aims to establish a society based on democratic values and fundamental rights (including the rights of the child) in which every child is equally protected by the law. However, this study showed that the teaching of values education was influenced by the teachers' cultural background in which children's rights were not recognised. According to the literature, the South African government has developed policies which require respect for traditional values, but some of these are out of step with traditional views on, for example, the rights of women and children, such as the right to education. This contributes to societal confusion and a decline of values in society.

In the next session, I describe the silences in the data – instances where the literature led me to expect something, but I did not find corroborating data.

6.4   SILENCES IN THE RESEARCH DATA

Table 6.3: Comparison between research findings and the literature: silences in the data

Trend	Author and year	Interpretive discussion
It is frequently claimed in the literature that there is no need for a specific school subject for values education, since all subjects in the curriculum cover it and the whole school ethos is planned to instil appropriate values. Studies mentioned how a school in India excels academically due to its emphasis on value-based education. In some instances, rewards were used as an incentive to promote positive behaviour.	Robb (1998), Ghandi (2005), Brownlee et al. (2012)	In my engagement with teachers, there was no evidence that all subjects covered values education, except that values were taught outside the classroom, including at assembly and by using the Bible. There was also no evidence of teachers using rewards as a means of encouraging good behaviour by learners.

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Discussion of table 6.3.

The above findings and literature. According to literature, all the school subjects in the curriculum whereby all school ethos are addressed cover values education. The literature also mentioned how in some instances schools excel academically due to their emphasis on values education. In my research, values were said to be not explicit in the curriculum, however these values were also taught outside the classroom.

In the following section, my table of theories and their relationship to this study are introduced.

Table 6.4: Theories employed and how they relate to my study

Theory	Description of Theory	New Insights
Dewey's theory of building a learning community	Education and democracy are interrelated. Education should be used for progressive social change. The child's own experiences must form the base for the curriculum. Communication is central to the capacity of building a democratic community of learners. Young children are treated as citizens in a democratic learning community.	Values education in my study is seen as an activity that aims to teach values based on the democratic principles of our country. Learners are not taught as individuals but as members who belong to a community. Based on their family life experiences, learners communicate with others in order to understand them better. Values education connect the school and the community and fundamentally to knowledge and moral conduct and it is therefore important to instil the moral societal values at an early age to prepare learners to become responsible citizens in a democratic community.

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| Kohlberg's theory of moral development. | Children's ways of thinking develop from their own moral concepts such as justice, rights, equality and human values. Moral education stimulates the development of learners' moral judgements. These judgements allow learners to control their own behaviour. It is also equated with the teaching of rules and development of character based on the traditional values of honesty, self-control, friendliness and respect. | My study revealed how values education is taught within the context of equity and social justice. Besides, the traditional values formerly taught at home are reconciled with values as stipulated in the school curricular for learners' character formation, building up of good, honest citizens. With regard to Kohlberg's development stage, my target group's moral behaviour is based on external control whereby they cannot make their own decisions and take responsibility for their actions. However, when looking at the moral dilemmas, leaners in my study are able to answer some questions in Kohlberg's dilemma such as:

Should Heinz steal the drug? Which in my study can be rephrased as follows:
- Should we hate foreigners?
- Should we steal from their shops?
- Should we kill them?
One of the core values taught to leaners in my study is that of *Ubuntu* (Humannes) whereby fellow human beings should be treated with respect. |

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Gilligan's theory of moral development	A caring relationship is about being friendly towards others. It involves recognising humanity towards other people by living peacefully together. While Kohlberg based his moral education on males only. Gilligan also included males but with emphasis on females.	My study is about the teaching of values education as the development of moral relationships based of the principle of living together peacefully and understanding one another, regardless of gender. Learners are taught to be friendly and relate positively with fellow human beings. This value of respect for others is emphasised within the context of values education.
McNaughton's theory of transforming society.	We all transform, and our capacity to transform holds the key to the maximisation of young children's leaning. The focus is helping young children recognise what is fair and unfair to their world. Responsible citizenship involves showing our responsibility towards others and acknowledging their humanity.	In my study, values education encourages a good relationship between parents, government and teachers and to acknowledge others based on humanity. To restrict learners from discriminating against others. The role of teachers is nurturing the children in order to transform society through values education.
Waghid's theory of expansion of compassion and imaginative action.	Democratic citizenship need compassionate and imaginative action in South African schools. A person must recognise the vulnerabilities, the suffering and pain experienced by others and therefore become compassionate to fellow citizens.	The features of responsible citizenship may be best taught in school and therefore values education is about teaching young learners to act with compassion and imagination. To teach them the value of the willingness to forgive and to being kind and friendly.

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Discussion of table 6.4

In the theory of building a learning community, children are to be treated as citizens in a democratic learning community. My study also aimed to investigate the teaching of values based on democracy. The theories of moral development emphasize character formation. My study also views values education as a process of building good honest citizens. In relation to the theories of transforming society and expansion of imaginative action, my study regards values education as an instrument that encourages good relationships for the development of responsible citizens.

6.5   ANSWERS TO THE RESEARCH QUESTIONS

In this section, the research questions that guided my study are answered. The answers to the sub-questions provide the basis on which the main research question is answered.

6.5.1   Sub-question 1

What strategies and methodologies do teachers apply in implementing values education?

It became clear that values education could be implemented through a number of strategies. Besides the formal classroom activities, where values are expected to be taught through the official school curriculum and the prescribed textbooks, teachers also taught values through a hidden curriculum.

One of the strategies used by teachers for teaching values was to have morning assemblies at which children were taught values and morality. According to Taylor (1994), values education is an overarching concept that includes moral education.

Besides the prescribed books used by teachers and learners, the Bible was used as one of the resources for teaching values. Teachers used the Bible as a strategy to shape the character of their learners. Pictures on the walls illustrating character, how to behave and how to relate with others (at SB and SC, for example, pictures of learners greeting, playing together, embracing one another and assisting the elderly) were also used. These pictures strategically "spoke" to the learners about values (See section 5.5.1.1).

During my classroom observations, I saw that the teachers were in fact teaching some of the values, sometimes in a natural way. In all the schools I visited, learners stood and

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greeted me with respect. They always responded to instructions such as "stand up" and "keep quiet".

6.5.2   Sub-question 2

What are the challenges that teachers face when teaching values?

It was evident that teachers faced a number of challenges in their implementation of values education in the foundation phase. Teachers seemed to struggle with the curriculum implementation because of constant changes (without enough time to adjust) and lack of proper training (the subject coordinators, who were supposed to train teachers, also seemed to be lacking proper information).

The findings also revealed that the values which teachers were previously taught at home (see section 5.5.1.2) as young children were no longer promoted in the homes of the learners. If values education started at home as a process that aimed to help children to develop values (Kirschenbaum, 1992), it would be easier for teachers to develop the learners' understanding of values further at school. However, there is also a huge gap between traditional value systems and the values that are outlined in the government policies, which is a challenge to teachers.

Some of the parents' lack of engagement in their children's education creates a gap between teachers and parents. Since values education is also about morality, character and citizenship (Thornberg, 2008(a)), its implementation calls for a sound relationship between teachers and parents.

The language of learning and teaching (LoLT) confronts teachers with a challenge. Values are said to be culture bound (Fetterman, 1997), and therefore teaching values to learners who were not proficient in the LoLT is a great challenge to the implementation of values education. According to Ngugi Wa Thiong'o, (1986) values education is an activity that should be transmitted to learners within the context of their language and culture.

Another challenge to the implementation of values education was found to be the lack of discipline on the side of both learners and teachers. Bullying, stealing and disrespecting other people and their property forced teachers to concentrate on disciplinary procedures instead of the implementation of values education.

Constructive discipline, which comprises self-discipline and the acceptance of discipline, is generally viewed as the most significant element of a learning culture (De Beer, 1992).

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At one school, two teachers did not come to school on the day they were going to be observed and at SC teachers who felt uneasy about interviews and classroom observation apparently removed my documents from the deputy principal's office. In SD, the Head of Department (HoD) had to stand in for a teacher who decided not to take part in my research project, although she had initially agreed to do so. When I enquired about the reasons for her action, the other participants, including the HoD told me that she always acted irresponsibly. A discipline crisis in a school will result in a value crisis (De Klerk, 1998).

At SB, a boy came to school in possession of dagga, which had apparently been given to him by his elder brother who was selling it to members of the community. My interviews had to be postponed that afternoon because teachers had called the parent to school to discuss the incident. The parent was not cooperative, and therefore the learner could not be disciplined.

When learners as young as those in the foundation phase are exposed to drugs distributed by family members and members of society, instilling values in learners from an environment without values becomes a big challenge to teachers. These young learners copy the bad behaviour of members of society, whom they regard as their role models.

6.5.3   Main research question

How do teachers understand and implement the teaching of values education in the foundation phase?

A conceptual analysis of the term "values education" in the literature was confirmed by my findings, namely that considerable differences exist as to the interpretation of "values education" (Stephenson & Killeavy, 1998; Solomons & Fataar, 2011).

Teachers frequently referred to values education in terms of how learners should behave, e.g. by showing unconditional respect for the elders, including teachers. In fact, they understood respect as synonymous with values. The teachers' understanding and perception of values education seem to be influenced by the customs of the past.

Teachers employed a number of strategies for teaching values. Values were taught explicitly through the formal school curriculum, at assembly and by means of the Bible. Teachers also used wall charts and pictures to illustrate values to children. Values related

to *Ubuntu*, which embraces (amongst others) respect, communication, helping other people and being friendly, were also taught in a natural way, even outside the classroom.

6.6   RECOMMENDATIONS AND DIRECTIONS FOR FUTURE RESEARCH

In my recommendations, I will explore four areas that emerged from the data as challenges for the future implementation of values education for improving the teaching of values. The areas are categorised as follows:

6.6.1   Recommendation one: Professional training of life skills teachers

Teachers complained about lack of sufficient training in Life Skills, which is a vehicle for teaching values. The presentation of Life Skills requires teachers to have expert skills. Teachers who are involved in the teaching of values should therefore receive rigorous training in the subject, including understanding the governmental and departmental policies on the importance of values and values education in schools.

Besides pictures, more technology should be introduced to enhance teaching strategies in schools. Foundation phase classrooms should be equipped with CD players, computers and data projectors, which will allow learners to listen and see on screen how traditional values were orally transferred from generation to generation, see and discuss various values that work and analyse everyday situations in which values play a role.

Teachers will of course need to be trained in the use of modern technology. It is also recommended that departmental policies should be part of teacher training, so that newly recruited teachers will know what is expected of them when they start teaching.

6.6.2   Recommendation two: multiculturalism during life skills lessons

In a classroom where the culture and language of the teacher and learner differ, and the cultural reference frameworks of the learner and teacher therefore also differ, it is difficult for teachers to implement values education. This study recommends that the home language curriculum should be adapted to create room for sympathy, understanding and cooperation among learners who speak a language other than the LoLT.

Teachers stated that in some instances children coming from marginalised languages were in the majority, but were not in a position to express themselves effectively because they used a different language at school. Values are said to be culture bound, and therefore teachers should be trained to be able to create social cohesion among learners from different cultures.

6.6.3   Recommendation three: Teacher-parent relationship and parent education

A relationship of trust should be established between schools and parents to prepare the way for parental engagement in the teaching of values to their children. In some instances, parents may not be literate enough to understand what might be taking place in school. Therefore, teachers need to develop strategies and processes to involve parents to develop true partnerships. Teachers should engage with parents in one-on-one discussions about the progress of their children, particularly on moral values, as well as in the general parent meetings.

Teachers complained that they had lost contact with the traditional values education they used to receive informally from their parents at home. Teachers also stated that a huge gap exists between them and the communities they serve. To be closer to these communities, teachers need to organise community meetings in different languages where parents can share their views on any decline in the moral values of their society.

The parents of foundation phase learners are mostly young and may therefore have lost contact with traditional values. These young parents therefore need to be educated in that area. Programmes should be developed for parent education in collaboration with other interested role players.

Therefore, the government in collaboration with teachers should organise parent education campaigns to highlight the importance of moral values in society. Parents should understand why values are important and how they affect their lives. They should be sensitised to their duty to teach their children how to behave.

6.6.4   Recommendation four: Moral regeneration of South African society

Research, media and other sources have revealed a rapid moral decline in South African society, which certainly has a negative influence on our younger generation. It is therefore suggested that the Department of Education address issues of corruption, violence, drug abuse and other forms of immoral activities through a government initiative.

6.7   FURTHER STUDIES AND RESEARCH

The findings of this research study have produced information from teachers about how they experience the implementation of values education in the foundation phase. This information may be vital for all stakeholders in the field of education. The following three areas could inspire future research studies on values education:

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- The effect of the relationship between parents and teachers in the teaching of values education in the foundation phase. This perspective could cast light on the parents' understanding of their place or role in the teaching of values to young learners. The reconciliation of traditional values (those values that are taught informally by parents at home) and the values that are highlighted in the Constitution of 1996 and other government policies should be looked into.

- The influence of society's behaviour in the value systems of children, and of learners in particular. This may bring to light how children view society as regards moral development.

- The impact of campaigns for a morally regenerated society that can play a role in teaching values to young learners. The role of government and the larger community in this area has to be studied.

6.8   LIMITATIONS OF THE STUDY

The sample of this study consisted of a limited number of participants. Only 12 foundation phase life skills teachers were involved. Many societies in the world, including South Africa, have experienced a decline in value systems. Values education is therefore an activity that demands the involvement of all the stakeholders, including families, government, teachers and the community at large.

Time constraints also influenced the extent to which this study could be implemented. In some instances, meetings with teachers had to be rescheduled for several reasons, including teacher absenteeism and unexpected withdrawals by participants.

In two instances, the principal and the deputy principal, who were not part of the study, had to be asked for information relating to teacher behaviour. In one case, teachers had to exchange periods to create space for me to observe the class. This caused delays and time constraints that reduced the time available for observation in one class to less than the stipulated time.

6.9   REFLECTIONS ON MY STUDY

My journey in undertaking this study can be summed up as a journey to re-establish my study and attach new meanings to contexts I thought I knew and understood. I had initially thought that research is a linear process that can be executed without hindrances. Unfortunately, this was not the case. During my classroom visits the learners seemed to

be amused by my presence and could therefore not participate in a normal way. They kept looking at me with anticipation and this hampered their concentration. While I was a non-participant observer, I was at times forced to intervene and, with the permission of the teacher, tell them that I was also a teacher who was there to help them in collaboration with their teacher. They therefore had to listen carefully to their teacher and participate as well as they could.

Although I had previously explained in letters and during pre-research meetings with teachers that my visits were only for research purposes, some teachers failed to cooperate and some became nervous during the classroom observation and interviews. In one school, the envelope containing the observation guidelines that was left in the deputy principal's office by teachers in my presence was said to be missing when I asked for them. The teachers started pointing fingers at one another and speculated on the subject. I had to move swiftly and issued another bunch of observation guidelines. This affected my whole plan.

In one instance, a teacher did not come to school and the Head of Department, who was also responsible for teaching Life Skills, had to volunteer to replace her. Fortunately, in all my pre-research discussions with teachers I had also engaged their heads of department. During the group interviews, some teachers looked strangely uncomfortable as they settled themselves at the tables arranged for the sessions. They were reluctant to answer questions and passed the responsibility to their colleagues. I had to inform them repeatedly that the interviews were confidential and that the session was only between us. This was done to build a relationship of trust with teachers.

On a positive note, the study gave me some experience in various areas of research generally, and research in the school and classroom in particular. It was a challenge for me to go through all the processes to gain permission to visit schools. Gaining access to schools is a protracted route of negotiating (Mulhall, 2003). It involved a number of stakeholders. Even after permission had been granted in official documents, obtaining access to some schools was not a simple procedure.

At another school, I was not allowed access to the principal's office. The receptionist at the school, after receiving my permission letter from the Department of Education and the letter from the Ethics Committee of the University of Pretoria, promised that she would convey my message and give the letters to the principal, but she did not do as she had promised. This demanded a substantial investment of time, since I had to make several

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telephone enquiries until I could finally contact the principal who promised to write me a letter of acknowledgement. After a week, I drove back to the school and requested to see the principal, but it was only through the intervention of the subject head that I finally gained access to the principal's office.

This study also taught me that research is negotiated at every point before its goals are realised. If this cannot be done, the whole process could be thrown off the tracks and finally collapse.

6.10   CONCLUSION

In chapter six, I explored the teachers' understanding and implementation of values education in the foundation phase. Teachers expressed concerns about their inability to implement the teaching of values to young children for several reasons (see 6.2.).

It is recommended that

- the foundation phase life skills teachers be given proper training on the importance and teaching of values;

- government policies be included in teacher training;

- attention be given to the lack of backing from parents and government;

- drastic action be taken against the decline in moral values by society in general.

This can be made possible by running campaigns on values and values education.

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ADDENDA

1. What do you understand by the term values?

2. Do you believe that values should be taught to young children at foundation phase?

3. Do you regard young children as full citizens of our society?

4. What do you regard as values education?

5. Do you teach learners about values at you school?

6. If so, how do you implement the education on values?

7. Which subject emphasizes the teaching of value at your school?

8. Do you think that there should be a specific subject on the teaching of values at foundation phase?

9. Which subject do you specifically regard as relevant for the teaching of values to young children?

10. If education on values is taught at your school, which strategies and method do you use in the teaching of values?

11. Do you believe that values are culture-bound?

12. If you agree, which medium of instruction should be used in the teaching of values to children?

13. Does the CAPS document mention anything about the teaching of values in the foundation phase?

14. Do you think the curriculum satisfies the need for the implementation of values education in the foundation phase?

15. Please motivate your answers given above.

ADDENDUM B – OBSERVATION SCHEDULE

1. Does the teacher explain what values are to children in the introduction to the lesson?

Remarks:_____
_____
_____
_____

2. Does the teacher allow learners to bring their knowledge, values?

Remarks:_____
_____
_____
_____

3. Which language do children use when expressing themselves about values?

Remarks:_____
_____
_____
_____

4. How do you view the language you motion above? Is it adequate for the teaching of values education? Motivate your comment.

Remarks:_____
_____
_____
_____

5. Do learners seem to understand values?

Remarks:_____
_____
_____
_____

6. Which strategies does the teacher use to make children understand values?

Remarks:_____
_____
_____
_____

7. Does the teacher allow learners to express their cultural values?
Remarks:_____
_____
_____
_____

8. If so, how do children express these cultural values?
Remarks:_____
_____
_____
_____

9. Do you believe that every cultural group is unique in its values systems?
Remarks:_____
_____
_____

10. How does the teacher teach children to accept different cultural group's values?
Remarks:_____
_____
_____

ADDENDUM C – LETTERS OF CONSENT

Addendum C1: Letter to District office

From: SE Masote
University of South Africa
Department of languages
E-Mail: masotse@unisa.ac.za
Cell: 0764220149
18 November 2014

Office of the Senior Manager
North West Department of Education
Makapanstad
0407.

Dear Madam

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT YOUR SCHOOLS

I hereby request permission to conduct research at the following schools in your district, Kwa-Mocha Primary School, Tlhaloganyo Primary Primary School and Mphe-Batho Primary School. My research topic is titled: Teacher's understanding and implementation of values education in the foundation phase.

I am a registered doctoral student in the department of Early Child Development, at the University of Pretoria and therefore the research will be conducted by me. The research is a requirement for the qualification, Doctor of Philosophy of Education (Values and culture) and therefore permission from the Department is required for the purpose of data collection.

My research will involve the interviewing of teachers after school and the observation of teaching and learning activities during lessons. Observations during lessons will only

involve Grade 2 teachers and learners and the subject selected for the study is Life Skills. During classroom activities, I will only be a non-participant observer. I will request permission from all stakeholders in the selected schools to make audio recordings and take field notes for my research.

I will also request for permission take photos of pasted charts (Only if they do not bear the name of the school and any individual). Teacher's activity plans and learner books, together with any other relevant documents, which are useful in the teaching of values education in the foundation phase (Grade 2) will be required should permission be granted by the school, including parents. The information obtained from the proceedings will be treated with the strictest confidentiality and will be used for the purpose of the research study only. This research study aims make a significant contribution towards our view of how teachers understand and implement the teaching of values education in the foundation phase. For schools falling under your office, the entire research period will start from the 9th February until 11th March 2015. There will, however, be breaks in between the selected schools.

Below find the proposed (Tentative) plan for research activities.

Name of School	Dates	Activity 1	Activity 2: After School
Kwa- Mocha Primary School	9- 13 February 2015	Classroom observations during lessons. (Grade 2 Life Skills teachers and learners.	Interviews. (Grade 2 Life skills teachers). Data analysis and summary of findings.
Tlhaloganyo Primary School	23 - 26 February 2015	Classroom observations during lessons (Grade 2 Life Skills teachers and learners	Interviews. (Grade 2 Life Skills teachers). Data analysis and summary of findings
Mphe- Batho Primary School	9 – 13 March 2015	Classroom observations during lessons	Interviews. (Grade 2 Life Skills teachers). Data analysis and summery of findings.

Should you have any question related to this research do not hesitate to contact me at the above cell number or e-mail address or contact my supervisor, Dr N.C. Phatudi @ 072 496 1285 or nkidi.phatudi@up.ac.za.

I hope my request will be considered favourably
.
Yours sincerely
1.-Student:-SE Masote_____   Sign_____

Addendum C2 Letter to Principal and SGB

S.Masote
Cell: 0716064153
E-mail: Smasote@cut.ac.za
Department of Education
Faculty of Humanities

Attention:
The Principal and SGB
Kwa- Mocha Primary School
Temba
0400

Dear Sir/madam

RE: REQUEST FOR PERMISSION TO DO RESEARCH AT YOUR SCHOOL

I hereby wish to apply for permission to conduct research at your school. My research project will involve the structured interviewing of foundation phase teachers who are new to the teaching profession with an experience of one to two years. My research topic is *Teachers' understanding and implementation of values education in the foundation phase.*

This study will also involve the observation of Grade 2 children in the classroom during the Life Skills lessons. The interviews and classroom observations will preferably be conducted at the beginning of the second semester. I humbly request that the whole process take a period of three weeks.

During the classroom activities, I undertake to be a passive participant who will do audio recordings and take field notes. I would also like to go through all the Grade 2 activity books, prescribed books and any other policy documents that are used in the teaching of Life Skills in grade 2. The information obtained from the proceedings will be treated with the strictest confidentiality and will be used for this research purpose only.

I presume that the research findings will make a contribution towards identifying different approaches, techniques and methods used by teachers in the teaching of values education to young children in the foundation phase at your school.

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I trust that you will consider my request favourably.

Yours sincerely

SE Masote (Student: UP) _____   Date_____

Supervisor _____   Date_____

Co- Supervisor_____   Date_____

S.E MASOTE
Cell 0764220149
E-mail: masotse@unisa.ac.za
Department of Education
Faculty of Education
28 – 07 - 2013

Dear Parent

I would like to request your permission for your child to participate in the research project being undertaken at his/ her school. This research will entail the observation of your child inside the classroom during lessons for a period of one week depending on the activities of the school during that period.

Kindly note that I will not be teaching your child, but will be present in class during teaching and learning activities. I also promise you that the information obtained from this study will be treated in the strictest confidentiality and that it will be used for this research purposes only. Your names and the child's names will not be revealed, instead, pseudo names will be used where necessary.

The information obtained from this research will be made available to your child's school and can be used by the teacher to help your child in becoming a responsible future citizen.

In conclusion I would like to thank you most sincerely in your assistance in this research, and I hope that this research makes a contribution of some value in helping teachers to develop your child in your absence.

Yours sincerely

Masote S.E
PhD Student: University of Pretoria
Cell: 071 606 4000

If you are willing to allow your child to participate in this study, please sign this letter as a declaration of your consent, i.e. that your child may participate in this project with your permission and that you understand that he/she may withdraw from the research project at any time. Under no circumstances will the identity of the participants who are interviewed be made known to any parties/organizations that may be involved in the research process.

Parent's signature/on behalf of the child: ………………… Date…………………

Addendum C4- Letter to teachers

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S.E MASOTE
Cell (071) 606 4153
E-mail: Smasote@cut.ac.za
Department of Education
Faculty of Education
28 – 07- 2013

</div>

Dear Colleague

I would like to conduct my research project at your school with your Grade 2 learners. My research topic is *Teachers understanding and implementation of values education in foundation phase*.

This research project will also involve semi-structured-interviews with the selected teachers. The information obtained will be treated with the strictest confidentiality and will be used solely for the purpose of this research.

Before commencing with any data collection exercise I will first come to your school and explain the research and what each of the participant's roles will be. I will explain how I will go about the interviews and how the audio recordings will be done.

I would like to thank you for assisting me in this research. I hope that the information obtained from this research will assist all of us in identifying the best strategies in the teaching of values education in the foundation phase.

Yours sincerely

Masote S.E
PhD Student: University of Pretoria
Cell: 071 606 4153

If you are willing to participate in this study, please sign this letter as a declaration of your consent, i.e. that you participate in this project willingly and that you understand that you

<div align="center">

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</div>

may withdraw from the research project at any time. Under no circumstances will the identity of the participants who are interviewed be made known to any parties/organizations that may be involved in the research process.

Participant's signature   : Date:

Researcher's signature   : Date:

Yours Sincerely

Masote S.E   Date--------------------
PhD Student: University of Pretoria
Cell: 071 606 4153

Supervisor--------------------------   Date--------------------

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Addendum D- Letter from Ethics committee

Faculty of Education
Ethics Committee

17 April 2014

Dear Mr. Masote,

REFERENCE: EC 13/09/01

We received proof that you have met the conditions outlined. Your application is thus approved, and you may **continue with your fieldwork**. Should any changes to the study occur after approval was given, it is your responsibility to notify the Ethics Committee immediately.

Please note that this is not a clearance certificate. Upon completion of your research you need to submit the following documentation to the Ethics Committee:

1. Integrated Declarations form that you adhered to conditions stipulated in this letter – Form D08

Please Note:
Any amendments to this approved protocol needs to be submitted to the Ethics Committee for review prior to data collection. Non-compliance implies that approval will be null and void.
Final data collection protocols and supporting evidence (e.g.: questionnaires, interview schedules, observation schedules) have to be submitted to the Ethics Committee before they are used for data collection.
On receipt of the above-mentioned documents you will be issued a clearance certificate.
Please quote the reference number **EC 13/09/01** *in any communication with the Ethics Committee.*

Best wishes,