

**VALUES TRANSFORMATION: ANALYSIS OF POLICIES AND CULTURE
AT A SELECTED SCHOOL**

Vanessa Jacobs

*Thesis presented in partial fulfilment of the requirements for
the degree of Master of Education in the Faculty of Education
at Stellenbosch University*



Supervisor: Prof. B van Wyk

March 2020

DECLARATION

By submitting this thesis electronically, I declare that the entirety of the work contained therein is my own, original work, that I am the sole author thereof (save to the extent explicitly otherwise stated), that reproduction and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in any part submitted it for obtaining any qualification.

Date: March 2020

ABSTRACT

This thesis explores values transformation, specifically focusing on the values of non-racialism and equality, as originally expounded upon within the *Manifesto on Values, Education and Democracy* (DoE, 2001b). After 24 years of democracy it appears as though the ideals expressed within the *Manifesto on Values, Education and Democracy* as well as later publications such as *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b) and *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b) were either forgotten or deemed as less crucial when compared to academic performance. I set out to develop a better understanding regarding values transformation, or the lack thereof, within a former Model C primary school's institutional set-up. I analyze as to what extent the values, as expressed within the above-mentioned government publications, manifest itself within the selected school.

The purpose of the analysis of school policies is to develop an understanding as to how the interpretation and implementation of school policies have developed in relation to non-racialism and equality. I continue to interview educators as to better understand the school's institutional culture and to ascertain whether there is a coherence between school policy and school culture. I understand that education is multifaceted process and that transformation cannot take place in a vacuum wherein it is isolated from the intricate social fabric of community. I understand that transformation begins with the individual as contextualized within a community. I, therefore, include a questionnaire in order to determine the parents', as representatives of the community, views regarding values within the school set-up as well as their perceptions of the values within the community within which the school is situated. I contend that as individuals takes a stand next to their neighbour, a social network is formed wherein each person has a part to play in order to constitute transformation within South Africa.

KEY WORDS: education, transformation, values, equality, non-racialism, policies, school culture, institutional culture.

OPSOMMING

Hierdie tesis analiseer die transformasie van waardes, meer spesifiek die waardes van nie-rassisme en gelykheid, soos uiteengesit in die *Manifesto on Values, Education and Democracy* (DvO, 2001b). Na 24 jaar van demokrasie wil dit voorkom asof die ideale, soos uiteengesit in die *Manifesto on Values, Education and Democracy* sowel as latere publikasies soos *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b) en *Building a Culture of Responsibility and Humanity in our Schools: A guide for teachers* (DBO, 2010b) óf vergete gebly het, óf na dese as minder belangrik geag word in vergeleke met akademiese prestasie. Ek stel ten doel om 'n beter begrip te vorm aangaande transformasie binne 'n skool se organisatoriese opset en/of die gebrek aan transformasie in 'n voormalige Model-C skool. Ek analiseer tot in watter mate die waardes soos in bogenoemde regering publikasies uiteengesit, hulself manifesteer binne die gekose skool.

Die doel van die analise is om 'n beter begrip te ontwikkel ten opsigte van die interpretasie en implimentering van skoolbeleide ten opsigte van nie-rassisme en gelykheid. Ek voer ook onderhoude met leerkragte ten einde te verstaan of daar 'n korrelasie tussen die skoolbeleide en die skoolkultuur is. Ek begryp dat onderwys 'n geïntegreerde proses is en dat transformasie nie binne 'n vakuum kan plaasvind nie, aangesien dit nie geïsoleerd staan van die sosiale fasette van die gemeenskap nie. Ek verstaan dat transformasie by die individu begin, maar dat dit binne 'n gemeenskap gekontekstualiseer is. Gevolglik het ek 'n vraelys saamgestel ten einde die ouers, as verteenwoordigers van hul gemeenskappe, se sieninge ten opsigte van waardes binne die skool opset te peil. Dit is my opinie dat as elke individu staanplek inneem langs sy/haar bure, dat hulle saam 'n sosiale netwerk kan vorm waarin elkeen sy/haar funksie kan vervul ten einde transformasie in Suid-Afrika teweeg te bring.

SLEUTELWOORDE: onderwys, transformasie, waardes, gelykheid, nie-rassisme, beleide, skoolkultuur, institusionele kultuur.

ACKNOWLEDGEMENTS

- My Heavenly Father, for with God nothing will be impossible!
- Prof. B van Wyk for his guidance, enthusiasm, insightful comments and for not giving up on me.
- My parents, Paul and Drienie Jacobs, my family and my friends for their love, support and prayers.
- My study buddy, Haley Hanslo, for taking this journey with me.
- My examiners for their comments.

TABLE OF CONTENTS

| | |
|------------------------------------------------------|------------|
| DECLARATION | ii |
| ABSTRACT | iii |
| ABSTRAK | iv |
| ACKNOWLEDGEMENTS | v |
| TABLE OF CONTENTS | vi |
| | |
| CHAPTER 1: ORIENTATION TO THE RESEARCH | 1 |
| 1.1 INTRODUCTION | 1 |
| 1.2 BACKGROUND TO STUDY | 3 |
| 1.3 MOTIVATION FOR THE PROPOSED STUDY..... | 6 |
| 1.3.1 Motivation for Including a Questionnaire | 9 |
| 1.4 AIMS AND OBJECTIVES | 11 |
| 1.5 STATEMENT OF PROBLEM | 11 |
| 1.6 PURPOSE AND SIGNIFICANCE OF THE STUDY | 12 |
| 1.7 TRANSFORMATION | 14 |
| 1.7.1 Transformation in Education | 15 |
| 1.7.2 Transformation of Moral Values | 17 |
| 1.7.2.1 Values or Virtues? | 19 |
| 1.7.2.2 Equality of Equity? | 20 |
| 1.7.3 Transformation and Policies | 21 |
| 1.7.4 Transformation and School Culture | 24 |
| 1.8 CLARIFICATION OF KEY CONCEPTS | 25 |
| 1.8.1 Education | 27 |
| 1.8.2 Transformation | 30 |
| 1.8.3 Moral Values | 32 |
| 1.8.3.1 Equality | 33 |
| 1.8.3.2 Non-Racialism | 35 |

| | | |
|----------------------------------------------------------|-------------------------------------------------|-----------|
| 1.8.4 | Policies | 36 |
| 1.8.4.1 | Policies as Text | 37 |
| 1.8.4.2 | Policies as Discourse | 37 |
| 1.8.5 | School Culture | 38 |
| 1.8.5.1 | Institutional Culture | 38 |
| 1.9 | CHAPTER OUTLINE | 41 |
| 1.10 | SUMMARY | 41 |
| CHAPTER 2: RESEARCH METHODOLOGY AND METHODS | | 43 |
| 2.1 | INTRODUCTION | 43 |
| 2.2 | QUALITATIVE RESEARCH | 44 |
| 2.2.1 | The Concept of Qualitative Research | 44 |
| 2.2.1.1 | Tensions in Qualitative Research | 45 |
| 2.2.2 | Educational Research | 46 |
| 2.3 | RESEARCH QUESTION AND SUB-QUESTIONS | 49 |
| 2.4 | RESEARCH SCOPE | 50 |
| 2.5 | RESEARCH METHODS | 53 |
| 2.5.1 | Conceptual Analysis | 54 |
| 2.5.2 | Document Analysis | 56 |
| 2.5.3 | Semi-Structures Interviews | 58 |
| 2.5.4 | Questionnaires | 61 |
| 2.5.5 | The Construction and organisation of data | 62 |
| 2.6 | RESEARCH METHODOLOGY | 63 |
| 2.6.1 | Interpretivism | 63 |
| 2.6.2 | Hermeneutics | 64 |
| 2.6.3 | Gadamer's Philosophical Hermeneutics | 66 |
| 2.6.3.1 | Historicity | 70 |
| 2.6.3.2 | The Hermeneutic Question | 72 |
| 2.7 | SUMMARY | 74 |

| | |
|--------------------------------------------------------------------------------------------|-----------|
| CHAPTER 3: LITERATURE REVIEW | 76 |
| 3.1 INTRODUCTION | 76 |
| 3.2 BACKGROUND TO EDUCATION TRANSFORMATION IN SOUTH AFRICA (Before 1994) | 77 |
| 3.3 EDUCATION TRANSFORMATION IN SOUTH FRICA SONCE 1994 | 81 |
| 3.3.1 Government Publications and Educational Transformation | 84 |
| 3.3.1.1 Policy Trends within Education Transformation | 84 |
| 3.3.1.2 The Effects of Policies on Transformation | 90 |
| 3.4 MORAL VALUES IN EDUCATION | 92 |
| 3.4.1 Values: Academic Achievement | 92 |
| 3.4.2 Values: Personal, Social and Community Outcomes | 94 |
| 3.5 MORAL VALUES IN EDUCATION: GLOBAL TRENDS | 96 |
| 3.5.1 Moral Values in Education: A Social Transformation Perspective | 98 |
| 3.5.1.1 The United States of America (USA) | 99 |
| 3.5.1.2 Britain | 105 |
| 3.5.1.3 India | 110 |
| 3.5.2 Moral Values in Education: A Quality Teaching Perspective | 115 |
| 3.5.2.1 Australia | 115 |
| 3.6 MORAL VALUES TRANSFORMATION IN SOUTH AFRICAN EDUCATION | 120 |
| 3.6.1 Moral Values Transformation: School Culture | 124 |
| 3.6.2. Moral Values Transformation: Departmental Publications | 126 |
| 3.6.2.1 Manifesto on Values, Education and Democracy | 128 |
| 3.6.2.2 Values and Human Rights in the Curriculum: A Guide | 129 |
| 3.6.2.3 Building a Culture of Responsibility in our Schools: A Guide for Teachers | 131 |
| 3.6.3 Moral Values Transformation: Non-Racialism and Equality | 132 |
| 3.6.3.1 Non-Racialism and Equality: Main Themes in Literature | 133 |
| 3.7 SUMMARY | 142 |

| | |
|----------------------------------------------------------------------------------|------------|
| CHAPTER 4: AN ANALYSIS OF SCHOOL POLICIES AND INSTITUTIONAL CULTURE | 144 |
| 4.1 INTRODUCTION | 144 |
| 4.2 SCHOOL BACKGROUND | 144 |
| 4.3 ANALYSIS OF SCHOOL POLICY DOCUMENTS AS WELL AS SCHOOL CULTURE | 146 |
| 4.3.1 Policy Documents | 148 |
| 4.3.1.1 School Policies | 148 |
| 4.3.1.2 Code of Conduct | 149 |
| 4.3.1.3 Drafting and Revision of Policies | 151 |
| 4.3.1.4 Language used in Policies | 153 |
| 4.3.1.5 Admissions Policy | 154 |
| 4.3.1.6 Language Policy | 155 |
| 4.3.2 Organisational Structure | 156 |
| 4.3.2.1 Leadership Approach | 156 |
| 4.3.2.2 Leadership Demographics | 157 |
| 4.3.3 Human Resources Component | 158 |
| 4.3.3.1 Staff Demographics | 158 |
| 4.3.3.2 Educator Perspectives | 159 |
| 4.3.3.3 Educator Support and Training | 161 |
| 4.3.3.4 Learner Demographics | 163 |
| 4.3.3.5 Learner Interaction | 164 |
| 4.3.3.6 Parent Involvement | 164 |
| 4.3.4 Scholastic and Co-Scholastic Activities | 166 |
| 4.3.4.1 Co-Curricular Activities | 166 |
| 4.3.5 Contextual Component | 167 |
| 4.3.5.1 The Community | 167 |
| 4.4 SUMMARY | 169 |
| CHAPTER 5: FINDINGS AND RECOMMENDATIONS | 170 |
| 5.1 INTRODUCTION | 170 |

| | | |
|-------|------------------------------------------------------------------|------------|
| 5.2 | FINDINGS FROM THE LITERATURE REVIEW | 170 |
| 5.3 | DISCUSSIONS AND SUGGESTIONS REGARDING RESEARCH FINDINGS | 172 |
| 5.3.1 | Policy Documents | 173 |
| 5.3.2 | Organisational Structures | 174 |
| 5.3.3 | Human Resource Component | 174 |
| 5.3.4 | Scholastic and Co-Scholastic Component | 174 |
| 5.3.5 | Contextual Component | 174 |
| 5.4 | SIGNIFICANCE OF STUDY | 175 |
| 5.5 | LIMITATIONS OF MY STUDY | 176 |
| 5.6 | RECOMMENDATIONS FOR FUTURE RESEARCH | 177 |
| 5.7 | A HERMENEUTIC REFLECTION | 178 |
| 5.8 | CONCLUSION | 179 |
| | REFERENCES | 180 |
| | STELLENBOSCH UNIVERSITY: ETHICS APPROVAL LETTER | 203 |

CHAPTER 1

ORIENTATION TO THE RESEARCH

1.1 INTRODUCTION

At the envisaged dawn of a new era within South African history which witnessed South Africa's first free and democratic elections, it was evident that the education system that existed during the apartheid era was obsolete in its character of segregation, discrimination and inequality. Transformation was inevitable and necessary and education became a beacon of hope that carried the, some might say burdensome, responsibility to, as stated within the Revised Curriculum Statement Grades R-9 (2002:4), *'promote a vision of: A prosperous, truly united, democratic and internationally competitive country with literate, creative and critical citizens leading productive, self-fulfilled lives in a country free of violence, discrimination and prejudice.'*

Walking onto school playgrounds, strolling through school passages and entering into classrooms the question that invariably comes to my mind is, 'Has transformation taken place?' or 'How have our schools been transformed thus far?' and 'Are the ideals regarding values transformation, as expressed within various government policy documents, being realised?'

This chapter serves as an orientation to my research of which the aim is to understand whether values transformation is being regarded with earnestness at the school where I conduct my research. I first address the motivation for undertaking this specific study which includes the background and significance of this research. I then discuss transformation within education with regards to values, policies and school culture. This discussion serves to supplement the motivation for undertaking this study and is also meant to enhance understanding as to why certain research decisions were made within the research process. I continue by stating the problem and elaborating upon the aims of this study before clarifying key concepts.

The focus of this study is upon understanding; as all information will be viewed through a hermeneutic lens. Bleicher (1980:1) outlines the concept of hermeneutics as *'the theory or philosophy of the interpretation of meaning'*. Also included within this chapter is a brief chapter

outline explaining my, the researcher's, train of thought when organizing chapters which is then followed by concluding remarks.

This study entails a conceptual analysis of the policies and institutional culture of a school within the WCED (Western Cape Education Department) Metropole East area. The research in this study is interpretive in nature as the aim is to develop a deeper understanding of the possible interplay between policies and institutional culture as well as to understand which possible features might have an impact upon transformation (or the lack thereof) as described within the *Manifesto on Values, Education and Democracy* (DoE, 2001b), *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b) as well as *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b). I also endeavor to understand the interpretation, dissemination and materialization of these documents' content within our schooling system. The interpretation of information gleaned from policy analysis and interviews will be done through a hermeneutic lens based upon Gadamer's theory of understanding and interpretation.

It appears as though, despite a concerted effort that has been made to transform education within South Africa through policy and curriculum reform, that the values upheld in the three before mentioned documents, do not always manifest itself within all schools. There seem to be a persistence of inequalities in certain schools. Mestry and Ndhlovu (2014:1) mention that the intent of the South African government to deal with inequality is commendable but a lot more needs to be done.

The above mentioned view is supported by the *Reflections on Ten Years of Basic Education: Challenges to the Transformation of Basic Education in South Africa's Second Decade of Democracy* published by the Nelson Mandela Foundation (2004:14, 18, 19) that was published ten years after the first democratic elections in 1994 and it states that racial discrimination still typifies relations within a large number of schools. According to their research many learners described instances of name-calling, stereotyping and discrimination. This report also mentions that 85% of educators feel that they have not been adequately trained do address anti-discrimination and non-racialism within classrooms that are rich in diversity. Many educators were found to be unfamiliar with the communities within which their schools operate and are not able to make the learning

experience relevant to the learners' frame of reference. Baijnath (2008:46) mention that in 2008 racism and prejudice is still visible within South African societies. Teeger (2015:239) refer to the '*myth of the rainbow nation*' inferring that racism in South Africa is still not something of the past. Naidoo, Pillay and Conley (2018:11) state that racial integration was not evident at the schools within their research.

1.2 BACKGROUND TO THE STUDY

Since the initiation of the transformation process in 1994, I have observed the change of academic approaches, educational vernacular and administration processes. I would like to acknowledge that I have seen significant successes in the establishment of an accessible, democratically structured, quality for all education within the South African education system.

In my first draft of this chapter I mentioned that I am currently at a school with a rich learner diversity where differences are celebrated and where learners are taught to respect cultural, religious, ethnic, language and even socio-economic dissimilarities. As the research process progressed I came to the understanding that I had, one could say, quite a limited view of transformation as well as that which constitutes a richness in diversity. My initial understanding was characterized by external appearances or what could be termed as 'window dressing' which basically refers to the manipulated facade of a school and/or institution for the sole purpose of portraying a more desirable or 'politically correct' image. I believe that this kind of 'window dressing' could either be a conscious attempt to manipulate the perceived school image or it could be a subconscious effort with the best of intentions, but with a possible misconstrued concept of reality within the borders of South Africa, especially regarding our diverse communities and the challenges that still remain.

Ranero (2011:30) describes this tendency to '*window dress*'. She explains that window-dressing is used within the corporate world, through the implementation of strategies, policies and market gimmicks to make businesses look more desirable in order to promote their image, boost sales and encourage investment. She continues to mention that certain educational institutions make use of the same principles in order to give the impression that they are more invested in equality and non-racialism than what is indeed the case.

I came to the conclusion that, although we (the teachers and staff) launched well-intentioned initiatives reaching out into the community and initiating value-driven projects and even as we adopted the seemingly correct vernacular; it would appear as though we at times failed to address the deep-rooted assumptions and perspectives that nurtured the persistence of certain value structures. In some instances transformation took place ‘on the surface’, but there are still challenges that are not being addressed by our policies, programs and projects.

At first I planned to include two other schools that appeared more homogeneous in nature due to their pupil composition, in my research. The perception was that it would allow me to compare the research findings at these two schools with the findings gleaned at (what I initially believed to be) a school with a rich learner diversity that celebrated and respected differences. At this point I have to mention that it would be presumptuous to suggest, without a more in-depth discussion, that a homogenous system in itself by default suggests a lack of values transformation as the *National Education Policy Act 27 of 1996* makes provision for ‘*institutions based on a common language, culture or religion, as long as there is no discrimination on the ground of race.*’

Even though it cannot be suggested that the homogenous nature of a school determines the level of values transformation and/or their adherence to the spirit ingrained within *The Constitution of South Africa* as stated within the preamble, ‘*We, the people of South Africa... Believe that South Africa belongs to all who live in it, united in our diversity,*’ (Jutas Statutes Edutors, 2014:4) the findings as published in *Reflections on Ten Years of Basic Education Challenges to the Transformation of Basic Education in South Africa’s Second Decade of Democracy* (2004) seem worth mentioning. It was found that:

- *Across the four quality indices (support, infrastructure, practitioner and program), sites servicing African children rate the lowest, while sites servicing white children rate the highest.*
- *Only 10% of sites catered to more than one population group.*
- *English is the dominant language of instruction across learning sites. While English was the home language of only 8.2% of learners, it was used as the language of instruction in 83% of the sites.*

(Nelson Mandela Foundation, 2004:20)

As one cannot deduce much from face value (apparent homogeneous learner demographics), taking the above mentioned report's findings regarding the restructuring of South African schools within the 10 years following apartheid into account, it would have been interesting to do research within these two schools to better understand the moral value transformation processes that have indeed taken/not taken place. Unfortunately, both schools declined my request to do research within their establishments.

The original reason I chose to address value-based transformation was founded upon some of my own experiences at some of these seemingly more homogeneous schools. I coached a mini-rugby team and consequently we've competed against a number of such schools in our area. We have, on occasion, been sneered at and had to endure distasteful, racist remarks by both parents and learners. This suggests that, although important progress has been made towards an open democratically organized equality for all education system, certain challenges remain. This is supported by the *Reflections on Ten Years of Basic Education: Challenges to the Transformation of Basic Education in South Africa's Second Decade of Democracy* drafted by the Nelson Mandela Foundation (2004:19) that states that ten years after the end of apartheid racial discrimination still typifies relations within a large number of schools. According to this report it appears as though there is not always cohesion between schools and their communities which causes discrepancies between what is being taught and experienced at school and that which is being taught at home and experienced within communities.

The question then arises whether values transformation has taken place within certain schools and whether this is reflected by the schools' cultures and the educators' perspectives. Another question to be asked is whether transformation has indeed taken place within schools, but whether this same process has taken place within surrounding communities. Just how influential are schools within the communities which they serve? Could it be that a more holistic and collaborative approach is needed in order for consistent and sustainable change, i.e. transformation, to take place?

As I have mentioned I initially intended to conduct my research within three schools as I wanted to be able to compare my insights and hoped that a broader research spectrum would enhance understanding. I was quite disappointed when I was not able to do research within two of the three

schools that I've approached. This turn of events, however, forced me to focus exclusively upon the school where I taught and thus began the journey of my own transformation; creating new insights, expanding understanding as well as the questioning of my own values and perspectives.

It is noteworthy to mention Lategan's (2013:187) statement that social transformation goes together with an alteration in fundamental values. If this takes place within a highly diverse setting, it is important that there should be adequate concurrence as to the values that should comprise the new conception to prevent a disintegration of the process. The questions that arise are who then should decide upon the values that would comprise the '*new ideal*' and to what extent can these values be universalized within a diverse setting?

Within *Circular 17* that was disseminated nationwide by the Department of Basic Education certain values were identified that '*should govern all education legislation and the practices, policies and programmes of all education institutions in the country*'. The circular also delineated a legislative outline requiring schools to compile their own *Value Statement* explaining how the constitutional values will be fostered within the school environment (DBE, 2005a:1). This document corresponds with the *Manifesto on Values, Education and Democracy* (DoE, 2001b) as well as the more recent *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b). These documents all identified mindsets with perceived worth (values) suggesting that these attitudes will eventually influence behaviour and then transform school culture which will ultimately lead to a transformed society.

1.3 MOTIVATION FOR THE PROPOSED RESEARCH

I have been teacher since 1995 and I have witnessed the transformation process within the South African education system first-hand. I have experienced the democratic transition as a time of great optimism. It appeared as education was seen as a key element within this time of change and educators were regarded as the facilitators who would educate the next generation to see themselves as equal citizens. We (the teachers) were assigned the task of cultivating a sense of fairness, equivalence and social justice within our learners (2001b:4). Aspects such as redress and equality dominated discussions and permeated new policies.

I believe that the ideal for educational transformation can be summarised by a statement made by our former Minister of Education, Mister Kadar Asmal, in the *Manifesto on Values, Education and Democracy* of (2001b:1), *'Here was born an idea, a South African idea, of moulding a people from diverse origins, cultural practices, languages, into one, within a framework democratic in character, that can absorb, accommodate and mediate conflicts and adversarial interests without oppression and injustice.'* The fore mentioned educational ideal was elaborated upon within *Building a Culture of Responsibility and Humanity in Schools: A guide for teachers* (2010b). In the foreword written by Dr. Motshekga it is stated the aim of the document is to ensure that every school grows into educational establishments that will contribute towards a *'new generation of South Africans that are rooted in a human and people's rights culture.'* According to Dr. Motshekga this document, *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers*, is seen as a vehicle through which *'spiritual growth and development'* becomes the established basis for a so-called *'New Nation'*(DBE, 2010:ii).

These ideals seem quite ambitious and are admittedly impressive. I want to believe that they resonate within the heart of every educator, and for that matter, every South African citizen. It epitomizes the essence behind me choosing the teaching profession. I became a teacher to make a difference. I envisaged a future where all South Africans work together as one, building a nation strengthened by a resolve to 'do my part'. There is an unquenchable desire to be part of the solution; to play a part in the transformation process. I have undertaken this research because I am trying to understand what has been done and what could still be done to help realise the ideals of those who brought about a free South Africa through pain and suffering; those who gave their lives so that South Africans could live in a democratic country without fear, where human life is cherished and humanity is respected and all people are seen as equal. In the words of our former president, Mister Nelson Mandela, *'I have fought against white domination, and I have fought against black domination. I have cherished the ideal of a democratic and free society in which all persons will live together in harmony with equal opportunities. It is an ideal which I hope to live for, and to see realised. But my Lord, if needs be, it is an ideal for which I am prepared to die.'*- *Defence statement during the Rivonia Trial, 1964*. The price that was paid to bring about transformation was too high to simply ignore. We, as free South Africans, owe it to those who

have fought and to those who have died to take up the charge and continue the process and not give up.

As I am discussing the motivation behind this study it is pertinent to mention that the study aims at understanding the transformation (a process of redress with the specific focus on moral values), or the lack thereof, of the schooling system in South Africa by focusing on the policies and institutional culture at a school within the Metropole East area. I shall also be discussing the *Manifesto on Values* (DoE, 2001b); *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b) as well as *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b) in order to identify foundational concepts and to understand how these concepts were consciously (or subconsciously) incorporated within a school's policies (especially within the Code of Conduct) and how these concepts (and in certain cases ideals) are being interpreted by those on the frontlines of education, i.e. the educators. To this end I conduct a review of relevant literature, conceptually analyse a school's policies, and conduct interviews with the principal and an educator to develop a deeper understanding as to how a school within the WCED Metropole East area has adjusted to the challenges of the new education system; the call to unity, non-racialism and equality (to single out but a few crucial values mentioned within the three government published documents in question) which basically translates to the challenge of transformation.

The purpose of this analysis is to further develop an understanding as to how the interpretation and implementation of school policies impact upon school culture. According to Peterson and Deal (1998:28), to focus on culture means to look at it as ‘...*the underground stream of norms, values, beliefs, traditions, and rituals that has built up over time (within the course of its history) as people work together, solve problems, and confront challenges.*’ The analysis therefore continues to explore as to what extend the values, as expressed within the *Manifesto on Values, Education and Democracy*, as well as the *Bill of Responsibilities* manifest itself within selected school.

1.3.1 Motivation for Including a Questionnaire and a Survey

I am aware that document analysis and interviews could be viewed as sufficient, in regard to research methods, in order to conclude this study. As, however, the research progressed more

questions presented themselves which eventually lead to the understanding that the topic of values transformation within a particular school cannot be adequately understood without a holistic approach and that the school institution cannot be separated from the community within which it functions. Compton-Lilly (2004:5) writes about the assumptions that most educators have about the families that are represented in their classrooms. She mentions that, '*...we do not really know much about most of our students' families and our suburban lives are very different from theirs.*' She mentions common statements that were made in the passages and staffroom of the school where she taught. These statements implied that parents are no longer involved in their children's education and also that they do not want to take any responsibility for said education.

Questions such as whether South African parents wanted to be more involved and whether they would welcome opportunities to work alongside their child's educator solicited answers. Questions such as these contributed toward the evolvement of the research process and resulted in the compilation of a questionnaire to better understand learners' backgrounds and to expose possible inaccurate assumptions that the educators at the school, where the research was conducted, might have regarding the school's parents. I wanted to better understand the concerns and expectations of the parents regarding their children's education. I realise that questionnaires are limited in the type of information that is gathered due to the fact that I cannot ask what the motivations behind certain answers were but I can ask questions such as, 'Which aspects of your child's development should the school focus on?' giving parents options to choose from in order to determine whether an aspect such as moral values in education are believed to be important.

I also came to the realisation that an interview with only one educator and the principal would be insufficient. Fine and Weis (2003:1) mention that educators might believe that the '*politics*' of education and all the deep-seated questions that should and must be addressed regarding education's future reside with policy makers, government officials, tertiary research project leaders and even professional business providers and so-called learned advisers. This belief renders educators helpless; extradited from decision making processes and relinquishing their fate (as well as the fate of their learners) to external forces over which they have no control. This statement sounds all too familiar as it resonates in discussions I have had with my colleagues in the school passages and staffroom, which at times, hinted at feelings of frustration and a sense of

powerlessness. Fine and Weis (2003:1), however, continue to make the statement that the ‘*future of public education, as an intellectual project of serious, critical engagement, lies in the hands of educators, working with students, parents, community activists, policy makers, and others to re-imagine what could be, and what must be, in those spaces we call schools.*’ They attribute the constricting nature of some policies to the disinvolvement of educators within the policy development process. Educators are called upon to share their experiences from within classrooms in order to be their learners’ voices. Educators need to protect their learners from bureaucrats who have forgotten that education involves children and who simply measure inputs and outputs. Educators are called upon to be moral mediators propagating a school culture that nurtures; cultivating a sense of acceptance and creating a safe space where-in differences are celebrated but humanity is embraced. This view eventually initiated the compilation of a survey that allowed all the teachers at the specific school to be heard (admittedly to a limited extend) within this research.

The research process concludes with the inclusion of the provincial Western Cape Education Department (WCED) in order to understand their role within values transformation as well as the extent of their collaboration with the Department of Basic Education (DBE) on a national level. I interviewed two people in leadership positions at the WCED.

Thus far I have used the concept of ‘*transformation*’ in various contexts and I have referred to it quite frequently within the first few pages of this thesis. I understand, therefore, the need to spend some time in discussing this term as I believe that it will augment the explanation as to what motivated this research. Later within this chapter I shall, therefore, elaborate upon the concept of transformation.

1.4. AIMS AND OBJECTIVES

The aim of this research is to analyse the policies and school culture of a specific school within the Metropole East area in order to develop a deeper understanding of the possible interplay between both as well as to understand which possible features might have an impact upon values transformation according to ideals contained within the *Manifesto on Values, Education and Democracy* (2001b), the *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (2010b) as well as the *South African Constitution*.

In terms of the above aim, the following are specific objectives of the study:

- to conduct a hermeneutical study through the conceptual analysis of policies at a selected Metropole East school;
- to study the relevant literature to understand transformation, or the lack there-of, as it is conceptualized within these policies;
- to better understand the school culture of the school through semi-structured interviews and questionnaires;
- to better understand the interplay between school policies and school culture and the possible significance this correlation, or lack thereof, may have regarding transformation; and
- to make recommendations based upon the understanding which developed from this research with regard to more effective transformation, if need be, at the selected school.

1.5 STATEMENT OF THE PROBLEM

There appear to be a persistence of inequities in certain and/or even most schools. It suggests that despite a concerted effort that has been made to transform education within South Africa through policy and curriculum reform, the values upheld in the *Manifesto on Values, Education and Democracy* as well as in *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers*, do not always seem to manifest itself within all schooling institutions.

De Klerk and Rens (2003:354) refer to reports stating an increase in crime and violence in South Africa and then assert that, ‘*currently a lack of values conducive to a healthy society and a well-disciplined school community is evident.*’ Solomons and Fataar (2011:224) refer to a ‘*serious decline in moral standards*’ and mentions that it is improbable that values education, referring in his article to the way moral values have been addressed within South African education thus far, be sufficient in realizing the ideals as expressed within our Constitution. This implies a lack of values transformation within education as envisioned by policies such as the *Manifesto on Values, Education and Democracy* as he mentions that the direction of existing government policies prove to be insufficient as it fails to lay an adequate foundation that would successfully guide values education, and in this context values transformation, in schools. In the conclusion of their article Solomons and Fataar (2011:231) mention that there are ‘*silences, gaps, challenges and unresolved*

issues between the expectations set forth for values education in the Constitution and the lived reality of values education in the context of South Africa's schools.'

Ngalo (2018:2) states that the effects of apartheid have not yet been eradicated completely and that there is still a lingering aftermath that taints many South Africans' experiences, especially with regards to race. He continues to mention that integration has taken place but that this is a mere superficial change that does not necessarily signify transformation. Allie (2018:1) specifically refers to former model C schools when mentioning that racial bias, in many cases not necessarily on a conscious level, is still very much a contending factor and that most schools erroneously believe that transformation has indeed taken place within their walls.

When entering the passages of a school where transformation has seemingly taken place the question then arises whether unconscious bias has found its way into policies and/or the classrooms? Has transformation taken place or has change equalized into a new equilibrium fostering yet a similar value system than before only packaged differently?

1.6 PURPOSE AND SIGNIFICANCE OF THE STUDY

The *Constitution of the Republic of South Africa: An Overview* necessitates that education be transformed and democratized with the following moral values in mind: *human dignity; the achievement of equality and the advancement of human rights and freedoms; non-racialism and non-sexism* (Juta's Statutes Editors, 2014:xxiii) .

Vambe (2005:286) states that there is little value in educational reform when a society such as South Africa, which is coming out of a system where access to education was racialized, mainly focusses on restructuring access, educational approaches and methods. This type of transformation has its benefits, but not if it occurs to the detriment of the moral values supporting the envisioned educational system.

A key challenge is to transform education policy, practice and school culture in a manner that is consistent with and parallel to the principles incorporated within the *Constitution of South Africa* (1996), the *Manifesto on Values, Education and Democracy* (DoE, 2001b) as well as *Building a*

Culture of Responsibility and Humanity in our Schools: A Guide for Teachers (DBE, 2010). The purpose of this research is to analyse school policies as well as the school culture within a selected school in order to generate understanding as to the extent of moral values transformation that has taken place as well as exploring reasons for this transformation or the lack thereof.

The purpose of this analysis is to further develop an understanding as to how the interpretation and implementation of school policies impact upon school culture. I would like to emphasise Peterson and Deal's (1998:28) perspective that to focus on culture means to look at it as '*...the underground stream of norms, values, beliefs, traditions, and rituals that has built up over time [within the course of its history] as people work together, solve problems, and confront challenges.*' The analysis therefore continues to explore as to what extend the values, as expressed within the *Manifesto on Values, Education and Democracy*, as well as the *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* manifest itself within a selected school.

The significance of this research is to comprehend possible challenges within the transformation process and to provide a basis for new strategic conversations about how to approach and deal with these challenges, therefore, to possibly bring about a change in perspective as to what would initiate and sustain values transformation. This could ultimately lead to developing strategies to transform school cultures to line up with one of the goals of South African education, as mentioned in *The National Education Policy Act of 1996* (1996:4), which states that learners should be educated in order to take their place as South African citizens within a diverse society and therefore building '*the nation at large*'.

1.7 TRANSFORMATION

Understanding what is incorporated within the concept of 'transformation' could prove to be slightly problematic as it is quite clear when reading through secular media reports as well as scholarly texts that the term spans a wide range of meaning. Motala (2005:8) states within the CEPD's report that in a South African context the term is used to describe basically any occurrence related to change. It is mentioned that '*transformation*' is used to refer to any '*post-apartheid progress*' in any sphere of life and incorporates diverse aspects ranging from national redress to

institutional culture and individual value systems. *'Transformation'* encompasses legislature, administrative and managerial systems, social processes, citizenship, societal ideals, strategies, outcomes and so much more.

Zare *et al.* (2014:158) states that the term *'transformation'* is sometimes obscured by the idea that all change constitutes transformation. The writers mention that in most cases change does not denote transformation. If I for instance change my clothes today, I can do so again later and/or tomorrow. This denotes that change isn't necessarily permanent in nature. It is stated that *'transformation'* is the construction/formation of a complete new system, purpose and meaning or configuration. It is mentioned that *'transformation'* implies the creation of something that has not been before. In this sense I am of the opinion that the writers did not intend to imply that this 'new system' has no correlation with that which used to exist, but rather a new way of perceiving that which people thought they knew, i.e. a new perspective. Implying something different would be quite impractical as humans need to learn from the past in order to build for the future. The process can therefore not be completed without creating new thought patterns. It is focused upon fashioning a *'new future that did not exist before,'* implying new possibilities which our old way of thinking might have obscured or even have deemed impossible (Daszko & Sheinberg, 2005:1). The idea of creating that which *'did not exist before'* seems improbable as I believe that a person cannot ignore advances made in the past and that humans use the building blocks of that which has already been learnt to create that which is new. Gas (2012:1) uses metamorphosis as an example of transformation. It might appear as though this analogy supports the idea of creating that which did not exist before until one realises that the butterfly did indeed exist within the DNA code of the worm and that without the existence of the worm the butterfly can never be. The Department of Basic Education (1996:2) states that *'To preserve what is valuable and to address what is defective requires transformation.'*

It could be argued that the concept of 'reformation' would could be a more accurate term to use in order to describe the type of change required within education. Demirović (2012:16), however, states that the use of the term 'reform' within education has to be reconsidered as he is of the opinion that past education reform strategies have failed and as a result of this believed failure he propagates the use of the term 'transformation' as *'it would give them [many societal groups] the*

space and the possibilities to pursue their respective emancipatory goals.' Demirović (2012:16) continues to mention that one of the shortcomings of the term 'reform' is that '*it fails to take into account the complexity of real emancipatory processes*' as reform strategies tend to take into consideration the '*logical plausibility*' as well as the '*economic and political feasibility*' of any reformative action. It is therefore more plausible to use the concept of 'transformation', especially within the South African context where the process of change needs to include emancipatory aspects.

Plank and Eneroth (2019:9) mention that change is an external influence but transformation occurs when these external influences cause an individual to change within. This view of transformation is still very broad, but it denotes the personal transformation of an individual which include transformation of beliefs, norms, habits, actions, behaviour and even traditions. This transformation then results in administrative and structural transformation (to mention only a few). What then would these perspectives entail within the context of education?

1.7.1 Transformation in Education

If I take the above mentioned perspectives on transformation into consideration it can be understood that transformation in education first of all includes a process as it would be improbable to expect a new system (a new way of thinking, believing and doing) to 'pop up' overnight. Secondly it denotes that transformation begins when individuals within a system has a 'change of heart' so to speak. This implies that transformation can be influenced by external factors but that the process can only be ignited from within and therefore the leaders within a school set-up (this includes the educators in the classrooms) should be convinced regarding the path of transformation. Thirdly it appears as though transformation will result in changed behaviour which means that the results of transformation would be perceivable. Fourthly there is a saying by Zigler (2015:1) that states: *If you aim at nothing, you'll hit it every time.*' It is therefore understandable that transformation, as a process, need certain aims to guide that process. The question that then arises would inevitably be 'Whose aims?' I am of the opinion that the initial transformation aims within education were driven by dreams of emancipation in order for South Africa (in this instance South African Education) to be, as is stated in the foreword of the *Constitution of the Republic of South Africa (1996)* dedicated to the founding of a '*society based on democratic values, social*

justice and fundamental human rights' (Juta's Statutes Editors, 2014:4). It also supports the government's role in *'freeing the potential of each person'* and incorporates a dedication to equality. Have this, however changed? Badat (2009:4) in his address at the 15th Annual Conference of the Headmasters of the Traditional State Boy's Schools in South Africa of 2009 mentions that South African education is focusing too much on economic growth. He states that, *'The effect of this is to reduce education principally to preparing students for the labour market and economy and to be productive workers and contributors to economic growth.'* Badat's statement is strengthened when reading Goldspink's (2007:3) declaration that recently education transformation has been largely influenced by managerialism and market approaches. It is my experience as a teacher, especially within the last few years, that the education transformation process in South Africa was driven by the what Ramrathan (2016:1) calls *'counting the numbers'* focusing on statistics within education such as high dropout and consequently reflecting on the quality of education which results in implementing more *'managerial'* strategies in an attempt to rectify these perceived deficiencies.

Steyn (2000:26) mentions that, *'Quality education and equal education (equal opportunities and equal access) should complement each other in a democratic system.'* I am of the opinion that this implies that those involved within education need not have an either-or attitude when one goal negates the other. It needs to be understood that without the one the other would not be able to be effective and vice versa. Steyn (2000:26) continues to say that it is a concurrent process that will guide us towards education transformation that will result in *'true/deep democracy'* and not just superficial change that is not reflected within the beliefs and behaviours of those involved (referring to all the role players within education not excluding the learners).

I was curious as to whether this so called *'shift'* that I've perceived within education transformation was a mere reflection of my own frustrations with the difficulties I, as a teacher, was experiencing regarding the implementation of the curriculum and all its administrative demands. I was also interested to understand what a changed behaviour which denoted transformation would look like and whether such behaviour was perceivable at the school where I did my research.

Barrett (2010:1,2) discusses the idea of ‘*whole system change*’. Barrett mentions that the transformation of a culture, in this case the education culture, is only possible when there is a total and complete transformation of what he calls the ‘*whole system*’. He includes four aspects within this concept which include personal values and beliefs as well as cultural values and beliefs. Due to the vastness of interpretations regarding transformation, I have chosen to narrow the scope by focusing mainly on transformation with regards to values; as incorporated within policies as well as lived values integrated within institutional culture.

1.7.2 Transformation of Moral Values

The concept of transformation in education can be vast and varied. It refers to an extensive array of general, operational and philosophical interventions in policy, administration and practice. It endeavours to affect the conduct of learners and educators, schooling institutions as well as societies (Motala, 2005:1). Due to the extent of that which is understood when referring to transformation and the vastness of its reach and the implications thereof; this thesis will focus exclusively on the transformational aspects included within the documents (1) *Manifesto on Values, Education and Democracy* (DoE, 2001b); (2) *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b) as well as (3) *Building a Culture of Responsibility and Humanity in Schools: A guide for teachers* (DBE, 2010b) as it coincides with the *Bill of Rights* contained within *The Constitution of the Republic of South Africa* (1996). These aforementioned documents center on values and the transformation that is envisaged to promote said values as well as the ‘hoped for’ outcomes of values education.

It is therefore imperative to briefly expound upon the term ‘*values*’ as it was just mentioned that the focus within this thesis will be on values transformation. In the *Manifesto on Values, Education and Democracy* (DoE, 2001b:3) it is written that, ‘*The Manifesto recognizes that values, which transcend language and culture, are the common currency that make life meaningful, and the normative principles that ensure ease of life lived in common. Inculcating a sense of values at school is intended to help young people achieve higher levels of moral judgement.*’ Within this statement it is implied that values are universal, and that values are that which give meaning to life. It is also referred to as ‘*normative principles*’ and the claim is made that it leads to more advanced ‘*moral judgement*’. In *Building a Culture of Responsibility and Humanity in Schools: A*

guide for teachers (DBE, 2010:i) reference is made to ‘*doing the right thing*’ and that ‘*If our children have the right values, we can change the future,*’ implying that there is such a thing as ‘*wrong values*’. In the foreword of the same document (DBE, 2010:ii) Dr Motshekga links establishing a ‘*value-centered society*’ with ‘*spiritual transformation*’ and also makes mention of an ‘*interfaith movement*’. These statements confirm the complexity of that which could be incorporated within one’s understanding of the concept of values.

Stephenson *et al.* (1998:3) mention that values can be categorized into the following groups: ‘*moral; aesthetic; intellectual; religious; economic; political; legal; etiquette or custom.*’ In different texts ranging a variety of disciplines mention is also made of personal and social values, intrinsic and extrinsic values, core values, cultural, universal, instrumental, operative, prerequisite, material, paramount and family values. Without excluding any of the above-mentioned categories and/or the implication of meaning attached to each (mindful that it is by no means an exhaustive list and that there is a distinct interrelation between many of these categories), I would like to briefly expound upon *moral values*.

According to Halstead (1996:8) The act of valuing denotes a negotiation and adjudication of worth which implies that in the case of *moral values* this process of valuing is governed by moral considerations. The concept of morality must therefore be addressed. Haydon (1997:28) asks the very relevant question as to, ‘*...what makes a value a moral one?*’ and continues to mention that it first of all signifies the valuing of an ‘*abstract idea*’ rather than valuing things, something tangible, such as when the concept of values is being used within the field of economics. It is stated that *morals* are the criteria and codes of belief and attitude which guides human behaviour (Nieuwenhuis, 2007:9). Haydon (1997:28) continues to talk about traits that influences and even prompts behaviour and then mentions ‘*...a morally good way a person can be in his thinking or action,*’ which moves the discussion in the direction of ‘good’ and ‘bad’, ‘right’ and ‘wrong’.

Warnock (1996:45) mention the necessary requirement of children being taught the distinction between right and wrong. She also states that the mere ability to distinguish between right and wrong is worthless without the practical application of this skill in ‘*real life*’ which is evident in behaviour. The use of this type of vocabulary, drawing distinctions between what is decided to be right and wrong, seems quite bold in the face of relativistic and liberalist views that seem to have

permeated discussions in the 21st century emphasizing the idea of tolerance. Haydon (1997:63) expounds on this by then asking the question, ‘*What is wrong with morality?*’ and explains that in the spirit of tolerance and basic human equality it seems that morality deprives or denies people, in this case learners, from the freedom to ‘*think for themselves*’. It can be viewed as an external system that is forced upon learners to indoctrinate them to think and behave in a certain, predetermined way. The question would then be which people or societies or institutions get to decide upon what is necessary and will result in *better* behaviour and will benefit society as a whole. Haydon (1997:83) continues to mention that in order to formulate a comprehensive understanding of the concept of morality one would not exclude the previously mentioned concerns but one must also embrace the possibility that morality, in the sense that it becomes the ‘*beliefs, attitudes and feelings that an individual is proud of, is willing to publicly affirm, has been chosen thoughtfully from alternatives without persuasion and is acted on repeatedly*’ (Halstead, 1996:5) cannot be externally enforced. He agrees with Kant that a ‘*moral person*’ is not the one who adheres to a set of external rules, but the one who has recognized and accepted certain moral values by means of their ‘*own thinking*’, not excluding all the external influences that might have affected and even motivated those thought processes.

1.7.2.1 Values or Virtues?

When expounding upon moral values Halstead (1996:28) mentions that there is a word within the English language that can be used to describe a morally upright and decent manner in which a person is capable of reasoning and acting, and then he refers to ‘*virtue*’. Benson (2008:4) argues that there is a wealth of meaning encapsulated within the term ‘*virtues*’ that is lost when the term ‘*values*’ is used and that ‘*values*’ do not carry within itself moral significance. An argument can then be made that the term ‘*virtues*’ would be the better choice to encapsulate all that is understood when referring to transformation and the goals and aims incorporated within the process of transformation as referred to within this thesis. Mintz (1996:827) describes virtues as ‘*excellences of character*’. Virtues are therefore ingrained character traits that are seen as inherently ‘*good*’ in nature and therefore establishes a platform of excellence that can be aspired towards. Halstead (1996:28), however, also states that ‘*virtue*’ is an older word which implies that it is not as commonly used anymore. The deciding factor within this research was which term would cause less confusion and support the main focus (which is understanding) within this thesis. It was,

therefore, my opinion that the term ‘*values*’ would serve the better purpose as it is in line with the terminology used within the government publications, school policies and school vernacular that form part of this research. I have, however, clarified that the values that are referred to within this thesis has a moral implication. An interesting question, which I do not endeavour to answer within this research, would be whether the fact that the term ‘values’ is used in most policies and by many of the role players has any influence on the transformation process and whether the use of the term ‘virtues’ would have inspired a more virtuous approach within transformation?

1.7.2.2 Equality or Equity?

In the discussion of the transformation of values I shall specifically focus on the transformation that transpired after South Africa’s first free and democratic elections held in 1994, especially in regard to non-racialism and equality. As my understanding of non-racialism and equality will be explained in detail when the key concepts are clarified later in this chapter, I’ll only deviate a little at this point by elaborating on my understanding of equality and equity. During my research I was asked why I did not rather favour the concept of equity rather than equality as equity might be more applicable within the context of this thesis.

Due to some misconceptions regarding the concept of equity I have decided to use the term that is being used within the referred to documents about values in education that were published by the Department of Education which is ‘equality’. I understand that one of the goals of education transformation after 1994 was to allow all learners equal opportunity to achieve academic success. One of the first steps were to ensure all children have access to education. This process of education transformation will be described in detail in Chapter 3. The questions that arise when referring to equality is (1) Do all learners have equal access to quality education? (2) Do all learners receive equal treatment within specific schools? and (3) Is equality a value that is evident within schools and classrooms?

The last two questions raise the issue whether all learners should be treated equally or whether the concept of equity should not rather be considered. As I researched the difference between equality and equity I found that most authors seem to experience some difficulty in explaining their understanding of the two concepts eloquently. Vesclo (2016:18) states that ‘*In simple terms,*

'equality' reflects the idea that every student should get the same thing. In contrast, 'equity' is defined by the idea that every student should have an equal opportunity to be successful.' I have to delineate upon this by mentioning that I contend that Vesclo (2016:18) does not imply that equality equals 'sameness'. When I make the statement that all people are equal, I am not implying that all people are the same. Therefore, I need to mention that when I say that all learners should be treated equally, I am not implying that all learners should be treated the same. As an educator I understand it to mean that all learners should be afforded equal consideration and equal effort from my side in order to allow each individual to achieve equal success. Equal success once again does not imply the same success. As each learner is unique in his/her strengths, talents and interests success for one learner would imply 100% for Mathematics and for another learner it would imply passing Mathematics. My responsibility is to do everything in my power to assist each learner to achieve their goals.

Parsons and Turner (2014:100) mention that *'Equality denotes a state of sameness or similarity.'* According to the authors this implies that each learner receives *'the same quality and quantity of resources'*. They differentiate between equality and equity by mentioning that equity is meant to equalize the opportunities afforded to learners in order to allow all learners to *'produce and sustain the highest quality outcomes'*. I am of the opinion that some educators misunderstand the concept of equalization in the sense that very little effort is used to stimulate, motivate and enrich learners that seem to be coping relatively well within the system and most of their efforts are directed towards those learners who seem to be struggling (not just academically). In my opinion this equalizes academic achievement on a level of mediocrity and eventually leads to some learners being bored and becoming demotivated and this could lead to disciplinary issues. White and Warfa (2011:52) conducted a study at a school that experienced a lot of challenges regarding their learners' academic achievements as well as discipline. They interviewed many learners and quoted a learner who said that, *'The focus is all on the bad kids; they get tons of stickers, play on the computer, and even get someone to write all of their work. . . . What is that?'*

1.7.3 Transformation and Policies

Khosa (2002:21) states that the Constitution that was approved and implemented by the National Assembly in 1996 serves as a framework for transformation within all spheres within South Africa.

The Bill of Rights included within the Constitution as published in Juta's Pocket Statutes, (2014:167) further upholds the right of all children to an education that is grounded by '*building social justice and freeing the potential of each person.*' Within education the Constitution therefore suggests the equalization of human rights, social justice and each learner's capacity to develop to his/her own unique and full ability. It is clear that educational policies followed suite. The preamble of *The South African Schools Act* (DoE, 1996c:1) necessitates a new structure to redress that will offer quality education in order to accomplish the following: (1) developing each learner's unique abilities, (2) transforming the social order, (3) reducing racism, sexism and unfair discrimination, (4) catering for diversity, and (5) developing a human rights ethos.

It appears as though moral values, with emphasis on cultivating a democratic culture, formed a key element within most subsequent policies focusing on transformation within education, at least within the first ten years of our young democracy. This is encapsulated within the *Manifesto on Values, Education and Democracy* (DoE, 2001b). The Ministry of Education appointed a team under the leadership of Wilmot James to produce a draft document on values in 2000. This document served as the catalyst that invited public participation to a national debate through media such as newspapers, academic journals and even letters and submissions to the Ministry. The issues that were raised were then discussed further at a national conference on values in education. The result was the *Manifesto on Values, Education and Democracy*. Within the original document there were only six core values identified that should be advocated by education: equity, tolerance, multilingualism, openness, accountability and social honour. The final document, however included much of the Constitution's ideals and incorporated Democracy, Social Justice, Equality, Non-racism, Non-sexism, Ubuntu, An Open Society, Accountability, The Rule of Law and Reconciliation as well. The mentioned values were used to guide transformation within the education system in order to fulfill the ideal of fashioning together a fragmented nation, marked by diversity, into a democratic unity.

Within the *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b), it is stated that '*the Bill of Responsibilities contains the values and morals that we all need in order to move South Africa forward.*' According to Lead SA, co-partners in the

drafting of the document, (DBE, 2010:i) the document contains the ‘*right values*’ that forms the foundation to ensure accord, peace and good welfare for every South African citizen.

Ntshoe (2009:85) argues that there are, however, conflicting features incorporated within legislation and policies addressing aspects such as segregation and racism. According to Ntshoe these conflicting features has made it possible for schools to adopt school policies, in accordance with national policy regulations, that allows inequities and inequalities to continue. These school policies therefore incorporate subtle, clandestine strategies that enables a school to still practice some form of discrimination towards certain groups based on race, religion, culture, language and/or socio-economic status.

One of the examples used is the admissions policy. The South African Constitution provides the basic guidelines for all educational policies preventing any form of discrimination and protecting basic human rights. The *Admissions Policy for Ordinary Public Schools (Admissions Policy)* and section 5 of the *South African School's Act* (DoE, 1996:7) permits school governing bodies to compile their own admissions policy as long as it adheres to the guidelines within our country's constitution and all other pertinent laws and policies. According to the *Admissions Policy* the Department of Education, along with school governing bodies, may compile a list of ‘*school feeder zones*’. This enables schools to give priority to the admission of learners whose parents live and work in an area surrounding the school. Section 33 of the *Admissions Policy*, however, determines that these so-called feeder zones do not have to be geographically bordering the school.

Soudien and Sayed (2004:101) mention that school zoning still imitates distinct residential areas as seen during the apartheid regime. This result in the majority of black children living in informal settlements close to former Model C schools being excluded due to a school's admissions policy. This problem is emphasized by Franklin and McLarin (2015:16,17) when they mention that, ‘*Lack of access to better resourced schools in more affluent areas is also problematic, as schools serving poor communities are often overcrowded.*’ They also mention that former Model C schools ‘*continue to enroll wealthier students*’ (Franklin and McLarin, 2015:19).

Ntshoe (2009:86) concludes that because policies are '*socially constructed*' it can be interpreted in different ways and therefore there can be distinct variations between the intentions incorporated within a policy and the implementation thereof.

Some of the questions regarding transformation in policies were: (1) Do the initial values transformation goals permeate latter Department of Basic Education policies? (2) What was the dissemination process of the initial government policies and documents? How many teachers are aware of these policies and documents and the goals and aims contained in them? (3) Are there inconsistencies regarding the compliance between government policies and school policies? (4) Do the type of school policies as well as the language within the policies and the matters addressed within these policies by any means reflect values transformation (or a lack thereof). (5) Is there a correlation between school policies and school culture? Are the values within the policies reflected within the culture of the school?

1.7.4 Transformation and School Culture

Fullan (1993:2) looks at the attempts that were made to transform education within Western civilizations. Fullan mentions the reform efforts of the 60's that included increased funding and wide-ranging national curriculum implementation. Nearing the end of the 70's new strategies included competence-building and staff development which were replaced in the 80's by large-scale government intervention through top-down regulations with specified curricula and detailed outcomes. Needless to say, yet another intervention strategy surfaced in 1985 that stressed the importance of developing school-based management. According to Fullan (1993:3) all these strategies left the education system in disarray and lead to the conclusion that change can only take place if there is a change in mindset.

This leads to the discussion of school culture and transformation as I have experienced firsthand that, in spite of new policies and curricula, a school can seem be relatively untouched by transformation actions. Thompson (1993:37) suggests that one 'feels' culture most intensely when one is a stranger that is being confronted with a 'foreign' culture. As an example he mentions a traveler entering a foreign land for the first time. A stranger's view of what he/she perceive to be the norm often sheds new light on our own culture. I believe that my own experiences when visiting

certain schools for the first time verified this observation. I also believe that, for the same reason, one tends to be ‘blind’ to the culture of one’s own school. At the beginning of this study I believed the school where I taught at to be an example of a school community where differences were celebrated and ‘true transformation’ took place. It only took one interview with one educator to realise how limited I was in my own perspective regarding transformation and our own school culture. I hope that this research might bring illumination to many who, like myself, fail to see the imbedded perceptions within their own school’s culture and the areas that were in desperate need of transformation.

Thompson (1993:37) continues to suggest that change challenges the most basic suppositions that compose our culture. In order to change individuals will have to let go of accustomed views and beliefs to which they are more connected to than they might know. Therefore, for transformation to take place Thompson argues that it is important to understand one’s own responses and resistances. The better one understands one’s own institutional culture the easier it will be to identify that which poses opposition to change.

Concluding this discussion regarding transformation it is worthwhile to highlight some aspects:

- Transformation is a ‘*complex and multi-faceted concept*’ (Motala, 2005:71);
- Transformation is a process which is not linear in nature and this makes it difficult to be managed by a technocratic approach (Anderson & Anderson, 2010: 2); and
- The concept of transformation emphasizes ‘*intrinsic motivation, cognition, emotions and values as key dimensions of human agency for change*’ (Hölscher, Wittmayer & Loorbach, 2018:2).

1.8 CLARIFICATION OF KEY CONCEPTS

In order to continue this discussion, certain key concepts must first be clarified. It is important to be of mutual understanding as to the full scope of what is implied when certain terms are used throughout this text.

At the onset of this research I saw no need to clarify the concept of education as my focus was on values transformation and the analysis of policies and school culture. I erroneously made the

assumption that the role players within the field of education such as researchers, educators and administrators (to mention but a limited few) essentially shared a mutual idea as to what 'education' in its most basic form entails. It made sense that each person would have a different perspective, as expressed by the poem *Blind men and the elephant* by John Godfrey Saxe (Wickramasekera II, 2015:1). Though in the end it does not matter who is wrong or who is right, an elephant remains an elephant. Similarly, I believed that in the end education remains education. As the research process progressed I very soon realised my naivety. Education can indeed, in some instances, become something very different. I'll not contend that there necessarily is a 'wrong' or a 'right' conception but I did, however, come to the conclusion that one's perspective regarding education (especially the value that one ascribes to it) has a fundamental impact upon one's research. It is like a golden thread that can be followed from the initial decision to once again become a student (in an official capacity, as I believe that one should always remain a student of life), running through each decision, from the research question to the methodology and research methods, right up to the point where one draws that final conclusion.

I have come to realise that thinking of education as teaching learners the basic skills of reading, writing and arithmetic and guiding them towards becoming successful adults is an almost comical simplification of a much more complex and multifaceted concept with social, economic, political and even global implications that we as educators, standing in the classrooms, are not even always aware of.

In a speech held by Mister Mandela (former president of South Africa) at the Educate Africa, Presidential and Premier Education Awards in 1997 and published in ISET Careers by Shikinah Media (KZN Edition 2018/19:12), Mister Mandela shortly states his view on the value of education. He mentions that, '*...education is central to the success of a whole range of human endeavours. Our own reconstruction and development effort, the renaissance of the entire continent and our successful interaction in the global village, depend largely on the progress we make in educating our population.*'

If education indeed has such a pivotal part to play within South Africa's future (and I believe it is crucial component within the determination of our future) then it is of the utmost importance that the concept of education be clarified, what should be included within the scope of education and

what the goals to accomplish through education are. This, however, can be a whole research topic on its own especially if a person would consider asking South African citizens what education means to them and what they believe education should ‘*do for them and/or their children.*’

1.8.1 Education

Within this section I shall elaborate upon some main aspects which I believe outline the concept of education and which will therefore guide this research. Yero (2001-2002:1) mentions that when deliberating upon education it is imperative that teachers’ voices should be heard.

She refers to the Webster’s Dictionary which defines education as ‘*the process of educating and teaching.*’ It is further defined as ‘*to develop the knowledge, skill, or character of...*’ Yero (2001-2002:1) continues that this definition is indeed inadequate unless the concepts comprised within this definition, i.e. ‘develop’, ‘knowledge’ and ‘skill’ is explained in detail. I would like to add to this because another concept within this definition that, in my opinion, should be expounded upon is ‘character’. Just as one should clarify as to what knowledge is, one should clarify as to what character is. Yero (2001-2002:1) asks the question whether knowledge then is a bulk entity that exists in a vacuum, detached from human contemplation that can merely be transferred from educator to learner. I would subsequently like to add my own question, ‘Is character then a learnt entity resulting from knowledge and derived from skill?’ These questions are an indication that *education* cannot merely be ‘a definition’. Yero (2001-2002:1) elaborates upon this by mentioning that it is precarious to presuppose that education is a generalized social activity ingrained within each society that is perceived by educators, parents and the general public in a comparatively homogeneous way. Yero then makes the statement that, once one moves away from dictionary definitions, ‘*the meaning we assign to [education] is a belief, not an absolute fact.*’

Foshay (1991:277) states that one way to approach education is to divide the concept up into three aspects, i.e. ‘*purpose, substance and practice*’. He then maintains that there is a continuous interaction between these three aspects which must always be kept in mind when one decides to elaborate upon one aspect only. He then continues to focus mainly upon the *purpose* of education. Within the aspect of purpose he includes the aims of education. He mentions that an aim imbedded within the purpose of education, since the dawn of time, has been to bring people to a knowledge

replete with the understanding of what it implies to be human. As years progressed more ideas have been added and in the postmodern age the purpose of education seems to include aspects such as the development of the intellect, the adherence to societal requirements, economic investment, to produce productive human capital, to train and coach learners to succeed in securing employment and to further the ideals of a certain societal and/or constitutional dogma. Foshay (1991:277), however, recognizes the limitations embedded within such aims and recognizes the conflict between some of the postmodern aims and the initial and essential purpose of education involving shaping humanity. He declares that the above mentioned post modernistic aims suggest a tainted view of what it means to be human. That does not mean that these mentioned aims should be disregarded altogether but rather that the purpose of education should transcend them. Education should incorporate and embrace the entirety of human experience. Foshay (1991:278) then presents a curriculum matrix that not only includes subject matter but also school culture, co-curricular activities as well as vocational and technical training. The aspects of education that I would, however, like to emphasize are the intellectual, emotional, social, physical, aesthetic and transcendental aspects. Education will always, and should always, be a multifaceted social process that encompass the totality of what it means to be human.

At this point I would like to turn my attention to the views of Paulo Freire. Simpson and McMillan (2008:4) that there are those who ascertain that Paulo Freire's theoretic approach lacks substance. They critique his theory of knowledge as questionable, his ethical hypothesis as insufficient and his views on the development and functioning of human society as one-sided. His ideas have also been dismissed as no longer applicable within a postmodern, global society. Lastly there are those who seem to disapprove of his notion of essential, all-encompassing and unyielding love.

Regardless of the critique Simpson and McMillan (2008:5) states that Freire's ideas '*remain viable, valuable and even vital in a world that thinks, cares, dialogues, and acts far too little on behalf of everyone, especially the socially, economically, and politically disinherited and exploited.*' I concur with last mentioned statement and therefore I would like to conclude this section with a summary regarding Freire's insights into education.

Goulet (1974:viii,ix) mentions that education ‘*in the Freire mode is the practice of liberty*’. He qualifies this statement by explaining that the educator and the learner, as partners, are freed from the stereotypical view of that which their roles entail i.e. speaker and listener. The learner, especially, viewed as having worth regardless of socio-economic circumstance or individual cognitive ability. The moment the educator can regard him-/herself as more than just a voice in the classroom and each learner as a unique and quite extraordinary human being the process of true learning can commence wherein both take responsibility for the process and both contributes towards a shared vision. This vision then becoming more than just what society, the government or even a school would like to achieve through the education process, but what the learner would like to achieve for him-/herself in order to become a contributing member of society. Goulet (1974:ix) states that learners need to learn ‘*to know the self as being of worth*’ and the educator needs to learn that he or she is ‘*capable of dialogue*’. Here the concept of dialogue does not merely imply conversation. Durakoğlu (2013:102) referred to *dialogue education* as opposed to the *banking method*. Within the former, that is dialogue education, the educator and learner meet with the world together or as Durakoğlu (2013:105) explains it, ‘... [the] *encounter of people with each other*’. This implies equality, not as to the extent in which each participant within the learning process has already gained knowledge, but equality as human beings. Freire (1970:3) as translated by Ramos states, ‘*To be human is to engage in relationships with others and the world.*’

In the previous paragraph I used the concept ‘true learning’ (as an indication that I believe that not all learning practices lead to learning) (Goulet, 1974:viii, ix). I do not consider the practice of the mere memorization of facts as learning. Knowledge is not just deposited into learners, as described by Freire (1970:72) as the banking method which typifies the learners’ role in education as mere receivers. I believe that true learning takes place when the learners understand what they’ve learned, when they understand the significance of the knowledge and when they can apply that knowledge. As an example, I can mention that I’ve learnt about *sin*, *cos* and *tan* in Mathematics. To this day I have no idea what these terms mean or where one would apply them. I must admit that I also never had the inclination to find out. I have therefore learnt about *sin*, *cos* and *tan* but true learning never took place.

Goulet (1974:ix) continues his summary of Freire's views by mentioning that the pivotal point of Freire's views are that one can only learn through '*problematizing*' or as Dorakoğlu (2013:102) puts it, '*problem posing education*'. This cannot be viewed as mere problem solving where the participant detaches him- or herself from a problem, analysing it by taking it apart, and devising strategies to solve it and then lastly initiates an action plan. Problem posing education is not an individual venture, but a community of critical thinkers who does not find solutions outside of themselves but within themselves, their relations and interactions with each other as well as with society and ultimately with the world. Education should not distort reality by condensing it into mechanical operations devoid of human interaction where humans become mere objects viewed with clinical detachment. This allows the education process to bring about change (and or growth), in other words to cause learning to take place, not only within the individual but within the community of thinkers who entered into dialogue. These pillars are seen as the foundation upon which the practice of education should then continue to build.

In summary I would like to describe education in terms of the following statements: (1) The purpose of education is to prepare the learner for a future that is envisioned by an informed, knowledgeable learner who has developed the skills of deduction, decision making, problem solving, planning and creative thinking. (2) The substance of education is relevant knowledge embedded in social and community activity. (3) The practice is human in nature where dialogue is guided by an educator, but where the learners take responsibility for their own learning through active participation and learning.

1.8.2 Transformation

Daszko and Sheinberg (2005:1) mention that the term '*transformation*' has become a trendy, clichéd and misconstrued word within our time. It is said that it leads to superficial change which are neither substantial nor perpetual. Transformation is not a mere synonym for change. It is mentioned that a very small number of changes are truly transformational. Transformation definitely implies change, but this change transcends language, policy and procedures that has been put in place. Transformation denotes a change in practice and structure. Transformation leads to the creation of a new way of doing (praxis) that affects a whole institution and influences individuals as well as school culture and even expands to influence society as a whole. It has to do

with mindset, a new system of knowledge and understanding which always demands a certain amount of courage.

Within this paper transformation is not seen as a once-off event, but as a continuous, developmental process that brings about new behaviors based upon an alteration of specific value systems which would in turn support sustainability. Modifications within singular personalities' association with the self and to one another must be noticeable (Joy, 2002:8).

Daszko and Sheinberg (2005:1) state that '*challenging assumption and paradigms is at the heart of transformation*'. They even see this mode of challenging existing concepts as crucial, because it is their perspective that assumptions and paradigms are the real motivators behind policies, strategies and structural directives.

Within this research I shall elaborate upon Joy's (2002:5-10) considerations as he expressed that transformation rarely occurs as a result of sudden insight, an epiphany, that transforms an individual in an instant resulting in a sustained shift in self-consciousness, values and eventually in a lasting change in behavior.

Joy (2002:6) describes a process of '*living*' that infers a process of constant structural adjustment in reaction to collaboration with environment and circumstance. This process is expounded upon through the course of '*learning, development and co-evolution*'. Personalities and surroundings co-adapt in interaction with one another. Within this developmental continuum an alteration in values on various levels that includes, amongst others, personal and institutional levels need to be found.

According to Joy (2002:10) transformation can therefore not be described as mere 'change', but as a complex process involving multiple levels with a distinct emphasis on individuals' relationships to the self as well as others. This process should result in an observable variation to that which existed before.

1.8.3 Moral Values

Within South African national policies and circulars it appears as though ‘values’ has become the modern axiom which is seen as the ‘solution’ to societal transformation. In the *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b:i), it is stated that ‘*the Bill of Responsibilities contains the values and morals that we all need in order to move South Africa forward.*’

In order to better understand, one must understand ‘*the language of things*’ as reiterated by Linge (1976:81). This implies that I need to thoroughly consider the concept of ‘values’ as used within this thesis as Benson (2008:33) states that only a small number of words are used as often and with such vagueness as ‘values’.

Haydon (1997:28) mentions value that is ascribed to objects, such as valuing one’s residence. He clarifies by mentioning that ‘to value’ in this sense is more than just imputing financial worth but rather refers to a feeling of fondness. When referring to a person’s values, this type of valuing surpasses the worth that is associated with tangible objects and rather denotes worth that is attached to abstract notions which are associated with character traits that are seen as important, desirable and/or good. These character traits can relate to individuals, companies and even a whole community. Stephenson *et al.* (1998:3) refer to values as certain beliefs to which worth are ascribed and therefore creating standards which guides actions and decisions which surpasses mere emotion or feeling. Veugelers and Vedder (2003:379) expresses an understanding that includes moral judgements as to that which are perceived to be either good or bad. It denotes that values are associated with a type of morality. De Klerk (2000:38) is of the opinion that ‘*Values serve as guidelines for behaviour and criteria for the evaluation of people, events and objects.*’ This evaluation has to do with the decision whether a situation, person or thing is viewed to be moral and just. Solomons and Fataar (2011:225) are, however, of the opinion that values are not essentially moral by nature and therefore I have made the decision to refer to the values like equality, non-racialism and respect that are found within government publications such as the *Manifesto on Values, Education and Democracy* as ‘moral values’ implying that there are some things that are objectionable, disadvantageous and/or detrimental to all human beings (Warnock, 1996:46). It is important to mention that whenever values are discussed within this thesis that the

moral nature of such values are always implied. The terms ‘values’ and ‘moral values’ are used interchangeably as the constant reference to ‘moral values’ has a tendency to sound monotonous and drawn-out. I do, however, refer to ‘moral values’ at certain intervals to remind the reader that the values under discussion within this thesis are moral in nature.

I have decided to limit the scope of values inquiry within this study in order to make the amount of information more manageable. I will therefore focus on the values as found within the *Manifesto on Values, Education and Democracy* that was published in 2001 by the DoE, *Values and Human Rights in the Curriculum* that was published in 2005 by the DoE as well as *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* published in 2010 by the DBE.

The values as comprised within the *Manifesto on Values, Education and Democracy* (DoE, 2001b:3) include: democracy, social justice and equity, equality, non-racism, non-sexism, Ubuntu (human dignity), an open society, accountability (responsibility), rule of law, respect, and reconciliation. These values are once again listed within *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b:7). The range of values as well as the understanding and implications thereof, notwithstanding the practical implementation and lived experiences are so wide and far-reaching that it seemed only wise as to limit my research even further and therefore to focus on only two of these values. The two values that I shall be focusing on are ‘equality’ and ‘non-racialism’. The grounds upon which these two values were singled out will be discussed in chapter 2.

1.8.3.1 Equality

In a seminar report entitled *Democratic Transformation of Education in South Africa*, Steyn (2001:25) states that equality forms the foundation on which democracy is built and should therefore receive precedence above all other transformation ideals. According to the report equality is the benchmark of an actual democratic society because within such a society no single person is deemed insignificant. In the report they mention that ‘*Because of their humanity, all people as human beings have equal dignity*’ (Steyn, 2001:25).

Within the *Bill of Rights* as contained within *The Constitution of the Republic of South Africa* (1996:5,6) equality is delineated upon as (not including equality before the law) ‘*the full and equal enjoyment of all rights and freedoms.*’ No unfair treatment on the grounds of ‘*race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language or birth*’ will be allowed.

It is important to note that equality does not imply sameness. No person is similar to another and therefore equality does not mean to conform in order to create a homogeneous society wherein differences are not allowed or tolerated. One can therefore also understand that due to the uniqueness of each individual equal opportunities cannot and should not suggest ‘same’ opportunities, as mentioned by Steyn (2001:38) in the *Seminar Report: Democratic Transformation of Education in South Africa*, as each person differs from another and each person requires different opportunities in order to become the most successful version of themselves that they can possibly be.

Sacks and Thiel (1998:26) asks the question whether equality implies a kind of harmony which is born from a lack of disagreement. The answer to that is, ‘Certainly not!’ Equality does not imply agreement; on the contrary it promotes the right to disagree.

I would like to conclude the aspect of equality with insights gleaned from Waghid (2003:94) wherein he elaborates upon the ‘*personal dimension of community*’. When one understands that a community is not a singular organism absorbing all individuality and that a shared culture does not imply a stereotypical image to which all individuals conform without any limitations, then it is possible to comprehend what is implied by ‘*personal dimension of community*’. It speaks of a duality: while all people within a community are seen as equal in status irrespective of their economic and/or social status, gender, race, ethnicity, culture, religion, beliefs, marital status, sexual orientation, age and/or any other variables; alternatively they are also viewed as individuals. This duality ensures that all people are seen as equivalent in worth or value and prevents a disregard for and/or the rejection of any person and/or group due to an heir of false superiority. Within this equal status every person should be given room to develop and grow in order to eventually surpass their own historicity (if that is the desire of said individual). Waghid (2003:94)

continues by mentioning that equality thus implicates the acknowledgement of differences. I would like to add that equality not only allows for the acknowledgement of differences but it celebrates differences as it points to an openness and appreciation of that which is different.

1.8.3.2 Non-Racialism

Trobejane (2013:3) summarises the resistance to Bantu Education by referring to three organisations: the African National Congress (ANC), the Pan African Congress (PAC) and the Azanian People's Organisation (AZAPO) mentioning their ideals for reformation. He continues to state that the main ideology behind the ANC's efforts were non-racialism, while the PAC propagated Pan-Africanism and AZAPO stood for anti-racialism and Black Consciousness. Non-racialism can be summarised by the ideals upheld in the Freedom Charter, a document that states the non-racialists' vision for a democratic South Africa where racial dissimilarities are recognised and where the South African people, regardless of their differences, live in peace, respecting humanity.

Anciano (2014:41, 42) describes '*non-racialism*' within a South African context by ascribing meaning to the concept in relation to the understanding as expressed by ANC government officials. She mentions that '*for some non-racialism is not seeing colour at all: 'according to me the concept of race should not even exist, we should talk about being human''*'. She mentions, however, that most of the interviewees see race as pertinent and that it defines South Africa's uniqueness, making reference to the '*rainbow nation*' and believing that that diversity should be embraced and celebrated. She continues that non-racialism cannot be understood without comprehending '*racism*'.

Within the remaining paragraph of this section I will proceed by clarifying the concept of racism. I have found that context, to a large degree, dictates how racism is perceived. Within countries such as England and the United States of America racism is either seen as an enactment of prejudice by a so-called dominant race as described by Singleton and Linton (2006:41) or as Sacks and Thiel describes it (1998:140) the '*failure to celebrate the unique perspectives of minority groups*'. Within the South African context these views seem somewhat inapt. It is therefore, with South Africa's very unique background in mind that I deliberate upon the concept of racism.

In clarifying ‘racism’ I want to once again revert back to Singleton and Linton’s (2006:39,40) explanation of racism wherein they describe racism as the conviction that a certain collection of human traits is more virtuous, noble and excellent than another. A racist would then be any individual and/or group that adhere to such beliefs and therefore consciously or subconsciously maintain and propagate said beliefs. They summarise the concept of racism by declaring, ‘*We believe that racism is the conscious or [subconscious], intentional or unintentional enactment of racial power, grounded in racial prejudice, by an individual or group against another individual or group perceived to have lower racial status.*’ They continue by mentioning that this type of discriminatory action, whether conscious or subconscious, can either be as a result of personal beliefs and/or it can be beliefs held by an establishment wherein the prejudice would be incorporated within institutional policies and/or institutional routines, customs and traditions. The consequence of individual or institutionalised racism is unjust action towards those who are being discriminated against, the suppression or the exclusion of members of a certain ethnic or racial group.

1.8.4 Policies

Ball (2006:44) mentions that it is important to clarify what is meant when using the term ‘*policy*’ as this will prevent confusion during the analysis process. A researcher’s understanding of the term will greatly influence the research process as well as the interpretation of the results.

Within Ball’s article policy is seen as dualistic in nature with two distinct conceptual meanings. He refers to ‘*policy as text*’ as well as ‘*policy as discourse*’.

In order to better understand school policies and its effect, or non-effect, upon transformation it is of utmost importance to comprehend both conceptualizations.

1.8.4.1 Policy as Text

Policies are never ‘complete’ as it originates within literal reality as well as perceived reality and incorporate not only unembellished objectives, but also idealistic objectives (Codd, 1998:239). This plurality in meaning influences the analysis thereof.

Another aspect that needs to be considered is that authors cannot control how their texts will be interpreted by its readers. This does not mean that attempts aren’t made to do just that. Especially within policy compilation it seems as though great effort is made to enforce the correct understanding when being read. This is done through an attempt to use precise language and by including properties, measurements and conditions as well as constraints. When analysing policies it is therefore necessary to understand the compiler/-s attempts at clarifying meaning (Giddens, 1987:105 – 107).

Lastly it is important to comprehend that policies, as textual representations, are not all-embracing within itself as they are characteristically salvaged from multiple stimuli, interpretations, ideals and objectives. Reference has already been made to the plurality of meaning, but when referring to the unfinished quality of text what is actually meant within this context is that within the camp of those who are responsible for compiling policy, only certain powers and plans are seen as valid. As agreement is not always reached as to which influences are valid, it becomes complicated to distinguish between what a policy truly is and what is envisioned to accomplish.

Analysing policy as text includes understanding how actors made and assembled meaning, were motivated, contested and endeavoured depicting policies.

1.8.4.2 Policy as Discourse

Analysing policy as discourse does not merely include how all role players (those who constructed policies including those interpreting policies) deliberated, as well as the connection between their thoughts and their actions, but also include what was left out (not included within their thinking). Policy reflect dominant discourse with imbedded vernacular to transmit the ideas and ideals from within certain perspectives. Therefore, it is of utmost importance to not only interpret policy according what is being said, but also according to what was not said. To understand the dominant

discourse better one needs to know by whom, when, where and with what authority the policies were constructed (Ball, 2006:48, 49).

In practice, however, modern society is far more complex and identifying one singular discourse is all but impossible as there is a continuous juxtaposition and disjoining of discourses where knowledge is constantly being overpowered by new knowledge. ‘Dominant discourses’ within policies need to be identified, analysed and understood while keeping in mind that these dominant discourses should not only be interpreted through what has been included, but also through what has been excluded.

1.8.5 School Culture

It is first of all important to mention that ‘*school climate*’ and ‘*school culture*’ are not the same and that these terms cannot be used interchangeably. According to my understanding school culture is a culmination of different school climates over a period of time and is therefore more comprehensive and permanent.

As I do not wish to define the term, but rather to explain it, as I am reluctant to mention definitions within a hermeneutic approach. Schein (2004:17), however, provides a mentionable definition.

‘The culture of a group... can be defined as a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.’

1.8.5.1 Institutional Culture

Throughout this thesis I use the terms ‘*school culture*’ and ‘*institutional culture*’ interchangeably. The reason for this is that I view a school as an institution. Kabende (2015:20) mentions that there are authors that describe an institution as a ‘*place where people interact with one another*’ but then there are researchers that view an institution as a ‘*social construct*’ as it incorporates an extensive array of social functions. Van Wyk (2009:334) does not view institutions as a place but rather as a ‘*system*’. Van Wyk (2009:334) continues to mention that a system exists and holds a specified

position as a community. The community therefore configures the character of an institution. Taylor (2004:61) describes an institution as a '*cultural system that sets legitimate goals*' or a system that is constituted by an order of '*beliefs*' regarding '*the goals and purposes*' to be achieved as a result of its existence. In my view an 'institution' is a community with a shared purpose regarding specific human activities within a social context. Meyer (1977:55), however, states that schools are most commonly viewed as *organized networks of socializing experiences which prepare individuals to act in society. More direct macro sociological effects have been given little attention. Yet in modern societies education is a highly developed institution.*' In this instance it is clear that the institution of education refers to, not only schools, but the whole system of education that includes the governmental department that provides direction through policies and a curriculum.

Kabende (2015:22) describes 'institutional culture' as a concept that describes the features that decide how an institution (in this context the institution refers to a school) functions. The concepts of 'institutional culture' has a dual meaning. '*On the one hand, it has a subjective meaning (for example shared assumptions, values, meanings and understanding) and, on the other hand, it has a more objective meaning (physical artefacts, organisational stories, heroes, heroines, rituals and ceremonies).*' Van Wyk (2009:337) mentions that the concept of institutional culture is used to describe the '*personality of institutions*'. Van Wyk (2009:338) also states that '*culture is composed of explicit and tacit assumptions or understandings commonly held by a group of people.*' Peterson and Deal (1998:7) elaborate on this by mentioning that institutional culture includes a '*deep pattern of values, beliefs and traditions*' which translated over a period of time. Once again this description can be applied to the education system within a country or, in my opinion, to a school as an institution. It is important to be clear about the distinction. Within this thesis I am aware that the institutional culture of education is not necessary reflected within specific schools. When I am, however, referring to institutional culture, I am not including the perspectives and ideals as included within departmental publications, even though I acknowledge its influence on the institutional culture of a specific school.

Schein (2004:26) identifies three levels within institutional culture. The first level is what he calls '*the level of artifacts*' and include everything that can be easily observed using one's senses when

first encountered. This incorporates aspects such as basic language, art, manners, the way newcomers are treated and addressed, publications, displays, etc. This might be the easiest observable, but Schein warns that one must not allow that fact to mislead you when analysis is attempted because it is usually more complex than its outward appearance would reveal. It is therefore very difficult to interpret. He cautions that one must not try to make assumptions based upon one's own interactions with these artefacts as such inferences would in many cases be responses to one's own emotions and responses.

The second level refers to the values that were formed through a process of shared success through corporate action. This shared success leads to certain beliefs which eventually causes the group to make particular assumptions. All values will not follow that route, but only those that proved to be reliable when solving problems. Other values may be reinforced through group validation where the values are strengthened through the groups' shared experiences. This eventually also leads to group shared assumptions about the 'correct' route of action. Shared assumption means that a group comes to a point where certain values and beliefs are taken for granted and those who do not conform are excluded.

The last level refers to beliefs that are so ingrained that people are no longer aware that they are making belief judgements. At this point what is believed becomes 'truth' and these truths are non-debatable and therefore irrefutable and very difficult to transform.

Concluding the discussion regarding values, reference must be made to values as it was mentioned earlier within this section that Peterson and Deal (1998:7) explains that institutional culture includes a '*deep pattern of values, beliefs and traditions.*' Confeld (2016:2) relates with Peterson and Deal when she refers to school culture as a, '*reflection of shared values, beliefs, and traditions between staff members.*' Confeld (2016:7) continues to mention that the vision and the mission of a school forms the foundation of that school's culture. Underlying the mission and vision are the values *the school holds to determine what philosophies and standards the individuals will assimilate and incorporate into his or her everyday teaching and learning .*'

1.9 CHAPTER OUTLINE

Chapter 2 outlines and discusses the research methodology as well as the methods used to gather information. The research philosophy within this study is hermeneutics and in chapter two I explain my understanding of this approach. I also provide reasons why I believe that a hermeneutic stance compliments this research. I continue to discuss the research methods within this study which is conceptual analysis, semi-structured interviews and questionnaires.

In **Chapter 3** I do a literature review regarding that which have been written about transformation within the schooling context, especially within South African education. I also explore the concepts of values transformation, institutional culture and policy. I construct meaning of these concepts and provide a background as to the correlation of these concepts within existing literature especially regarding the Basic Education system within our country.

Chapter 4 describes the understanding constructed through the conceptual analysis of the school's policies, especially the school's *Code of Conduct* as well as the school culture. The analysis of the policies as well as the school culture is centered on the conceptual framework as discussed within Chapter 3. The aim is to identify and understand transformation, specifically values transformation, or the lack thereof within the selected school.

Within **Chapter 5** I discuss the understandings gleaned from this research as well as certain suggestions as to possible challenges within the transformation process and to provide a basis for new strategic conversations about how to approach and deal with challenges, therefore to possibly bring about a change in perspective as to what would initiate values transformation. I also mention some of the limitations of this research and I provide a personal discussion of my own experiences during this study.

1.10 SUMMARY

Chapter 1 functions as an introduction and positioning of this study. I briefly described the background as well as the purpose and significance of the study. According to Gadamer in *Truth and Method* humans are comprised of 'this world and context'. Our substance can be found within

the world that surrounds us which includes the historical. In order to better understand any concept it therefore has to be contextualized as I did with this research. I included a brief description to my own background as the use of the hermeneutic perspective includes an objective as well as a subjective character that inevitably incorporates the researcher, who interprets the information and in doing so connects the information to the context of the person who conducts the study (Linge 1976: xiv).

Having provided my motivation for embarking on this research endeavour, I turned my focus to understanding the concept of transformation as this guides my approach throughout the study. In order to better understand transformation, or the lack thereof, within scholarly institutions it is important to clearly understand what is meant with the concept throughout this research. I then continued by clarifying key concepts. As understanding is the perspective through which this study is approached, it is constantly important to clarify in order to make understanding possible. Next I provide the problem statement wherein I mention the apparent lack of transformation within certain schools. As the researcher, I am aware that this apparent lack of transformation might be a subjective perception and therefore the existence of such a perception legitimates the undertaking of this research. Lastly, I mention the aims and objectives and I provide a chapter outline.

CHAPTER 2

RESEARCH METHODOLOGY AND METHODS

2.1 INTRODUCTION

Within this chapter is included a comprehensive discussion of the research methods and methodology for this study. I discovered that the distinction between method and methodology is not always clearly understood and therefore I found it important, at the onset of this chapter, to clarify that methodology is not a matter of method. *Research methods* may be comprehended as all those methods/techniques that are used within the conduct of research. Research methods (a differentiation can be made between methods and techniques) therefore, refer to the means by which researchers perform the research processes (Kothari, 2004:7). Research methodology is a way to understand the whole research process. It guides our decisions and provides the logic behind it. It enables the researcher to understand the fundamental assumptions that motivate each method and the procedures relevant to specific problems. Research methodology has multiple dimensions and that it informs research aspects such as the methods (Kothari, 2004:8). The researcher's approach to research as well as his/her thought processes i.e. the methodology is guided by a central research philosophy.

As I was reading about research philosophy the following questions came to mind: (1) Why does a researcher need to understand distinctions in philosophies of research? (2) Why not just employ the methods? All philosophies include a set of assumptions that enable, but in some cases may limit, the research process. It is therefore important to understand these assumptions, because:

- They propose the researcher's role within the process, e.g. whether the researcher should stay neutral or allow his/her own character to be exhibited;
- The readers of the research might have different philosophical approaches and therefore they need to understand the researcher's point of departure in order to interpret what they are reading;
- It provides certain guidelines and parameters within which the research can and should be performed and therefore it legitimizes the researcher's actions; and

- It allows the researcher to comprehend the strengths and weaknesses of the research design and therefore enabling him/her to best utilize the strengths and counter the weaknesses. (Rubin & Rubin, 2012:15).

2.2 QUALITATIVE RESEARCH

As a point of departure I briefly focus on qualitative research and how this type of research is ideal within the social sciences. I then clarify educational research, as that is the field within which this research operates.

2.2.1 The Concept of Qualitative Research

Mack *et al.* (2011:1) state that qualitative research is indeed a type of scientific research as it includes a logically organized, pre-described process used to answer a question and/or questions and that it yields findings that were not predetermined and that can be broadened beyond the study. Qualitative research not only encapsulates these basic research traits, but also expands beyond these characteristics as it also pursues understanding of the research topic through contextualization and therefore taking into account the perspectives of the research participants as well as that of the participants' community. This type of research is thus particularly suitable when values and social contexts come into play.

Hesse-Biber & Leavy (2006:5) elaborate upon the aforementioned thought by describing qualitative research as '*holistic in nature*'. What they imply by this statement is that qualitative research is reflexive and driven by the process. This produces knowledge that is *neither* entirely theory-based *nor* solely culturally embedded, but it allows the conceptualization of knowledge which is a combination of both, combining the theoretical (academic world of research) with the practical (existential world of the researched) through a constant process of reflexivity. This implies a constant interchange between the researcher and the researched. This also produces knowledge rather merely producing answers. This knowledge allows the researcher to describe and explain and therefore brings about understanding.

Mack *et al.* (2011:vi) mention that qualitative research methods are growing in recognition outside the traditional academic social sciences. This indicates that more fields of study are beginning to

recognize the merits of a qualitative approach, regardless of the concerns regarding scientific viability and ethical validity. In the past certain fields, such as medicine in particular, were dominated by quantitative research. The reason why I mention this shift in approach within another field, is to emphasize the motive behind a more varied range of approaches to deal with certain problems. Researchers came to realise that the way to confront, for instance, international public health issues involves more than merely the science of medicine. The reason for this is that qualitative methods allow the researcher to gain insight into the perspectives of the population, which has a direct result on their health issues. This implies that qualitative research includes (and in a large degree depends upon) culturally specific and contextual information (Hesse-Biber & Leavy, 2006:5). When research involves humans, it needs to be understood that there is a lot more involved than the mere physical. Any intervention and/or understanding of transformation (or the lack thereof) should therefore be guided by a holistic approach which includes aspects such as socio-economic considerations, culture, gender, ethnicity, values, stigma, religion and even the historical background within which an individual and or community functions.

Tracey (2013:5,6) mentions that there are many advantages to qualitative research and then continues to mention that this approach offers more than a glimpse into one moment frozen in time. It helps the development of understanding within a process. It allows the research to be contextualized and takes into consideration the lived experiences of the research participants. This allows for a multi-faceted view as many interpretations can be incorporated. The multi-dimensional quality of interpretations include those of the researcher, the research participants, groups and organizations, cultures, virtual contexts and the relationships filling the gaps in between.

2.2.1.1 Tensions in Qualitative Research

Chapple and Rogers (1998:556) mention that qualitative research has, on occasion, been viewed as a '*soft approach*' as there seems to be an absence of scientific consistency and precision. They continue to mention various attempts to rectify this view, but then ultimately come to the conclusion that the '*proliferation of guidelines and checklists*' only serves to, at times, inhibit research rather than enhance validity and accountability.

Selamat (2008:41) explains that qualitative research methods are devised to allow the researcher to understand individuals, societies and cultures. Meaning is assigned to social relations, interactions and experiences. Due to the humanistic nature of this kind of research it is erroneously seen as a natural, instinctive or spontaneous process which once again lacks clearly defined, established and approved analytical processes such as can be found within a quantitative approach. Whitehead (2004:512) adds to this by mentioning that it is generally considered that researchers within a qualitative approach are vague regarding the manner by which they arrive at conclusions and their research also, in most instances, lack sufficient evidence to support the progression of the analysis process. She continues to mention that, within a qualitative approach, the researcher rarely explains the motives behind certain research choices which essentially leads to a confusion of different methods that is not always consistent with a particular methodology. Assumptions are made and certain interpretations are taken for granted which can lead to confusion and misunderstandings as the researcher's reality can only be understood by the researcher him-/herself. The only way to clarify and elucidate is for the researcher to clearly communicate and outline motivations, objectives, intentions, explanations, thoughts, incentives, rationales, purposes and any other influence that might undermine understanding when the research is presented. Each decision should be explained, and concepts should be clarified. Within the research process the different research elements should connect in order to form a unified network of ideas complimenting one another, but never to the detriment of including challenging notions.

It is with this foundation in mind that I now turn to educational research. Griffiths (1998:ix) mentions that there is a need for meticulous research that is able to take the multifaceted and complex nature of schools and schooling into consideration. This type of educational research will take into account, delve into and elaborate upon objective encounters and subjective viewpoints. Griffiths believe that information gathered through qualitative methods are therefore essential within educational research. This does not negate the value of quantitative data. A qualitative approach, within which quantitative data can be incorporated allows the researcher to contextualize such data and therefore research does not take place within a void where schooling is dehumanized and portrayed as mere statistics. This in turn leads to insight and understanding which allows theory and practice to merge.

2.2.2 Educational Research

Clark (2005:289) comments that educational research is generally seen as the scientific analysis of those aspects that lead to more productive teaching. The goal of improving education through research is amendable, but I believe that a scientific approach with a pre-scribed process presupposes that education in itself is a mechanism and that the goal, i.e. the improvement thereof has a distinct implication that this ‘machine’ called education needs to be and/or can be ‘fixed’ in order to function more efficiently.

Hammersley (2002:14) states that at the turn of the century educational research is moving away from the ‘*engineering*’ model and that the goal of such research is increasingly becoming that of illumination and insight. Educational research, according to Hammersley (2002:15), is no longer aiming solely at providing and/or confirming the use of certain techniques or at reinventing or enforcing certain policies, ignoring diversity. It is evident that there are still those who engage in such activities, but it seems as though many educational researchers have come to the conclusion that the aim within educational research should be to raise questions about existing conventions and on providing varied and alternate perspectives on what teaching entails, on the role players as well as the context in which the process takes place.

Sax (1979:16,17) mentions the dichotomy between the potential that educational research holds in offering answers and the absence of that which has been achieved through research. It appears as though those who like to emphasise the gap between what educational research promises and that which is accomplished through educational research fail to understand the true purpose of such research. The purpose of educational research is to bring about knowledge, which in the case of this research is understanding. Sax (1979:17) argues that this includes the understanding that research generated knowledge alone does not have the ability to ‘*transform schools into utopias*’. All research, but especially educational research, does not take place in a one-dimensional space where-in the field of study can be viewed elementary excluding social, economic and political diversities. It can furthermore also not exclude individual hopes, ambitions and perspectives. It is therefore not feasible to take knowledge gleaned from research within one context and hap hazardously apply such knowledge across communities, cultures and/or even countries.

How one views education as well as the purpose of education will also greatly influence educational research, and for that matter, any other aspect incorporated within this human activity called education. It is therefore necessary to shortly call attention to, what seems like a dichotomy within South African education, in order to better explain my approach within this thesis. On the one hand there are documents such as the *Action Plan to 2019: Towards the realisation of Schooling 2030: Taking forward South Africa's National Development Plan 2030* that was published by the South African Department of Basic Education (DBE, 2015) and on the other there are documents such as *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b) and *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b). In the *Action Plan to 2019* a technical plan interspersed with terms such as 'outputs', 'performance', 'utilization' and 'functionality' to mention only a few, which strengthens the image of education as a well-oiled machine with the purpose of 'manufacturing' a very specific, pre-determined 'product' can be found. Within *Values and Human Rights in the Curriculum: A Guide* (2005b:4) there is a quote from the Report of the *International Commission on Education for the 21st Century* that states that '*Education is not simply a mechanism whereby individuals acquire a limited range of basic skills. Rather, it is a crucial factor in social and personal development, an indispensable asset in (humankind's) attempt to attain the ideals of peace, freedom and justice... one of the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and war.*'

In *Building a Culture of Responsibility* (2010b:iv) a 'twin-approach' can be found where-in learners should be developed through the '*traditional curriculum*, but then '*secondly, it [is] argued that the other more important barometer of educational quality will be its role in promoting commonly shared values and attitudes of responsible citizenship.*' It is understood that this so-called 'twin-approach' is mutually inclusive and that it is not an 'either-or' scenario. The question that arises, though, is whether both approaches are being experienced within the practice of education by the participants within the process?

This leads to the discussion of my approach towards educational research within this thesis. My goal is not to establish a 'right-or-wrong' or a 'good versus bad' scenario, but rather to discuss. The purpose of this discussion is to allow understanding to develop, but also to be questioned.

Clark (2005:291) mentions that discussion of values and philosophical issues within education and research is frequently criticized as a deterioration into 'ideology'. He continues to mention that there is an aspect of education wherein the development of virtue and strong character within learners asks for a more philosophical approach, but this aspect remains isolated from what is considered educational practice. Within the article he then focusses on the reasons why he believes that those who view values as secondary within the educational process is misguided. I would like to agree with Clark (2005:291) that values are indeed inseparable from the education process and that philosophical conversation is needed in order for understanding to be developed.

2.3 RESEARCH QUESTION AND SUB-QUESTIONS

Verhoef (2016:1) mentions that due to a wide interpretation of the concept of transformation especially with regards to scale and objectives researchers '*may not actually be asking the right questions.*' It is then plausible that if one asks the 'wrong' questions that one would then invariably come to conclusions or understandings that are misconstrued and/or irrelevant. She continues by mentioning that it would be helpful if researchers did not ask questions about transformation only in relation to a singular aspect within education such as curriculum or access. She believes that transformation should be viewed with an understanding of its intricate nature, perceiving its fluctuating and unrestricted ability to adapt and change due to human perceptions and its social context. It then seems apparent that a research question in a thesis regarding values transformation should not only include values as incorporated within policies but also as lived values integrated within institutional culture.

The main research question for my study is:

How are non-rationalism and equality articulated within the policies and institutional culture of a former Model C school in the WCED Metropole East area?

The sub-questions are:

- How do individuals, within the sight of research, understand the language used in the relevant school policies and documents?
- How does the school community respond to the government and school policies with regard to values transformation?

- How are equality and/or non-racialism (if any) being understood at the selected school within the WCED Metropole East area?

2.4 RESEARCH SCOPE

Even though this research is within the Department of Education Policy Studies the focus of this study remains upon the education process. One of the goals of education, as mentioned in the *National Education Policy Act* (1996:4), is to educate learners to be able to take their place as South African citizens within a diverse society and therefore building ‘*the nation at large*’.

This thesis focusses upon post-apartheid transformation, which include a wide scope of transformations and consequently clarification is needed. Attention within this study will therefore be given to the value-based transformations as guided by the *Manifesto on Values, Education and Democracy* that was published in 2001, *Values and Human Rights in the Curriculum* that was published in 2005 as well as *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* published in 2010. I would once again like to emphasise that the values as comprised within the *Manifesto on Values, Education and Democracy* (DoE, 2001b:3) include: democracy, social justice and equity, equality, non-racism, non-sexism, Ubuntu (human dignity), an open society, accountability (responsibility), rule of law, respect, and reconciliation. These values are once again listed within *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b:7). The range of values as well as the understanding and implications thereof, notwithstanding the practical implementation and lived experiences are so wide and far-reaching that it seems only wise as to limit my research to only two. This leads to the inevitable question as to which two values should be selected and on what grounds this decision was then made.

Within the *Constitution of the Republic of South Africa*, a brief overview of South Africa’s history which paved the way towards the ‘*34 Constitutional Principles agreed upon during the process of negotiations*’ and that are now embedded within our constitution can be found. It is mentioned that our country’s history was tainted by extreme divisions between its people. This separation of people was evident in that the indigenous people of South Africa were excluded and had no say in the governance of this country. It can, therefore, be understood that all people in South Africa did not enjoy equal rights. The social injustice that plagued the history of South Africa and demanded

revolution can therefore be summarised as inequality based upon race. It is understood that this explanation is indeed an oversimplification of a system that had much deeper implications and reached much further than that which is said. It is, however, noticeable that within this statement two values can be found with which the injustices of the past can be addressed, i.e. equality and non-racism. As I wish to understand values transformation, I believe that it is fitting to focus on two values that, in my opinion, should lead the transformation process marked by a '*country's determination to turn its back on a past marked by racism and the gross violation of human rights.*' *Constitution of the Republic of South Africa* (Juta's Statutes Editors, 2014:xxiii).

The aim is to better understand institutionalised transformation by engaging with school policies, especially the Code of Conduct, as well as the institutionalised culture at the selected school. The school that was selected is a former Model C school in the WCED Metropole East area, or alternatively described as a governing body-funded public school. The school is within the quintile 5 category (within the quintile system quintiles 1 to 3 schools are no-fees schools that receive R1 177 state subsidy per child per annum).

At this point it seems practical to briefly elaborate on the quintile system of funding as it is mentioned in the previous paragraph (Juta's Statutes Editors, 2014:xxiii). Dass and Rinquist (2017:146) explain that according to the *South African Schools Act* of 1996 schools are divided into five quintiles. Quintile 1 referring to schools in poorest areas whereas quintile 5 refers to schools in the wealthiest areas. Factors determining the quintile status of a school include the infrastructure within the community as well as the types of materials used for housing such as whether the houses in the community were built by brick or corrugated iron sheets.

Originally the intention was to conduct this research within three schools. The reason behind the wished inclusion of three schools was due to the understanding which developed from reading Abtihaz (2007-2008:36) who states that '*reality is not composed of one element, but instead, like a prism, offers a multitude of facets with each of them reflecting only one aspect of the whole.*' As I have also mentioned when I clarified the term 'values', values are understood from within a culturally relative perspective. This implies that even though different schools might share the same values, these values might be understood differently by the role-players within each institution. Due to this apparent diverse understanding of values I viewed it as important to include

more than one school within this research. I was of the opinion that a wider scope would strengthen any research done within a multicultural context. I argued that more schools would result in more information which might lead to a deeper understanding as well as the possibility of verifying certain findings.

Two of the schools who were approached with the request to participate in this research did not see their way open to do so. At first I saw this as a limitation but after the initial interviews I came to the realisation that one's scope need not be wide in order to validate findings and clarify understanding. Instead of going wider one can go 'deeper'; which then invariably expands the research scope as it remains limited within one institution. Limiting the research to only one school allowed the inclusion of a representative from various facets of 'school life'. The inclusion of more participants, involved at this particular school, were prompted by the phenomena that the answer to one question prompted an array of other questions. As the process continued more and more questions presented themselves. After I have interviewed two educators, the question arose as to the perceptions and experiences of the rest of the staff. Another question that presented itself was to what extent the educators' experiences agreed (or disagreed) with those of the parents, the community and ultimately with the daily experiences of the learners? What role (if any) does the Western Cape Education Department play within these multifaceted experiences and perspectives?

My one regret is that the voice of the learners are relatively silent as I did not originally intend on including them and therefore I did not have the ethical clearance to ask the questions that invariably arose from within this research.

Lastly it is important to explain why the specific school, as delineated upon in Chapter 1, was chosen. The main reason for my choice was easy accessibility. I was, at the time I did the research, an educator at the school and that made access to staff, parents and policies relatively easy. I felt it important to stay within my own area as I have understanding concerning the community within which the school functions. I am, however, aware that my involvement at the school might be seen a limitation; as objectivity could be questioned. I would like to mention that, due to my (the researcher's) involvement, the research process has been a very reflexive process wherein my own perspectives and understanding was constantly questioned. As an educator I have been made more

aware of the small nuances within school culture and I have become more aware of conversations, and statements made by various role players within the school environment. I was able to discern certain behaviours and I became especially aware of my own practice. Johnson (2009:23) mentions that *'the emotions and experiences of the researcher can have a positive role to play in qualitative... research and can provide valuable knowledge and worthy insight into a topic.'*

2.5 RESEARCH METHODS

As mentioned within the introduction one has to distinguish between research methods and research methodology (Kothari, 2004:7). I therefore continue, after I have discussed my research methods, to elaborating on methodology which in this research is the interpretative approach, with specific mention to hermeneutics.

Hartas (2010:60) mentions an approach to research design that, in my opinion, best describes the attitude within this research. If research design is merely viewed as a way in which one addresses a particular research question, then the process of question formulation is detached from the process of research design. Gibson (2010:54) therefore suggests that one should rather see research design as a way of *'thinking through'* the research topic. In accordance to this approach I began the design process by reflecting on the different kinds of data that each method may generate and how this information could be used to better understand the problems as well as the role players' experiences (including my own).

Bardach (2009:69) declares that when one is researching policies and other official documents dictating practice that almost all likely starting places, when gathering information, fall into two general categories namely *'documents'* and *'people'*. Yanow (2007:411) adds to this by commenting that when researching documents one need not only do a document analysis, but the data can be supplemented by observations in the field or by information gathered through interviews. Analysing documents prior to an interview and then asking interviewees about their perspectives regarding these documents, their application there-of within practice as well as its influence upon practice, can greatly enhance understanding. The interviewee can verify or contradict that which was initially understood when studying the documents. The knowledge gleaned from document analysis may also help to elucidate aspects revealed during interviews. A

conceptual analysis of documents before an interview will allow the interviewer to clarify academic concepts within the documents in order to enhance clear communication and limit misunderstanding, allowing both interviewer and interviewee to be on the same page, so to speak.

The subsequent methods that were selected within this research are: the conceptual analysis of documents as well as a conceptual analysis of knowledge gained through interviews and questionnaires. In order to better describe the data collecting process, I am first going to elaborate upon what conceptual analysis entails and then I shall expand upon document analysis, semi-structured interviews and questionnaires.

2.5.1 Conceptual Analysis

The first question that needs to be answered is why this specific method was chosen in order to ‘converse’ with text? The answer lies in Furner’s (2006:233) reference to conceptual analysis. He refers to conceptual analysis as ‘*a method for understanding information as evidence, and evidence as information*’. This statement refers to the duality (in this case) of meaning locked up within one concept. I would like to even take this one step further by presupposing the possibility of a myriad of meanings locked up within one concept. This may lead to a never-ending process where-in ultimate understanding may never be reached. The purpose of engaging with this method is, however, not to reach ultimate conclusions or to come to a finite answer, but to develop understanding with the pre-knowledge that the process will never be complete. Gadamer (1976:xxiv), mentions our lack of ability to interpret the multitude of conflicting interpretations locked up within text. Misapprehensions or conflict may stem from people using the same words, but what they mean by these words or concepts differ. To avoid making the same mistake it is important to explain clearly what is meant by both terms i.e. ‘*concept*’ and ‘*analysis*’.

It is important to develop a more comprehensive perception of ‘*analysis*’ as well as what comprises a ‘*concept*’. The purpose of the separate investigation of both concepts, i.e. ‘*concept*’ and ‘*analysis*’ is to eventually promote our understanding of what ‘*conceptual analysis*’ involves. According to Hirst and Peters (1998:33) ‘*analysis*’ is ‘...*the elucidation of the meaning of any concept or unit of thought that we employ in seeking to understand ourselves and our world.*’ This is done by separating into components or more fundamental aspects that which comprise the concept in order

to expose the concept's association to a '*network of other concepts*' and therefore also to better understand what the concept signifies. This sheds light on an even more complex implication found within the concept of '*analysis*' which is related to not only the meaning of ideas, but also with their validation and veracity. Hirst and Peters stresses the '*connective character*' of analysis. It investigates '*how one concept is connected – often in complex and ragged-ended ways – in a web of other concepts with which it is logically related.*'

Perri 6 and Bellamy (2012:129,130) describe a '*concept*' as '*a set of attributes – labeled with a word or phrase – that capture in abstract terms the common features of the class of empirical phenomena to which they refer.*' The aim of concept formation is to bring circumstances and events surrounding or leading up to an idea or experience to a position of note, allow it to be characterized by accurate action, clarify its range and context, and explain the entirety of what is implied when used within research.

Perri 6 and Bellamy (2012:138,139) stresses the fact that concepts do not have neat outlined edges. Amongst other structures, they identified four basic structures to outline the complexity of concepts, i.e. *simple*, *conjunctive*, *disjunctive* and *typological*. Simple concepts are concepts that only conform to one requirement. The example used is that of '*H₂O*' that can only be interpreted as water. Conjunctive concepts refer to concepts where two or more perceptions are combined and to best understand the concept all perceptions must be taken into account. The example that are used within Perri 6 and Bellamy's text is the concept of '*parliament*'. This concept can mean (1) the group of people who are responsible for making the laws in some kinds of government, (2) a particular parliament; *such as* the parliament of the United Kingdom that includes the House of Commons and the House of Lords or (3) the period of time during which a parliament is working. Thirdly they refer to disjunctive concepts where there are more than one possible alternative perception. The concept used here is that of a '*mother*'. A mother is usually female (but in homosexual relationships this might not be the case) with a child. The mother could be the child's biological parent, but in some cases the child could be adopted, or the mother could be a foster mother or legal guardian. Meanings are, therefore, not necessarily linear. Lastly, they mention typological concepts. These concepts differ according to subsections under which they can be categorized. As example they use the concept of '*tax base*'. This concept have differential

meanings based upon the category that it is located within. The differentiation between ‘income’, ‘wealth’ or ‘transaction’ ultimately influences the conceptual understanding of ‘*tax base*’.

Combining both concepts will lead to the understanding that conceptual analysis is a research method that regards concepts as sets of entities, occasions, incidents, special qualities or associations (and from a hermeneutic perspective) as ‘being’. The method includes clarifying the meaning of a particular concept by recognizing and postulating the state in which something exists or is categorized. The objective is to use conceptual analysis as a method of inquiry into a particular arena of interest in order to enhance understanding of the manner in which specific concepts are employed to convey meaning within the field. This does, however, not imply that understanding is developed by merely recollecting or repeating the author’s initial objectives in generating the text. This presupposes that there is indeed a correct and/or an incorrect interpretation. This is not the aim of conversing (a hermeneutical conversation between mediator and text that entails mutuality, exchange, trade and interchange) with text at all. The aim is to understand, and this understanding includes more than one possible interpretation in order to open up horizons and stimulate questioning. The conceptual analysis of all text will therefore be done through a process of mediation. Therefore, this analysis will be guided by the idea that ‘*language is a medium where the researcher and the world, which is the text, meet.*’ As Gadamer states (2004:xxxiii), it is an ‘*infinite dialectical mediation of concepts.*’ Explaining this further Gadamer (1976:xvi) confirms that the tangible probing of text leads to understanding only when mediation takes place and the text therefore begins to attain utterance in the mediator’s own language.

In the instance of this thesis the goal is to analyse the school policies’ content as it relates to (or does not relate to) certain themes identified within the literature regarding values transformation.

2.5.2 Document Analysis

Mogalakwe (2006:222) describes documents as an artefact essentially with printed or written text which was either produced by a person or persons either in a personal capacity or within an organization or some other formal setting. What is noteworthy is that every document serves a purpose (or perceived purpose) and that it not only includes certain assumptions, but was also produced based upon those assumptions. This is a bold statement to make if one does not

understand that documents are produced by and embedded within a particular culture. Culture is, therefore, a socially acquired phenomenon that is learned through enculturation and socialization and that it is 'handed over' from person to person. This 'passed on' knowledge include certain meanings as well as certain accepted ways of behaving that has meaning to individuals and groups within that culture. One can therefore infer that this type of knowledge will carry certain assumptions about the world, and living within this world, that is then shared within that culture (Gerstein, *et.al.* 2009:6). These assumptions will therefore either have a direct and/or indirect influence upon those who compile documents. Mogalakwe (2006:222) therefore states that the researcher should not only focus on the text itself, but that a researcher should also take into consideration the origins of such documents as well as the initial audience this document was intended to reach.

Owen (2014:10) elaborated upon aspects concerning documents that need to be taken into consideration when an analysis of those documents are undertaken. Firstly, Owen mentions that documents should not be seen as mere additions to research, but that it forms a research domain in own right. Secondly one should never view documents as static, permanent and unchangeable, but rather as positioned within a process wherein change is inevitable and should be expected. Even if the content remains unchanged, perspectives as well as its contextual location and even the intent may change over time. Thirdly it is mentioned that documents are constructed within a social environment and therefore one should regard it as a social construct which infers that each document should be contextualized within the historical, political, socio-economic and ethical environment it was produced. Fourthly the researcher should also consider how the document is applied within its own unique socially organized setting. This also refers to the reason this document came to be, how it was originally determined to be disseminated, perceived, applied and even evaluated. Then its current function should also be considered. The question might even arise whether it has a function at all. Does it exist as a mere reference or is it actively applied and/or used within practice. Does the document make a difference? Lastly Owen mentions that the researcher should always consider the interactive relationship between that which necessitated (sometimes seemingly so) the compilation of the document, the design, the dissemination, interpretation, application and evaluation as well as the actual content of the document.

Rapley (2007:111) mentions yet another aspect that needs to be taken into consideration when one is analysing text within any research. It is important to look at what is communicated through the text as well as how the concepts, that were used to convey a specific message, was developed. This, however, seems quite apparent, but then he adds that it is equally important to take note of what was not included within the communication. In like manner a researcher needs to explore the ‘*silences, gaps or omissions*’. The question that should be answered would then be, ‘Why these omissions?’

2.5.3 Semi-Structured Interviews

Rapley (2007:87) discusses an element within research that he mentions is a relatively ‘*under-researched in social life*’. It is the role that documents and text play in human’s daily routines and within the workplace. A heading of one of the chapters in Rapley’s book states ‘*Exploring conversations about and with documents*’. Within this chapter Rapley mentions that a researcher should not only focus on documents in an abstract way, but also need to focus on people’s contribution towards, their collaboration and their daily dealings with certain documents. I will therefore not only be doing document analysis, but within the subsequent interviews I’ll be asking the interviewees to talk about certain documents, looking at the role these documents play in their lives, their interpretations of these documents and how these documents influence (or do not influence) their practice. The documents under discussion will be policy documents within their school institution, especially the code of conduct and any other policy documents pertaining to values within the school set-up and/or the school community. Secondly the three documents published by the DBE regarding values, i.e. *Manifesto on Values, Education and Democracy* (DoE, 2001b) as well as *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b) and *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b).

Kvale’s (1996:14) stance concerning interviews are that they are ‘*construction sites for knowledge*’ of which the product is a combined construction by both interviewer and interviewee (Kvale, 1996:14). Hobson and Townsend (2010:223-224) mention that an interview is exactly that... an ‘*inter view*’, where there is an exchange of views between two people having a conversation about a common topic.

Magnusson and Marecek (2015:46) speak about when wanting to study people's '*meaning making*' one needs to create a position where-in people feel comfortable sharing about their own experiences and perspectives making use of their own vocabulary without being imposed upon by the interviewer's own perspectives and even prejudices. They suggest that the researcher carefully devise an interview guide beforehand wherein questions are considered thoughtfully and concepts are being pre-analyzed in order to try and prevent creating perceptions with the interviewee that might guide responses towards preconceived ideas. They also advise that the sequencing of questions be thought through as well and then that these interview questions be pre-tested and then, if necessary, be modified. It is important that the researcher be aware of the reason why each question was included, always keeping the aim of the research as well as the main research question (including the sub-questions) in mind.

There are many different formats for structuring interviews. A semi-structured interview format was decided upon within this study. A semi-structured format allows interviewees a certain amount of freedom to express their opinions and to relate encounters as the questions are pre-determined, but also open-ended. There is no set array of reactions from the interviewees (Ayres, 2012:810). Due to the semblance of structure, the interviewer is capable of comparing responses from different interviews as most of the questions are used within all interviews. This type of interview (unlike structured and unstructured interviews) allow the researcher to create extensive descriptions of the interviewee's encounters, insights and opinions (Glynis, 2009:71).

Magnusson and Marecek (2015:47) comments that '*Interpretive researchers' interest in meaning-making lends their interviews a distinctive character.*' They explain that within this type of interview format interviewers go out of their way to make the interviewee feel comfortable and unperturbed. The tone of such interviews is also always conversational. Within this kind of semi-structured format the interviewer has a very specific pre-determined interview guide, but also maintains the freedom to deviate from these pre-determined questions. The pre-determined questions are helpful in that they prevent the interview to stray from the applicable topics, but it does not bind the interviewer in the sense that it prevents the interview from exploring relevant horizons. Questions are open-ended and invite the interviewee to relate their own stories and share their own perspectives and/or opinions. This implies that there is no pre-conceived answer built

into the question subconsciously guiding responses towards anticipated or even wanted outcomes that might support the researcher's initial findings or even support existing literature or similar research attempts.

The information gathered will be conceptually analyzed focusing on identifying common concepts, understanding the full implication of concepts used as well as the respondents' interpretation of concepts. Some of the questions that I will endeavor to answer (amongst others) are:

- How does the interviewee interpret or understand the concepts incorporated within their school's policies?
- How does the interviewee understand the concepts associated with the proposed value transformation included within the DBE's publications regarding values within education?
- How would the interviewee translate these concepts' implementation within their own school?

An educator as well as the principal, at the selected school, will be interviewed. I decided upon interviewing the principal as I wanted to, not only understand a teacher's perceptions of his/her school's institutional culture as well as the school's policies as he/she is immersed in the day-to-day process of education, but also the self-perceived influence of leadership upon school life. The educator within the particular school was chosen on the basis that she is responsible for the Value Education Programme at the school in question.

The purpose of these semi-structured interviews will be to develop a clearer understanding of the culture of the school with specific mention to the lived value systems imbedded within. Interviews are also to better understand the educators' involvement in policy development as well as their own understanding of what their school policies entail and how it is being implemented as well as these policies' contextualization within the school's community. I am furthermore curious as to how informed the educators are concerning the three Department of Basic Education (DBE) publications regarding value education as mentioned within this thesis. The assumption arises that, if these documents are indeed seen as one half of a so-called 'twin-approach' (DBE, 2010b:iiv) as mentioned previously within this chapter, then the DBE would most probably have gone to great lengths in order to familiarise educators with its content. It is, however, evident that it is not

sufficient to ask the principal and one educator at the specific school what their exposure was regarding the governmental publications. I therefore also compiled a short survey that enabled the participation of every single educator at the specific school.

As the research progressed more questions presented themselves which eventually lead to the understanding that the topic of values transformation within a particular school cannot be adequately understood without a holistic approach and that the school institution cannot be separated from the community within which it functions. This contributed toward the evolvement of the research process and resulted in the compilation of a questionnaire which was then distributed amongst parents. This was done to better understand the concerns and expectations of the parents regarding the particular school but also regarding their community. Scalfino (2002:158) shares some perceptions regarding values development within an environment which she terms '*whole school community*' mentioning that this type of development is the only kind that introduces and sustains viable change.

2.5.4 Questionnaires

Bird (2009:1307) states that a questionnaire is a well-known, established and also a conventional research tool utilized within the social sciences. It is useful to obtain information regarding participants' perspectives, viewpoints, ideas, feelings and/or beliefs regarding the matter that is being researched.

The purpose of the questionnaire is to gather information in order to develop an understanding as to what parents consider to be the purpose of education within the specific schooling institution where the research is to take place. It is hoped that the information will also provide me, the researcher, with an understanding as to the extent to which the educators' perspectives regarding the school community correlates with (or are divorced from) the community members' viewpoints and attitudes. Questions were included regarding the core values that the community members deem important as well as whom or what they consider to be the most influential regarding the values development of their child. Lastly parents are asked to identify what they would consider to be the main social challenges within their community. It is understood that not all parents are

residents within the community surrounding the school; respondents are therefore asked to identify whether they are indeed living in the school's 'feeder area'.

Munn and Drever (1990:4) discuss the notion that one should be aware of the advantages as well as the disadvantages of making use of a certain research method. Insight into the limitations of a research method allows the researcher to be realistic when considering to the type of information that has been assembled. Using a questionnaire has its limitations, especially within qualitative research where the aim is to develop understanding. Munn and Drever (1990:5) remark that the information gathered when using a questionnaire tend to '*describe rather than explain*'. They also state that the information gained through this process tend to be somewhat limited and superficial. I am, however, convinced that the advantages of using a questionnaire outweigh this very distinct limitation. The questionnaire allows the researcher to gather information on a larger scale which will eventually be used in order to create an interpretive word-image of the context within which the specific school is functioning.

2.5.5 The construction and organisation of data

In the literature review my intention is to identify recurring themes within the discussion of the transformation of moral values within South Africa's education system, especially in relation to non-racialism and equality. The conceptual analysis of the school policies then serves to develop understanding as to how these identified themes are being interpreted, addressed, ignored or even misinterpreted within the school documents.

I am of the opinion that school policies are limited in their ability to effect transformation, and the interviews serve to understand the extent to which the school policies influenced and still influences transformation and whether there is any collaboration between policy and practice within the classrooms of the school where this research takes place. The question that arises is, 'To what extent does policy influence school culture and does it serve as a catalyst to facilitate transformation?'

I further understand that transformation begins with the individual as contextualised within a community. I, therefore, include a questionnaire in order to determine the parents', as

representatives of the community, views regarding values within the school set-up as well as their perceptions of the values within the community within which the school is situated.

The aim is, therefore, to gather data through the conceptual analysis of policies and school documents, interviews and questionnaires to create a holistic view of the specific school's culture, especially pertaining to the imbedded values, to better understand to what extent values transformation has taken place and to identify possible barriers to values transformation. The data will then be presented according to the recurring themes regarding values transformation that can be found in literature.

2.6 RESEARCH METHODOLOGY

As mentioned within this chapter's introduction, one should make a clear distinction between method and methodology. As I have already explained the methods through which information will be gathered and analyzed within this research, I'll now elaborate more upon methodology. I find Perri 6 & Bellamy's (2012:11,12) perspectives on methodology to be quite tapered and pointed. This said, though, I believe that is worth mentioning as it does illuminate a very definite and significant encompassing aspect that helps to clarify and identify that which clearly distinguishes methodology from method. They mention that methodology has to do with '*how well we argue from the analyses of our data to draw and defend our conclusions... methodology is about arguments that show warrant for inferences...*' They have identified three different and basic approaches to methodology, and even though these distinctions might seem like oversimplifications, they serve to clarify where-as I have found many authors becoming extremely tangled between methodology, philosophy, theory, models and paradigms. The three approaches mentioned are: *description*, *explanation* and *interpretation*. In this study I'll be focusing on the last approach.

2.6.1 Interpretivism

Interpretivists, according to Tracey (2013:40), view reality and knowledge as social constructs and therefore it cannot be plainly described, expounded upon and summarised within a straightforward, precise and unambiguous report, making definite inferences that exclude variables and deviations. Rather it is constructed and replicated through '*communication, interaction and practice*'. It is

therefore imperative that the researcher take into account the role players' perspectives and lived experiences in order to really bring about understanding, a concept that Tracey refers to as '*verstehen*' which was originally introduced within German philosophy and basically encompass more than mere understanding, by adding to it '*emphatic insight*'. This type of understanding transcends mere identification with an individual and/or group, but also extends to include that individual's (and/or group's) context and surroundings. The context and surroundings comprise of aspects such as historical background, culture, social-economic stance and society. This will assist in better understanding the role player's attitudes, perspectives, beliefs, assumptions and experiences. It is described as the study of the role players from their own standpoint and according to their own conditions.

To truly '*verstehen*' is a constant goal towards which an interpretivist reaches, but within this approach it is acknowledged that it is not possible to come to that point where one truly understands. Within interpretivism language, as a means of communicating and understanding, plays an important role. It is part of the constructing process through which society makes meaning and through which understanding, as well as in some cases misunderstanding, is developed. Reality can therefore not be discovered, but it is developed and formed through a continuous process of interaction, communication, interpretation, deconstruction, analysis and additional inquiry. It is a process wherein understanding is never complete and final. Interpretation leads to more questions which will lead to further interpretation and in this way the process continues (Trace, 2013:41). This leads to an approach where the processes within hermeneutics aim at '*a holistic understanding*' (Tracey, 2013:42).

2.6.2 Hermeneutics

An interesting narrative that explains the origin of the term also helps with clarifying the meaning of the concept of hermeneutics. According to Butler (1998:286) the word originated from the Greek *hermēneutikós* with a distinctive reference to Hermes who was the messenger of the gods. Hermes could only convey a message if he was able to understand and interpret the message in terms of both the gods' as well as the mortals' languages. He, therefore, first had to make meaning for himself before he could clearly explain the message to the humans (Meuller-Vollmer, 1986:1).

Basically hermeneutics is seen as '*the theory or philosophy of the interpretation of meaning*' (Bleicher, 1980:1).

Neuman (2014:103) writes that hermeneutics is a 'theory of meaning'. He expounds upon this by mentioning that plainly speaking it means to make that which is incomprehensible, unclear, difficult or even mysterious to become simple and clear. It has to do with the process of gaining insightful and even multifaceted understanding. It is an approach that endeavors to uncover substantial and valuable meanings inserted within the research object and/or subject which in most cases are expressed through text. The researcher's aim is to engross him-/herself within the perspective of the text holistically and then through the hermeneutic process foster an understanding of how all the aspects related to and combined within the text come together in its entirety. This supposes that meaning is not yielded casually and/or accidentally but requires an exhaustive process wherein it is untangled through consideration, study and contemplation in order to find the links that eventually renders a multitude of meanings.

Madison (1988:25) sees hermeneutics as an actual convergence of approaches such as linguistic analysis, semantics, structuralism and conceptual analysis. Gadamer (1977:3,4,18) states that language forms the foundational core of the process of our '*being-in-the-world*'. It is therefore important to understand language pronouncements within context and within history. The last-mentioned aspects help to deepen understanding as language never operates within a void of existence. Other features that must be included when one wishes to avoid misunderstanding are: '*interhuman communication,*' '*manipulation of society; from personal experience by the individual in society to the way in which he encounters society.*'

Another aspect that needs to be included within a hermeneutic approach is tradition as positioned within social structures that encompass (amongst other aspects) religion, art, politics and law. Hermeneutics does, however, not just focus on the existing human structures, but also on those structures that question the existing. If there is a voice of opposition, that voice may not be ignored as it contributes to a holistic understanding. This includes the researchers own prejudices, preconceived ideas as well as his/her own embeddedness into context.

2.6.3 Gadamer's Philosophical Hermeneutics

Within the hermeneutic approach a variety of authors can be found who have made quite an impact upon the field of hermeneutics but they do not always agree regarding fundamental aspects within the field. As a result, I have chosen to specifically elaborate upon Gadamer's contributions.

Gadamer (1976:xi) describes the task of philosophical hermeneutics as ontological rather than methodological. Ontology referring to the philosophical study of the nature of being. The word 'being' encapsulating 'becoming' as well as that which constitutes the 'real'; including the interactions within being or existence and reality. Methodology on the other hand, refers more to a systematic, theoretical approach to research that includes a quantity of methods attitudes and standards related to a domain of knowledge and include aspects such as 'paradigm', 'theoretical models' and 'research techniques'. As previously discussed, it is of note that methodology does not mean method. It is more the theoretical foundation that provides guidance towards which methods would be pragmatic within a certain field of research and would render the required outcome. It works towards illuminating the underlying circumstances that constitutes the experience of understanding in its entirety.

Gadamer (1976:15) points out that hermeneutics has to do with spanning the space between the world that is unfamiliar to us with reference to its unexpected and puzzling meaning and our own world with which people are acquainted and in which they exist. He explains that the manner in which the complete human being experiences his/her world is a continuous process that takes place within the familiarity of what the human has already encountered. There is therefore always a world within which people have their being, that has been interpreted and that is already ordered and structured and in which people feel unchallenged. When 'the new' is encountered a step into another's world is taken and into that which asks that the familiar be rearranged. Within this explanation it is clear that it is only because there is an already familiar world with its own established relations that people are able to enter into that which is unfamiliar and then the ability to recognize 'the new' surfaces. This experience allows the expansion of a person's own world in a manner that cause him/her to grow and which deepens understanding. It is therefore important to understand one's own perspectives in relation to the new. This process is not to avoid misunderstanding but rather to reveal it.

Gadamer (2004:xiv) uses the process through which understanding of the past is developed in order to elaborate upon the fact that understanding can never be void of prejudice. I, however, am of the opinion that this can be adapted to describe all forms of understanding, whether it is understanding another person and/or another culture. The understanding of the one cannot be formed without the other, just as the present cannot be shaped without the past. Experiences are never in isolation and always involves our own prejudices. Gadamer (1976:xix) refers to 'our horizon'. He comments that no horizon can ever stand in isolation. There is constant interaction which allows horizons to merge and then unmerge. A person can also never 'acquire' another's horizon. Understanding is formed with the *'fusion of these horizons... In a tradition this process of fusion is continually going on, for old and new are always combining into something of living value, without either being explicitly foregrounded from the other.'* This answers the question why one does not simply speak of the development of a horizon within its own tradition. Horizons grow and expand only when an encounter takes place. This involves strain and pressure. The hermeneutic process is therefore not to try and alleviate this strain by naively trying to incorporate the new. I believe that this leads to mere mental agreement and that one's 'being' is not affected by this and therefore no true understanding happened. The only way to develop true understanding is by consciously focusing upon the tension that is caused by the encounter of 'the other'.

To be able to fuse two horizons, the tension that is generated within this process cannot be ignored. Gadamer (1976:xxi) explains that this 'pressure' is necessary in order to understand. This view of the fusion of two, or more, horizons can be linked to the concept of conflict. Crum (1987:49) states that, *'Conflict can be seen as a gift of energy, in which neither side loses and a new dance is created.'* One can therefore mention that understanding does not come unless one is willing to allow conflict to exist within the process. The word conflict is derived from the Latin word *'configure'* which means the striking together. UCT (2004:6) states that the Chinese use two characters within the word, 'wei-chi'. The meaning of the one is 'danger' and the meaning of the other is 'opportunity'. Understanding therefore comes when a person does not try to cover, ignore or talk away the danger, but rather sees it as an opportunity to understand 'another'. This process is then made clearer when the 'assumptions about conflict' are being studied (UCT, 2003:4). There are people who view conflict as negative and only associate it with fighting and violence. It should be understood that conflict can either be seen as an opportunity or as an obstacle or as both. It is

my opinion that a person functions ‘most effectively’ when he/she understands that conflict is a normal part of being and forms an integral part of the process of understanding.

The discussion about Gadamer’s philosophical hermeneutics continues as the position of the researcher within the process of understanding is elaborated upon. Gadamer (1976:xiv) explains that Schleiermacher and Dilthey views the researcher’s own horizon as a negative. They believe that only by eliminating the researcher’s own subjectivity out of the process, can true understanding follow. This reasoning emerges from the belief that understanding only comes when one can decipher what the communicator’s original intentions were when generating, in this case, the text and when one understands the historical context within which the original process took place. Understanding is therefore directly proportionate with the researcher’s ability to withdraw him-/herself from the process in order to prevent own prejudgments and misinterpretations from obstructing legitimate understanding. The question that immediately arises is how doable this is? Is it truly possible to extricate oneself from a process of which one is already a part and to purge all subjectivity? How can prejudices be eradicated if those prejudices were not confronted by ‘the other’? This is precisely where Gadamer enters into the discussion by criticizing that what the interpreter then denies is his/her own ‘present’.

Gadamer (2001:43) agreed that the ‘*radical Enlightenment declared war on all pre-judgments*’. He then, however, addresses this as idealism when you believe that one can become truly translucently clear to oneself. He declares that it is never possible to truly know oneself. The reason is that no person is a clean slate and it is not possible to know all that has been engraved upon that slate in order to shape a person’s present as he/she experiences themselves within it. Who a person is, is not just a matter of genetic engineering, but a person is also that which his/her social interaction with the world around them has allowed them to become. This socialization with the surrounding world is what allows a person to gain entrance into this world and through agreement with this world traditions are formed. From this point of being a person is able to enter into a new experience that has the ability to expand his/her horizon. Gadamer is aware that prejudices have the ability to hold back and to hinder, but it is also what allows a person to gain access to ‘the new’ in the first place. If there is no point of departure, departure is not possible. Gadamer (1976:9) states that ‘*Prejudices are the biases of our own openness to the world.*’ Without prejudice it will not be possible

to recognize 'the new'. This openness leaves a person vulnerable where-in understanding alters the self. It can therefore be understood that self-understanding is not a lone process, separated from being in the world, but that it is a process that happens because of being situated in this world. All understanding therefore involves self-understanding, but not as a process that is initiated by self-reflection, it is rather a happening.

Once again, a question arises: If self-reflection and objectivity then does not describe a hermeneutic researcher, how then, would Gadamer describe the researcher/interpreter? Gadamer (2001:42) answers this question when asked, 'What does the truly productive researcher do?' In his answer Gadamer refers to Ernst Robert Curtius and Leo Spitzer. He declares that they are '*creative*' in their research and that is not because of their academic insights into research methods and the application thereof. Gadamer explains that merely employing methods does not lead to understanding (the new) but that it is rather a process of repeating that which is already known. He attributes productive research to 'hermeneutical imagination'. Imagination allows the researcher to question. The imaginative are able to question what might seem unquestionable which leads to new insights and therefore constitutes research.

This brings me to rhetoric. Freese (1926:vii) explains rhetoric as the '*the use of language to impress the hearers and influence them for or against a certain course of action.*' In *Praise of Theory, Speeches and Essays* Hans- Dawson (1998xvii) comments in his introduction that '*Gadamer reads like a great rhetorician*' and then he continues to state that a rhetorician is indeed what Gadamer is. This enables the reader to not just read about rhetoric as an element within Gadamer's hermeneutics, but to also experience rhetoric as it is used to bring about understanding. Once again, within my own horizon, I must admit that this exposure to rhetoric, as I conversed with Gadamer's text, allowed my understanding to be broadened. My original understanding of rhetoric is that which is used by the mass media in order to manipulate and which does not allow for own understanding, as I believe that this method of communication is used to persuade others to adopt the perspectives of the politician, journalist or advertiser. My experience with rhetoric was, thus far, mainly limited to the fields of politics and consumerism.

Gadamer's rhetorical style also adds to my understanding of academic writing, which I always believed had to be riddled with definitions, meticulously phrased arguments and

deductive/inductive reasoning. This is, however, not the case within Gadamer's writings. He converses as the interpreter and presents us with possible descriptions of 'what is' and adds to this more possibilities of 'what it also could be'. This certainly gives rise to questions, that Gadamer does not always answer, because it might be that these questions arise as my horizon fuses with Gadamer's horizon and the traditions within my world are being better understood to the extent where I, as the interpreter, begin questioning that which is in my world. Dawson (1998:xvii) mentions that Gadamer's rhetorical approach allows his communication to be free from limited arguments regarding mere aspects of a certain subject and enables him to speculate within a broad spectrum of possibilities that can be included, but also surround a subject. This leads to possibilities within understanding that can be described as limitless, as the interpretation of such text is a continuous process that keeps on evoking even more questions.

According to Gadamer, a researcher's question should always be, 'Why?' What is the interpreter's reason for 'pursuing' this 'knowledge'? If the answer is to open up horizons within a subject that seems to have become stagnant and where the 'known' does not seem to present answers at all, then Gadamer's rhetoric seems to be very applicable. It seems as though, after 22 years of transformation within South Africa, the same questions are still being asked and the same challenges still present itself. My question is then, is it not time for Gadamer's type of understanding?

Within Gadamer there are key concepts that need further explanation and will hence be discussed in more detail.

2.6.3.1 Historicity

In Gadamer's (2004:xv) text a reference to '*wirkungsgeschichtliches Bewusstsein*' is found which can be translated as '*historically effected consciousness*'. According to Gadamer's explanation of consciousness there is a dual kinship to tradition. In this regard it is also noteworthy that whenever he refers to tradition, that this tradition is embedded within history as no tradition can stand apart from the series of events that lead to the formation, social acceptance of and agreement to such mentioned tradition. First of all, consciousness is '*affected*' by history in that consciousness is exposed and vulnerable to the influence of history and therefore history has the ability to bring

about change. Secondly consciousness is also ‘*effected*’ by history in that history has the ability to bring consciousness about as a result of its ability to ‘*wirken Wirklichkeit*’. Translated this means that history has the ability to create, work/*weave* reality/*the real* into being. This implies that a person’s own experiences become real to him/her when they understand how it relates to others’ experiences. A person begins to understand how horizons are woven together and through others’ experiences the person begins to derive meaning. Gadamer (2004:xvi) suggest that realise the legitimacy of a thing and/or experience through dialogue with others, either those surrounding a person, or with a dialogue with the past. A person is no longer limited to his/her own understanding of reality, but through dialogue a person develops insight that is multifaceted and therefore adds an extra dimension to a two-dimensional cognitive to create a three-dimensional consciousness. This configure traditions within which people exist. This view of tradition elaborates upon a narrow concept of only that which was ‘*handed down from the past*’. This view of tradition asks of a person to become an active participant wherein his/her horizon merges with history and they are confronted with the task of ‘*actively*’ understanding which involves more than mere acknowledgement and/or consent of what used to be, but it involves questioning. The reality with which a person is confronted should be questioned which implies that each person should question his/her own reality.

To summarise one can say that it would not be probable to even consider developing understanding without the realisation that the researcher is part of the continuous historical process that not only includes himself, but also the researched and therefore both the researcher and the researched are interwoven within this process. This establishes the active role that the researcher plays within the whole process and precludes a distant, non-participatory and distant researcher that does not bring to bear his own reality (including his own prejudices) to the research process. This places a responsibility upon the researcher to constantly question. The task of the interpreter is not to immerse the self in the new horizon, but to ‘*widening one’s own horizon so that it can integrate the other*’ (Bleicher, 1980:112).

In conclusion it can be said that Gadamer’s primary contribution to hermeneutics is his determination to broaden our focus where-in methods and techniques no longer from the crux of understanding and interpretation when research is done within the field of humanities and socials

sciences. He moves away from a structured formula or procedure in order to make pre-determined conclusions. Understanding through Gadamer's lens is a natural, but irregular event that cannot be defined, but must be experienced through conversation.

2.6.3.2 The Hermeneutic Question

Van Niekerk (2002:228,229) refers to hermeneutics as the '*theory of interpretation*' and then he mentions that the hermeneutical question is the ultimate genius of Gadamer's work. The hermeneutical question could be seen as building upon Schleiermacher's environments within which effective communication takes place. The hermeneutical question elaborates upon this as it contemplates the meaning of understanding, '*What does it mean to understand?*' Gadamer continues to add to this by considering the types of environments in which understanding develops. Van Niekerk declares that, '*Gadamer explores the question about the nature of and conditions for understanding in contexts that significantly transcend the interpretation of texts or the methodology of the human sciences.*'

Gadamer (1989:xxvii) asks, '*How is understanding possible?*' He continues to explain that this question goes before any attempt is being made at understanding. The question transcends interpretive action within any discipline and implies so much more than that which is implied within any research method with its imbedded guidelines. He then refers to Heidegger's progressive investigation of '*Dasein*' which is a German word that can be translated as '*being there*' or '*presence*' and is most commonly interpreted as '*existence*'. Gadamer comments that the process of understanding is situated within our '*experience of the world*' which is a complex action with ties to history and boundless character. The make-up of which is wide-ranging and universal.

Schwandt (1999:452,453) mentions that '*to understand*' means something completely different from '*to know*'. Understanding requires a person to hear and see and then to realise or to 'take hold of' which then implies an expansion (which includes a transformation) of thoughts, beliefs, ideas and actions. *To know* alternatively means a cognitive process which can be separated from *lived experiences*. He continues to explain that the differentiation within the German language are implied by the following two statements, '*Woher weißt das?*' and '*Wie verstehen Sie das?*' The first statement asks how one *knows* something whereas the second statement asks what one *makes*

of a particular experience and/or occurrence. *'To make'* implies an action wherein one constructs, formulates and/or creates which indicates that the researcher is actively involved in the process. Schwandt explains that it is an ever-evolving process within which humans participate as citizens of the world. It is a constant pursuit to make meaning of life's lived experiences as a person is positioned within life itself.

Secondly Schwandt (1999:457-459) refers to understanding as being relational. This implies that *'understanding is not contained within me, or within you, but in that which we generate together in our form of relatedness.'* It is when understanding is developed within our *'existing together with others'* (*relational and existential*) that the concepts of *familiarity* and *strangeness* (Schwandt, 1999:458) are no longer mere intellectual or logical interpretations of some integral part of our existentialism. That which is familiar is not merely an idea that a person has heard before or knowledge that he/she have come into contact with on a previous occasion. Familiarity is that which has become part of one's existence and which creates a sense of belonging and/or becomes that which one is comfortable with. In this manner *strangeness* cannot be overcome by mere intellectual knowledge and/or by receiving information. *Strangeness* is not an objective phenomenon but rather it is a subjective experience which comprises a multifaceted plethora of human ambiance.

Schwandt then suggests that human existence occupies the space between familiarity and strangeness where there is a constant interplay between experiencing the comfort of familiarity and the disquiet of strangeness. He then refers to Gadamer who outlined three possible responses to the uneasiness of that which is strange. The first response is to attempt to develop a framework of archetypal behaviour within which the *other* can be positioned. This objectifies *the other*, disconnecting the person from human experience and enables a so-called justified stereotypical view ascribing characteristics based upon purely academic postulations. Schwandt describes this approach as *'the methodological attitude of the social sciences, the idea of theoretical contemplation of an object of our understanding.'* Bernstein (1983:135) mentions that *'no essential reference is made to the interpreter, to the individual who is engaged in the process of understanding and questioning'*. The second approach to understanding *the other* is by humanizing the other person through a process of ascribing characteristics originating from within the self.

This is a sympathetic stance, but never allows *the other's* voice to be heard as the person's own interpretations of his/her own experiences are never understood. Gadamer explains that this way of understanding suggests that a person sympathizes from within his/her own frame of reference and as such they fail to jeopardize their own preconceptions in the process. The third way of understanding acknowledges that as I seek to understand, I am immersed within my own perspectives as I am positioned within a social network surrounded and influenced by my own historicity as well as shared traditions. In trying to understand I need to be open to *the strangeness* of others and not shy away from the discomfort when my own perspectives and ideas are challenged. This will only happen when I truly listen within open and honest dialogue.

In answer to the hermeneutical question I have briefly outlined some aspects involved in '*how understanding happens*'. Schwandt (1999:462) summarises this process of developing understanding as '*learning, conversation, and the ability to misunderstand*'.

Gadamer (1976:57) mentions that a confrontation with other perspectives allows the surfacing of innate suppositions which challenges understanding. He continues that one should be open to different viewpoints and that it is this openness which allows true understanding to develop. Honest and frank questioning always presupposes an openness to new possibilities that transcend the intentions of the writer and the interpretations of the reader. In order to develop understanding one should not hesitate to question nor draw away from being questioned. Gadamer (1976:93) comments, '*Hermeneutics achieves its actual productivity only when it musters sufficient self-reflection to reflect simultaneously about its own critical endeavours, that is, about its own limitations and the relativity of its own position.*'

In an attitude of self-reflection some of the perceived limitations of a qualitative approach within research will be elaborated upon within the following section.

2.7 SUMMARY

In this chapter I explained my thought processes towards research and understanding, wherein I commenced with qualitative research as a point of departure. From there I worked towards a research philosophy, which in this study is hermeneutics, and eventually ended up researching the

most '*productive methods*' as opposed to unproductive methods which is an indication of '*methodical sterility*'. Applying methods because they are merely popular, common and/or well-known just for the sake of gathering information is, according to Gadamer (2001:41) unproductive in that it does not always contribute towards bringing about understanding. I have therefore researched and chosen methods in order to gather information that would expand and deepen my own understanding as well as that of the reader. These methods include the conceptual analysis of documents as well as semi-structured interviews and questionnaires. The conversations within the interviews will also be conceptually analysed especially with regard to concepts such as 'values', 'transformation' and 'institutional culture'.

I followed a hermeneutical approach with insights gleaned from reading Gadamer's work. Gadamer places a lot of emphasis on the historicity of a subject and it can therefore be said that understanding comes when a past horizon/-s fuse together with the present horizon. Gadamer also refers to understanding that is formed within conversation. Within the next chapter I 'converse' with what others have written about values transformation and institutional culture, amongst other things. In doing so I shall not only present a summary of what has already been said within the field, but I'll broaden my own understanding of concepts and I'll make connections within as well as from outside the boundaries that has been set within the field.

CHAPTER 3

LITERATURE REVIEW

3.1 INTRODUCTION

Daszko and Sheinberg (2005:1) mention that, '*Transformation has become a popular, overused and misunderstood word in organizations in the twenty-first century.*' In reviewing the literature I wanted to understand what motivates and constitutes transformation. It appears as though there is a perception that South African education needs to move forward; a conviction that things not only should change, but that something new should originate from the vestiges of apartheid.

I agree with Randolph (2009:2) who states that the reason I should engage in writing a literature review is not to merely summarise what other authors have written but ultimately to 'find my own voice' so to speak. This, however, implies that I first need to develop an understanding with regards to what has already been written about values and the transformation processes in South African education, especially in regards to non-racialism and equality.

I have to admit that, as an educator, my understanding of that which constitute transformation within education as well as the reasons or rationale behind any such transformation efforts was limited. Daszko and Sheinberg (2005:1) confirm my initial observations regarding transformation by stating that it appears as though the concept of transformation are ascribed multiple meanings and that the reason/-s behind the mandate to transform are not always fully understood.

The background to the transformation process prior to 1994 will therefore be discussed in order to better understand the need for educational transformation, especially in regards to a transformation of values, in South Africa after the apartheid government was dismantled. Legodi (2001:v) mentions that it is only possible to understand the transformation process within South Africa, especially in regards to education, if we take into consideration the historical context.

In the overview of the *Revised National Curriculum Statement Grade R-9* (DoE, 2002a:6) it is mentioned that *The Constitution of the Republic of South Africa* lays the foundation for curriculum

transformation in a post-apartheid South Africa. The transformation goals and ideals encompassed within *The Constitution of the Republic of South Africa*, 1996 (Act No 108 of 1996) and which are referred to in the *Revised National Curriculum Statement* (DoE, 2002a:7) are linked to democracy, social justice, unity and equity. It seemed that values such as accountability, respect, non-racialism and Ubuntu were considered indispensable within the whole education transformation process.

I then continue to discuss the process of education transformation within South Africa since the first democratic elections in 1994. I shall also discuss departmental publications guiding the transformation process.

It seems as though there are a diverse amount of opinions as to what would indeed constitute transformation within education as well as what the goals of such transformation should include (and then also invariably exclude). There seems to be quite a few authors who view values as an integral part of education transformation such as Nieuwenhuis (2007), DeRoche and Williams (1998) as well as Haydon (1997) to mention but a few. Within this chapter I review literature in order to understand the role of values within education transformation.

It is my opinion that valuable information can be gleaned from studying international initiatives, regarding the implementation of values in education transformation in countries other than South Africa. Were these initiatives considered successful or were the outcomes disappointing? How were the results of these initiatives evaluated? Did these transformation processes lead to sustainable, long-term outcomes?

I will then focus on the influence of values in education on the education transformation process in South Africa highlighting the two values discussed throughout this thesis, i.e. non-racialism and equality.

3.2 BACKGROUND TO EDUCATION TRANSFORMATION IN SOUTH AFRICA (Before 1994)

According to Gadamer (1976:xiv) it is not possible for a person to extract himself from history as every person is intertwined with the past and the perceptions that were formed as a consequence

of that entanglement. He declares that our current existence is a continuation of the past and therefore the past invariably is part of our present. Kallaway (2017:5) refers to the '*evolution*' of educational policy and declares his dissatisfaction of an approach to inquiry '*without any attempt to problematise the historical context of which it forms a part.*' I believe that in order to understand the importance of transformation and the relevance of values in education within the transformation process in South Africa one needs to understand the stark divisions, inequalities and discrimination that were part of education during apartheid which was an institutionalised system of racial segregation.

Kallaway (2017:8,9) mentions that the only way to understand the development of education in South Africa and its influence on the indigenous inhabitants of this country is to start with European colonisation. He states that education became a means of control whereby the colonists set their own capitalist values and culture as the standard to which the indigenous cultures should aspire to conform. Kallaway describes the process as the '*creation of a culture of silence*' explaining that the education system of the colonists were designed to reject the history and culture of the colonised by rationalising their own industrialist and capitalist values and by indoctrinating the indigenous people into accepting this process by making them feel inferior and downplaying their own value systems, cultures and traditions.

Elaborating upon the History in South Africa from 1652, when the first colonist established themselves in this country, up until the abolition of slavery in 1833 and then continuing to the point where the Union of South Africa was established in 1910 would expand this background into a whole chapter. I have therefore decided to start this brief outline of that which transpired in South Africa before 1994, especially within education, at the establishment of the institute of Christian National Education (CNE) in 1938. The CNE was tasked with the formulation of a comprehensive education policy. This committee consisted of representatives from Dutch churches and Afrikaans leaders from secondary and tertiary education institutions as well as Afrikaner cultural leaders. The results of their collaborative discussions were eventually published in February of 1948. This coincided with the National Party coming into power (Rakometsi, 2008:27). Rakometsi (2008:27) mentions that the CNE '*was the official ideological position of Afrikaner Nationalists on education.*' According to Rakometsi (2008:28) the CNE believed that they held the God appointed

final authority on race matters in South Africa as they viewed themselves as the ‘*senior partner*’ and appointed guardians of all races in South Africa.

In 1953 Verwoerd, the Minister of Native Affairs at the time, established policies which lead to the Bantu Education Act (Tjobejane, 2013:1). Tjobejane (2013:2) mentions that the Bantu Education Act established a sub-standard system which educated the Black majority within South Africa to remain labourers and to exclude them from any skilled training that would allow them to be employed in an upmarket occupation. In 1963 the Coloured Persons Education Act determined that the education of learners who were categorised as ‘coloured’ should be governed by a Division of Education in the Department of Coloured Affairs. In 1965 the Indian Education Act was passed that transferred governance of the education of Indian children to the Department of Indian Affairs (Kallaway, 2017:88).

Another development that originated under Verwoerd’s guidance was his plan to develop ‘*independent self-governing Black homeland states*’ (Rakometsi, 2008:113). Wills (2011:85) mentions that South Africa eventually had 18 different departments governing education. He continues to refer to each of the 10 Black homeland states (Bantustans), the Department of Education and Training for Africans, ‘white’ education as governed by the four provinces (Western Province, Orange Free State, Transvaal and Natal), education for Indian people as overseen by the Department of Indian Affairs and lastly the education for learners that were categorised as ‘coloured’ overseen by the Department of Coloured Affairs. Wills did not include the Department of Advanced Technical and University Training on this list. On 22 September 1984 the new Constitution of the Republic of South Africa Act (no. 110) became official. The new, tricameral parliament came into effect with a House of Assembly, a House of Representatives and a House of Delegates. House of Representatives represented the ‘coloured’ people and the House of Delegates represented the Indian people. All the aspects of ‘white’ education such as were governed by the four provinces as well as tertiary education were brought together under the authority of the Department of Education and Culture governed by the House of Assembly representing the ‘white’ population in parliament. Behrens (1989:1, 2) makes reference to the notion to call the Houses of Representatives and Delegates the ‘*outhouses of Parliament*’ as it was

perceived as a purely symbolic gesture by the apartheid regime in an attempt to appease opposition without abdicating power.

In mentioning the different departments within South Africa responsible for governing education under the Apartheid regime my intention is merely to point out how fragmented and divided the education system was. What needs to be mentioned at this point is that the system was not merely divided but that it was also unequal. Commenting on Bantu Education Wills (2011:156) mentions that African educators did not receive equal salaries compared to their 'white' counterparts and most of the African educators were not well-qualified. Similarly, we read in a document published by the Department of Education (2005:1) that during the Apartheid Era a 'black' learner received 20% of the amount that was spent on 'white' learners by the South African Government. It is also mentioned that government spending towards 'white' learners were nine times more than that spent on 'black' learners in the Bantustans.

It is understandable that those who were not receiving equal treatment would resent the South African Government and its system of apartheid and would fight for equality within education. Trobejane (2013:3) states that the main ideology behind the ANC's resistance to Bantu Education was non-racialism which can be summarised by the ideals upheld in the Freedom Charter, a document that states the non-racialists' vision for a democratic South Africa where the South African people, regardless of their differences, lived in peace, respecting humanity. (Non-racialism is discussed in detail in Chapter 2 of this thesis.) Those who were discriminated against by the South African Government refused to be treated as inferior any longer and showed their dissatisfaction through protest actions, boycotts and eventually there were groups that resorted to armed revolt. Students joined the struggle against an unfair education system and slogans such as 'Free education for all' and 'We do not want Afrikaans' (opposing the Afrikaans Medium Decree of 1974 making Afrikaans mandatory as a language used for instruction at 'black' schools) were seen on posters at uprisings. The non-racialists fought for equal partnership within government and education. They maintained that education should enable all students, regardless of race, colour, culture or traditions, to develop to their full potential.

In the *Revised National Curriculum Statement* published by the Department of Education (2002:4) we read that the newly democratically elected South African government took over a fragmented and imbalanced education system. During the apartheid era South Africa had ‘*nineteen different educational departments separated by race, geography and ideology.*’ The reason for this divided system was to prepare different children in different ways so that they would eventually take their predetermined (by their education) place in society. The education system was a powerful tool designed to strengthen inequality. The education children received were determined by the preconceived ideas and ideals of a privileged minority who had decided these children’s fates by designing an education that would rarely allow any other outcome. These children were destined to fulfil their roles in society as decided by those in power.

3.3 EDUCATION TRANSFORMATION IN SOUTH AFRICA SINCE 1994

South Africa experienced political transformation as the African National Congress (ANC) took up the position of power and established a new government in 1994. This transformation incorporated all spheres of society and education took the front seat within the transformation process that was to follow. Education itself had to transform, but not only that, it was seen as a key role player in the attempts to transform the South African society as a whole (De Wet & Wolhuter, 2009:359). Badat and Sayed (2014:127) eloquently state that, ‘*there was great anticipation that the education system would be fundamentally transformed by dismantling the old apartheid order and creating a new system based on the Freedom Charter edict: ‘The doors of learning and culture shall be open to all.’*’

Samoff (2008:xiv) mentions that the shift that took place in South Africa after 1994 lead to the necessity of education transformation in two key areas. First of all, a system that used to be racially biased had to be transformed into an education system where race had no bearing on access to quality education or academic achievement (non-racialism). Secondly an elitist system had to be transformed from focusing on the academic promotion of a small group to becoming all-encompassing allowing every learner within our country to become academically successful (equality).

Chrisholm (2012:92) mentions that the *South African Schools Act* of 1996 assigned considerable authority to School Governing Bodies. This allowed each school's governing body to determine the school's own language policy as well as the amount payable by each parent in the form of school fees. As government funding were restructured and the allocation of funds towards education were no longer guided by racial segregation principles, and expenditure were aligned according to the relation between teacher/learner numbers, equality was still not achieved. Even though government spending towards education changed from where white learners received R1 211 per learner and black learners received R146 per learner during the apartheid dispensation to where all learners attending no-fee schools received R1 177 per learner as to R204 per learner for those attending former model C schools during 2016/2017 (Dass & Rinquest, 2017:143), the power granted to School Governing Bodies to supplement their funds by increasing school fees allowed those schools established within wealthier areas to employ more teachers, buy much needed educational resources and finance general maintenance in order to continue to provide the quality of education that they were used to (Chrisholm, 2012:92).

Chrisholm (2012:92) mentions that, '*The South African Schools Act (1996) made education compulsory but not free.*' Chrisholm (2012:93) continues that this problem was addressed in 2003 by the Department of Education by making provisions that allowed children from low-income families to receive exception from school fees. In 2006 the *National Norms and Standards for School Funding* was revised and provision was made for state funded schools that became known as '*no-fee*' schools. The Department of Planning, Monitoring and Evaluation (2014:5) refers to the progress made on basic education level since 1994 and states that since 2010 over 8 million learners benefited from the '*no fees*' initiative. According to Statistics South Africa Report (2017:48) '*Gross enrolment rates in primary schools increased from 88,1% in 2002 to 94,2% in 2015.*' Christie (2016:442) acknowledges the South African government's success in increasing access to education but mentions that increased access does, however, not imply equal access to quality education and that inequality in South Africa remain largely due to economic disparities. According to Christie (2016:442) transformation did not take place within the sphere of education and labels the changes that took place as '*affirmative rather than transformative.*'

I have found quite a number of references being made to South Africa's education system's lack of providing equal access to **quality** education. Several authors (Spaull (2013), Christie (2016), Dillon (2016), Masondo (2016), Roodt (2018)) mention the poor quality of South African education.

As equal access to **quality** education is questioned it seems relevant to refer to Gumede and Biyase (2016:70) who identified two ways in which the quality of education can be measured, namely input measures and output measures. Included in the input measures would be all the government initiatives such as increased funding and access to education as well as a decrease in the teacher/learner ratio. Output measures regarding quality education refer to learner performance such as test results. When referring to the successes in education transformation since 1994 it appears as though quality education regarding input is emphasized while, as Murin (2013:5) mentions, that although the number of learners receiving an education increased as almost all children of school going age are enrolled in a primary school the , *'the quality of basic education is still very low for a large fraction of the Black African population, as shown by a number of regional and international surveys of pupil performance at school.'* Roodt (2018:1) refers to a report published in 2015 by the Organisation for Economic Co-operation and Development (OECD) commenting on the quality of South African education. The OECD investigated the performance of learners in 76 countries regarding Mathematics and Science and according to the OECD report South Africa had the 75th poorest results of all the countries that participated.

It is interesting to note that most of the articles commenting on the poor quality of South Africa's education system was published since 2010. Logging onto the Department of Basic Education's (DBE) website I found that during and after 2010 the DBE had published 3 policies regarding access to schools, 5 policies regarding school management, 1 policy amendment regarding school funding and 11 policies in regard to curriculum and assessment. It appears as though, just taking into consideration the types of policies that were published, that the Department of Basic Education's initiatives in regard to improving South Africa's education system mostly revolved around school management and the curriculum. All the curricular policy documents that were published since 2010, excluding the one concerned with home schooling, are focused on academic achievement through external regulations.

Sayed and Jansen (2001:v) state that the necessity to analyse the policies that were implemented in South Africa after 1994 is indisputable. Within the next section I shall briefly discuss some of the various texts published by the South African Department of Education since 1994 and then elaborate upon the publications regarding values in order to enhance understanding as to what these three publications entail.

3.3.1 Government Publications and Educational Transformation

Sayed and Kanjee (2013:5) ask a very relevant question which is to what degree education publications, especially policies, influenced and guided transformation within education in South Africa.

Sayed and Kanjee (2013:7) considered the publications cited on the Department of Basic Education's website and mention that since the abolishment of Apartheid South Africa has witnessed an abundance of government publications regarding education. They state that *'it appears that between 1994 and 2007 alone, 7 white papers, 3 green papers, 26 bills (of which 17 are amendment bills), 35 acts (of which 22 are amendments of existing laws), 11 regulations, 52 government notices and 26 calls for comments covered the whole education sector from basic to higher education. These exclude some of the policies presented in 2008.'* This brings the amount of education policies and policy related texts to a total of a 160 over a 13-year stretch.

In the following section I aim to understand the main trends guiding the policies and related texts since 1994 as well as to determine from the literature whether these policies are seen as sufficient in bringing about transformation within education, especially where I believe it matters, i.e. in the classrooms all across South Africa.

3.3.1.1 Policy Trends within Education Transformation

In this section I have decided to follow the categorization as established by Sayed and Kanjee (2013:5) where the policies and related texts published and distributed by the Department of Education (DoE) are divided up between 1994 – 1999 under the auspices of Minister Bengu, 1999 – 2004 when Minister Asmal was the Minister of Education, the period 2004 – 2009 under Minister

Pandor and lastly the period under the guidance of Minister Motshekga as the Minister of Basic Education.

According to Sayed and Kanjee (2013:8) the **first period** under the leadership of Minister Bengu (1994 – 1999) is the most noteworthy as it was the time that necessitated new legislation and the establishment of frameworks to address and rectify the fragmented system inherited from the apartheid era. The amount of green and white papers that were compiled during this timeframe (6 over-all) is a reflection of the challenges that the new South African government had to face after the devastation of apartheid.

In 1995 the Department of Education (DoE) published the first white paper entitled *White Paper for Education and Training* (DoE, 1995:4) that affirmed the notion that education's goal should be to assist in bringing about a '*democratic, free, equal, just and peaceful society*' on the premise that all South Africans have equal part of the immutable rights that govern their new society and that they are allowed and should be empowered to become active members of South Africa's national future delineated by opportunity, hope and success. It also states that all forms of bias, whether it be specific or generic based upon any form of dissimilarity, are degrading and violates a person's humanity.

Sayed and Kanjee (2013:8) mention that the first white paper predominantly focused on the transformation of the South African education and training structure. The focus was on redress in order to eradicate inequalities within education as well as upholding democracy and establishing an equitable system regarding the dispensation and allocation of resources. They continue that *White Paper 2: The Organisation, Governance and Funding of Schools* that was published in 1996 elaborates on the viewpoints expressed in the first white paper. The Department of Education (1996a:5) states that '*South Africa's pattern of school organization, governance and funding, which is a legacy of the apartheid system, must be transformed in accordance with democratic values and practice, and the requirements of the Constitution.*'

In the preamble of the *South African Schools Act* that was published by the Department of Education in 1996 can be found a summary of the reasoning behind the policies and related texts that dominated the era between 1994 and 1999.

'...this country requires a new national system for schools which will redress past injustices in educational provision, provide an education of progressively high quality for all learners and in so doing lay a strong foundation for the development of all our people's talents and capabilities, advance the democratic transformation of society, combat racism and sexism and all other forms of unfair discrimination and intolerance, contribute to the eradication of poverty and the economic well-being of society, protect and advance our diverse cultures and languages, uphold the rights of all learners, parents and educators, and promote their acceptance of responsibility for the organisation, governance and funding of schools in partnership with the State. (DoE, 1996c:5)

In an interview with Maassen (2002:1) Minister Bengu mentioned that the first priority within education transformation was to bring unification within the education system and establish equal access, especially regarding black learners and women, and to develop *'new models of learning and teaching'*, and to accommodate a larger and more diverse student population. Regarding the policy process Minister Bengu mentioned that many stakeholders were asked for their input but that the Mass Democratic Movement's democratisation propositions received special attention (Maassen, 2002:2).

In an interview with Minister Asmal that was published by the Independent Online News (21 February 2000) Minister Asmal said that *'Some of the changes made to transform the education system may have been too hasty.'* The minister also commented that when the National Qualifications frameworks were instituted that the *'pressure for visible change provoked hasty responses.'*

The **second period** (1999 – 2004) took place under the leadership of Minister Asmal. The Department of Education (2001:10,11) refers to an assessment that was done in 1999 regarding education transformation in South Africa and then mentions that the general adjustments that took place within the first five years since 1994 offered a continuous and long-lasting foundation for

further developments but that access to ‘*transformed learning opportunities*’ was still limited especially in regards to poorer South Africans. It is mentioned as well that the education system is still interspersed with inequality, mostly in regard to poor quality education to the poorer people of the country. It is mentioned that Minister Asmal and his team responded to these aforementioned challenges by launching exhaustive reviews and addressing matters through refining policies and adjusting systems and procedures.

Sayed and Kanjee (2013:9) mention that during Minister Asmal’s reign 16 acts were passed of which most were amendments, refining the policies and acts that were disseminated during Minister Asmal’s time in office. Two white papers were published during this period as well. The one titled *White Paper 5 on Early Childhood Education: Meeting the Challenge of Early Childhood Development in South Africa* (DoE, 2001d) and the other addressing special needs education entitled *White Paper 6: Special Needs Education: Building an Inclusive Education and Training System* (DoE, 2001e). What is noteworthy for this study is that the document entitled *Values, Education and Democracy* (DoE, 2000) well as the *Manifesto on Values, Education and Democracy* were also published during Minister Asmal’s term in office.

In the Executive Summary of the *Manifesto on Values, Education and Democracy* (2001:3) it is mentioned that the Department of Education believes that education should not only aim to be market orientated but that that it should furthermore aim to build and uplift our society. It is also mentioned that through enriching the learners it invariably leads to an enriched society. The *Manifesto on Values, Education and Democracy* (DoE, 2001) will be discussed in more detail later in this chapter.

In the report *Education in South Africa: Achievements since 1994* (DoE, 2001c:10) it is mentioned that the policies aimed at transforming the South African education system was in place but that compiling a policy does not necessarily imply that it is implemented or that it is implemented in a way that corresponds with the vision and aims of those who compiled the policy. The ministry, therefore, turned their attention to the investigation as to how policy implementation could be assisted and streamlined. Their focus on providing schooling that provided the learners the opportunities needed to not just develop academically, but also allowing ‘*personal and social*

development'. It is argued within the report that '*racism, violence and other manifestations of anti-social values were deeply rooted in our history and would not diminish without direct attention.*'

Professor Kadar Asmal passed away in 2011. Old president Motlanthe delivered the eulogy at Professor Asmal's memorial service and summarised his aspirations regarding education as follow, '*Asmal had embraced a vision that said a better society based on human rights, equality, respect and celebration of our common humanity is possible and indeed desirable.*' (Hweshe, 30 June 2011).

Sayed and Kanjee (2013:9) refer to the **third period** (2004 – 2009) during Minister Pandor's governance as a period that was noticeably different especially regarding policy development. They mention that only one white paper was published in this time which focused on e-learning. They also mention that no more than three acts were approved during this period of which two were in connection with revisions to current laws. These amendments were aimed at school funding, the quintile system and the payment of school fees. The most activity on the policy front was in regard to notices of which most were requests for observations and remarks.

Kanjee and Sayed (2013:462) is of the opinion that Minister Pandor's time in office was renowned by the attempts to better the quality of education as well as efforts to comprehend the '*school reform initiatives, through the use of assessments.*' The authors continue to mention a notice entitled '*National Policy on Assessment and Qualifications for Schools in the General Education and Training Band*' that was published in 2007 and which once again emphasized continuous assessment according to prescriptions regarding the amount of formal assessments per subject per grade as well as stipulating modifications to the ways assessments should be recorded. The Department of Education (2007a:30) also makes mention of systemic evaluation that is to take place in grades 3, 6 and 9. It is mentioned that the '*main objective of systemic evaluation shall be to assess the effectiveness of the entire system and the extent to which the vision and goals of the education transformation process are being achieved by it.*'

Kanjee and Sayed (2013:463) mention that the '*improvement of education quality using accountability systems is perhaps the most appropriate description for the **fourth period***' from

2009 to the current date (2019) under the leadership of the minister of Basic Education: Minister Motshekga. It is important to take note of the fact that in 2009 the Department of Education was divided into two departments. The first would be the Department of Basic Education which is responsible for supervising and managing primary and secondary education and then the second would be the Department of Higher Education and Training which is currently (2019) overseen by Minister Nzimande.

Once again it is relevant for this study to mention that *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b) as well *Values in Action* (DBE, 2011a) were published during the first years of Minister Motshekga's term in office. I have to admit, however, that I have not heard of these documents before the commencement of these studies.

Kanje and Sayed (2013:462) refer to the *Action Plan to 2014: Towards the Realisation of Schooling 2025* (DBE, 2011a) and mention that the Department of Basic Education made their objective to institute an 'assessment-based accountability regime' quite clear within the document. They also refer to the implementation of ANA (Annual National Assessments). According to the *Action Plan to 2014: Towards the Realisation of Schooling 2025* that originally was published in the *Staatskoerant* as Notice 752 of 2010 on the 2nd of August 2010 (DBE, 2010a:13) these national assessments regarding the subjects of Mathematics and Home Language should be written by all Grades 1 to 6 learners on an annual basis. Adding to this Kanjee and Sayed (2013:462) questions the degree to which the deliberate invention, creation and application of assessments as well as supervising and monitoring systems could improve the quality of education. It appears as though the Department of Basic Education (DBE) is applying a singular approach to try and address a multidimensional problem.

Mpungose and Ngwenya (2017:1) mention that there has been a noticeable adjustment in education policy construction and that policymakers are implementing a 'more market orientated approach' which leads to the neglect of education as a human enterprise that could lead to improving society and taking into consideration 'public good'. Through their research they have come to the conclusion that 'this change has led to the obsession of educational authorities with quantifiable

outcomes which have an adverse effect on the standard and quality of education in South Africa.' They argue that an education system focusing mostly on outcomes and achievements not only ignores the human factor, but that this achievement approach chips away at quality education as performance at any cost elevates achievements (no matter how it is obtained) above the process of education.

Mpungose and Ngwenya (2017:1) continue to argue that the notion of '*outcomes*' should include a much wider variety than only that which can be measured as a quantity. They mention critical citizenship and self-awareness as examples of skills that learners should possess to help them to be successful once they enter the 'real' world. Carrim (2013:24) explains that education is not only related to the '*macro-concepts and policy and legislative framework*' but that the essence of education is related to that which transpire in schools and ultimately in the classrooms. Jansen (2013:81) elaborates that there is general consensus that education policy transformation in South Africa after 1994 can be commended for its '*ideals and ambitions*' but that the policies in general are consistently disconnected from education that takes place within schools and in classrooms. Carrim (2013:56) comments that research regarding the quality of South African education indicates that the Department of Basic Education's approach to transforming education, especially in the last decade, has mainly been an '*input-output paradigm*'.

3.3.1.2 The Effects of Policies on Transformation

Naicker (2013:332) mentions that after 21 years of compiling and implementing education policies and related texts, such as notices and amendments, the lesson learnt is that the implementation of policies is a multifaceted and complicated process. In South Africa, since 1994, the new policies had to be implemented within diverse contexts that consisted out of multiple cultures, religions, ethnic backgrounds and personalities (to mention but a few). Each person who read, interpreted and implemented each new policy understood these policies using their own perspectives, ideologies, values and even political affiliation. This lead to various degrees of support (or even opposition) regarding the transformation process that was initiated and guided by policies and a new curriculum. Those who were expected to implement the new policies also did not all have the same quality education to back them up and neither did all the schools have the same amount of resources to assist implementation.

Moyo (2005:8,9) mentions that all the policies and documents that were published by the Department of Education and later the Department of Basic Education are '*structural instrumentalities and mandates that, in themselves, can only create an enabling framework to be negotiated, interpreted and implemented by human actors in different ways at all levels of the schooling system. These human actors constitute various agents that initiate and bring about change.*' Moyo (2005:7) continues that there has been an international increase in researchers' understanding that more-often-than-not there is a breach between policy directives as intended by policymakers and the actual implementation of those policies in reality. Moyo refers to research done by The Centre for Education Policy Development (CEPD) at various intervals in time as well as Sayed and Jansen (2001), Motala and Pampallis (2001) and Fleisch (2002) to verify his statement that implementing a policy does not inevitably lead to the changes that were visualized by the policymakers.

Jansen (2013:81) mentions that although the ideals behind the new policies in South Africa since 1994 are '*admirable*' these ideals were predominantly not realised within the South African schooling system. Within the next section I review the literature regarding values in education in order to determine whether the South African government's ideals regarding values transformation, especially in regard to educational transforms, were realised.

3.4 MORAL VALUES IN EDUCATION

The main aim in my study is in regard to the transformation of values within education with the goal to better understand values transformation as well as to stimulate further discussions in regard to the importance of values in education in general. In this study I mostly focus on values in education in relation to personal, community and community outcomes. As I have studied South Africa's educational policies and the attempts by the Department of Education and then the Department of Basic Education (since 2009) to transform the South African educational system, I have made quite a few discoveries of which I would like to highlight two: (1) Up till the end of Minister Asmal's time in office as Minister of Education values formed an integral part of the education transformation process. As time progressed, however, it appears as though the focus within education transformation in South Africa shifted more towards learners' academic performances. (2) It appears that there is consensus within the field of research that South Africa's

education system is experiencing a tremendous amount of challenges regarding quality education, specifically with reference to South Africa's learners' academic performances.

I have, therefore, made the decision to not only address values transformation in regards to personal, social and community outcomes within education alone but I have decided to shortly mention aspects regarding the inclusion of values within education that, in my opinion, could contribute towards the betterment of the quality of education, specifically in regards to academic achievement.

3.4.1 Values: Academic Achievement

I am of the opinion that most of the government's efforts towards quality education was and still is external measures in the sense that they are 'being done to' schools, educators and learners. Carrim's (2013:52) research found that '*schools that work*' are not necessarily the schools that relied on or were guided by '*inputs*'. Carrim mentions that this finding by no means derogate from the state's obligation to provide these so-called inputs, but that these inputs are not the sole (or even main) influence leading to the achievement of the necessary '*outputs*'. According to Carrim's research the required achievements were as a result of the actions, interventions, support and assistance of those people involved with the education process within the schools. These would include the school leaders, the educators, the learners, the parents and the community. The successes were made possible through the interactions as well as the relationships between the role players. These interactions were characterised by the role-players', especially the educators' and learners', '*attitudes, motivations and values in relation to schooling.*' Carrim support these findings by referring to the Department of Education's report *Schools that Work* (2007b:81) where it is stated that '*Schools that Work show that context does not over-determine how effective schools are, strong though its influence may be. Human agency is able to shape social circumstances and change history, and 'Schools that Work' bears witness to this.*'

Gulati and Pant (2008:4) state that neglecting education for values result in learners' development being unbalanced. Focusing almost exclusively on cognitive development at the expense of affective development can result in demotivated learners who do not always understand and/or appreciate the value of education. They continue by mentioning that learners are '*nurtured in a*

spirit of excessive competition and are trained right from the beginning to relate to aggressive competition and facts detached from context. The individualistic idea of excellence is promoted at the cost of emotional and relational skills. Young learners hardly understand why they are in school, why they are studying different subjects and how their schooling will be helpful to them.' They add that the learners understand the world and reality in relation to subjects and that they have no idea how to live their lives in the 'real world' or how to be part of a community (this includes a community of work). Learners are taught that their value lies in their performance and they are taught to compare themselves with other learners and that as human beings they are less valuable if they do not perform to expectations.

Brendtro, Brokenleg and Van Bockern (1990:39) explain how overemphasis on performativity can lead to troubled behaviour, which in turn will most definitely affect a learner's academic achievements. They explain that, *'In addition to biological and interpersonal needs, children and adults strive for mastery of their environments. Robert White referred to this need as competence motivation. Related concepts of achievement motivation and self-actualization are prominent in psychological literature. When the child's need to be competent is satisfied, motivation for further achievement is enhanced; deprived of opportunities for success, young people express their frustration through troubled behaviour or by retreating in helplessness and inferiority.'*

Donohue (1988:1) addressed the question as to why the schools in the United States were failing during *'The Heritage Lectures'*. He continued by referring to statistics as published in a report entitled *'A Nation at Risk'* where the academic outcomes of the United States' schools were compared with those of 21 other industrial countries and mentioned that the United States of America had rated last. I am fully aware that this information was published 31 years ago but what I would like to highlight is Donohue's solution to this problem. I do not advocate that it is the only solution but I would like to consider *'reclaiming the moral dimension in education'* as a very relevant part of a holistic approach in order to enhance academic performance. The recommendations from reports published due to the education crisis the United States were facing ranged from *'tightening standards'*, *'developing a core curriculum of academic courses for a students'*, *'assigning more homework'*, *'establishing a Master Teacher program, one which would financially reward excellence in teaching'*, *'greater accountability'* and that *'basic skills'* should

be stressed. These were just a few of the recommendations. (Donohue, 1988:1,2). Donohue (1988:2) categorised all of the above-mentioned possible solutions as the ‘*cognitive approach to better schools.*’ The cognitive approach focusses on the material that should be taught as well as the betterment of educators. Donohue (1988:2) mentioned that this approach has one fundamental flaw in that it does not take into account or even value the role the learner plays in the achievement of excellence. He continued that this position the learners as passive receivers that play no active role in their own education. Learners are viewed as ‘*a dependent variable, a subject that is acted upon, but never acts on his own.*’ He mentioned that the learners were indeed not well prepared to take their place in society, but that this has more to do with ‘*flawed character development*’ which contribute to the under preparedness of learners academically. Donohue (1988:3) mentioned that in order for students to achieve academic success they need to be willing and able to participate when they are exposed to quality programs as well as quality teaching. This means that there are certain personal or character traits that need to be present in order to achieve success.

DeRoche and Williams (1998:ix, x) state that, though the need for education transformation has been realised (along with the urgency thereof) that most actions towards a new and/or improved system have failed in the sense that none of the (in most cases very progressive and informed approaches) had a long-lasting effect or resulted in long-term improvement. They, DeRoche and Williams, attribute this to ‘*seeds being sown on barren soil*’. They mention that ‘*educators are trying to plant fine ideas into a school environment, which has lost its capacity to truly nurture those ideas. The ‘soil’ of our schools has lost a nurturing ingredient that is essential to give life to the ideas and the efforts of... [educational reform approaches and activities]. That missing nurturing ingredient is the schools’ moral mission.*’

3.4.2 Values: Personal, Social and Community Outcomes

Moloi (2014:265) mentions that South Africa’s education system is inundated with challenges. She continues to mention some of these challenges such as a lack of quality education in most schools as well as referring to departmental shortcomings such as an inability to deliver on promises of better resourcing and the provision of the sufficient amounts of textbooks to all schools. Moloi, however, then continues to mention ‘*teachers’ strikes, vandalism in schools,*

truancy, teenage pregnancies, security issues – including violence between pupils and pupils and staff – sexual harassment, rape, drugs and a host of other social issues.’

Mncube and Harber (2013: 1) write that the devastating acts of violence in South Africa’s schools are worrisome as there, according to the authors, are daily reports in newspapers and online sites of fights, stabbings, sexual abuse and harassment as well as gangsterism. Mncube and Harber (2013: 1) state that there should be a code of conduct and other similar policies in place at each school that would prevent fighting and other violent behaviour such as bullying, the carrying of weapons, threatening behaviour and the use of rude speech or any sexual abuse or harassment. According to Mncube and Harber (2013:1) it appears as though, despite having the relevant policies in place, school violence (wherein they include sexual harassment, vulgar language, threats and gangsterism) continue to ‘*plague*’ South Africa’s school grounds.

Maphalala and Mpofo (2018:1) state that the importance of value education within South African schools has become apparent. They base this statement on statistics reflecting disturbing ‘*asocial behaviour*’ by some learners and continue to mention research at a specific school in KwaZulu-Natal which indicated that, ‘420 (23.9%) [learners] *had been bullied*, 379 (21.7%) *had missed school because of feeling unsafe*, 468 (15.4%) *had been involved in physical fights* and 41 (2.4%) *had carried weapons to school.*’ They also make reference to statistics from other studies regarding verbal threats, assault, sexual assault, rape, abuse, gang-related activities, bullying, learners carrying weapons as well as drug and alcohol abuse. They use these statistics to support the statement that ‘*in some schools, violence has become the norm*’. In addressing this problem of school violence Maphalala and Mpofo (2018:1) acknowledge the role of families in developing children’s value systems but mention that family structures have been greatly disrupted by the old apartheid system. They refer to Statistics South Africa (2013) that indicated that 40% of South African families operate without a father figure at home. Even though Nkala-Dlamini (2018:11) used the following words to describe the legacy apartheid left behind in reference to the HIV/AIDS epidemic it is just as applicable within the context of this study. He described the legacies of Apartheid by mentioning that, ‘*Communities of colour were allocated insufficient and inferior resources; families were forcibly removed from their homes and torn apart through a migrant labour system. Although apartheid has been overturned, its lingering legacy of male emasculation,*

abuse and violence against women, breakdown of the family unit and systemic inequalities [lingers on].’

I would, however, like to mention that I believe that the crumbling of family structures as well as a perceived decline in morality in general is not a uniquely South African occurrence. Popenoe (1992:1) mentioned in his thesis that the American family structure have been in decline for decades and then continued to mention that this phenomenon is a matter of great ‘*social and moral concern*’. I have found various sources that discussed a decline in family structures and values as well as those articles that referred to society’s moral decline in general. DeRoche and Williams (1998:1) refer to Yankelovich’s analysis of public trends who states that 90% of the American population believes their nation’s ‘*social morality to be in a state of decline and decay*’. Haydon (1997:vii) refers to two incidents of school violence that occurred in the United Kingdom that cumulatively resulted in the deaths of 17 learners and 2 educators and which lead Haydon (1997:vii) to conclude that such incidents ‘*have been seen by many as symptomatic of a society in moral crisis.*’ Cordero (2013:24) associated with a university in the Philippines states that ‘*In today’s modern world, the decline of morality among our teenagers is very evident.*’ Nikolova (2018:1) associated with a university in Bulgaria writes that ‘*The article considers debates surrounding the cause and effect of the moral deficit in the [Bulgarian] society.*’ Varghese and Raj (2014) associated with the Bharathiar University in India wrote that ‘*In the Indian context the alarming increase of the crime rates and incidents of harm towards individuals signals to the fact that moral orientation in the Indian population is facing a notable shift that needs to be viewed seriously.*’ In an article written by Jiwei (2009:220) it is stated that ‘*In the past decade or so a collective perception of a moral crisis has emerged and taken hold in China.*’ Masath (2013:101) associated with The University of Dar es Salaam, Tanzania, wrote an article entitled, ‘*Moral Deterioration: The Reflection on Emerging Street Youth Gangs in Musoma, Tanzania*’ in which reference is made to the moral decline of Tanzania’s society.

3.5 MORAL VALUES IN EDUCATION: GLOBAL TRENDS

Solomons and Fataar (2011:224) state that it appears as though many societies are experiencing moral decline over-all but then they continue to highlight the decline in morality that are especially associated with the youth within these societies. As I read sources regarding this apparent moral

decline amongst the youth across the globe it appeared as though most of the applicable countries are addressing the ‘problem of morality’ through the various countries’ education systems. I shall be discussing some countries’ (the USA, Britain and, India) approaches towards values in education. It is worth mentioning that in some countries such as Britain (Haydon, 1997:5) and the United Arab Emirates (Pring, 2019:297), values (in the UAE it is referred to as moral education) has become a mandatory part of education.

Solomons and Fataar (2001:226) mention that when studying values initiatives within education across the globe that it appears as if the ‘*umbrella term ‘values education’ can be used interchangeably with other terms such as... human rights education, citizenship education, active citizenship and moral education...*’ They then clarify their understanding of ‘values’ as ‘*making decisions which are moral and acting in accordance with them.*’ This coincides with my own understanding of values and describes the line of thought within this research. In chapter one I use the term ‘moral values’ and it needs to be understood when the term ‘values’ are used throughout this research that there always is an implicit moral implication (see 1.8.3).

I have, nonetheless, not limited my research to only those articles that use the concepts ‘values’ and ‘values education’. I have found that all the articles can be categorized in one of either two categories regardless of the terminology used by the authors. When the topic of values, morals, virtues, ethics or any other related term within education are addressed there are one of either two main aims/objectives noted:

- **Values in education: a social transformation perspective**

Educating youth to help them develop their character, form their attitudes and shape their behaviours in order to become ‘*good, productive contributing human beings*’ (DeRoche and Williams, 1998:xv) that will eventually transform society in order to address perceived moral ills (DeRoche and Williams, 1998:2). In the *Manifesto on Values, Education and Democracy* published by the South African Department of Education (2001:3) the vision that is stated is that ‘*of a society based on equity, justice and freedom for all it is less a description of South Africa as it exists than a document that compels transformation.*’

Countries: United States of America (USA), Britain, India, South Africa

- **Values in education: a quality teaching perspective**

Lovat (2005:5) explains ‘*quality teaching*’ by referring to ‘*intellectual depth*’. This perspective not only focusses on ‘*facts and details*’ but to instruct learners in the ‘*skills of interpretation, communication, and reflection.*’ This approach goes beyond coaching learners to give the correct answers during a standardized test. It engages learners in ‘*more sophisticated skills levels around such features as ‘communicative capacity’ and ‘self-reflection*’. *Communicative capacity takes in many of the dispositions necessary to a highly developed social conscience and self-reflection provides the essential basis for a truly integrated and owned personal morality.*’

Country: Australia

In both instances values are included in education in order to develop and empower learners to become productive, active, contributing and responsible citizens. The main differentiating quality is, however, that in the first mentioned category values in education are also being used as a vehicle to bring about social transformation within a society. In this thesis I shall be focusing mainly on the first category and shall be discussing values in education initiatives in countries such as the United States of America, Britain and India. These countries have focused their attention on values in education in an attempt (amongst other reasons) to address a perceived decline in their societies’ morality which is believed to have resulted in an increase in violence and crime. Within the second category I shall only be discussing Australia’s approach to incorporate values within their education system.

3.5.1 Moral Values in Education: A Social Transformation Perspective

In many instances we read that transformation within education is seen as a vehicle through which social transformation can be accomplished. I agree with Fullan (2007:111) that educational reform cannot stand in for social (with specific reference to society) transformation and that a ‘*missing element is the failure of reformers to go to the trouble of treating local context and culture as vital.*’ I certainly believe that education can influence and contribute towards a society’s transformation, but in like manner one needs to understand that societal structures such as culture, religion, politics and economical forces, to mention but a few, can have a profound influence on education transformation (a prerequisite for social transformation). These influences can be so severe that it can slow down and even inhibit the process of transformation in education.

Maphalala and Mpfu (2018:2) state that education is situated within communities that are permeated with violence and asocial behaviours. The authors state that the *‘social ills and associated statistics... paint a picture of a society whose morals and values have degenerated to their lowest point.’* They then continue to ask *‘Are we failing as a society to nurture our youth to become responsible citizens?’* Once again education is turned to as a solution. They mention that schools should become one of the focal avenues through which children should be taught *‘how to behave and building ethical and morally conscious citizens’*. They then refer to values education as an instrument for doing so as they brand the South African education system as *‘valueless’*.

The question that arises is whether those, from other countries, who see values in education as a means to social transformation have the same point of departure, which is the moral degradation of their society and education’s failure to *‘produce the desired results’?*

3.5.1.1 The United States of America (USA)

In the introduction to her book Lockwood (1997:1) ask the question, *‘Why character education?’* As answer she refers to those who are insistent that *‘teaching values and virtues in public schools will lead to the betterment of behavior and society as a whole.’* DeRoche and Williams (1998:1) introduce the topic of character education by quoting the statement, *‘...moral confusion is widespread, and that the shared norms that hold our society together are breaking down.’* Protz (2013:1) states in the introduction to her doctorate dissertation that *‘Through the lens of societal problems, a case is presented for character education to take a forefront position in the public educational system.’*

It is fitting to look at the development of character education within the United States of America for the last half century in order to better understand the different views regarding values within the United States’ education system. DeRoche & Williams (1998:6) mention that during the 1950s educators were required to teach *‘traditional American values directly.’* Values were taught deliberately through persistent repetition and was an integrated part of the curriculum as well as daily school activities.

According to DeRoche & Williams (1998:7) the 1960s were dominated by Professor Louis Rath's book entitled *Values and Teaching* wherein he encouraged the idea of educators taking a values-neutral stance in the classrooms. They merely facilitated the process where learners clarified their own values. Rath did not approve of teaching established, traditional values. It is articulated that during this time period confusion regarding which values should be incorporated within school life were evident. It is also mentioned that student behaviour declined and teacher absenteeism increased.

DeRoche & Williams (1998:7, 8) refer to the 1970s as a time when '*Media's headlines and stories described the public's moral confusion and cynical attitudes*. It appeared as though moral education had to take a backseat in order for educators to focus on the transference of information. During this time Howe and Kirschenbaum's book entitled *Values Clarification: A Handbook of Practical Strategies for Teachers and Students* were published. Lockwood (1997:8) explains that teachers were expected to foster a class atmosphere that was '*nonjudgmental*' and their only responses to learners' views regarding values were to guide the learners to clarify these views.

DeRoche & Williams (1998:8) describe the 1980s as a period when schools began to partner with businesses and better financing led to expectations of students performing better. DeRoche & Williams continue to mention that '*national reports pointed to a crisis in the schools and the nation's inability to compete in world markets*.' Initiatives to improve the quality of the United States' education system were permeated with terms such as '*school choice, vouchers, standards, testing, privatization, core courses and teacher preparation*.' During this time Kohlberg published his book on the '*philosophy and psychology of cognitive moral development*' (DeRoche and Williams, 1998:9). Lockwood (1997:8) mentions that the approach within Kohlberg's book is described as '*the moral reasoning approach*'. This approach entails an educator leading discussions in class regarding certain moral dilemmas. Lockwood (1997:9) is of the opinion that Kohlberg's method supports '*ethical relativism*' because learners distance themselves from the problems and the method propagated that the mere cognitive recognition of moral dilemmas are sufficient.

Lockwood (1997:13) explains that most educators might be enthusiastic about the possibilities that character education could bring about but that they are limited by a lack of resources and knowledge. It is mentioned that *'This generation of educators have not been prepared to think about character. Instead academic success – in the shallow sense of grades and SAT scores – has been emphasized at the cost of virtue.'*

Agboola and Tsai (2012: 165) support character education within American schools and mention that the educator is an essential part of the character education process. It is mentioned that *'the teachers should...bear the burdens of impacting, or teaching [values] in these institutions.'* Protz (2013:160) is in agreement with Agboola and Tsai and mentions that schools and educators should take the lead in facilitating character education by teaching and guiding the American youth values such as *'respect, acceptance, and the value of human life.'* Williams (1993:22) stresses that educators who do not treat their students and fellow colleagues with respect cannot expect to foster a *'positive moral climate'* in the classroom.

Protz (2013:159) mentions that the process of character education in schools begins with teacher training. She is of the opinion that if teacher training institutions graduated teachers who were well trained to facilitate value education it would be more cost effective because then schools would not have to buy *'commercially developed character education programs'* that are priced quite extravagantly.

Romanowski (2005:9, 10) interviewed educators at an American school where a *'commercially developed character education programs'* was implemented. He concluded that the American government and society cannot expect educators to shoulder the issue of character education alone and without any support. It is mentioned that administration, family and society at large should be held equally responsible as their influences have *'equal or perhaps even greater importance.'*

McFarlane & McFarlane 2013:3, are of the opinion that there are two basic factors contributing to the *'education crisis'* which are *'discipline and quality.'* McFarlane and McFarlane (2013:4) are of the opinion that the ideal of equality has caused the American government to focus on quantity at the expense of quality education. What the authors are saying is that to focus on allowing masses

to graduate inadvertently leads to the degrading of education quality. They are of the opinion that '*diversity and inclusion policies*' caused the education system to lower their expectations and drop standards to allow all the students regardless of their aptitude, low motivation levels or a disinterest in academics in general, to achieve success. McFarlane and McFarlane (2013:1) continue by recommending that national leadership's role should increase and that there should be greater intervention and guidance from national level; defining goals, setting standards and determining content to be taught. They, McFarlane and McFarlane (2013:6), are of the opinion that '*the decentralization of education*' contributes to the decline in educational quality as there are too many parties involved and most of them are just trying to promote their own agendas.

I have found no other articles that correlate with McFarlane and McFarlane's views. Their observations regarding the decline of quality education in America, especially concerning quality education at the cost of quantity education is a contradiction to the ideals expressed by the United Nations (2011:2) in their *Report of the Human Rights Council* that states that '*...everyone has the right to education, and that education shall be directed to the full development of the human personality and the sense of its dignity, enable all persons to participate effectively in a free society...*' According to Vulliamy (2010:2) the suggestion that the United States government should become more involved and prescriptive regarding education is contrary to global trends. there has been an increasing global trend towards the '*privatization of educational provision*'. The question whether a more uniform system, with strict regulatory systems in place, is more beneficial to education than allowing a measure of autonomy to schools in order to accommodate the particular needs of their learners and their community is still being debated.

Desjardins (2015:240) mentions that '*global and market forces are...exerting and increasing influence over educational systems.*' He explains that neo-liberalism, propagating free-market capitalism, has become one of the leading influences to determine the structuring of identity and values within the American education system. Neo-liberals maintain that the market is ideally situated to exercise control as market dynamics coincides with '*choice and freedom*'. Desjardins (2015:240) states that the neo-liberal structure could, however, be perceived as unjust as it presents limitations that prevent those who are economically disadvantaged to overcome those disadvantages. Desjardins continue to mention that regardless of growing inequalities due to neo-

liberalist influences post-structural agencies continue to advocate '*diversity, democracy, bottom-up governance, local value systems, emancipation and not least, social justice*' in defiance of State rule and its efforts to establish a corporate value system and a unified American identity. These post-structural ideals coincide with neo-liberalism that advocates the freedom for citizens to decide for themselves how they would like to live. Desjardins explains that the rejection of State control invariably allows those, who are currently benefitting from neo-liberalism, to gain even more power as they are financing education projects that strengthen their own social and economic position.

McFarlane and McFarlane (2013:3), are of the opinion that even when quality planning and effective interventions directed at academic improvement are implemented, these initiatives will not be very successful if the issue of discipline in the classrooms are not addressed. They describe the discipline within American schools as '*declining*' and state that this decline impacts the academic performance of American learners negatively. Costley & Harrington, (2012:4, 5) state that character education presents a solution to disciplinary problems as the learners develop self-discipline and self-respect which enhances the education process as educators spend less time in dealing with discipline problems and can spend uninterrupted, quality time teaching and learning. Better discipline minimizes distractions and learners are more involved in the education process.

It appears as though there are also quite a few American authors who do not agree, in some way or another, with the concept of character education. Lasley (1997:654, 655) states that '*It is doubtful that school programs will prove successful if they seek to teach children the lessons that adults have not yet learned.*' He notes that the American society is expecting schools to undertake assisting students in developing their character when parents and the society are not merely neglecting their responsibility to do so but they display behaviour that are in contrast with the values that are being taught at school. Lasley (1997:655) is of the opinion that it is questionable and highly unlikely that children will listen to character lessons that they are exposed to once or twice a week when they are surrounded by a culture that advocates the opposite by stressing that '*If it feels good, do it.*' Kohn (1997:429, 430) rejects the whole concept of coaching children to behave in a certain manner through extrinsic motivation such as rewards and awards. Kohn is of the opinion that this results in superficial behaviour changes and does not result in long lasting

intrinsic development. He states that this type of ‘*indoctrination*’ results in the erosion of intrinsic motivation and results also in a competitiveness that weakens relationships as well as a sense of community. Kohn (1997: 431) refers to most character education initiatives as being driven by a motivation which is described as ‘*fix the kids*’. This implies that the problems that are being experienced in education as well as by the American society at large can be solved if children can be taught to behave better.

Next I would like to refer to Cooley (2008:188) who quotes Rod Paige, who was the United States Secretary of Education at the time. ‘*Character education cannot be covered in ten minutes a day. It must be at the heart of the entire education program.... Character can’t be taught as a course, it is a way of living. As President Bush has said, ‘Our children must learn to make a living, but even more, they must learn to live.’*’ Cooley mentions that values should be refined through a process that results in ‘*democratic agreement*’. Lastly I shall be referring to Hudd (2011:114) who refers to character education as an ‘*industry*’ which she describes with the term ‘*McDonaldization*’ explaining that the same principles that guide fast-food chains are applied to character education with a national tendency to ‘*employ and fund only ‘effective’ techniques*’ expecting almost instant results and negating the complexity of character development as a very human activity and attributing the process with ‘*operating principles of efficiency, calculability, predictability, and control*’.

Marshall, Caldwell and Foster (2011:51) summarise these objections as follow, ‘*rather than being a ‘bag of virtues designed to control student behavior, integrated character education is a school and community process for educating the whole child in a healthy, caring environment.*’ Agboola and Tsai (2012:166) make a few suggestions regarding aspects that could assist in the implementation of character education programs and have a positive influence on its outcomes:

- Teachers should be involved in program planning and design;
- The program should be relevant to the learner’s lived experiences;
- The content should be ‘*intellectually, emotionally, and socially*’ challenging;
- Teachers should have the undivided support of administration;
- Administration should allow teachers freedom to ‘*exercise flexible pedagogy*’;
- Students should be engaged through class discussions; and

- A positive moral climate should be fostered in the school and classroom.

In conclusion Protz (2013:173) mentions that character education has been considered to be a virtuous venture with the potential to ‘*solve societal problems*’, raise academic performance and correct behaviour in order to create a safer environment for all. Glanzer (1996:435) is an avid advocate of character education and states that those ‘*with strong moral character are the ones who will transform unjust systems.*’ Protz (2013:173) states that, ‘*In the end, it is quite simply growing the character of the nation’s future.*’

3.5.1.2 Britain

Tomlinson (2015: 10) states that ‘*Schools are used to being asked to solve all society’s problems. Poverty, disadvantage, underachievement, unemployment, sexism, racism, homophobia and much more, can all be overcome if only schools would get it right – or so the message goes.*’ Bowden (2015:4) comments that associating values and character building with education is decades old but then he states that ‘*What is new, or at least current, is the attention that values and character are being given within English education reform accompanied by apparently high expectations of their social agency.*’ Former British Prime Minister David Cameron presented the opening address at the inauguration of a new school in 2011. In his speech he outlined his vision for British education. He said that, ‘*... we’ve got to be ambitious, too, if we want to mend our broken society. Because education doesn’t just give people the tools to make a good living - it gives them the character to live a good life, to be good citizens*’ (Conservative and Liberal Democrat Coalition Government: 2011).

Robb (1998:1) states that when he became the Chief Executive of the Gordon Cook Foundation, ‘*a charity charged with promoting values education in the United Kingdom,*’ it took him eight months to come to terms with what values education indeed is. He mentioned that there were very little literature on that topic produced within the United Kingdom and that he mostly studied literature from the United States. Bowden (2015:4) refers to one of his previous articles that were published in 2013 and mentions that ‘*the paper described values education within England as an emerging and ‘... powerful opportunity to consolidate and build upon the best of what has been...’*’

It seems that the purposeful and direct approach of actually facilitating values education in schools is a relatively new concept within British education.

Bamber, Bullivant, Clark and Lundie (2018:437) mention that in 2011 Conservative Prime minister David Cameron suggested that values should form the foundation of initiatives to unify a pluralist society. He was quoted saying, *‘Frankly, we need a lot less of the passive tolerance of recent years and a much more active, muscular liberalism. A passively tolerant society ...stands neutral between different values. But I believe a genuinely liberal country does much more; it believes in certain values and actively promotes them.’*

Bowden (2015:4) describes the approach to values education in Britain during 2013 by explaining that schools were able to construct programs that could be associated with their unique character *‘forging an independence from government-sponsored agendas.’* It allowed schools to accept ownership of values education as the values to be included were discussed and decided upon within the context of where it would also be implemented. 2014, however, became a turning point for values education in Britain as the British Department of Education announced that they expected that in future all schools would promote the *‘fundamental British values.’* Bowden (2015:5) mentions that these values (*democracy, the rule of law, individual liberty and mutual respect, and tolerance*) were first part of the government’s *‘Prevent Strategy of 2011’*. The *‘Prevent Strategy’* is described by a document published by HM Government (Her Majesty’s Government) (2013:14) as *‘the government’s counter-radicalisation and counter-extremism strategy.’* Bowden (2015:7) states that the British government’s new approach to values education is often described as a *‘knee-jerk (over) reaction’* explaining that it originated from a perceived threat that was coined *‘Operation Trojan Horse’* which referred to an *‘...alleged Islamist plot to take over the running of several Birmingham schools’*. Crawford (2017:198) mentions that, although, no evidence could be found to support the allegations of *‘radicalization or violent extremism’* the British government still reacted by laying out certain requirements regarding the duties of schools and educators. Bowden (2015:7) continues to explain that the *‘Prevent Strategy’* places a legal duty on schools to prevent their learners from being coerced into terrorist idealism. A law that is an extension of the Counter-Terrorism Security Act was passed in February 2015 that declared schools to be

responsible for challenging ‘*extremist ideas*’ and ‘*fundamental British values*’ are deemed a crucial part in this anti-terrorist initiative.

Tomlinson (2015:10) mentions that on page 5 of the document titled ‘*Promoting Fundamental British Values as Part of SMSC* [making reference to spiritual, moral, social and cultural aspects within the curriculum] *in Schools: Departmental Advice for Maintained Schools*’ the ‘*Prevent Strategy*’ is mentioned. Within this strategy ‘*vocal or active opposition to fundamental British values*’ is included within a definition of extremism. I have also found a statement within the *Prevent Strategy* document that was published by HM Government (2011:1) that declares that any organisation or institution that do not accept the ‘*fundamental values*’ will receive no government funding and the government will no longer associate with that organisation or institution.

Bowden (2015:6) mentions that in December 2014 state funding for character education initiatives increased. During the months of April 2015 and April 2016 the government invested almost £5 million in the character education fund which allowed the British government to assert a substantial amount of pressure on the education system to adhere to their proclamations. In July 2015 a further £50 million was allocated towards the Cadet Expansion Program that initiated the setting up of cadet force units in state schools. Bowden (2015:6) refers to the Cadet Expansion Program’s website where it is stated that, ‘*The CEP is part of the Government’s aim of promoting a military ethos in schools; to instil values in young people that will help them get the most out of their lives, and to contribute to their communities and country.*’

Bowden (2015:6) mentions that the concept of ‘*fundamental British values*’ has become entrenched within educational ‘*dialogue, policy and funding*’. In Britain, and especially on government level, ‘*character*’ and ‘*military ethos*’ emanated as dominant themes regarding education. Bowden (2015:7) then continues to ask the question, ‘*So whose values are they anyway?*’ He mentions that one of the most animated debates regarding *fundamental British values* focusses on whether some values can indeed be singled out and labelled as being British. Bowden refers to the former Archbishop of Canterbury, Rowan Williams’, who states that he does not feel comfortable referring to ‘*British*’ values because it might seem that those values that are then being excluded by default, and which might be very important to some peoples and cultures, are being

devaluated. He states that the '*setting-up...of British values against any kind of values, whether Muslim or Christian just won't do.*' Bowden (2015:8) continues to reference Owen Jones who states that even if it seems advantageous to endorse certain values as uniquely British in nature it would be a challenge to decide upon such values '*...because our history is the struggle of many different Britains, each with their own conflicting sets of values.*'

It appears as though there are quite a lot of concern regarding the government's declaration of fundamental British values but Bowden (2015:8) mentions that there are those who support the notion. They believe that consensus is needed in regard to the values that are associated with 'being British' because if such an agreement cannot be reached it leaves a void that will enable extremists to step in and fill. It is mentioned that '*the will to impose and not the will to believe might appear to be the underlying problem giving rise to extremism.*'

Crawford (2017:199) is of the opinion that the British government's attempts to unify the nation has actually resulted in the formation of class categories which she describes as the '*native [white] majority, those perceived to have assimilated... and those who do not belong.*' In the last category she includes the '*Muslim other*'. She states that the Muslim way of living is being '*decivilized*' by the government's value policies in that the '*British way of life*' is propagated as being more advanced, '*civil*' and of a higher standard. Bamber, Bullivant, Clark & Lundie (2018:437) agree with Crawford as they also express their concern that the declaration and implementation of fundamental British values would aggravate the formation of '*othering*' by the indirect implication that minority groups' way of life is unrefined.

Alexander, Weekes-Bernard and Arday (2015:4) mention that the delicate steps that were taken in the direction of race equality in British schools as a result of the Race Relations Amendment Act of 2000 are perishing in the wake of the implementation of '*fundamental British values*' and the repeated reinforcement within policies and school programs of an '*exclusionary and utilitarian version of citizenship.*'

Bain (2018:5) refers to the Counter Terrorism and Security Act of 2015, specifically highlighting educators' '*Prevent duty*' that obligates education staff to survey their students in order to identify

possible '*signs of radicalisation*'. She is of the opinion that BAME students (a United Kingdom reference to black, Asian and minority ethnic groups), and in particular Muslim learners, are especially targeted and viewed with suspicion.

Bamber, Bullivant, Clark and Lundie (2018:437) refer to collective British values as '*Britishness*' and are of the opinion that a prescribed set of values that were not agreed upon by all representative parties and organisations leads to a constricted and limited nationalism. '*Britishness*' is then indicative of an '*imagined community*' where those who do not fit into the imagined ideal are excluded. They agree with Crawford (2017:199) and Bain (2018:5) that the government has produced a '*form of exclusive Britishness*' and in the process Muslims are more and more being singled out and labelled as '*non-British*' as they are viewed as '*non-western*'. They are increasingly being considered as outsiders that cause problems. Crawford (2017:197) warns against a British political tendency to associate '*being Muslim*' with '*acts of terror*' and explains that to single out an ethnic group in such an openly biased way threatens an education system that used to be founded on the premise of multiculturalism as it is situated within a diverse society. Crawford (2017:197) states that the British government had displayed their discontent with the concept of multiculturalism over a period of time through a drive that entailed regular verbal criticisms.

I am aware that the British value policies have only been implemented a few years ago and that it would be highly unlikely to find reports commenting on the success (or lack thereof) of the British government's initiatives regarding values within the school set-up. I was, regardless, a little disappointed as I was not able to find any articles or statistics that delineated upon the short-term outcomes of these initiatives. In Bain's (2018:4) article, however, reference is made to a 2017 report by Schools Week where it is stated that there has been a '*dramatic rise of over 50% in reports of racial hate crimes and subsequent arrests in schools between the years 2014 – 2015 and 2016 – 2017, based on freedom of information requests to the United Kingdom's 43 police forces.*'

These statistics invariably leads me to the United Nations' Declaration on Human Rights Education and Training (2011) that aims at furthering world-wide respect and the promotion of human rights and freedom. Various documents were published by the United Nations in support of their Human Rights initiative. One such document is the *Convention on the Rights of the Child*

(1998) (Struthers. 2016:91). Struthers (2016:91) mention that the *Convention on the Rights of the Child* also includes a legal obligation as all the governments that have signed the document in support of the initiative (as the United Kingdom of Great Britain and Northern Ireland did on the 19th of April 1990) have, in doing so, undertaken to ensure that their ‘*laws, policies and practices conform to the standards*’ as expressed within the various United Nations documents regarding Human Rights Education. Struthers continues to mention that included within the United Nations’ human rights initiative is the obligation to teach values that is in line with the aims of the initiative and promote human dignity and respect for all by virtue of their humanness. Article 2(2)(a) in the United Nations Declaration (2011:3) states that ‘*Education about human rights [includes] providing knowledge and understanding of human rights norms and principles, the values that underpin them and the mechanisms for their protection.*’ Struthers (2016:91) mentions that the guidelines regarding the values that need to be endorsed might seem vague but that it is logical to deduce that it should include equality and the respect for the dignity of all humans.

Struthers (2016:102) is of the opinion that the fundamental British values might superficially appear to be in agreement with the United Nations’ initiatives but if the intentions behind the British values as well as the way in which it is presented and implemented are scrutinized it becomes very apparent that the fundamental British values are in actual fact in direct conflict with the ideals expressed within the United Nations’ human rights initiatives. Struthers explains that the fundamental British values could potentially maintain and propagate an anti-human rights attitude. It also lends itself to a possible dissident interpretation that could foster discrimination. Struthers (2016:104) concludes that ‘*If it is deemed that FBV [fundamental British values] remains a necessary and desirable concept to teach children in schools, then couching them within the broader human rights framework, which mandates express teaching on values such as dignity, tolerance and equality, would be likely to counter the problems identified [in regards to fundamental British values].*’

3.5.1.3 India

In a BEd Course textbook published by India’s National Council Educational Research and Training (2014:226) it is mentioned that students ‘*must have heard people lamenting about the erosion of values in present-day society. The blame is, by and large, put on the education system*

for not doing enough in this regard. Varghese and Raj (2014:49) conclude their article with the statement *'Morality is the most important deterring factor of crime and antisocial behaviour and it is important to realise the potential perpetuating threat of the decrease of morality in society. Moral orientation of individuals needs to be strengthened to build up a moral and harmonious society.'* Gulati & Pant (2008:5) mention that India has seen a renewed interest in values education due to the perceived moral decline of the society. Varghese and Raj (2014:49) state *'The data reveals that the total crimes in India over the past 10 years i.e., between 2003 to 2012 increased by 39.10% against the 11.55% of increase of population.'* Gulati and Pant (2008:5, 6) mention that by reviewing India's history it is apparent that education has played a key role in the country's development and they are of the opinion that as the quality of Indian education is addressed it will inevitably lead to societal transformation. They are, however, concerned that when reference is made to quality education that the concept of quality might be misinterpreted, as there have been global trends to view quality within education purely as academic success, economic viability and its ability to prepare young people for the *'world of work'* in order to promote wealth and material prosperity.

Gulati and Pant (2008:6) are of the opinion that the above-mentioned aspects are important but that it should not be the sole purpose of education. They advocate a more holistic approach that would allow for the development of character and that would result in well-balanced individuals that are able to contribute to society on more than just an economic level. Varghese and Raj (2014:46) also support a more holistic approach in education with specific emphasis on the development of moral values and character. Varghese and Raj are of the opinion that values education would concurrently result in a decrease of violent acts in India.

Gulati & Pant (2008:1) mention that values in education as well as character building has been part of India's history since their independence as it has been included in various Indian education publications. In the *Report of the Secondary Education Commission* published by the Ministry of Education, Government of India (1952 - 1953:119) it is stated that *'In dealing with the aims and objectives of education, we have made it clear that the supreme end of the educative process should be the training of the character and personality of students in such a way that they will be able to realise their full potentialities and contribute to the well-being of the community. One of the main*

criticisms against modern education is that, by concentrating too much on examinations, enough attention is not devoted to activities that promote the formation of character and inculcate ideals which make for personal integrity and social efficiency.' In the *Report of the University Education Commission*, also published by the Ministry of Education, Government of India (1962), many references are made to values and in most instances these values are linked to spirituality. The Ministry of Education, Government of India's report (1962:34) states that, '*The content of teaching may be classified under three heads, our relation to things or nature; our relation to men or society, our relation to values or the world of spirit.*' In the report (1962:260) it is also mentioned that to omit spiritual training from the education process would be indicative of a disloyalty towards the progress that has been made throughout India's history. It is mentioned as well (1962:48) that to maintain social cohesion within the Indian society education should aim to '*endow the youth with a central core of value [and], transmit to them a cultural heritage.* The report is very outspoken against what is termed '*regimented uniformity*' as it is seen as a method used by a foreign government (in this instance Britain) to control. It is described as '*bureaucratic unimaginativeness*' and it is said that many suggestions were made by foreign administrations that India should increase '*uniformity and standardization*' within their education system. The report, however, regard such initiatives as '*unwholesome*' and unnecessary. (Ministry of Education, Government of India, 1962:475).

It is mentioned that a central educational administration should not be viewed as an establishment that provides the knowledge and techniques that should be implemented in a top-down fashion but that it should be an extension of the cultural values of the society and therefore the educational knowledge and teaching ideas should originate from within its culture. It is acknowledged that so-called '*imported*' knowledge and techniques could be valuable but that an *ad hoc* implementation is not supported. All new information should be adjusted in order to 'fit into' the '*core of Indian society*'.

The National Policy on Education – 1986 that was published by the Ministry of Human Resource Development (1986:21) mentions a '*growing concern over the erosion of essential values*' and highlights the need to modify the curriculum in order to allow for the '*forceful*' promotion of social and moral values within the education system. Reference is made to '*universal and eternal*' values

in the light of the Indian society's diverse character in order to create a unified nation and in an attempt to prevent '*obscurantism, religious fanaticism, violence, superstition and fatalism.*' In 2005 the *National Curriculum Framework* was published by the Ministry of Human Resource Development (2005:5) which states that regardless of the *National Policy on Education's* (1986) recommendations that values should form an integral part of school activities, the education system in India has become focused on academic achievements, the mere transference of knowledge and sophisticated examinations. Awasthi (2014:4) mentions that educators are increasingly emphasizing the learners' academic progress rather than focusing on equipping them to successfully deal with the 'issues of life'. It is also mentioned that parents are showing a preference for schools that advertise their learners' academic achievements. It appears as though both educators and parents prefer a type of education that would prepare the learners for the 'world of work' and ensures an advantageous position within the job market. Aswathi is of the opinion that this approach will enable learners to accumulate wealth and material prosperity that would allow them to squander their lives on meaningless '*leisure and pleasure*' Awasthi (2014:4) states that the more superior ideals that should constitute education are being ignored and that education has become a mechanism where teachers are mere operators generating outputs. Aswathi is of the opinion that if values aren't reincorporated within the education system the true purpose of education will become lost in materialism.

In the *National Curriculum Framework* (2005:2) the statement is made that '*Individual aspirations in a competitive economy tend to reduce education to being an instrument of material success*' and that the government does not condone the competitive nature in schools as it amounts to young children experiencing unwarranted pressure that in turn '*distorts values*'. It is believed that education should encourage the development of values such as '*peace, humaneness and tolerance*' (Ministry of Human Resource Development, 2005:2). An aspect that is, therefore, highlighted within the *National Curriculum Framework* (2005:61) is '*Education for Peace*'. It is mentioned that the need for peace education within the national curriculum is convincingly evident in the light of the statistics across the globe that are indicating a rise in crime and violence. It is explained that '*Education for peace seeks to nurture ethical development, inculcating the values, attitudes and skills required for living in harmony with oneself and with others, including nature.*

It embodies the joy of living and personality development with the qualities of love, hope and courage (Ministry of Human Resource Development, 2005:62).

Gulati and Pant (2008:4) mention that the change in emphasis from ‘*moral education*’ to ‘*education for peace*’ through an emphasis on the associated values is seen as extremely significant within the broader scope of a more holistic approach to education. The Central Board of Secondary Education (CBSE) published a document entitled ‘*Values Education: A Handbook for Teachers*’ and in the foreword it is (2012:ix) mentioned that ‘*If the philosophy and principles as articulated in the ‘Indian Intellectual Traditions’, the ‘National Curriculum Framework (NCF) – 2005’ and the ‘Position Paper on Education for Peace’ are put into practice, values oriented education will indeed occupy centre stage.*’ In the *Values Education: A Handbook for Teachers* the CBSE (2012:v) continues to mention that India is a country with diverse religions, cultures and languages and yet the country is characterised by a spirit of unity that ‘*absorbs all the diversities.*’ This unity is further propagated through a ‘*common values system*’ that serves to bind the citizens of India together. It is mentioned that values such as ‘*spirituality, strong family ties, deference to elders... joyousness [and] hospitality*’ has been an integral part of the Indian way of life that is embodied in a Sanskrit phrase ‘*Vasudev Kutumbakam*’ which is interpreted as ‘*the whole world is one single family*’. The CBSE (2012:v) continues that peace and harmony are vital in order for the child to develop holistically which then includes the body, mind and spirit. These so-called ‘*soft skills*’ are also mentioned to be invaluable in order to achieve success on a professional level, even more so than the required technical skills. It is mentioned that these ‘*soft skills*’ (life skills) allows for a proficiency in conflict resolution as well as a high proficiency in cooperation and collaboration which leads to higher levels of productivity and ultimate success. Competitiveness as a means to success is referred to as a myth and it is mentioned that cooperation and collaboration leads to higher levels of achievement and success.

The Central Board of Secondary Education (CBSE) (2012:v) mention that values education should be an inclusive part of the education process within schools. It should be incorporated in the subject, Life Skills, as well as in Sports and Games and various other co-curricular activities. Assessment should also be a more holistic process that, according to the ‘*Teachers’ Manual on Continuous and Comprehensive Evaluation brought out by the CBSE in the year 2009 (revised in*

the year 2010) and the *Performance Profiles circulated under CCE*' should include reflection on the values that have been developed as part of the learners' character.

In 2010 the National Council of Educational Research and Training published the first edition of a document entitled '*Ways to Peace: A Resource Book for Teachers*'. The authors, Pant and Gulati (2010:iiv) make the statement that '*Peace makes the task of education easier...*' and then ask the question whether '*...education promote peace?*' They admit that education for peace is a globally controversial subject and it appears as though there is a world-wide trend to associate educational success within a competitive framework where it seems as though learners, schools and even nations are in constant competition to prove their academic superiority. It is articulated that a competitive atmosphere in schools motivates learners to '*pursue self-interest as the only goal of hard work.*' This emphasis on 'the self' diminishes '*common interest*' and leads to feelings of insecurity and rejection. Pant and Gulati (2010:iv) are of the opinion that the establishment of peace is a '*necessary condition for reforming education.*'

3.5.2 Moral Values in Education: A Quality Teaching Perspective

Lovat, Toomey, Dally and Clement (2009:i) compiled a report for the Australian Government: The Department of Education, Employment and Workplace Relations in that was titled *Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience*. In this report Lovat, Toomey, Dally and Clement (2009:151) concluded that, '*Values can be reflected systematically and implicitly throughout the life of a school and national schooling system if the aims, educational structure, school and class organization are then aligned to the curriculum.*' It is apparent that the Australian approach to values in education is more holistic in nature and systemic implementation.

3.5.2.1 Australia

Zbar, Brown and Bereznicki (2003:185) mention that moral education was incorporated in most Australian states' curriculums during the 1900s. They then refer to a subjects called '*Morals and Manners*' that were taught in Victoria and '*Civils and Morals*' that formed part of Queensland's curriculum. It is mentioned that the subject in Victoria failed due to educators' lack of interest as

it was believed that educators should focus mainly on their learners' academic development. It appears as though values within Australian education did not receive a lot of attention within the 20th century. It was incorporated, to a limited extent, within certain subjects and governmental policy statements made reference to values as well. An example of such a policy document is the *Curriculum Development and Planning in Victoria: Ministerial Paper No. 6* that was published by the Victoria Education Department (VED) in 1984. In the document of the VED (1984:2) the statement is made that *'every curriculum is also an expression of values and ... that if the values are explicit they can provide a firm basis for curriculum planning.'* Zbar, Brown and Bereznicki (2003:185) mention that no formal attempt was made to develop and implement programs that were specifically aimed at values education not until the 21st century. Zbar, Brown and Bereznicki (2003:172) mention that it has also been debated widely within the different Australian states whether *'core values'* could indeed be identified.

Zbar, Brown and Bereznicki (2003:173) refer to a report by the Civics Expert Group that was published in 1994 that states that identifying *'core values'* might *'undermine the claim of the curriculum to be pluralist and nonpartisan.'* Zbar, Brown and Bereznicki continue to mention that, regardless of the contentiousness of identifying core or universal values, the Curriculum Council in Western Australia identified thirty-two *'shared values to underpin [their] curriculum framework'* in 1998. In 1999 the *Adelaide Declaration of National Goals for Schooling in the Twenty First Century* was published by the Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA) in an attempt to provide a framework to guide collaboration in order to improve the Australian education system. MCEETYA (1999:29) states that learners that have reached the end of formal schooling should *'have the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice, and the capacity to make sense of their world'*.

Zbar, Brown and Bereznicki (2003:1, 2) mention in a report published by the Australian Department of Education, Science and Training that a study was commissioned in order to *'provide an informed basis for promoting improved values education ... and to make recommendations on a set of Principles and a Framework for improved values education in Australian schools.'* Schools across Australia received action research grants up to \$7 000 to develop their own project to

promote community values. This initiative was in support of the Australian government's vision that every school should incorporate values within their daily teaching programs in a structured and continuous fashion. Zbar , Brown and Bereznicki (2003:3, 4) came to the conclusion that in the 69 schools that participated in the research, all the educators' awareness of the need to include values in education increased and most of the educators had proven willing to address the issue of values in education in a more deliberate and systematic way. It was also found that the various communities responded positively to the promotion of values in the schools even though it was reported that some schools experienced difficulties in deciding which values to promote. Lastly the report mentioned that there was a general lack of resources available to educators in order to assist them in incorporating values in their school programs.

In 2005 the *National Framework for Values Education in Australian Schools* was published by the Department of Education, Science and Training (DEST). In the document by the DEST (2005:1) it is mentioned that the document was published as it:

- *acknowledged that education is as much about building character as it is about equipping students with specific skills;*
- *noted that values-based education can strengthen students' self-esteem, optimism and commitment to personal fulfilment; and help students exercise ethical judgement and social responsibility; and*
- *recognised that parents expect schools to help students understand and develop personal and social responsibilities.*

In the Department of Education, Science and Training (2005:4) document it is stated that nine values were identified from research projects as well as values that were found to be frequently present within most of the Australian communities. It is stated that *'These shared values such as respect and 'fair go' are part of Australia's common democratic way of life, which includes equality, freedom and the rule of law. They reflect our commitment to a multicultural and environmentally sustainable society where all are entitled to justice.'* The values are: (1) care and compassion, (2) doing your best, (3) fair go, (4) freedom, (5) honesty and trustworthiness, (6) integrity, (7) respect, (8) responsibility, and (9) understanding, tolerance and inclusion. The document continues to include *'guiding principles'* that inform good practice. In 2005 the

Department of Education, Science and Training (DEST) also published a document entitled *Values Education Forums: Engaging your School Community* to serve as a resource kit for educators. In this document by DEST (2005:iv) it is mentioned that the government granted \$29.7 million to the Values Education program to be implemented in Australian schools. The DEST also published a values resource kit for both primary and secondary schools in 2005.

In 2006 the *Implementing the National Framework for Values Education in Australian Schools: Report of the Values Education Good Practice Schools Project – Stage 1* was published by the Curriculum Corporation for the Department of Education Science and Training (DEST). It was found that values education could lead to an improvement in teacher professionalism, create a more peaceful atmosphere within classrooms, assist learners to become more proficient ‘*self-managers*’, enable learners to develop their skills of reflection, improve educators’ confidence and ‘*sense of professional fulfilment*’ and strengthen positive relationships amongst learners and their peers as well as between learners and their educators (DEST, 2006:2). In 2008 *At the Heart of What We Do Values Education at the Centre of Schooling: The Final Report of the Values Education Good Practice Schools Project – Stage 2* were published by the Curriculum Corporation for the Australian Department of Education, Employment and Workplace Relationships (DEEWR) and once again the implementation of the Values Education program presented evidence that values within education lead to ‘*good practice*’ (DEEWR, 2008:7).

The *Teaching for Intercultural Understanding: Professional Learning Program* was published in 2009 by the Curriculum Corporation for the Department of Education, Employment and Workplace Relationships (DEEWR). The DEEWR (2009:1) explains the rationale behind the publication by mentioning that ‘*intercultural understanding*’ is a vital and indispensable component of a ‘*harmonious and democratic Australia*’. The way that educators and learners view their own culture as well the cultures of others should be specifically addressed within education in order to prevent stereotyping and prejudice. The aim is to equip learners to accept diversity and promote the development of skills that will allow them to ‘*increasingly engage with other peoples and cultures locally, nationally and globally.*’ The document once again provides guidelines to assist educators and ten ‘*principles of good practice in values education*’ is identified.

In 2009 a document entitled *Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience*, Lovat, Toomey, Dally and Clement (2009:3) mention that the project was undertaken for the Department of Education, Employment and Workplace Relations which was formerly known as the Department of Education, Science and Training. Lovat, Toomey, Dally and Clement (2009:151) conclude that the government's initiative entitled *Values Education Good Practice Schools Project* produced good outcomes and impacted positively on teacher practice. It is also mentioned that evidence can be found that serve as proof that values education influences the school culture positively as the effect of values can be observed throughout '*the life of a school*' such as in the school's vision and mission, its operational structure and organization.

The Australian Government drafted a document *Giving Voice to the Impacts of Values Education: The Final Report of the Values in Action Schools Project* in 2010. Within this report the impact of the government's value education initiative is laid out under the following headings: *Values Consciousness, Wellbeing, Agency, Connectedness, and Transformation*. The Australian Government (2010:39) explains that its initiative leads to an increased awareness of values, its meaning and its ability to transform. It is mentioned that this awareness is not merely a superficial acknowledgement. The reference to transformation is mainly in regard to improved teacher practice as well as dialogue and communication, especially better communication between learners and educators. It is stated that the transformations that were reported by different education clusters, '*centred around changes in professional practice as well as personal attitudes, behaviours, relationships and group dynamics*' (Australian Government, 2010:68). According to the report by the government student wellbeing (2010:49) refers to an improvement of interpersonal and intrapersonal relationships, '*self-worth, empathy, responsible personal behaviour and engagement.*' Agency (Australian Government, 2010:53) is in reference to an increase in learners playing an '*active role in their own learning*' and participating in community projects as well as leadership development.

The National Framework for Values Education states that '*values education reflects good practice pedagogy*' and in so doing makes the connection between values education and a perspective that reflects quality teaching very clear.

3.6 MORAL VALUES TRANSFORMATION IN SOUTH AFRICAN EDUCATION

The OECD (2008:38) report states that ‘*The 1996 Constitution requires education to be transformed and democratised in accordance with the values of human dignity, equality, human rights and freedom, non-racism and non-sexism, and guarantees the right to basic education for all, including adult basic education.*’ Motala (2005:17) mentions the South African Department of Education’s recognition of the values incorporated in and promoted by the Constitution when the first education policies were developed after the 1994 elections. In the *White Paper on Education and Training* (DoE, 1995:35) it is articulated that the South African Constitution is a ‘*living instrument of justice in our society*’ which should guide government officials within the process of policy development as they constantly and meticulously interpret the Constitution to ensure that any new policy does not contradict the values and ideals encapsulated within the Constitution. It can therefore be said that transformation within the education system of South Africa were in essence a values transformation. Gumede (2013:71) mentions that as apartheid ended in South Africa, the ANC and their political confederates began discussions as to what the new education system in South Africa should entail. The goal was from the very beginning of this young democracy, South Africa, to initiate values into the education system that has previously been disregarded by the apartheid regime.

In 2001 the Department of Education published a document entitled *Education in South Africa: Achievements Since 1994*. In this document it is stated that ‘*Racism, violence and other manifestations of anti-social values were deeply rooted in our history and would not diminish without direct attention*’ (DoE, 2001c:10). It is furthermore articulated that education is essentially ‘*character forming*’ and that the development of the learner is fundamentally linked to the values that he/she is exposed to. This view propagates the implementation of values within the education process, especially within classroom practice, as crucial. It is stated that values need to be determinedly, methodically, rationally and publicly addressed. It is furthermore mentioned that a nation that has been governed by such a devastatingly unequal system as apartheid cannot even begin to consider the development of values within education as being detached from the past. In a system where ability and potential were directly connected to race and culture, it is imperative that a values transformation must take place in order to change perspectives, attitudes, behaviour and habits that were linked to the values of the past and to promote values such as non-racialism,

inclusivity, human dignity and equality (to mention but a few) (DoE, 2001:9). In the document it is also stated that the DoE is cautious as not to be prescriptive as it is not their intention to control but that their intention is to ‘*grow a nation*’. Under the auspices of Minister Asmal a national conference was convened in order to discuss values within South African education in February 2001. This discussion eventually leads to the publication of the *Manifesto on Values, Education and Democracy* in 2001 which will be addressed in more detail at a later stage in this chapter.

Hindle (2013:348) mentions that the question could be asked whether there has not been too much emphasis on values in education to the detriment of the ‘basics’ of reading, writing and Mathematics. Hindle is, however, of the opinion that if South Africa’s history of segregation, inequality and discrimination is taken into consideration that ‘*such matters are critical, and there are no apologies for placing human rights... at the centre of our curriculum.*’ Hindle (2013:348) continues to explain that values transformation should not be seen as an overriding aspect within the curriculum but that it should rather be viewed as complementary in the sense that the promotion of certain values inevitable will lead (directly as well as indirectly) to quality education.

The *Revised National Curriculum Statement Grades R-9* was published by the Department of Education in 2002. In this policy document the DoE (2002a:6) once again states that ‘*The Constitution of the Republic of South Africa, 1996 (Act No 108 of 1996) provides the basis for curriculum transformation and development in contemporary South Africa.*’ Reference is made to the ten values that were identified within the *Manifesto on Values, Education and Democracy* as well as the sixteen proposed strategies through which these values could be implemented within school programs (DoE, 2002:7, 8). The Department of Education (2002:8) continues to mention that the values (as stated within the *Manifesto on Values, Education and Democracy*) would form the basis and be embodied in all educational activities as developed by the DoE.

Bajjnath (2008:233) mentions that the values that are identified in the *Manifesto on Values, Education and Democracy* should be incorporated within all aspects of the curriculum. The transformation of values within the education process is viewed as imperative, not only in order to allow for the holistic development of the learner, but also to allow for the development of a new national identity that is devoid of those values that used to justify and uphold apartheid. It is argued

that if, however, the educators themselves have not critically reevaluated their own value systems that they would not be able to facilitate a new perspective within their classrooms. Baijnath (2008:233) states that if educators' value systems have not yet undergone transformation that, *'the kind of learner that was envisaged [within the RNCS] will not materialise.'* Ferreira and Schulze (2014:1) quotes a statement which reiterates that *'What transforms education, is a transformed being in the world.'*

According to Baijnath's (2008:232) research findings most educators are aware of the importance of values within the education process and understand why it is particularly pertinent at this stage of South Africa's development. Despite this before mentioned awareness the issue of values are not being addressed within classrooms. It was also found that most educators do not display the values, for example tolerance and non-discrimination, which they expect to be inherent within their learners. It is, therefore, not logical to suppose that learners would emerge from the education process displaying the values that are outlined by the DoE. Baijnath continues to explain that the absence of values transformation can be ascribed to, amongst other reasons, a lack of awareness regarding the relevant documentation published by the DoE as well as a lack of training and support. Another reason mentioned is that educators seem to be stagnant within old belief systems and that they do not possess the skills to adjust or transform their own value systems.

Weber (2008:13) states that there is a *'(mis)alignment between the intended curriculum and the cultural values of teachers.'* It is mentioned that educators' cultural values are ingrained within their persons and that it, therefore, has a definite influence on their practice. Weber states that it is not possible to bring about transformation if the educators', who is referred to as *'change agents'* within the text, value systems are ignored. Weber is of the opinion that educators are central to any transformation process within education. Weber (2008:19) states that *'Too often it is assumed that organisations, particularly bureaucratic state institutions, achieve technical compliance when it comes to the introduction of new policies and regulations, without really engaging with the underlying assumptions, values, and beliefs of staff that must implement these new policies.'* It is stated that transformation cannot be brought about through coercion or reward systems and neither can the process be implemented by *'talking people into change.'*

Ferreira and Schulze (2014:1) researched what they call the ‘*gap*’ between policy makers’ intentions and educators’ views. They attribute this so-called gap to educators’ deficient understanding of what values within education entails. They are of the opinion that this poor understanding is intensified by educators’ disinclination to reflect upon values. Ferreira and Schulze mention that a lack of training exacerbates educators’ inability to address the challenges that values within education present. They found within their research that the government initiatives regarding values transformation have had very little impact on the way in which values are being addressed within the selected schools.

Ferreira and Schulze (2014:5) refer a comment made by an educator during one of the interviews that they’ve conducted during their research which mentions that how people understand and interpret specific values could differ ‘*from one culture to another.*’ This comment confirms Solomons and Fataar’s (2010:225) statement that the concept of ‘values’ is ‘*fluid*’ which leaves room for deliberation and therefore an educator’s culture and perspective can influence the values facilitation process. They continue that when they referred to Human Rights Values in their interviews the responses were indicative of confusion. One school principal used the word ‘*chaotic*’ to describe the way in which the education department approached the implementation of values within the education system. The principal continues to mention that no reference is made to values within the *National Curriculum Statement* which Ferreira and Schulze interprets as either a lack of understanding regarding the policy document or that the principal just did not read it. It is, however, clear that it is not enough to merely make mention of Human Rights Values within publications. Educators and school administrators need to engage in discussions and debates in order to develop a conceptual understanding of values in education. This implies that training is needed that incorporated the principles of discussion and dialogue.

The authors, Ferreira and Schulze (2014:9) mention that ‘*cross-curricula integration*’ was always one of the main design principles within the curriculum but no mention is made of cross-curricular implementation in the *National Curriculum Statement Grades R – 12* which is comprised of three policy documents: 1) the Curriculum and Assessment Policy Statements for each approved school subject, 2) the *National policy pertaining to the programme and promotion requirements of the National Curriculum Statement Grades R – 12* and 3) the *National Protocol for Assessment*

Grades R – 12. It must also be mentioned that no mention at all is made to values either, except in the foreword to the Question and Answer Booklet for the Implementation of the National Curriculum Statement Grades R-12 (Department of Basic Education, 2012). Solomons and Fataar (2011:230) state that, ‘It is apparent ... that the curriculum as the ‘social instrument’ meant to facilitate values acquisitions is conceptually misaligned with the Constitution.’ They are, therefore, of the opinion that the curriculum should be associated with a wider conception of values that ‘combines propositional, procedural and dispositional knowledge orientations’.

Baijnath (2008:46) mention in 2008 that racism and prejudice is still visible within South African societies. It is my opinion that it is still a reality in 2019 as well and this is made evident in the publication of the *National Action Plan (NAP) to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance* (Republic of South Africa, 2019). Baijnath is of the opinion that the intolerance towards diversity is partly due to the absence of knowledge and education regarding moral values such as non-racialism and tolerance. Solomons and Fataar (2011:231) mention that ‘*Values education has much to offer to a society that is experiencing an increase in moral arbitrariness, a lack of understanding of what moral action is, and incipient relativist views about our commitment to eradicating gender, class and racial inequalities.*’

Baijnath (2008:46) mentions that ‘*The issue of values is central to the meaning and justification for education.*’ She continues by mentioning that if it is taken into consideration that the essential values that guide education have been stated in the Constitution, Bill of Rights and other policy documents then the next step would be to consider ways in which these values can now be facilitated within South African schools.

3.6.1 Moral Values Transformation: School Culture

In Chapter 1 (see 1.8.5.1) reference is made to Peterson and Deal (1998:7) as well as Confeld (2016:2) who explain that values, beliefs and traditions form an integral part of school culture. The goal of transformation is to work ‘*through the decades of discrimination and apartheid and the change to democracy and greater equality*’ (Bengover, 2013:3). When researching values transformation within South African education one needs to understand how schools accept,

welcome and adopt institutional transformation or avoid and/or refrain from transforming school practices and culture.

In 1998 the African National Congress (the ANC, ruling party within South Africa at the time) published *Ethical Transformation: ANC Statement on the Moral Renewal of the Nation*. Within the document the ANC (1998:3) states that: ‘[The ANC] wish[es] to bring up their children to be honest, with the desire to build a prosperous and peaceful South Africa for all who live in it. The cultures brought together in our nation also had high ethical standards. Traditional African cultures were modelled on morals. Afrikanerdom was prompted by strict adherence to spiritual values... Humanists who are unbelievers accept the same universal moral goals. People prefer to be good.’ Meiring (2003:1224), however, comments that the South African society is riddled by moral decay as violence and criminality have increased whilst the society still struggles to overcome the ‘*heritage of apartheid*’. Meiring (2003:1231) continues to mention how schools are expected to create an environment wherein learners can experience and be guided towards cultivating the ‘*basic standards of good conduct*’ which is described as, ‘*personal responsibility, respect for authority, respect for one’s peers, training students in the art of civil life, explaining to them what good citizenship is all about, challenging them to accept and embrace their society’s civic and moral ideals.*’

Bengover (2013:201) researched the institutional transformation at a school in the post-Apartheid era. She mentions that a research participant describes the school culture at the specific school as wasting away by stating that ‘*it’s like this cancer that’s eating away at it.*’ Another participant describes the school culture as follows, ‘*I would say the decay and rot that has set in at this school has been coming for a period of time.*’ Bengover (2013:202) continues to refer to the school culture as ‘*toxic*’. She concludes that the transformative goals as envisioned by the African National Congress after the first South African democratic elections in 1994 are not evident at the school where she did her research.

Lovat, Toomey, Dally and Clement (2009:151) mention that evidence can be found that serve as proof that values education influences the school culture positively as the effect of values can be

observed throughout ‘*the life of a school*’ such as in the school’s vision and mission, its operational structure and organization.

3.6.2 Moral Values Transformation: Departmental Publications

Simmonds and Du Preez (2017:16) list most of the documents regarding values in education that were published by the Department of Education (later Department of Basic Education). I have combined Simmonds and Du Preez’s list with my own and am of the opinion that it is pertinent to present the list within this thesis. The documents in chronological order are: (1) the *Report of the Working Group on Values in Education* (DoE, 2000a); (2) *Values, Education and Democracy* (DoE, 2000b); (3) *SAAMTREK: Values, Education and Democracy in the 21st Century* (DoE, 2001a); (4) *Manifesto on Values, Education and Democracy* (DoE, 2001b); (5) *Values, Education and Democracy School Based Research: Opening Pathways for Dialogue* (DoE, 2002b); (6) *Values in Education: Programme of Action* (DoE, 2002c); (7) *Framework on Values and Human Rights in the Curriculum* (DoE, 2003); (8) *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b); (9) *Bill of Responsibilities for the Youth of South Africa* (DoE, 2008a); (10) *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* (DBE, 2010b) and (11) *Values in Action: A Manual in Constitutional Values and School Governance for School Governing Bodies and Representative Councils of Learners in South African Public Schools* (DBE, 2011d).

I have found very few articles that make reference to any of the above mentioned documents which could imply either a lack of interest in the topic (which is doubtful as I have found many articles discussing values in South African education) or a lack of knowledgeability regarding the existence of the above mentioned documents or a cynicism regarding the influence that these documents are able to exert within South Africa’s education system.

Ferreira and Schulze (2014:2) mention that the starting point for values in South African Education is the Constitution of South Africa and the Bill of Rights as these documents lay the foundation for curriculum reform as it contains the vision for democratic citizenship. The publication of the *Report of the Working Group on Values in Education* by the Department of Education (2000a), however, introduces the South African education department’s initiatives regarding the facilitation

of values within classrooms. It was the first attempt at identifying a set of values that could be included within the curriculum. In the *Manifesto on Values, Education and Democracy* (DoE, 2001b) 10 human rights values have been identified. Ferreira and Schulze (2014:3) mention that they could not find any reference as to the motivation behind the inclusion of the 10 specific values and the exclusion of others other than that the decision was supported by research as well as that these values were found to be the most common within certain communities. Naidoo (2013:58) states that the *Manifesto on Values, Education and Democracy* is grounded on the supposition that inculcating in learners a wider perception of values would not only lead to the enrichment of the learner but would ultimately result in an enriched society. Naidoo also mentions that the identification of a set of values inadvertently leads to the marginalisation of the ‘*personal*’.

Schleicher (2014:9) mentions in a publication compiled for the Organization of Economic Cooperation and Development (OECD) that, *The challenge we face is how to ensure our education systems give every child the quality learning experiences they need to develop and realise their individual potential, and to do so in ways that value who they are, their language, identity, and culture.*’ Naidoo (2013:58) continues to state that the inclination to identify a core group of values is understandable considering South Africa’s rich diversity, but warns that this approach is traditionalist in nature and can present problems in the sense that it could lead to a resistance to change.

Ferreira and Schulze (2014:3) state that, although many documents were published, it was never clear as to how the mentioned values should be incorporated within classroom practice. Waghid, (2004:535) is of the opinion that it is possible for learners to better understand what it means to be a ‘*good*’ citizen through the implementation of the values that are mentioned within the different government policies and publications. The internalisation of the various values would definitely benefit the learner as it equips him/her to deal with very pertinent issues that are part of a post-apartheid South Africa. It is stated that the human rights values as identified in the different government documents can indeed foster transformation and help build the South African nation. Waghid (2004:535), however, mentions that to build a great nation requires more than ‘*equipping pupils with practical reasoning skills in critical judgement and rational, inter-subjective discussion.*’ Waghid continues to mention that the South African nation needs its learners to

respect humanity and human suffering as well as to be thoughtful about human suffering. Waghid (2004:535) states that, '*It is here that the current liberal-communitarian citizenship education agenda in South Africa remains incomplete as an enabling mechanism for substantive transformation.*' Waghid argues that '*education must seek to help pupils become morally just individuals.*' This will, according to Waghid (2004:535), be accomplished by encouraging compassion and facilitating the development of generosity towards others and nurturing kindness in our schools. I am once again of the opinion that the focus within South Africa's education system has led to an increase in self-serving behaviour and also contributed towards moral decline.

Ferreira and Schulze (2014:1) emphasize the significance of an effective approach to values in education by mentioning some aspects from the context within which South Africa's youth is expected to flourish. Reference is made to extensive and constant change, diversity, limited resources despite a growing demand, family ruptures, unemployment, xenophobia, crime and violence as well as a general disrespect for the law. This is by no means a complete picture of the situation surrounding South Africa's youth. It is stated within the article that the Department of Education '*publicly acknowledged that violence is, indeed a problem in South African schools based on data gleaned from a study undertaken by the Centre for Justice and Crime prevention.*' The authors, Ferreira and Schulze, then once again emphasise the importance of implementing values within South African education. Four years after Ferreira and Schulze's article Maphalala & Mpofo (2018:1) state that there is an '*urgent need*' for schools to become sites for educating values due to the '*alarming asocial behaviour*' exhibited by South African learners.

It appears as though the values transformation envisioned by the South African Constitution as well as it is set out within numerous education department publications has not taken place or that values within education resulted in another type of transformation altogether.

3.6.2.1 Manifesto on Values, Education and Democracy

The *Manifesto on Values, Education and Democracy* was published by the South African Department of Education in 2001. The views expressed within the *Manifesto* are established on the appreciation of the ideals encapsulated within the Constitution of South Africa that articulate South Africans' shared ambitions, and the moral and ethical course they have established for the

future. The document states that these aspirations and ambitions capture ‘*a vision of a society based on equity, justice and freedom for all [and that] it is less a description of South Africa as it exists than a document that compels transformation.*’ The belief is articulated within the document that education’s exclusive goal should not just be market orientated but ‘*to serve society*’. As already stated in the introduction to this section the belief is expressed that ‘*enriching the individual ... by extension, [leads to] enriching the society, too.*’

Ten human rights values are identified and elaborated upon in the *Manifesto* that were to be specifically incorporated within the subject Life Orientation. The intent is also expressed that these values should be incorporated within the South African education curriculum in an integrated fashion that would suggest the values becoming a cohesive element within all subjects and forming an integral part of the daily programs at schools. The objective would be that these values would help address social issues such as ‘*crime, HIV/AIDS, unemployment, globalisation and the maintenance of national unity.*’ The belief is also articulated that certain values ‘*transcend language and culture*’ which implies a universal character being attached to these values. The values that were identified are: ‘*democracy, social justice and equity, equality, non-racism and non-sexism, ‘ubuntu’ (human dignity), an open society, accountability, the rule of law, respect and reconciliation.*’ Within the *Manifesto* sixteen strategies to facilitate the human rights values are also provided.

It is emphasized within the *Manifesto* that the intent was not to be prescriptive or to impose values. Role players within the education system are encouraged to discuss and debate the values outlined within the document. It is mentioned that ‘*discussion and debate are values in themselves.*’

The Minister of Education at that time, Professor Kader Asmal, stated in the foreword (DoE, 2001b:i) that the ‘*Manifesto on Values, Education and Democracy is, as the title suggests, a call to all to embrace the spirit of a democratic, non-racial and non-sexist South Africa.*’

3.6.2.2 Values and Human Rights in the Curriculum: A Guide

Values and Human Rights in the Curriculum: A Guide was published by the South African Department of Education in 2005. Mention is made of the South African Constitution, the *National*

Curriculum Statement as well as the *Manifesto on Values, Education and Democracy* in the introduction of the document and it is stated that the values, referred to in the fore mentioned documents, form the foundation of South Africa's education system. In the introduction the ten human rights values that were identified and elaborated upon in the *Manifesto on Values, Education and Democracy* are listed and educators are encouraged to 'keep these values in mind' as they work with the curriculum. Other than the mention that was made to values within the introduction and the occasional mentioning of a value throughout the document, it is clear that the focus of *Values and Human Rights in the Curriculum: A Guide* (DoE, 2005b) is exclusively on human rights.

In their article Becker, De Wet and Van Vollenhoven (2015:1) focus on understanding 'dignity equality and freedom, as both rights (legal claims) and values (moral action).' Approaching human rights from a legal perspective is referred to as 'vertical application' whilst a moral action approach, associated with the realisation of values, is viewed to be 'horizontal application'. It is mentioned that both applications are needed if dignity, equality and freedom were to be internalized in order to promote action that is transformative in nature. Becker, De Wet and Van Vollenhoven (2015:9) mention that the transformation of the South African society towards being more open and democratic in nature would occur when the inclusion of human rights within education 'moves away from teaching-learning knowledge about human rights, towards acting collectively in solidarity with the marginalised towards a humane society through humanising educational practice.'

Focusing on human rights within education seemed, in general, to promote South African learners' preoccupation with the self. Self-actualization is commendable but, as pointed out by Waghid (2004:535), this should not occur at the expense of community. It is noteworthy that three years later the Department of Education published *A Bill of Responsibilities for the Youth of South Africa* in 2008.

3.6.2.3 Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers

Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers was the result of a joint venture undertaken by the Department of Basic Education, the South African Interfaith Council and Lead SA and was published in 2010. The document is based on *A Bill of Responsibilities for the Youth of South Africa*.

Within *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* the following conversation is depicted wherein an educator says, *‘I am so tired of this human rights stuff at school. I know, ever since we introduced human rights, children just seem to think they can do what they like. What about my rights?’* In answer to this statement another educator replies, *‘I know that sometimes it seems that as teachers we are never able to manage learning anymore because we keep being told about learners' rights. But I think that what has happened is that we are emphasising the wrong things.’* Emphasis is then placed on the *‘humanity’* aspect within human rights where it applies to all humans as a result of being human and that should be reflected in a person’s behaviour towards and in relation to other people.

When discussing the integration of responsibilities within the school community the document’s point of departure is the school’s Code of Conduct. Mention is also made to school policies in general, the vision and ethos of the school as well as educator composition and relations, learner composition and relations, and lastly to pedagogical approaches and strategies. The following is a summary of the guidelines that are given in regard to a school’s Code of Conduct:

- It should have the South African Constitution as its basis;
- It should promote human rights and nurture a culture of responsibility;
- It should be developed collectively, collaboratively and inclusively;
- It should take into consideration and apply to all role players within the education process: learners, educators and parents; and
- It should have a proactive and positive approach towards discipline by enabling role players to actively think about their part in the education process as well as their behaviour and laying out expectations, responsibilities and consequence.

The following is a summary of the guidelines that are provided in connection with school policies in general:

- School policies may not discriminate unfairly against anyone and include the rights and responsibilities within a relational context.
- All school policies should unequivocally be anti-discriminatory, display respect and tolerance for the dignity of all people as well as support a culture of responsibility.
- All school policies should promote human rights and inclusion.
- School policies should not remain mere documents but become an integral part of school life.

The following is a summary of the guidelines that can be found in *Building a Culture of Responsibility and Humanity in our Schools: A Guide for Teachers* with regards to school the school ethos in general:

- The school ethos should promote the values of dignity, equality, justice, democracy and peace.
- It should foster a culture of responsibility allowing for cooperative decision-making processes.
- A safe and secure environment should be provided.
- Aspects such as inclusivity, freedom, independence and privacy are also highlighted.
- The school ethos should explicitly display aspects such as anti-discrimination, equality and social justice.

In the conclusion of this section I would like to make reference to a statement that was made by mister Soobrayan, (DBE, 2010:iiv) the Director-General of the Department of Basic Education at the time. It is stated that, *‘When deciphering quality education... a twin-approach [is recommended]. Firstly... the major objective of an educational system is the learners’ cognitive development which is mainly achieved through the traditional curriculum. Secondly... the other more important barometer of educational quality will be its role in promoting commonly shared values and attitudes of responsible citizenship.’*

3.6.3 Moral Values Transformation: Non-Racialism and Equality

The Department of Education (2001:47) states that *‘fierce racism and inequities of our past remain deep in the minds of our people, and our educational institutions.’* They continue to mention that as we celebrate and marvel at the wonder of reconciliation that trademarked the events in South

Africa at the turn of the 20th century, the fight against racism and inequality is not yet over. Intellectual and structural transformation still needs to take place.

3.6.3.1 Non-Racialism and Equality: Main themes in Literature

The goal of this section is to identify themes that are most prevalent within the literature regarding the facilitation of the concepts of non-racialism and equality in education. My aim is to compile a list that can be used to guide my conceptual analysis of documents such as school policies as well as to assist in better understanding racialist and non-racialist aspects within a school culture.

- **Leadership Approach**

I have found that the terms '*administrators*' and '*managers*' are being used within academic texts more frequently. Mpungose and Ngwenya (20017:7) explain this tendency by referring to the transition from '*progressive humanistic leadership*' to '*new public management*' as a strategy borrowed from the private and bussiness sectors due to a greater market-orientation within the field of education. The focus has shifted from aspects such as '*compassion, empowerment and human development*' to '*visible and measurable standards of effectiveness and efficiency.*' This transference of focus towards a managerial style in leadership and the marketisation of schools cause some principals and their '*management teams*' to place emphasis on the school's image as viewed by '*prospective clients*' (parents) and the community. It is believed that incidents of racism reflect badly on that school's image and are, therefore, in many cases either ignored or '*swept under the carpet*'. Samoff (2008:xi) states that the inclination of new leadership strategies towards '*management and administration... slowed and redirected the transformation envisioned by the education democratic movement.*'

According to Day and Sammons (2014:12) the actions of leadership should reflect and drive the vision of a school and the authors emphasise the '*influencing skills*' of leaders. Enoch (2007:217) states that school leadership should actively address issues of racism, discrimination and unequal treatment but that some '*school managers*' view such direct action as either unimportant (not necessary at his/her school) or as threatening because it might disrupt a perceived atmosphere of peace and calm.

- **Leadership Demographics**

It is essential that the compilation of the School Management Team (SMT) as well as the School Governing Body (SGB) (DBE, 2011:72) should reflect the composition of the school community. Having a diverse team leading a school not only reflects a commitment to removing inequality from education and also allows learners to develop respect and esteem for people from different race groups as they are exposed to role models that no longer adheres to old stereotypical perspectives. (Boateng, 1990:83; Klein 1993:113 and De Wet, 2001:248).

- **Staff Demographics**

De Wet (2001:248) refers to a host of authors who mentioned that it is important to parents and learners that the staff compilation at a school reflects the demography of a school's 'feeder zone' (DoE, 1996:11). Pillay's (2014:155) research found that '*most ex-model C schools still predominantly employ white staff, even if there are changes in learner demographics.*' Staeheli and Hammett (2013:32) comment that they have found at certain schools, situated within the more affluent areas that despite a relatively integrated learner corps the educators were predominantly white whilst all the maintenance staff were either black or coloured and suggest that this occurrence is indicative of the fact '*that some legacies of racial division lingered*'.

- **Educator Perspectives**

Green (2004:112) mentions that it is important to take into consideration the '*influence of context and the personal positions of educators themselves*' when values (this include the moral values of non-racialism and equality) are addressed within a school set-up. Green (2004:112) recommends that educators need to be '*encouraged to engage in some form of ongoing conversation about the values and associated virtues that a particular school and community wish to nurture,*' as values are contextual in nature and this would to a certain extent assist in preventing a disparity between the educator's understanding of a certain value and the way it is understood within a particular group or community. Conversation regarding moral values would also enable educators to be more relevant when addressing values as they better understand the learners' contexts and lastly it would enable better cohesion between home and school as parents are involved in discussing the values that they deem pertinent within their own child's education. Green (2004:113) comments that '*educators are likely to need experiences that mediate a deeper understanding and articulation of*

their own values and thinking processes and the relationship between them if they are to feel confident about their role [as facilitators of values education].'

De Wet (2001:247) also encourages educators to reflect on their own practice by warning that even subtle and unintentional behaviour such as making more eye-contact with certain learners or less interaction with other learners can be perceived by some learners as racism. De Wet refers to research that was conducted in the United States of America that found that most educators pay more attention to learners that share their racial heritage. It also appeared as though some American educators expected better academic performances from white learners. Wilkinson (1984:83) explains how an educators' expectancy can have an influence on learner performance.

Enoch (2007:56) discusses the desegregation of schooling and contends that there has been a prevalence of certain attitudes as well as perceptions regarding values, such as equality and non-racialism, in some schools due to the assimilative nature of the particular schools' cultures. A Western culture with a Westernised view of values are at times prevalent and all learners, irrespective of race, culture or ethnicity, are expected to adjust and adapt. Pillay (2014:151) warns that educators can be under the misconception that their perspectives regarding certain values are the norm and in doing so their actions (this even be on a subconscious level) as well as the images and symbols that are used and displayed in their classes may reflect this view.

- **Educator Support and Training**

In the report *Reflections on Ten Years of Basic Education* by the Nelson Mandela Foundation (2004:22) it is stated that, *Educators are arguably the most important investment in the education system.*' Within the report it is mentioned that most South African provinces spend up to 90% of their education budgets on educator salaries. Yet, it seems as though educators receive very little support and in-service training from their provincial education departments. The following findings were published in the Nelson Mandela Foundation report (2004:19): (1) *In a study considering values in education, almost half of all educators questioned whether human rights were practical in the school context.* (2) *Some educators in the study did not feel confident in facilitating an environment conducive to questioning, and many doubted the role of critical thinking in the classroom context. The few educators who support critical pedagogies felt there*

was little time in class to cultivate critical thinking, that it was not supported by management... and (3) Almost half of all educators in the study indicated that they did not think that they could establish 'respectful' classroom relationships without corporal punishment. The Nelson Mandela Foundation report (2004:27) recommended 'a greater investment in a range of support services for educators...'

Govender (2018:1) reports that through her research she has found that educators felt that the provision of development programmes were inadequate and that they are receiving very little, meaningful, support and guidance from national and provincial education departments. Nkambule and Amsterdam (2018:1) supports Govender's findings in their article by mentioning that, '*The literature suggests an increased need for educator support in South Africa due to a myriad of curricular changes in the aftermath of apartheid, as well as a teacher corps that is ill-prepared for the demands posed by curricular reform. Documented research showed educator support that is inadequate, leaving educators feeling unsupported and ill-equipped to face the challenges presented by the new education system.*'

- **Learner Demographics**

In Chapter 1 I referred to a report titled *Reflections on Ten Years of Basic Education Challenges to the Transformation of Basic Education in South Africa's Second Decade of Democracy* (Nelson Mandela Foundation, 2004:20) that states that only 10% of all the schools in South Africa accommodated more than one population group. Samoff (2008:xii) refers to former Model C schools and states that only two alternatives for former Model C schools dominated the debate as to what should happen to these schools: 1) The schools should be disbanded and their resources should be reallocated, or 2) The schools should be tolerated in order to encourage and support reconciliation. Samoff (2008:xiii), however, is of the opinion that there is a third option that were never considered and mentions that, '*The major challenge was not to eliminate or tolerate but how to transform the schools.*' Samoff articulates a perspective that not only desegregate but then also integrate.

- **Learner Interaction**

Pillay (2014:158) mentions that his research confirms that racism is still persistent in South African schools and mentions that one of the warning signs is when the learners group themselves according to race and when these groups avoid interaction with one another. In her research Wertheim (2014:44) quotes three African students regarding '*cross-racial interaction*'. The one student mentioned that he was excited about the prospect of making friends with white students but mentioned that it was difficult and then contributed this difficulty to his belief that the different race groups did not have much in common. It is mentioned that it was easier to befriend people '*with the same cultural heritage*'. Another student mentioned, '*There is still just a little bit of the segregation thing within us... this apartheid thing we haven't broken the boundaries, we haven't become comfortable with a white guy, or just sitting at a table with white people...*' Enoch (2007:88) suggests that cooperative learning be facilitated more commonly within classrooms. It is mentioned that this strategy provides learners with the opportunity to socialize and share their views, perspectives and feelings which enables them to '*see things from other perspectives*'. This strategy is called a '*peer-centred pedagogy*' as it allows learners from different backgrounds to interact with one another. Enogh (2007:189) explains that an increase in contact between people from different cultures allows them to socialize as equals and addresses the issue of negative stereotypes.

- **School Policies**

Radford (2000:87) recommends that all schools should have a '*behaviour policy*' which includes the use of language and values at the schooling institution. It is also recommended that the development of such a policy should be a whole school initiative. This allows all role players to take ownership of the principles outlined within the policy. It is my opinion that there should be a values policy at each school that shows a commitment towards values transformation within South Africa. Research also indicates that a school policy that actively opposes racist acts, behaviour and speech and that promotes equality, tolerance, respect and a celebration of diversity could become a valuable tool in the dismantling of racism within any institution (De Wet, 2001:248; Brook, 1996:217; Klein, 1993:112).

- **Code of Conduct**

In South Africa the educators' behaviour should be according to the *Code of Professional Ethics* that were compiled by the South African Council of Educators (SACE) (2000:4) and the learners' expected behaviour is stipulated in a school's Code of Conduct (DoE, 1996:9). In 2016 the Western Cape Education Department (2016:1) sent *Circular 35/2016* to schools wherein it is emphasised that schools' codes of conduct should '*reflect the values of the Constitution of the Republic of South Africa*'. School leadership are reminded that the codes of conduct should be reviewed intermittently to ensure that its purpose is realised in line with the Constitution. It is also stated within *Circular 35/2016* that '*all forms of unfair discrimination and intolerance*' should be discouraged within a school's code of conduct.

- **Drafting and/or Revision of School Policies**

The Department of Education (1996:7) states that a school's code of conduct should be compiled '*after consultation with the learners, parent and educators of the school.*' *Circular 35/2016* (WCED, 2016:1) reminds School Governing Bodies that when a school's code of conduct is drafted and/or reviewed that all role players be included within the process (including the Representative Council of Learners). The Department of Basic Education (2011:69) states that a Representative Council of Learners (RCL) must be elected by learners in grade 8 or higher in every public school each year and that from this group a delegate should be elected to represent the learners on the School Governing Body. I am, however, of the opinion that grade 7 learners (who are usually elected to form the RCL) are capable to participate, in a limited capacity, in the drafting and/or revision of a school's code of conduct.

Arneback and Quennerstedt (2016:774) mention that a top-down method of policy formation and implementation has been widely criticized during this last decade and state that drafting policies is not a linear process and that it should include a diverse representation of contributing actors. They refer to Johnson and Joshee (2007:3) whose chapter heading reads '*Introduction: Cross Border Dialogues and Multicultural Policy Webs*' and Ball (2010:151) whose article is titled '*Making Policy with 'Good Ideas': Policy Networks and the 'Intellectuals' of New Labour*' where the metaphors of a '*policy web*' and of '*policy networks*' are used to describe policy formation.

- **Language used in Policies**

Arneback and Quennerstedt (2016:773) refer to research that was respectively done in the United Kingdom and Sweden but I am of the opinion that it might be applicable within some South African contexts. They mention that in some school policies the *‘topic of racism is marginalised... [as] liberal ideals of non-discrimination [and harassment] have been a common way of framing racism issues in policies.’* The authors warn that this tendency, to marginalise references to racism within school documents, could lead to confusion and inaction in regards to the implementation of the policies. Arneback and Quennerstedt (2016:784) continue that the absence of certain terminology, such as the term *‘racism’* within policies might constrain school leaders and teachers’ ability to address matters of racism within schools as they explain that *‘Power structures based on skin colour or race as a social construction will therefore be difficult to question in school practice, because there will be no language with which to do the questioning.’*

- **Admissions Policy**

According to the *National Education Act 27* (DoE, 1996b:210) school governing bodies are tasked with compiling an admissions policy that is consistent with the laws and regulations provided by the Department of Education. DoE (1996b:211) also states that a school’s admissions policy may by no means discriminate against applicants in any way. De Wet (2001:248) states that numerous researchers have found that certain schools’ admission policies are perceived to be discriminatory as it contains certain clauses pertaining to extravagant school fees, language and specifications regarding learners’ age. Ntshoe (2009:89) states that school fees are frequently *‘beyond the reach of local black communities.’*

The *South African Schools Act* (DoE, 1996c:7) stipulates that *‘No learner may be refused admission to a public school on the grounds that his/her parent – (a) is unable to pay or has not paid the school fees determined by the governing body under section 39.’* In 1998 the *National Norms and Standards for School Funding* was published by the Department of Education (1998:12) that outlined the process through which parents could apply for exemption from paying school fees. These actions were designed to prevent learners to be excluded from certain schools due to a lack of funds.

Specifications regarding age within school admissions policies should abide by the regulations that are provided in the *National Education Act 27* (DoE, 1996b:214) concerning age requirements for the admission of a learner that must be adhered to by law. Schools that do not abide by the regulations as set out in the *South African Schools Act* and the *National Education Act* are breaking the law and should be reported.

It is, however the case that according to section 6 of the *South African Schools Act No.84* (1996c:14) school governing bodies have the authority to draft their school's own language policy. Ntshoe (2009:96) mentions that this power '*have clearly been effectively exploited by former Model C schools to exclude black learners [as] many schools use language covertly to exclude black learners ... whose parents live in the area of the Model C School but who are unable to speak and understand Afrikaans.*'

- **Language Policy**

In the *Norms and Standards for Language Policy in Public Schools* published by the Department of Education (1997:89) it is stipulated the rights and duties of the school and it is stated that '*Subject to any law dealing with language in education and the Constitutional rights of learners, in determining the language policy of the school, the governing body must stipulate how the school will promote multilingualism through using more than one language of learning and teaching, and/or by offering additional languages as full-fledged subjects...*' It is further stated that '*Where there are less than 40 requests in Grades 1 – 6 and 35 requests in Grades 7 – 12 for instruction in a language in a given grade not already offered by the school in a particular school district, the head of the provincial department of education will determine how the needs of those learners will be met...*'

- **Co-curricular activities**

Enogh (2007:224) are of the opinion that participation in at least one sport should be compulsory as she presupposes that sports allow for cross-cultural socialization outside the classroom. It is also mentioned that '*Activities germane to specific cultures must be encouraged.*' I am not convinced sport participation at school level should be compulsory but I agree with Enogh (2007:224) that opportunities should be created where learners are able to socialize with those who do not share

their cultural background. Ntshoe (2009:89) states that most of the former model-C schools are still operating according to the *'legacy of assumptions'* that was formed during the apartheid era. Ntshoe (2009:89) mentions that these assumptions are visible in what is known as the hidden curriculum. As an example Ntshoe refers to the former Model-C schools' *'sporting and other extramural activities'*.

- **Parent Involvement**

In the *Saamtrek: Values, Education and Democracy in the 21st Century: Conference Report* that was published by the Department of Education (2001a:51) it is articulated that *'Educators must be in the forefront in helping to shape the ideal of a common South African nation through the values that they emphasise in our children. To do this successfully, they need support from the communities in which they work. Parents in particular have a responsibility to be more active in this regard.'*

Khosa (2013:15) mentions that there has been a decline in parent involvement since the introduction of school governing bodies. Mncube (2009:83) states that, *'At some schools in South Africa, parents are not yet playing their full role.'* Page (2016:1) is of the opinion that research regarding the correlation between parent involvement and learner performance within South Africa is still limited. Page (2016:137) mentions that parents seem to be more willing to become involved with their children's education if they are encouraged by the school to do so. It is recommended that the school take up the responsibility to motivate parents to become involved by providing opportunities and by guiding them as to the ways in which they can become involved. Page (2016:137) suggests that a school develop a *'parent involvement programme'*.

Staheli and Hammet (2013:39) state that the educators who participated in their study were of the opinion that their efforts to facilitate responsible citizenship at school are worthless when their efforts are undermined by families and the community. It is as though learners lived in two worlds where the world of school did not relate to the learners' lived experience within reality. It is mentioned that families and communities were still *'imbued with the social, racial and economic legacies of apartheid, and these legacies inflected what students learned, as distinct from what they were taught.'*

De Wet (2001:253) referred to a variety of authors who were of the opinion that racism is incited by the school, politicians, parents, the community and the media. She also handed out questionnaires to 250 educators with diverse schooling backgrounds and found that most educators identified parents as one of the sources cultivating racism. She then recommended that schools establish a positive school-home relationship, especially schools where the learner corps are diverse. Within a diverse setting educators do not necessarily share their learners' background and it is deemed of utmost importance that educators not only share their vision and goals with parents but that they also listen to parents.

In the *Manifesto on Values, Education and Democracy* (DoE, 2001b:15) it is stated that schools '*cannot function if there is not mutual respect between educators and parents*'. The DoE (2001:17) recommends '*having a similar values workshop with parents*' in order to foster better communication and to assist educators in relating to the learners in their classes.

- **The Community**

As was mentioned under the heading '*Parent Involvement*' Stacheli and Hammet (2013:39) state that most of our learners' communities are still '*imbued with the social, racial and economic legacies of apartheid,*' and that educators are not necessarily familiar with the communities within which their learners live (De Wet, 2001:253). The question comes to mind whether the values that are being facilitated within schools as well as the perspectives associated with these moral values are applicable to and are shared within the learners' communities.

3.7 SUMMARY

In this chapter I reviewed the literature related to education transformation in South Africa, especially in regard to the transformation of moral values. I began with a discussion of the background to the current transformation initiatives and explained my understanding of education under the apartheid regime which ultimately became the motivation behind education transformation in South Africa as the destructive practices of segregation had to make way for a unified education system that are founded on the principles of democracy, equality and non-discrimination. In my review I briefly discuss the education transformation process in South Africa after 1994. I continue to discuss the policy trends within the education transformation process after

1994 by referring to key policies that were published during each consecutive Minister of Education's governance and the effects of these policies within the education system. I then turn my focus onto moral values within education and gleaned insights from values within education approaches within the United States of America, Britain, India and Australia. I found that in the United States of America the debate as to how to approach values within education is still continuing, whereas in Britain the government has taken a very authoritarian approach. India emphasizes the spiritual aspect within values in education and is moving more towards peace education. Australia has a holistic approach to values in education as part of a quality education initiative.

Part of the reason I conducted a literature review was to identify recurring themes when the transformation of moral values within South Africa's education system is being discussed, especially in regard to non-racialism and equality. I have identified sixteen general points of discussion that can be traced to most of the literature on this topic: (1) leadership approach, (2) leadership compilation, (3) Staff compilation, (4) Educator perspective, (5) Educator support and training, (6) Learner compilation, (7) learner interaction, (8) school policies, (9) Code of Conduct, (10) drafting and revision of Code of Conduct, (11) language used in policies, (12) admissions policy, (13) language policy, (14) co-curricular activities, (15) parent involvement and (16) the community. I shall explore in the next chapter what has been constructed and articulated within the policies regarding these themes at the school where I have conducted my research. I shall also be exploring the school culture at this particular school in regard to these identified themes.

CHAPTER 4

AN ANALYSIS OF POLICY AND INSTITUTIONAL CULTURE

4.1 INTRODUCTION

In this chapter I conduct a conceptual analysis of various school policies from a specific former Model C primary school within the Western Cape, Metropole East area. I also examine the school's institutional culture by interviewing the principal and an educator as well as through a questionnaire that I handed out to parents. My objective is to understand as to what extent values transformation has taken place at this particular school with special regard to non-racialism and equality. The discussion of my findings will proceed under sixteen headings that were identified during the review of the literature in Chapter 3. These themes were key discussion points within the literature in regard to that which would constitute and contribute towards education transformation, especially concerning moral values such as non-racialism and equality.

4.2 SCHOOL BACKGROUND

The school is a former Model C school within the Metropole East area in the Western Cape. The school was established in 1839 and 207 learners were enrolled of which 101 were high school learners. Currently there are 1 267 learners enrolled at the school and 47 teaching staff members (this number includes the two deputy principals as well as the three departmental heads in the intermediate phase, the ELSSEN educator, the four Grade R educators and the two music educators, but does not include the principal and the co-opted Xhosa educator). Currently there is 1 Afrikaans class and 4 English classes in each grade (grades 1 – 7). The decision was made by the school's governing body to limit the amount of learners in each class to 34. As from 2020 the Afrikaans classes will be discontinued incrementally starting with Grade 1.

On the school's website the statement is made that, '*According to the constitution of our country we accommodate the diverse cultures of the people of the immediate surroundings of the school.*' It is also mentioned on the website that the school is a '*value-driven*' school and the four values that are upheld by the school are mentioned, which are: respect, self-discipline, responsibility and honesty. On the school's website it is stated that, '*We stress the importance of a value driven system*

in our endeavour to build the future of the pupils of our school. We also concentrate on a strong value system to enable each and every pupil to develop to his/her full potential.'

It is further mentioned on the school's website that they have the '*benefit of a fulltime social worker*'. It is stated that 60 – 70 learners and their families are receiving support. The Soetlief Program is also being presented at the school. Through the program Grades 1 – 3 learners are taught an '*emotional language*' to assist them in expressing themselves and to develop their social skills. Lastly the social worker has established a Care Group at the school consisting of a group of parents who provides assistance to the less privileged learners at the school. These learners receive a food parcel on a daily basis during first break and assistance is also provided with the purchase of school uniforms and stationery as well as financial assistance to enable these learners to participate in fund raisers, such as Games Day, at the school.

The school employs 11 class assistants as well as a sport organiser. The sport organiser is also responsible for raising additional funds through fund raising projects as well as to obtain sponsorships. In addition, the school has 4 administrative staff members and 3 staff members that are responsible for finance matters. The amenities staff consists of a team of 11 employees and a further 7 employees are responsible for the school's After Care service.

Regarding the school's surrounding community I shall be referring to the census results of which the statistics were made available by Statistics South Africa and can be found on their website. The last South African census was held in 2011 and the next one will only be in 2021. According to the 2011 census the demographics of the school community were as follow:

It is reported that at the time (2011) 11.4% of the town's population was Black African, 53,1% was Coloured, 0,9% was Indian/Asian and 32,6% was white. The statistics for home language were as follow: 27 127 people spoke Afrikaans, 14 961 of the inhabitants spoke English, 63 spoke Northern Sotho, 218 people spoke Sotho at home, 61 people spoke sign language, 44 people spoke Tsonga, 48 spoke Venda, 1 437 people were Xhosa speaking and 127 people spoke Zulu. 699 people were recorded under '*other languages*'.

It appears as though there is a large Xhosa speaking group in the area but I am aware of no school within the community of which the language of instruction is Xhosa.

4.3 ANALYSIS OF SCHOOL POLICY DOCUMENTS AS WELL AS SCHOOL CULTURE

Armstrong and LeHew (2011:18) discuss sustainable course development within their article but I am of the opinion that their insights as to what constitutes sustainable transformation within an educational institution (in the context of this thesis, a school) is worth taking note of. It is mentioned that the general way in which the integration of a transformative initiative is approached is by adding. They state that either an extra '*topic*' or '*lecture*' or '*module*' or '*course*' is added. They, however, are of the opinion that a strategy of merely adding to an existing system is deficient as the addition lacks an alignment of foundation knowledge (especially with regard to its methods, validity and scope) with that which already exists within an institution. It is mentioned that there usually is a conflict between what has been added and that which already exists. The old contains what is called a '*language embodying root metaphors*' that creates and maintains a certain institutional culture that dominates. When the new is, therefore, integrated it creates contradictions. This implies that the role players (who are also the facilitators of transformation) at an institution should not only clearly understand what already '*explicitly and implicitly*' exists at an institution but that transformation should take place systemically, affecting the whole, and not just by adding on.

In Chapter 3 mention is made of the most recurrent themes that were identified within the literature regarding educational transformation, especially with regards to moral values transformation (see 3.6.3.1). It is a comprehensive but by no means an exhaustive list as I have found that transformation, especially in regards to values, is a whole system process that includes every aspect of education within a school. As discussed in the previous paragraph, I would like to emphasise Armstrong and LeHew's (2011:18) observation that transformation is not initiated and brought about by merely adding on.

To better understand how non-rationalism and equality are articulated within the policies and institutional culture of a former Model C school in the WCED Metropole East area, I have

therefore identified recurring themes pertaining to values transformation within the literature. These themes are included within the literature when effective and long-term transformation processes are being discussed and therefore these themes seem imperative to the values transformation process. The aim is to analyse the school policies and documents, as well as the data gathered through interviews and questionnaires with regards to the recurring themes in order to understand how these aspects are being incorporated within the school's policies and school culture as well as to identify possible barriers to transformation within the different aspects that constitute effective transformation.

The information gathered from the school's policies as well as from the interviews with educators and the parent questionnaire will be discussed under the following headings (see Chapter 3):

(1) Leadership Approach, (2) Leadership Demographics, (3) Staff Demographics, (4) Educator Perspective, (5) Educator Support and Training, (6) Learner Demographics, (7) Learner Interaction, (8) School Policies, (9) Code of Conduct, (10) Drafting and Revision of School Policies, (11) Language used in policies, (12) Admissions Policy, (13) Language Policy, (14) Co-curricular activities, (15) Parent Involvement, and (16) The Community.

I would, however, like to emphasise that this is by no means an exhaustive list but these themes were amongst those that were most frequently discussed when reference was made to transformation within education. As I studied the list I realised that it could easily be categorised under the following headings:

- **Policy Documents**
(school policies, Code of Conduct, drafting and revision of school policies, language used in policies, admissions policy, language policy)
- **Organisational Structure**
(leadership approach, leadership demographics)
- **Human Resource Component**
(staff demographics, educator perspective, educator support and training, learner demographics, interaction between peers, parent involvement)
- **Scholastic and Co-Scholastic Activities**
(co-curricular activities)

- **Contextual Component**
(the community)

This categorisation allows for a less fragmented discussion which, in my opinion, enhances understanding, especially when the aim is to understand how educators and parents interpret the language and concepts used in the relevant school policies and documents. In my opinion it is imperative to organise the concepts in regard to values transformation according to themes as these themes are able to guide discussions and inquiries. It allows me, the researcher, to understand the transformation process within the school better as I am able to pinpoint which aspects within the process received attention and which aspects were neglected or even misunderstood.

4.3.1 Policy Documents

Ntshoe (2009:85) draws attention to school policies as well as the role it should play in prohibiting ‘*overt and covert discrimination against learners on the basis of race, language, culture and/or religious beliefs,*’ as well as supporting and encouraging equality and the celebration of diversity. In an attempt to ascertain to what extent moral values transformation has taken place at a school, it is important to analyse school policies to understand to what extent they promote (or inhibit) processes such as ‘*desegregation*’ and ‘*deracialisation*’, as well as the policies that are intended to guide processes such as these, against the historical context of recent developments in the country.

4.3.1.1 School Policies

The school has a comprehensive list of policies that include the mandatory Code of Conduct as well as a Disciplinary Policy, a Clothing Policy, a Drug and Alcohol Abuse Policy, a HIV and AIDS Policy, a Safety and Security Policy and a School Environmental Outreach Policy. There are however not a policy or a program within the school that addresses the moral values of non-racialism and/or equality with deliberate intent. Racism is, however, categorized as an ‘*extremely grave misconduct*’ within the Code of Conduct. The school also does not have a policy regarding the facilitation of values although it has a values program that is headed by a values committee consisting of 8 educators (a representative from each grade as well as the chairperson).

During my interview with the principal he mentioned that, *‘One must be very careful of policies. Policies are a very good thing, but policies also tend to be ‘power from above’ ... so shall it be! Um, values is something that is in a person’s heart, which one lives and practices every day. Having the policies is not to say that it will be implemented and practiced in a school or an institution.’* This view that a top-down approach to policy implementation in order to affect transformation as ineffective is highlighted by Arneback and Quennerstedt (2016:774) who state that the top-down method of policy formation and implementation has been widely criticized during this last decade. They continue to mention that the drafting of policies should not be a linear process and that it should include a diverse representation of contributing actors.

I interviewed an educator as well and I’ve asked her whether she believed that the school should have a values policy. Her response was, *‘I don’t know how much weight a policy actually carries, but I think that it would be good to have something in writing that describes that we are a value driven school.’* The educator’s perspective when she mentions, *‘I don’t know how much weight a policy actually carries...’* reaffirms Moyo’s (2005:7) observations that there has been an increase in researchers’ understanding that more-often-than-not there is a breach between policy directives as intended by policymakers and the actual implementation. Drafting a policy does not necessarily mean that it will be implemented the way it was intended by the policy drafters and/or it does not necessarily ensure the implementation of said policy at all.

In the Disciplinary Policy it is mentioned that learners are expected to have *‘respect for cultures and religious beliefs other than their own’* and to *‘adhere to the core values as set out in our Code of Conduct’*. There is a paragraph included that asks parents to discuss this document with their child and to sign a tear-off slip and then return the slip back to school. I have, however, inquired regarding this course of action and found that it was never implemented.

4.3.1.2 Code of Conduct

According to a document that was published by the Department of Basic Education in 2008 entitled *Example of a Code of Conduct for a School* (DoE, 2008b:1) the Code of Conduct *‘spells out the rules regarding learner behaviour at the school and describes the disciplinary system to be implemented by the school concerning transgressions by learners.’* In the example of a Code of

Conduct that is provided by the Department of Basic education four references are made to racism. Under the heading '*General Rules*' it is stated that, '*Language that is seen a pejorative, discriminatory or racist is prohibited.*' Then under '*conduct that may lead to suspension/exclusion*' mention is made of '*indulging in harmful graffiti, racism or 'hate speech'.*' Under Grade 2 offences is listed '*racism: remarks/insults*' and under Grade 3 offences is listed '*racist conduct that defames a learner/teacher*'.

At the school, where I did my research, the Code of Conduct is not as detailed as the example provided by the department; it only consists out of two pages. Within the school's Code of Conduct '*mutual respect and orderly conduct*' is emphasised. The values that the school subscribes to are listed as: '*honesty; orderliness; neatness; obedience; dutifulness / conscientiousness; respect for equals, subordinates and superiors; helpfulness; tolerance; loyalty; and kindness and compassion.*' I am of the opinion that it is worth mentioning that four values are focussed on within the school's values program which are: respect, self-discipline, responsibility and honesty. Self-discipline and responsibility is, however, not mentioned as values in the school's Code of Conduct. There appear to be a slight contradiction between the document and actual practice.

At this point I would like to mention an article by Waghid (2004:535) who states that to build a great nation requires more than '*equipping pupils with practical reasoning skills in critical judgement and rational, inter-subjective discussion.*' Waghid continues to mention that the South African nation needs its learners to respect humanity and human suffering as well as to be thoughtful about human suffering. He argues that '*education must seek to help pupils become morally just individuals.*' This will, according to Waghid (2004:535), be accomplished by encouraging compassion and facilitating the development of generosity towards others and nurturing kindness in our schools. The values of kindness and compassion are mentioned in the school's Code of Conduct but are not included within the group of values that are facilitated within the school set-up.

Regarding the specific moral values that are referred to in this thesis, that are non-racialism and equality, reference to racism is found within the school's Code of Conduct under the heading '*Extremely Grave Misconduct*' and is listed as, '*Anything more/different which can place the name*

of the school in disrepute for example racism and sexism.’ The sanction or punishment for such behaviour is a: *‘Disciplinary hearing with temporary or permanent suspension from the school as the ultimate sanction.’* The linking of racism and sexism to the image of the school as it is mentioned within the document that: no conduct will be condoned that could place *‘the name of the school in disrepute’* validates Mpungose and Ngwenya’s (20017:7) findings that leadership within schools are slowly changing from *‘progressive humanistic leadership’* to *‘new public management’* as a strategy borrowed from the private and business sectors due to a greater market-orientation within the field of education. This transference of focus towards a managerial style in leadership and the marketisation of schools cause some principals and their *‘management teams’* to place emphasis on the school’s image as viewed by *‘prospective clients’* (parents) and the community. It is believed that incidents of racism reflect badly on that school’s image and are, therefore, in many cases either ignored or *‘swept under the carpet’*. The question can be asked whether this approach to racism diminishes the morality aspect connected to non-racialism?

Regarding the parents’ exposure to the school’s Code of Conduct, the receptionist confirmed that, within the admissions letter, each new learner’s parents or care givers are directed to the school’s website where they can read the Code of Conduct and then they are asked to sign an agreement which states that they will assist in ensuring their child’s adherence to the school’s Code of Conduct. The website, however, contains a summarised version of the School’s Code of Conduct which states the basic values that the school subscribe to as well as that learners are expected to respect themselves, the educators, the environment, learning materials, non-educators, visitors as well as the cultures and religious beliefs other than their own. Lastly it is mentioned that learners are expected to adhere to the basic values that has been mentioned in the document. Mention is also made within the school’s Code of Conduct that all learners will be treated fairly and parents are urged to assist the school in discipline matters. The reference to racism that can be found in the complete document and which describes racism as an *‘extremely grave misconduct’* has been omitted.

4.3.1.3 Drafting and Revision of School Policies

- There is no indication as to when the policies were drafted or when they were last revised. As I have already mentioned in Chapter 3 under the heading ‘Drafting and/or Revision of School

Policies’, the Department of Education (1996:9) stipulates that a school’s code of conduct should be compiled ‘*after consultation with the learners, parent and educators of the school.*’ *Circular 35/2016* (WCED, 2016) reminds School Governing Bodies that when a school’s code of conduct is drafted and/or reviewed that all role players be included within the process.

During my interview with the principal he mentioned that school policies should be revised at least once a year but that it was impossible as the school had at least 60 policies. He mentioned that during that year they have already revised the Religious Policy, the Enrolment Policy, the Cell Phone Policy, the Hair Policy and the Dress Code Policy. He also mentioned that the policies are drafted by the Governing Body. He states that, ‘*The policies are collected in a file which is available in the deputy principal’s office. Furthermore, it is available on AdminOnStaff (our school’s computer network) and this is available to all the teachers on the computer.*’

I’ve asked 13 educators whether they have ever read all the school’s policies. Two educators confirmed that they have read all the policies. Another answered that she has initially read all the policies but admitted that she has not read any of the revised policies since their revision. Another mentioned that she has read most of the policies as she had to compile quite a few of them. 8 educators indicated that they have not read all the school policies but that they are aware of all of them and know how to get access to them. One educator preferred not to respond. Their response is an indication that not all staff members were involved in the process of drafting and/or reviewing policies, logic dictates that if they were involved in the drafting or review processes that they would have had to read the documents. During my interview with an educator she mentioned that, ‘*Because I serve on the Governing Body I do have access to all the policies. And when policies are reviewed I have an input because I serve on the Governing Body. Whether a non-SGB member has as much input, I am not sure, but the policy belongs to the school. I think that any educator should have the right to view policies and to make recommendations. Though, at the end of the day, it is the SGB of the school that approves all policies.*’ It should be mentioned that the school’s educators are represented on the SGB and that the two education staff representatives were nominated and voted in by the staff. Jürimäe, Kärner and Tiisvelt (2014:61) found that, ‘*Teachers’ attitudes of either resisting or welcoming/initiating changes are a question of ownership.*’ The question might be asked whether educators would experience more ownership of the policy content

if they were involved in the drafting and revision processes?

Regarding the parent's involvement in drafting and reviewing policies, the principal commented that once a policy has been revised it is '*published in our weekly newsletter and on the D6 Communicator; so the parents are fully aware of it. Quite a number of policies are published on the school's website as well.*' Once again, the majority of governing body members are parents of the school that were nominated and voted in by the parents themselves.

Within this research I've neglected to ask the parents in general as to whether they are knowledgeable regarding the school's policies.

4.3.1.4 Language used in Policies

Racism, as I have already mentioned (see 4.3.1.2) is specifically addressed within the school's Code of Conduct but in context to the school's reputation as it is stated within the policy that racism reflects badly on the school's image. This, in my opinion, deprives the statement of any moral implications wherein it does not imply that racism is a violation of a human's right to dignity and respect for the mere reason that he/she is human; racism merely 'looks bad'.

The language used within all the policies is indicative of a child centered, inclusive approach and it is mentioned regularly that the best interests of each learner is what motivates the educators at the school. There is no indication of 'othering' in the sense that the language use ever implies an 'us' and a 'them'. Educators, learners and parents are all included as role players in the documents to further discipline and education at the school.

As, I have already mentioned, the school's Code of Conduct uses the concept of values within the document (see 4.3.1.2). Within my interview with the principal I commented that as I did my research I have come across some controversy as to whether the concept of values is most suitable. Some authors suggest that the term '*virtues*' might be more applicable to that which education want to achieve within South Africa. There seem to be those who are of the opinion that '*values*' can be interpreted too widely. I then continued to ask his opinion regarding the concept of values. He replied that: '*Values to my mind is a general application of a good and/or positive system.*

Virtue would be more personal, because if I talk about a virtue I talk about a quality that is intricate to a specific person as opposed to a group. It is also a good word, however, one would like to cultivate values, which would then include the values of all the learners, the staff members and the entire community.'

When the matter of character, morality and/or desired and appropriate behaviour are discussed and/or addressed within any school documentation the concept of values is used.

4.3.1.5 Admissions Policy

At the time of this research the learner-educator ratio in classes were 32:1. This number was adjusted to 34:1 a year later. The moment all classes in a grade has reached 43 (full capacity) no more learners are accepted for that grade.

The admissions policy stipulates that only those whose home language are either English or Afrikaans will be admitted, unless it can be determined that the learner is proficient in either English or Afrikaans, as these are the only two languages of instruction at the school. No mention is made of any testing in regard to language proficiency and therefore it is unclear as to how exactly an applicant's language proficiency will be determined. It is also stated that preference will be given to learners from the school's core service area.

Mention of school fees is made within the policy but nowhere is it stated that learners will not be admitted if school fees cannot be paid. The process through which a parent can apply to be exempted from paying school fees can be found on the school's website. I found a table summarizing all fees, including school fees, on their webpage. The school fees for the year is R11 550. The aftercare fees are R10 780 per year and the preprimary fees are R12 980 a year. I have found that the neighboring Afrikaans medium school's fees are R12 650 per year. The schools in the area that were not former Model C schools respectively asks R900 per year (as per their website), R2 250 per year (it is mentioned on their website that school fees for the preprimary are compulsory) and then a third school is (according to the secretary) a 'no fees' school and asks for a non-compulsory donation of a R100 a year which they call the '*book fund*' and the parents of the preprimary learners are asked to make a donation of R400 before March and then another R450

after that.

4.3.1.6 Language Policy

The language policy merely states that the languages of instruction at the school are English and Afrikaans. It delineates upon the fact that the school strives towards, '*Purity of language regarding the written and spoken word*' as well as, '*a high standard of language instruction.*' It also mentions that the school will always attempt using both languages at school functions and gatherings but that this will also be determined by the type of function. The policy states that the school is committed to, as far as it is practical, use both language within correspondence.

According to a departmental head at the school, the Foundation Phase educators received basic training to facilitate Xhosa within their classrooms. The school opted to phase the language in incrementally, therefore, only the Grade 1s had Xhosa in 2018 and in 2019 Xhosa is facilitated in Grades 1 and 2. In 2020 the Grade 3s will join them. They have two half hour periods a week. They have received a lot of support from the Western Cape Education Department in the form of teaching tools. There is an educator in each grade that is responsible for the planning. The Intermediate and Senior Phases have two Xhosa periods a week (1 hour) that is taught by a co-opted Xhosa educator. At this stage Xhosa is not an examination subject and assessment results do not appear of the learners' report cards. In Grades 4 – 7 the learners receive a Xhosa report twice a year. The information regarding Xhosa is, however, not included in the school's language policy.

In response to an e-mail sent by me, the researcher, inquiring regarding the phasing out of Afrikaans as language of instruction, the current Principal confirmed in a return e-mail that the school will slowly be phasing out the Afrikaans classes as the number of Afrikaans enrolments are dwindling. I am speculating that the dwindling number of Afrikaans learners might be due to the fact that the neighbouring school is an Afrikaans medium school. In a report compiled by Vally and Dalamba (1999:28) it is stated that '*Segregated whites-only schools are not yet an anachronism in South African education.* At that stage in the education transformation process in South Africa it was noted that fifteen of the 79 former Model C schools that participated in the research had either very few or no black learners. It is noted that at all of these schools Afrikaans

was the only language of instruction. Ten years later Ntshoe (2009:96) commented that his research indicated that some parents believe that Afrikaans is still used to exclude black learners from certain schools. Smit (2008:86) specifically refers to two court cases wherein the verdict was that it is unlawful to force *'the inclusion of an English medium course upon an Afrikaans medium school, thus effectively changing the school language policy without regard to the democratic rights of the governing body.'* The decision was explained by making reference to the Minister's language policy guidelines *'of filling available schools before requiring single medium schools to become double medium, were not followed.'* Smit (2008:86) is of the opinion that to have single medium schools will inhibit learner integration.

4.3.2 Organisational Structure

Singleton (2013:196) raises the question what prevents leadership from taking the *'Courageous Conversations* approach' and then also taking it one step further by not merely engaging in discussions about equality and eradicating disparities to create unity and excellence but to actually put it into practice. It appears as though some schools and other educational institutions continues to be *'White- and male dominated'* which Singleton challenges by referring to *'race- and gender lopsided leadership'*. The purpose in analyzing the leadership structure of a school is to determine the leadership demographics and perspectives in order to better understand whether a possible lack of challenging a possible *status quo* stems from a misinterpretation of what integration and unification actually presuppose in regard to transformation.

4.3.2.1 Leadership Approach

I have to admit that this aspect regarding the education transformation process has been neglected within my research. I realised that I could have included the principal and the governing body's leadership approach within the parent questionnaire as it would be interesting to find out how the parents viewed the school's leadership. I could have listed different leadership styles, with a compact explanation of my perspective of each, in the questionnaire and then I could have asked the parents to indicate which of the different leadership styles best described the leadership style of the principal as well as which style was, in their opinion, descriptive of the SGB's leadership approach.

In an article regarding the influence of primary school principals' leadership styles on innovation the authors, Heissenberger and Heilbronner, (2017:93) interviewed '*transformational-high leaders*' and have found that all the leaders stated that they are '*aware of the important role that principals play in setting goals. As one Transformational-High participant stated, 'We are responsible for the ideas and for better planning' and establishing a climate for innovation, and they mentioned that principals need to be flexible in how they implement change.'* The principals also mentioned how important relationships were and that leaders should be willing to listen to the ideas of others. *Transformational-High participants also stated that it was important for the faculty and staff to be interested in new ideas.'* Lastly, they stressed the importance of having a '*mentoring system in place for principals.'*

Regarding the school where I did my research I am able to mention the principal's understanding of moral values and values transformation. I would like to refer to a question where I asked the principal whether he believed that all people interpret values (with special mention to the values that are listed in the *Manifesto on Values, Education and Democracy*) the same way? His response was that, '*Well, it all depends where you come from because there are people who have been disadvantaged in the past, so there might be a different interpretation. Um, the interpretation might also be linked to the different areas where people live. Well, any document is open to different interpretations, no matter what is stated in the document. Some people might find it positive, some people might find it negative. I find it very appropriate.'* It can, therefore, be deduced that the principal viewed moral values as being contextualized (as discussed in Chapter 1).

In the interview the principal, however, described the school as being '*fully integrated*' which is a perspective that differs from that of an educator, from the same school, whom I also interviewed (see Teacher Perspectives). It appears as though the principal and the educator's perspectives of what would constitute a fully integrated school contradict one another.

4.3.2.2 Leadership Demographics

At the school where I did my research the principal was a white male as were the two deputy principals. There were 6 heads of department who all were white females except for one coloured female. This has changed since I first did my research. On the school's webpage I found that the

principal is a coloured male, whilst the two deputy principals remained two white males. There are still 6 heads of department of which all are white females except for one white male.

In Chapter 3 I referenced De Wet (2001:248) that mentions in her article that research has shown that parents and the community would like to see a school's leadership reflecting the demography of the community. Boateng (1990:83) mentions that leadership should not create the impression that only white people make effective leaders but that it should provide learners with role models from different cultures and ethnic groups.

4.3.3 Human Resource Component

Moral values (see Chapter 1) are ingrained in humanness and to discuss values transformation as theory, devoid of that which constitutes humanness such as personal perspective and development as well as inter- and intra-personal relationships, seems quite pointless. Stewart (2000:5) claims that the '*primary 'good' at which schools should aim is the humanization of children and young people, or of helping them to become persons more fully.*' Stewart (2000:7) mentions that '*Public schooling continues to be valued primarily as a means for achieving a variety of extrinsic ends -- political (to make the nation more competitive), socio-economic (to improve living standards), vocational (to prepare a skilled workforce) -- rather than as an institution for humanization in its own right. Instrumental or utilitarian views of schooling generally work against the notion of individual cultivation of humanness as an end in itself.*' This implies that every human action; social grouping, verbal and non-verbal communication, socialization and interaction are all value laden and has the ability to facilitate, foster and cultivate value systems or undermine, degrade and break it down.

4.3.3.1 Staff Demographics

According to the school's webpage there are currently 85 staff members. The staff consists out of the principal, the teaching staff, co-opted staff, class assistants, administrative staff, the sport organiser, the social worker, the amenities staff as well as the aftercare staff. The principal is a coloured male (however, at the time of the research the principal was a white male), the Grade R educators are 4 white females and the rest of the teaching staff includes 27 white females, 4

coloured females, 10 white males and 2 coloured males. The amenities staff includes one white mail (the general foreman), 6 coloured females and 4 coloured males. The administration and finance staff consist of 5 white females, one coloured female and one white male.

In Chapter 3 I mentioned that Pillay's (2014:155) research indicated that '*most ex-model C schools still predominantly employ white staff, even if there are changes in learner demographics.*' Staeheli and Hammett (2013:32) comment that they have found at certain schools situated within the more affluent areas that, despite a relatively integrated learner corps, the educators were predominantly white whilst all the maintenance staff were either black or coloured and suggest that this occurrence is indicative of the fact '*that some legacies of racial division lingered*'.

I have also found at the school, where I did my research, that there is a waiting list of more than 300 children whose parents would like them to attend the school. I have been told by the principal that some parents have gone to great lengths to ensure a spot for their child at that particular school. This is a school where approximately 90% of the learners are coloured and a great majority of the staff is white. De Wet (2001:248) states that, according to quite a few authors (she mentions 11 sources), it appears as though parents prefer the staff demographics to reflect the demographics of the community. An interesting question for future research would be why parents, in this case mostly coloured parents, are so eager to have their children enrolled at this particular school and whether the predominantly white staff acted as a deterrent when they decided that they wanted to enroll their children at this particular school?

4.3.3.2 Educator Perspective

In an interview with an educator I have asked the educator how well she was acquainted with the school community. Her reply was, '*Considering the fact that I've only been at the school for two and a half years, I feel that I do not know the community well enough. I also feel that the school is not offering enough opportunities for me to get to know the parents and the community at the level I should... and because I do not really have enough contact with the parents.*' When asked whether she was of the opinion that an educator should know their school community well, her reply was, '*Yes, I believe that it is very important because you need to know where the learner is coming from*

and I don't think at this point, and I speak for myself, I've a clear indication of where the children are coming from at this specific school.'

The educator recommended that the school could focus less on subject teaching and more on class teaching so as to allow educators to get to know the learners and their parents better. At that stage the grade 5 – 7 learners had different subjects with different teachers. The teachers remained in their classes and the learners walked from class to class throughout the day. She (the educator that I have interviewed) was of the opinion that disciplinary problems are not being addressed '*because the children are floating, the problems are floating*'. She clarifies by adding, '*our discipline structure at this school at this point in time, I feel, is not restorative, we give detention points, detention points all the time, but there is not an opportunity to improve the behaviour.*'

I asked the educator whether she was of the opinion that the development of certain values could be part of the '*restorative*' process? She answered, '*Yes, and you know, we are not at that stage yet, at our school, but your Code of Conduct, your discipline structure must link to your values. The teacher, for instance should not say, 'Do you know what rule you broke?' but 'What value did you not carry out? What value did you not adhere to?'*' The educator continued to mention that values should be incorporated within the whole aspect of schooling, '*we should try to combine the academic leg and the value leg of education.*' She is of the opinion that no school can function without a positive value system. She used the metaphor of a plate of food. The plate itself is the value system on which the rest of education is presented.

I asked the educator whether she has encountered any form of racism in the school and she replied that it was not really a problem at the school. She, however, mentioned that bullying presented quite a few challenges within the school set-up. She continued to mention, '*I do feel that our school is not a true replica of our country; and it is a pity, because we are basically a coloured school and I feel that it is not healthy. Our school does not reflect the composition of our country and maybe even of our community. I feel that that is a pity because our children will need to be able to survive in our country one day.*'

With regards to the school's value program, the educator had the following to say, *'The management team plays a very important role. Not necessarily in compiling a program, but in supporting the program and modelling the program. The greater community of the staff should have input into the program, into the content of the program, and obviously they need to assist in the program coming into realisation.'*

Educators in general have very full programs and I was unsure as to whether *'the greater community of the staff'* (as referred to by the educator that was interviewed) would be willing to join a community group that specifically focused on values development within the school and the community. I circulated a survey in the school and 26 educators responded of which 12 indicated that they would be willing to become involved with such a group while 14 indicated that they would not be willing. The results prove to be more positive than initially anticipated.

4.3.3.3 Educator Support and Training

In my interview with an educator it was mentioned that she has never before seen any of the national departmental documents that I refer to in my thesis. She mentioned that she attended a workshop at her previous school which was organised by their circuit manager. One session was about values within education. She found that session very enlightening.

I then circulated a survey amongst the teaching staff regarding the departmental publications. 26 educators participated. The years of education experience shared amongst those 26 educators were 459. The total of schools that were represented by the group, as they had taught at other schools before their appointment at this specific school, were 48. 21 educators indicated that they have never before seen the departmental publications. 2 educators indicated that they have seen these documents before but did not specify where. The other three mentioned that they were exposed to these documents during (1) training, (2) at Stellenbosch and at (3) CTLI training respectively.

I then interviewed two representatives in leadership positions at the Department of Education in the Western Cape. During this interview I asked them whether they have ever seen the departmental documents that are mentioned within this thesis and how much support they received from the Department of Basic Education in regard to the implementation and/or facilitation of the

ideals encapsulated within these documents. One of the participants replied that I misunderstood the type of rapport that exists between the Department of Basic Education (DBE) and the Western Cape Education Department (WCED) as it is not reflected in the way that the WCED supports schools. One participant, however, mentioned that the WCED are rolling out their own initiative and that this initiative is being supported extremely well by the Premier of the Western Cape. It has also been presented to the Director-General of the education sector, Mister Mveli, and he is in favour of implementing it in the Western Cape.

With regards to the documents, the other participant states that, *'...there is no way that you are going to get systemic transformation by dumping a document once every seven or ten years into the system. So, if you want systemic transformation, you have to actually agitate for a program that runs sustainably in the process.'* He also warned that sometimes governmental publications could be perceived to have a political agenda. In that instance *'...the problem is... then [that] half of your nation supports it because they support the political party from which it comes. And others don't.'*

During the interview they elaborated upon a WCED initiative called *'Transform to Perform'*. This initiative includes a variety of projects, one of which is the *'Enter to learn. Leave to serve'* campaign where all schools in the Western Cape are encouraged to display this mantra above doorways throughout their school. There is also a values campaign which is called *'Values Driven Learning'*. They have identified certain values and are encouraging schools to focus on a value a month. One of the participants commented during the interview that they are not as concerned as to which values the schools choose to focus on, it does not necessarily need to be the values that were identified by the WCED but that the WCED would like for the schools to become more focused on values in general. The values that form part of the WCED monthly calendar which I found on their website are: acceptance, accountability, acknowledgement, assertiveness, attentiveness, awareness, calmness, capable, caring, charity, cleanliness, commitment, communication, competence, confidence, conscientiousness, consideration, consistence, co-operation, courage, and so the list continues.

An interesting perspective regarding the moral values that I have chosen to focus on in my thesis surfaced during the interview. One participant explained the WCED's approach within the program as follow: *'So, you see, our approach is a multitudinal approach, um, because we are finding that there's a lot of interventions that's happening at schools without sustained impact. She continues to explain that, 'If you understand, as a human being, why you think the way that you do, then you are able to change the way that you think and as a consequence you'll change the way that you behave and you'll change the way that you respond and react. Hence all of the things that one speaks about when one speaks about anti-racism, anti-bullying and all of those behaviours [she emphasized the word], they're entrenched in a fundamental belief, somewhere, that allows you to language yourself, talk yourself, into behaving in a particular way. It's to stop that, that we are doing a systemic change management process through the transformation.'* I made the deduction that she does not necessarily view non-racialism as a value, but rather as a behaviour that is a result of a certain way of thinking and if a person can change the way that he/she is thinking, then he/she can choose to behave differently.

During the interview both participants explained how the *'Values driven learning'* initiative will be *'rolled out'* by referring to the training of a team at each school. I've contacted the current principal of the school where I did my research via e-mail and asked him whether he has received any information from the WCED in regard to moral values? His reply was that, *'The WCED is rolling out a new initiative called Transform to Perform in all schools. Values in Education (ViE) is a core initiative. They are currently busy with ViE workshops.'*

In my opinion, it would be an excellent opportunity to research the implementation process within our unique South African context as the programs associated with *'Transform to Perform'* are being rolled out.

4.3.3.4 Learner Demographics

Ntshoe (2009:88) refers to a term which he calls *'white flight'* and mentions that as the amount of black learners increased in certain schools the amount of white learners decreases. The school where I did my research is a former Model C school. Vally and Dalamba (1999:10) describe Model C schools by mentioning that in April of 1992 Minister Clase (Minister Piet Clase, the Minister of

Education at the time) ‘*unilaterally announced*’ that all white schools would hence forward be called Model C schools. This changed when these schools opened up their doors to all races within South Africa. The question then is, ‘What happened at the school where I did my research when the doors were opened up to all learners?’ During an interview with an educator at the school, her response was, ‘*I do feel that our school is not a true replica of our country; and it is a pity, because we are basically a coloured school and I feel that it is not healthy. Our school does not reflect the composition of our country and maybe even of our community.*’

Unfortunately, I could not get hold of the learner demographic statistics for last few years and so definitive conclusions cannot be drawn.

4.3.3.5 Learner Interaction

Pillay (2014:158) mentions that his research confirms that racism is still persistent in South African schools and mentions that one of the warning signs is when the learners group themselves according to race and when these groups avoid interaction with one another.

I have, however, not included the observation of learners within my application for ethics approval. This might be another topic that could be researched in the future as Enogh (2007:189) suggests in her thesis that an increase in contact between learners from different cultures allows them to socialize as equals and addresses the issue of negative stereotypes.

4.3.3.6 Parent Involvement

Ikechukwu (2017:1) mentions that ‘*Teachers believed that lack of material resources and poor parental education*’ influenced the limited parent involvement at the school where the author’s research took place. In the article it is mentioned that parents indicated a willingness to become involved with their child’s education but felt that their ‘*involvement were restricted by various barrier factors such as poverty and a lack of an enabling environment.*’ Ntekane (2018:1) points to research that found that parent involvement helps to improve their child’s academic performance. In a report titled *Systemic School Improvement Interventions in South Africa: Some Practical Lessons from Development Practitioners* published by the Joint Education Trust, Boka

(2013:79) reports that studies indicate that learners' whose parents are involved in the schooling process tend to '*exhibit positive attitudes towards learning and less antisocial behaviour towards their peers.*' These results were irrespective of the parents' education, their socio-economic stance or their race. Okeke (2014:1) states that, regardless numerous academic articles indicating that parent involvement in their child's education is imperative, it has been found that most parents' involvement in their child's schooling is '*limited*'.

Compton-Lilly (2004:5) lives in South Carolina, USA, and writes about the assumptions that most educators have about the families that are represented by the learners in their classrooms. She mentions that, '*...we do not really know much about most of our students' families and our suburban lives are very different from theirs.*' She mentions common statements that were made in the passages and staffroom of the school where she taught. These statements implied that parents are no longer involved in their children's education and also that they do not want to take any responsibility for said education. Compton-Lilly's (2004:5) observations resulted in the question whether South African parents wanted to be more involved with their children's education? Another, equally important, question is whether parents would welcome opportunities to work alongside their child's educator?

At the school where I did my research I handed out a questionnaire to 25 parents. Nine parents completed and returned the questionnaire. Eight out of the 9 participants were female and 4 of the parents were between the ages of 40 – 49, 3 were between the ages of 30 – 39 and the rest were older. All the parents that participated were married. 8 of the parents indicated that they were Christian and one was Muslim. 8 parents indicated that their home language was English and 1 reported to be bilingual (English and Afrikaans speaking).

When asked to indicate which aspects they deem important and would like the school to focus on, all the parents indicated that academics were '*very important*'. Other aspects that most of the parents indicated that they would like the school to focus on were: emotional development (7 parents indicated that it is '*very important*'), social development (6 parents indicated that it is '*very important*') and moral development (6 parents indicated that it is '*very important*').

The three moral values which most of the parents believed should be focused on at school were: (1) self-discipline as well (2) accountability and respect (these two values received an equal amount of ticks).

When asked what they believed to be the biggest influence on their child's values development, they all indicated that parents have the biggest influence and then teachers were indicated to have the second biggest influence.

8 parents indicated that they would be willing to become involved with a community project to promote values at their child's school and the surrounding community and they also indicated that they would be willing to attend meetings on a regular basis. 7 parents indicated that they would be willing to attend such a meeting once a month and one indicated that he/she would be willing to attend such a meeting once a term.

The fact that so few parents participated in the research might be an indication of a lack of parent involvement. It could also be contributed to the fact that in today's society and in most families both parents are working, and their time is limited and family time is considered to be more precious than participating in a research project. The responses by those parents who participated, however, indicate that there are parents who would be willing to become involved with a values development project.

It is my opinion that such a survey (as was handed out to parents during this research) could provide valuable information before any school launches a values initiative within their school.

4.3.4 Scholastic and Co-Scholastic Activities

4.3.4.1 Co-Curricular Activities

Phatlane (2007:185) mentions that, '*Originally, the approach at most schools was that black learners could not be fully integrated unless they were assimilated into the white culture and white ethos.*' Enogh (2007:224), however, mentions that '*Activities germane to specific cultures must be encouraged.*'

The co-curricular activities offered at the school, as found on their website, are: CAMI, Eisteddfod, choir, art (a fee of R1 400 per annum is required), chess, public speaking and ballet, athletics, cricket, cross country, netball rugby and tennis.

I was made aware of the fact that the school governing body discussed the inclusion of soccer at the school. A decision was made against the facilitation of soccer. The decision was motivated by the fact that (1) the school has limited space and could not facilitate both soccer and rugby, (2) most of the staff at the school was trained to coach rugby and (3) none of the neighbouring schools offered soccer and there would therefore be no opportunities to play matches.

It would be interesting to conduct a survey in order to determine how many parents would prefer rugby coaching and how many parents would prefer soccer coaching at the school.

4.3.5 Contextual Component

Waghid (2004:527) makes reference to an initiative that was launched under the auspices of Minister Kader Asmal's, that was called *Tirisano*, which when translated means 'working together'. Former Minister Asmal '*called upon all South Africans, in the spirit of Tirisano, to join hands with the Ministry to tackle the most urgent problems in education.*'

4.3.5.1 The Community

In Chapter 3, I referred to Carrim's (2013:52) research regarding '*schools that work*' and I mentioned that Carrim had found that the required achievements were as a result of the actions, interventions, support and assistance of those people involved with the education process within the schools. These would include the school leaders, the educators, the learners, the parents and the community. I also made reference to Marshall, Caldwell and Foster (2011:51) who state that, '*rather than being a 'bag of virtues designed to control student behavior, integrated character education is a school and community process for educating the whole child in a healthy, caring environment.*' Marshall, Caldwell and Foster (2011:51) describe character education (as values in education is commonly referred to in the USA) as, amongst other things, a community process. In South Africa Staeheli and Hammet (2013:39) state that most of our learners' communities are still

'imbued with the social, racial and economic legacies of apartheid,' and De Wet (2001:253) mentions that educators are not necessarily familiar with the communities within which their learners live.

I have already mentioned that an educator within my research commented during an interview that she felt that she did not really know the community that surrounded the school well enough (see 4.3.3.2). She mentioned that she was a relatively new colleague. She, however, also do not live in the area and, therefore, has to daily travel quite a distance to get to the school.

When the principal was asked to describe the community that surrounded the school (he did not live in the area either) he only refers to the community's socio-economic status and states that, *'We have an average community. An average socio-economic situation in the sense that we do not have the very poor in our community; we do not really have the very destitute. There are a few of them, but then on the other hand we do not have the super-rich either.'*

It would have been interesting to hear what the educator and the principal considered to be the main challenges within the community. I have included that question in the questionnaire that the parents completed. The parents were asked what problem/-s, within their communities (the majority of learners are from the school's *'feeder zone'*, but there are learners from surrounding communities at the school as well), they perceived to be the most problematic? 5 parents indicated that criminality was 'very problematic' and 4 parents indicated: boredom, unemployment and uninvolved parents to be 'very problematic'. One parent believed racism to be 'very problematic' and 3 parents indicated that it was 'quite problematic'.

I have to admit that when *'boredom'* was identified by 4 parents as 'very problematic', I was surprised. At the time I was not aware of the research that has been done regarding *'leisure boredom'* (Caldwell, Darling, Payne and Dowdy, 1999 as well as Wegner, 2009) amongst teenagers.

4.4 SUMMARY

My aim in this chapter was to analyse relevant school policies as well as the school culture at a specific primary school in the Metropole East area of the Western Cape. My analysis included policies such as the school's Code of Conduct, the school's Language Policy as well the Admissions Policy. I analysed the school's policies as well as the school's culture in order to better understand the education transformation process that took place at the school in regard to moral values, with specific mention to non-racialism and equality. I aimed at determining in which way the school's policies and culture related to the themes that I have identified in Chapter 3 when I studied the literature regarding values transformation in education. These recurring themes within the literature seemed to constitute a holistic approach to values transformation in education and proved to be, according to the various authors, indispensable within the process of transformation. I discuss the findings from this analysis in Chapter 5.

CHAPTER 5

FINDINGS AND RECOMMENDATIONS

5.1 INTRODUCTION

In Chapter 4, I analysed school policies and the school culture at a school in the Western Cape Province. I aimed to better understand the transformation process, especially in regard to non-racialism and equality, which took place at the school. In my analysis I endeavoured to identify aspects that indicated that values transformation had indeed taken place as well as to distinguish aspects that might have hindered the transformation process.

In Chapter 5, I first of all discuss moral values transformation in regard to the findings that emanated from my literature review. I then discuss the findings from my research according to the recurrent themes that I have identified in the literature in terms of values transformation (see Chapters 3 and 4). I also address the limitations of this research that presented itself as I analysed the information that was gathered through my research. This chapter is then concluded with a hermeneutic reflection of the development of my own understanding throughout this study.

5.2 FINDINGS FROM THE LITERATURE REVIEW

What became apparent from my literature review is that South Africa's education system is confronted by various challenges as the young democratic government attempts to transform a once segregated system in order to provide an equal opportunity for all South African children to excel. It appears as though the education system still has to content with the legacy of apartheid whilst collaborating towards democratic citizenship development beside national socio-economic development, providing career-centered education as well as correspondingly being child-centered in order to assist in the development of the unique talents and aspirations of each learner, assist in the unification process advancing equality and, yet, celebrate diversity and enhance multicultural liberality, be current regarding global trends and being technologically innovative whilst enhancing a national culture, and work at improving the quality of South African education in general in addition to addressing funding difficulties.

The themes that dominated literature regarding South African education over the last decade seem to be (1) school violence and (2) the lack of quality education, especially in regards to academic performativity.

In Chapter 3 I reference literature that discusses the role of values with regards to quality education as well as the centrality of moral values in association to academic performance. I found various authors (see Spaul (2013), Christie (2016), Dillon (2016), Masondo (2016), Roodt (2018)) who make mention of the poor quality of South African education and in most cases reference is made to statistics regarding South African learners' poor academic performance, especially when compared internationally. The perceived lack of quality within South African education has led to the publication of even more policies by the Department of Basic Education. Logging onto the Department of Basic Education's (DBE) website I found that during and after 2010 the DBE had published 11 policies in regard to curriculum and assessment. It appears as though, just taking into consideration the types of policies that were published, that the Department of Basic Education's initiatives to improve South Africa's education system mostly revolves around the curriculum as well as increased assessments and control.

Mpungose and Ngwenya (2017:1) mention that through their research they have come to the conclusion that the pursuit of quality education '*has led to the obsession of educational authorities with quantifiable outcomes which have an adverse effect on the standard and quality of education in South Africa.*' They argue that an education system focusing mostly on outcomes and achievements not only ignores the human factor, but that this achievement approach chips away at quality education as performance at any cost elevates achievements (no matter how it is obtained) above the process of education.

It is also apparent that many authors such as Naicker (2013:332), Jansen (2013:81) and Moyo (2005:8, 9) are of the opinion that drafting policies does not necessarily ensure that said policy will be implemented at all or that the policy will be interpreted and implemented in accordance to the intentions behind the drafting of the policy in the first place. Jansen (2013:81) mentions that although the ideals behind the new policies in South Africa since 1994 are '*admirable*' these ideals were predominantly not realised within the South African schooling system.

In relation to the information gleaned from the literature I am of the opinion that most of the approaches to values in education are motivated by erroneous objectives. As Kohn (1997: 431) states that most character education initiatives (this statement is specifically in reference to the USA but I am of the opinion that it can be applied within the South African context as well) are being driven by a motivation which is described as *'fix the kids'*. This implies that the problems that are being experienced in education as well as by society at large can be solved if children can be taught to behave better. This leads to another motivation for moral values in education wherein education is seen as a vehicle through which societies can be transformed. Protz (2013:1) states in the introduction to her doctoral dissertation that *'Through the lens of societal problems, a case is presented for character education to take a forefront position in the public educational system.'* I would like to propose that societal transformation does not take place through educational transformation but that the two should occur concurrently. I, therefore, once again refer to Marshall, Caldwell and Foster (2011:51) who state that, *'rather than being a 'bag of virtues designed to control student behavior, integrated character education is a school and community process for educating the whole child in a healthy, caring environment.'*

5.3 DISCUSSION AND SUGGESTIONS REGARDING RESEARCH FINDINGS

16 themes, that are most prevalent within the literature regarding the facilitation of the concepts of non-racialism and equality in education, are identified in Chapter 3. I am aware that it is by no means an exhaustive list but to include more aspects would have become unmanageable. These 16 prevalent themes within the literature was used to guide my conceptual analysis of documents such as school policies as well as to assist in better understanding racist and non-racist aspects within a school culture. I then organised these 16 themes under 5 overarching headings:

- **Policy Documents**

(school policies, Code of Conduct, drafting and revision of school policies, language used in policies, admissions policy, language policy)

- **Organisational Structure**

(leadership approach, leadership demographics)

- **Human Resource Component**

(staff demographics, educator perspective, educator support and training, learner demographics, interaction between peers, parent involvement)

- **Scholastic and Co-Scholastic Activities**
(co-curricular activities)
- **Contextual Component**
(the community)

I shall be discussing my research findings under the 5 five central headings.

5.3.1 Policy Documents

Within my research I have found that school policy implementation at the researched school seems to adhere to the top-down method as educators and parents have access to the policies but most of them were not included (even in a limited capacity) in the drafting or review processes. The only input that parents and educators have is through their representatives on the School Governing Body.

The policy documents appear to have very little influence on the daily program within the school as the majority of the educators do not seem to have read all the policies and the few policies that are available to the parents on the school's website are only compact summaries of the documents. During an interview with an educator she commented that '*I don't know how much weight a policy actually carries.*' It could be suggested that the policies that are in the pipeline to be reviewed could be mentioned at the staff's quarterly meeting in order to allow all staff members to be included in the policy review process. In Chapter 3 mention is made of Jürimäe, Kärner and Tiisvelt (2014:61) who found that educators are more willing to implement new initiatives (in this case new initiatives as set out within policy documents) if they '*feel ownership of the process*'.

Regarding increased parent involvement it could be suggested that, before a policy is reviewed, a few pertinent questions are published in the school's weekly newsletter as well as on the D6 communicator allowing parents the opportunity to make suggestions and comments. The parents' input could then be summarised and published as well.

5.3.2 Organisational Structure

It is my opinion that the demographics of the leadership do not reflect full integration. I would like to refer to Boateng (1990:83) who mentions that leadership should not create the impression that only white people make effective leaders but that it should provide learners with role models from different cultures and ethnic groups. A suggestion could be made that the leadership be more representative of the learner and community demographics.

5.3.3 Human Resource Component

It appears that when the principal described the school as being fully integrated, he was referring to learner demographics and that he did not regard the integration process to necessarily include the staff as well. It is my opinion that the demographics of the staff do not reflect full integration.

There appears to, in various instances, be a 'gap' between the background and perspectives of the educators and that of the learners, their parents and the community at large. In this instance I take into consideration a response from an educator during an interview who said that '*...I feel that I do not know the community well enough. I also feel that the school is not offering enough opportunities for me to get to know the parents and the community at the level I should...*' I also refer to the fact that neither the principal, nor the interviewed educator lived within the school community as well as that the staff demographics do not match the learner demographics.

5.3.4 Scholastic and Co-Scholastic Activities

In this instance it could be suggested that a questionnaire be distributed amongst the parents to determine what co-curricular activities they would want the school to facilitate.

5.3.5 Contextual Component

Carrim's (2013:52) researched '*schools that work*' and had found that the required achievements were as a result of the actions, interventions, support and assistance of those people involved with the education process within the schools. These would include the school leaders, the educators, the learners, the parents and the community. It could then be suggested that values in education become a community project including all the schools in the area, parent representatives as well as religious and community leaders and representatives from the private sector. Just for one

moment I would like for you to imagine with me what it would be like if a whole community agreed upon and practiced the same value for a month, or two months or a term.

5.4 SIGNIFICANCE OF THE STUDY

The question might be asked as to why this research should be deemed important? In the first place it could be mentioned that I, the researcher, consider this research to be very important as I am of the opinion that moral values can contribute, in a very significant way, towards the improvement of education in general. This study also makes a contribution towards the continuing discussions regarding transformation in education and the ever-present goal, not only within South Africa, to improve the quality of education as well as education's role within the moral upliftment of society in general. I am also of the opinion that this research assists in the development of a better understanding as to what would indeed instigate and contribute towards values transformation, especially in regard to non-racialism and equality, in South Africa. My analysis of the school policies and the school culture shows how the moral values of non-racialism and equality are being addressed in a school set-up. It is also an indication as to some of the effects and, I am of the opinion, unintended results of learner integration at the specific school. These findings provide some understanding as to certain groups' reactions to the integration process and might be usable during further attempts at integration. This study is very relevant in assisting school leadership and school staff to better understand the institutional culture at their school as well as how effective school policies are within a school set-up. It is my goal that these findings would challenge all role-players within the education process to reflect on their own contribution towards a more unified South Africa.

Du Preez, Simmonds and Verhoef (2016:7) came to the conclusion that research regarding transformation in education should extend beyond the discipline of education, as interdisciplinary insights might assist educationists to expand their horizons to include more possibilities and learn from organizations that have successfully transformed. Plank and Eneroth published a document of which the subtitle reads, *'Reflections on the human side of leading people through organizational change'* in 2019. Eneroth is currently the Network Director at Barrett Values Centre and Plank is a registered psychologist. After many years of research and assisting in transformation processes at various organisations Plank and Eneroth (2019:13) found that

‘Working with people and organisations in transition means focused dialogues in workshops, seminars and training programmes that concentrate on personal direction, group context (value direction and assignment direction) and structural direction – changes to rules and directives, systems, processes and control systems that reflect the desired values and positions.’ A more personal approach is recommended where motivation and improved dialogue are key elements as well as leadership’s ability to share the vision behind the proposed transformation and to foster a holistic outlook. They emphasise that transformation takes time and they have identified eight stages that any individual will go through when confronted with a prerogative to transform:

- *To hear about ‘what is ‘NEW’;*
- *To understand;*
- *To accept;*
- *To recognize the consequences;*
- *To be conscious of one’s new role;*
- *To understand one’s own need for development;*
- *To meet the need of development; and*
- *Working with the ‘NEW’.*

Within my research I have found that the human component within education has seemingly been neglected and it could be suggested that there must be greater cohesion between all role players which will ultimately lead to better trust. Plank and Eneroth (2019:13) state that *‘To succeed with the change initiatives, we know from experience that trust is the key to success. Trust is about predictability. Trust is also about having shared values that remain firm even when circumstances in the organisation change.’*

5.5 LIMITATIONS OF MY STUDY

From my review of the literature I have identified various limitations related to my research and in doing so I am of the opinion that I have provided some guidance for future research regarding moral values transformation in education.

- In order to assist the school’s leadership to reflect on their own leadership approach and leadership style, I could have asked the parents as to how they perceived the leadership of the school.

- I am of the opinion that my understanding of the school culture could have increased had I interviewed learners, especially in regard to their perceptions of non-racialism and equality at the school. These perceptions could have been compared to those of the educators to determine whether there is concurrence between their experiences.
- I am also of the opinion that I would have been able to develop a better understanding as to the school culture if I sat in during some classes and if I was able to observe the learners' play during break times.

5.6 RECOMMENDATIONS FOR FUTURE RESEARCH

In the following section I shall be discussing the recommendations for future research arising from my study:

- Du Preez, Simmonds and Verhoef (2016:2) mention that the transformation of racism was not focused on until the 2008 *Report of the Ministerial Committee on Transformation and Social Cohesion and the Elimination of Discrimination in Public Higher Education Institutions* (MCTHE). This report transcends the White Paper (DoE, 1997:2) as the MCTHE report does not merely limit institutional, in this case a school institution, transformation to a constricted '*institutional compliance (structural, efficiency and equality)*' but it extends the field encapsulated within transformation to the whole school institution. It is therefore recommended that transformation within research should be viewed holistically.
- In my study I only analysed school policy documents and I explored the perceptions and narratives of the role players with regard to moral values transformation to a limited extent. I would, therefore like to recommend an in-depth analysis of all role players within a school institution, especially those of the learners and the parents.
- Lastly a recommendation is made to research a whole community, including all the schools in the community, and then to put a team together that would be representative of all the various role players in order to develop a moral values initiative that would impact the schools as well as the surrounding community in a holistic fashion. Pre and post evaluation on various levels to determine the impact of said initiative would conclude the study. It should, however, be a program by the people for the people.

5.7 A HERMENEUTIC REFLECTION

As this is the final section within my study I am of the opinion that it would be applicable to reflect on the development of my own understanding regarding moral values transformation in education throughout the research process and how it impacts on my personal and academic development that ultimately will then be reflected in my teaching practice.

I have found that, at the onset of this study, my own perspective regarding education was quite limited as I only focused on that which transpired within my own classroom. I was aware of the fact that my learners, outside of the school set-up, had lives and that they functioned within households that were operating on their own, unique value systems and that we were surrounded by a community with its own strengths and challenges, but I rarely focused on aspects outside my classroom. I was also not very informed regarding the Department of Basic Education's publications and their role within the whole education process.

Furthermore, I was skeptical about the lack of transformation that took place at various institutions and was unaware of how complex the transformation process indeed is. At first, I could not understand why schools would not just change.

I was also under the impression that the school where I was teaching at the time was a fully integrated school with a multicultural ethos where diversities were celebrated, just to come to the realisation that having a mostly coloured learner corps and a mostly white educational staff did not constitute full integration. This is an indication of part of the journey that I've taken (please note that I do not even hint at the possibility of completing that journey) in working through the literature.

Lastly, as I was typing out this research, I realised that many of my comments and insights were definitely not academic in nature. I had to make a choice as to whether I was going to approach this research from the viewpoint of an academic or am I going to approach it from the viewpoint of a teacher? I must admit that in my heart and soul I am first and foremost and shall always be a teacher. While I was doing the research I was daily on the frontlines, trying to make sense of that which I am doing and of the consequences of what I am doing, saying and thinking. This research,

therefore, can and never will be a purely academic script as I could not, and would never want to, detach myself from being a teacher and from my learners. I am therefore a teacher researcher and everything that was written was done so with the teaching practice in mind.

5.8 CONCLUSION

In this chapter I discuss the central conclusions of my study. I delineated upon the findings from my review of the literature, my analysis of the school policies as well as the school culture at a specific primary school in the Western Cape Province. I also briefly referred to the significance and limitations of my study and mentioned possibilities that might enhance future research. Lastly, I reflected on my research journey and discussed some of the realisations I have made and the changes of my own perspective.

My main research question is, ‘How are non-rationalism and equality articulated within the policies and institutional culture of a former Model C school in the WCED Metropole East area?’ and in answer I would like to reply that it is my opinion that we, as South Africans, still have a way to go. I am, however, convinced that the road ahead should include moral values in education. My opinion coincides with Delpit’s (1995:xix) view when she mentions that upon reflection on education she believes academic achievement to be an essential component. She then continues to state that academic achievement alone is not sufficient. To illustrate this point she includes a letter that was written by a principal to his staff at the onset of a new academic year and with which I would like to conclude this study with:

‘Dear Teacher;

*I am the survivor of a concentration camp. My eyes saw what no person should witness:
Gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed
by trained nurses. Women and babies shot and burned by high school and college graduates. So I
am suspicious of education. Mt request is: Help your students become human. Your efforts must
never produce learned monsters, skilled psychopaths, educated Eichmanns. Reading, writing and
arithmetic are important only if they were to make our children more humane.’*

REFERENCES

- Agboola, A. & Tsai, K. C. 2012. Bring Character Education into Classroom. *European Journal of Educational Research*, 1(2): 163 – 170.
- Alexander, C., Weekes-Bernard, D. & Arday, J. 2015. *The Runnymede School Report: Race, Education and Inequality in Contemporary Britain*. London: Runnymede.
- Allie, N. 2018. Education Experts Tackle Transformation at School.
Available: <https://www.businesslive.co.za/bd/national/education/2018-05-29-education-experts-tackle-transformation-at-schools>. Accessed: 17 April 2019.
- ANC. 2017. *54th National Conference: Report and Resolutions*. Available:
[https://www.joeslovo.anc.org.za/sites/default/files/docs/ANC%2054th National Conference Report%20and%20Resolutions](https://www.joeslovo.anc.org.za/sites/default/files/docs/ANC%2054th%20National%20Conference%20Report%20and%20Resolutions). Accessed: 11 June 2019.
- Anciano, F. 2014. Non-racialism and the African National Congress: Views from the Branch. *Journal of Contemporary African Studies*, 32(1): 35 – 55.
- Anderson, D & Anderson, L. A. 2010. *What is Transformation, and Why is it so Hard to Manage?* Durango: Being First.
- Armstrong, C. & LeHew, M. 2011. Scrutinizing the Explicit, the Implicit and the Unsustainable: A Model for Holistic Transformation of a Course for Sustainability. *Journal of Teacher Education for Sustainability*, 13(2): 17 – 43.
- Arneback, E. & Quennerstedt, A. 2016. Locations of Racism in Education: A Speech Act Analysis of a Policy Chain. *Journal of Education Policy*, 31(6): 773 – 788.
- Aswathi, D. 2014. Value based Education is the only Solution to the Problem of Crisis of Moral Values among the Youth of India. *Global Journal for Research Analysis*, 3(9): 4 – 5.
- Australian Government Initiative. 2010. *Giving Voice to the Impacts of Values Education: The Final Report of the Values in Action Schools Project*. Carlton: Education Services Australia Ltd.
- Ayres, L. 2012. *The SAGE Encyclopedia of Qualitative Research Methods*. Thousand Oaks: SAGE Publications, Inc.
- Badat, S. 2009. *The Challenges of Education and Development in Twenty-First Century South Africa*. Queenstown: Queens College.

- Badat, S. & Sayed, Y. 2014. Post-1994 South African Education: The Challenge of Social Justice. *The Annals of the American Academy*, 652: 127 – 148.
- Bain, Z. 2018. Is There Such a Thing as ‘White Ignorance’ in British Education? *Ethics and Education*, 13(1): 4 – 21.
- Ball, S. J. 2006. *Education Policy and Social Class*. London: Routledge.
- Ball, S. J. 2010. Making Policy with ‘Good Ideas’: Policy Networks and the ‘Intellectuals’ of New Labour. *Journal of Education Policy*, 25(2): 151 – 196.
- Bardach, E. 2009. *A practical guide for policy analysis: The eightfold path to more effective problem solving* (3rd ed.) Washington, DC: CQ Press.
- Barrett, R. 2010. *Fundamentals of Cultural Transformation: Implementing whole system change*. Barrett Values Centre.
Available: <https://www.valuescentre.com/sites/default/files/uploads/2010.../FCT>
Accessed: 04 October 2015.
- Becker, A., De Wet, A. & Van Vollenhoven, W. 2015. Human Rights Literacy: Moving Towards Rights-Based Education and Transformative Action Through Understandings of Dignity, Equality and Freedom. *South African Journal of Education*, 35(2): 1 – 12.
- Benson, I. T. 2008. Do values mean anything at all? Implications for law, education and society. *Journal for Juridical Science*, 33(1): 1 – 22.
- Bernstein, J. R. 1983. *Beyond Objectivism and Relativism: Science, Hermeneutics and Praxis*. Philadelphia: University Of Pennsylvania Press.
- Baijnath, I. 2008. *Changing Times, Changing Values: An Alchemy of Values Education*. University of Kwa-Zulu Natal.
- Bengouver, Y. J. 2013. *Institutional Transformation in the Post- Apartheid Era: An Ethnography of one High School in KwaZulu-Natal*. University of Kwa-Zulu Natal.
- Bird, D. K. 2009. The use of questionnaires for acquiring information on public perception of natural hazards and risk mitigation – a review of current knowledge and practice. *Natural Hazards and Earth System Sciences*, 9: 1307 – 1325.
- Bleicher, J. 1980. *Contemporary Hermeneutics: Hermeneutics as Method, Philosophy and Critique*. London: Routledge and Kegan Paul.

- Boateng, F. 1990. Combatting Deculturization of the African-American Child in the Public School System: A Multicultural Approach. In: Lomotey K (Ed.). *Going to school: The African-American experience*. New York: State University of New York Press, 73 – 84.
- Boka, K. 2013. Parental Involvement in Improving Schooling. In Khoza, G. (Ed.). *Systemic School Improvement Interventions in South Africa: Some Practical Lessons from Development Practitioners*, 79 – 88.
- Bowden, R. 2015. *British Values, character education and global learning: reflections and implications for GLP England*. London: Pearson.
- Brendtro, L. K., Brokenleg, M. & Van Bockern, S. 1990. *Reclaiming Youth at Risk: Out Hope for the Future*. Bloomington: Solution Tree Press.
- Brook, D. L. 1996. From exclusion to Inclusion: Racial Politics and South African Educational Reform. *Anthropology & Education Quarterly*, 27: 204 – 231.
- Butler, T. 1998. Towards a Hermeneutic Method for Interpretive Research and Information Systems. *Journal of Information Technology*, 13: 285 – 300.
- Caldwell, L. L., Darling, N., Payne, L. L. and Dowdy, B. 1999. ‘Why are you Bored?’: An Examination of Psychological and Social Control Causes of Boredom among Adolescents. *Journal of Leisure Research*, 31(2): 103 – 121.
- Carrim, N. 2013. Approaches to Education Quality in South Africa. *The Search for Quality Education in Post-Apartheid South Africa*. Sayed, Y., Kanjee, A. & Nkomo, M. (Eds.). Cape Town: HSRC Press, 39 – 60.
- Central Board of Secondary Education. 2012. *Values Education: A Handbook for Teachers*. New Delhi: The Secretary, Community Centre.
- Chapple, A. & Rogers, A. 1998. Explicit Guidelines for Qualitative Research: A Step in the Right Direction, a Defence of the ‘Soft’ Option, or a Form of Sociological Imperialism. *Family Practice*, 15: 556 – 651.
- Chrisholm, L. 2012. Apartheid Education Legacies and New Directions in Post-Apartheid South Africa. *Storia Delle Donne*, 8: 81 – 103.
- Christie, P. 2016. Educational Change in Post-Conflict Contexts: Reflections on the South African Experience 20 Years Later. *Globalisation, Societies and Education*, 14(3): 434 – 446.
- Clark, C. 2005. The Structure of Educational Research. *British Educational Research Journal*, 31(3): 289 – 308.

- Codd, J. 1988. The Construction and Deconstruction of Educational Policy Documents. *Journal of Education Policy*, 3(5): 235 – 248.
- Compton-Lilly, C. 2004. *Confronting Racism, Poverty, and Power: Classroom Strategies to Change the World*. Portsmouth, NH: Heinemann.
- Confeld, S. 2016. The Importance of a Positive School Culture. The Faculty of Adler Graduate School.
- Cooley, A. 2008. Legislating Character: Moral education in North Carolina's Public Schools. *Educational Studies*, 43: 188 – 205.
- Cordero, D. A. 2013. Moral Decline in Teens: The Application of Contextual Theology. *Asia-Pacific Social Science Review*, 13(2): 24 – 40.
- Costley, K. C. & Harrington, K. 2012. *Character Education: A Growing Need in American Schools*. Arkansas: Arkansas Technical University.
- Crawford, C. E. 2017. Promoting 'Fundamental British Values' in Schools: A Critical Race Perspective. *Curriculum Perspective*, 37: 197 – 204.
- Crum, T. F. 1987. *Conflict: Turning a Life of Work into a Work of Art*. New York: Simon and Schuster.
- Dass, S. & Rinquest, A. 2017. *School Fees. Basic Education Rights Handbook: Education Rights in South Africa*. Johannesburg: Section27.
- Daszko, M. & Sheinberg, S. 2005. *Survival is Optional: Only leaders with New Knowledge can Lead the Transformation*.
Available: https://www.researchgate.net/.../228484177_SURVIVAL_IS_OPTIONAL_O...
Accessed: 06 October 2015.
- Day, C. & Sammons, P. 2014. *Successful School Leadership*. Berkshire: Education Development Trust.
- De Klerk, J. 2000. The Values Underlying Quality and Equality in Educational Transformation. In: *Democratic Transformation of Education in South Africa*. Stellenbosch: Department of Education Policy Studies, 37 – 44.
- De Klerk, J. & Rens, J. 2003. The Role of Values in School Discipline. *Koers*, 68(4): 353 – 371.
- Delpit, L. 1995. *Other People's Children: Cultural Conflict in the Classroom*. New York: The New Press.
- Demirović, A. 2012. Reform, Revolution, Transformation. In: *Journal für Entwicklungspolitik*,

XXVIII(3): 16 – 42.

Department of Basic Education. 2010a. Action Plan to 2014: Towards the Realisation of Schooling 2025. General Notice 752 of 2010. *Staatskoerant*. No. 33434: 3 – 21.

Department of Basic Education. 2010b. *Building a Culture of Responsibility and Humanity in Schools: A guide for teachers*. Pretoria: Government Printers.

Department of Basic Education. 2011a. *Action Plan to 2014: Towards the Realisation of Schooling 2025 (Full Version)*. Pretoria: Government Printers.

Department of Basic Education. 2011b. Dictionary of Education Concepts and terms. *Staatskoerant*. No. 34346.

Department of Basic Education. 2011c. *Values in Action*. Pretoria: Government Printers.

Department of Basic education. 2011d. *Values in Action: A Manual in Constitutional Values and Social Governance for School Governing Bodies and Representative Councils of Learners in South African Public Schools*. Pretoria: Government Printers.

Department of Basic Education. 2015. *Action Plan to 2019: Towards the Realisation of Schooling 2030*. Taking forward South Africa's National Development Plan 2030. Pretoria: Government Printers.

Department of Education. 1995. *White Paper for Education and Training: Notice 196 of 1995*. Pretoria: Government Printers.

Department of Education. 1996a. *Education White Paper 2: The Organisation, Governance and Funding of Schools*. Pretoria: Government Printers.

Department of Education. 1996b. *National Education Act 27*. Pretoria: Government Printers.

Department of Education. 1996c. *South African Schools Act No. 84 Of 1996*. Centurion: Education Labour Relations Council.

Department of Education. 1997. *Norms and Standards for Language Policy in Public Schools*. Pretoria: Government Printers.

Department of Education. 1998. *National Norms and Standards for School Funding*. Pretoria: Government Printers.

Department of Education. 2000a. *Report of the Working Group on Values in Education*. Pretoria: Government Printers.

Department of Education. 2000b. *Values, Education and Democracy*. Pretoria: Government

Printers.

Department of Education. 2001a. *SAAMTREK: Values Education and Democracy in the 21st Century: Conference Report*. Pretoria: Government Printers.

Department of Education. 2001b. *Manifesto on Values, Education and Democracy*. Pretoria: Government Printers.

Department of Education. 2001c. *Education in South Africa: Achievements since 1994*. Pretoria: Government Printers.

Department of Education. 2001d. *White Paper 5 on Early Childhood Education: Meeting the Challenges of Early Childhood Development in South Africa*. Pretoria: Government Printers.

Department of Education. 2001e. *White Paper 6: Special Needs education: Building an Inclusive Education and Training System*. Pretoria: Government Printers.

Department of Education. 2001f. *National Curriculum Statement*. Pretoria: Government Printers.

Department of Education. 2002a. *Revised National Curriculum Statement Grade R – 9*. Pretoria: Government Printers.

Department of Education. 2002b. *Values, Education and Democracy School Based research: Opening Pathways for Dialogue*. Pretoria: Government Printers.

Department of Education. 2002c. *Values in Education: Programme of Action*. Pretoria: Government Printers.

Department of Education. 2003. *Framework on Values and Human Rights in the Curriculum*. Pretoria: Government Printers.

Department of Education. 2005a. Circular 17/2005. *Values in Education and the Promotion of South Africa's National Symbols in Schools and Offices*. Johannesburg: Government Printers.

Department of Education. 2005b. *Values and Human Rights in the Curriculum: A Guide*. Pretoria: Government Printers.

Department of Education. 2007a. *National Policy on Assessment and Qualifications for Schools in the General Education and Training Band*. Pretoria: Government Printers.

Department of Education. 2007b. *Schools that Work*. Pretoria: Government Printers.

Department of Education. 2008a. *Bill of Responsibilities for the Youth of South Africa*. Pretoria:

- Government Printers.
- Department of Education. 2008b. *Example of a Code of Conduct for a School*. Pretoria: Government Printers.
- Department of Education, Employment and Workplace Relationships. 2008. *At the Heart of What We Do Values Education at the Centre of Schooling: The Final Report of the Values Education Good Practice Schools Project – Stage 2*. Carlton: Curriculum Corporation.
- Department of Education, Employment and Workplace Relationships. 2009. *Teaching for Intercultural Understanding: Professional Learning Program*. Carlton: Curriculum Corporation.
- Department of Education, Science and Training. 2005. *Values Education Forums: Engaging your School Community*. Carlton: Curriculum Corporation.
- Department of Education, Science and Training. 2006. *Implementing the National Framework for Values Education in Australian Schools: Report of the Values Education Good Practice Schools Project – Stage 1*. Carlton: Curriculum Corporation.
- Department of Planning, Monitoring and Evaluation. 2014. *Twenty Year Review South Africa 1994 – 2014 Background Paper: Education*. Pretoria: Government Printers.
- DeRoche, E. F. & Williams, M. M. 1998. *Educating Hearts and Minds: A Comprehensive Character Education Framework*. California: Corwin Press.
- Desjardins, R. 2015. Education and Social Transformation. *European Journal of Education*, 50(3): 239 – 244.
- De Wet, C. 2001. 'n Ondersoek na 'n Aantal Opvoeders se Sieninge oor Onderwysverwante Bronne van Rassisme. *South African Journal of Education*, 21(4): 247 – 255.
- De Wet, C. & Wolhuter, C. 2009. A Transitiological Study of South African Educational issues. *South African Journal of Education*, 29: 359 – 376.
- Dillon, J. 2016. Fixing a Schooling System in Crisis. *Accountancy SA*. October 2016: 40 – 41.
- Donohue, W. A. 1988. *The Heritage Lectures: Why Schools Fail: Reclaiming the Moral Dimension in Education*. Washington DC: The Heritage Foundation.
- Durakoğlu, A. 2013. Paulo Freire's Perception of Dialogue Based Education. *International Journal on New Trends in Education and Their Implication*, 4(3): 102 – 107.
- Du Preez, P., Simmonds, S. and Verhoef, A. H. 2016. Rethinking and Researching Transformation

- in Higher Education: A Meta-Study of South African Trends. *Transformation in Higher Education*, 1(1): 1 – 7.
- Enoch, S. D. 2007. Guidelines for Multicultural Education in Integrated Schools with Specific Reference to the South African Context, University of Zululand.
- Ferreira, C. & Schulze, S. 2014. Teachers' Experience of the Implementation of Values in Education in Schools: 'Mind the gap'. *South African Journal of Education*, 34(1): 1 – 13.
- Fine, M & Weis, L. 2003. *Silenced Voices and Extraordinary Conversations: Re-Imagining Schools*. New York: Teachers College Press.
- Fleisch, B.D. 2002. Managing Educational Change: The State and School Reform in South Africa. Cape Town: Heinemann.
- Foshay, A. W. 1991. The Curriculum Matrix: Transcendence and Mathematics. *Journal of Curriculum and Supervision*, 6(4): 277 – 293.
- Franklin, S. & McLaren, D. 2015. *Realising the Right to a Basic Education in South Africa: An Analysis of the Content, Policy Effort, Resource Allocation and Enjoyment of the Constitutional Right to a Basic Education*. Johannesburg: Socio-Economic Rights Monitoring Tool.
- Freese, J. H. 1926. *Aristotle with an English Translation: the 'Art' of Rhetoric*. London: William Heinemann.
- Freire, P. 1974. *Education for Critical Consciousness*. Introduction by Goulet, D. London: Continuum.
- Freire, P. 1970. *Pedagogy of the Oppressed*. Translated by Ramos, M. B. London: Continuum.
- Fullan, M. 1993. *Change Forces: Probing the Depths of Educational Reform. School Development and the Management of Change Series: 10*. London: The Falmer Press.
- Fullan, M. 2007. *The New Meaning of Educational Change*. (4th Ed.). New York: Teachers College Press.
- Furner, J. 2006. Conceptual Analysis: A Method for Understanding Information as Evidence, and Evidence as Information. *Archival Science*, 4: 233 – 265
- Gadamer, H. G. 1976. *Philosophical Hermeneutics*. In: David E. Linge (Trans.). Los Angeles: University of California Press.
- Gadamer, H. G. 1989. *Truth and Method*. Second Edition. London: Sheed and Ward Stagbooks.
- Gadamer, H. G. *et al.* 2001. *Gadamer in Conversation: Reflections and Commentary*: Hans-

- Georg Gadamer, with Carsten Dutt, Glenn W. Most, Alfons Grieder, and Dörte von Westernhagen. Translated and edited by Palmer, R. E. London: Yale University Press.
- Gas, R. 2012. *What is Transformation? And how it Advances Social Change*. Oakland: Social Transformation Project
- Gerstein, L. H. *et al.* 2009. *International Handbook of Cross-Cultural Counselling*. London: SAGE.
- Gibson, W. 2010. Qualitative Research as a Method of Inquiry in Education. *Educational Research and Inquiry: Qualitative and Quantitative Approaches*. Edited by Hartas. D. London: Continuum.
- Giddens, A. 1987. *Social Theory and Modern Sociology*. Cambridge: Polity Press.
- Glanzer, P. L. 1998. The Character to Seek Justice: Showing Fairness to Diverse Visions of Character Education. *Phi Delta Kappan*, 79(6): 434 – 438.
- Glynis, C. 2009. *Researching Learning in Higher Education: An Introduction to Contemporary Methods and Approaches*. New York: Routledge.
- Goldspink, C. 2007. Rethinking Educational Reform: A Loosely Coupled and Complex Systems Perspective. *Educational Management administration & Leadership*, 35(1):27 – 50.
- Goulet, D. 1974. Introduction in Freire, P. *Education for Critical Consciousness*. London: Continuum, vii – xiii.
- Govender, S. 2018. South African Teachers' Perspectives on Support Received in Implementing Curriculum Changes. *South African Journal of Education*, 38(2): 1 – 12.
- Government of India. 1952 – 1953. *Report of the Secondary Education Commission*. Madras: The Jupiter Press Ltd.
- Government of India. 1962. *The Report of the University Education Commission, Volume 1*. New Delhi: Manager Government of India Press.
- Government of India. 1966. *Report of the Education Commission*. New Delhi: Manager Government of India Press.
- Green, L. 2004. Nurturing Democratic Virtues: Educators' Perspectives. *South African Journal of Education*, 24(2): 108 – 113.
- Griffith, M. 1998. *Educational Research for Social Justice*. Philadelphia: Open University Press.
- Gulati, S. & Pant, D. 2008. *Education for Values in Schools – A Framework*. New Delhi:

- Department of Educational Psychology and Foundations of Education & National Council of Educational Research and Training.
- Gumede, V. 2013. Public Sector Reforms and Policy-Making: A Case Of Education in an Emerging Developmental South Africa. In: Sayed, Y., Kanjee, A. & Nkomo, M. (Eds.). *The Search for Quality Education in Post-Apartheid South Africa: Interventions to Improve Learning and Teaching*. Cape Town: HSRC Press, 61 – 80.
- Gumede, V. & Biyase, M. 2016. Educational Reforms and Curriculum Transformation in Post-Apartheid South Africa. *Environmental Economics*, 7(2): 69 – 76.
- Halstead, J. M. 1996. Values and Values Education in Schools. In: Halstead, J. M. & Taylor, M. J. (Eds.). *Values in Education and Education in Values*. London: Falmer Press, 3 – 14.
- Hammersley, M. 2002. *Educational Research: Policy making and practice*. London: Paul Chapman Publishing.
- Hartas, D. 2010. Qualitative Research as a Method of Inquiry in Education. *Educational Research and Inquiry: Qualitative and Quantitative Approaches*. London: Continuum.
- Haydon, G. 1997. *Teaching about Values: A New Approach*. London: Cassell.
- Heissenberger, P. & Heilbronner, N. 2017. The Influence of Primary School Principals' Leadership Styles on Innovative Practices. *Global Education Review*, 4(4): 86 – 101.
- Her Majesty's Government. 2011. *Prevent Strategy*. London: Home Office.
- Her Majesty's Government 2013. *Tackling Extremism in the UK: Report from the Prime Minister's Task Force on Tackling Radicalisation and Extremism*. London: Home Office. Available at: https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/263181/ETF_FINAL Accessed at: 26 August 2019.
- Hesse-Biber, S.N. & Leavy, P. 2006. *The Practice of Qualitative Research*. California: Sage Publications.
- Hindle, D. 2013. Improving Quality in Education: Reflections from a National Policy-Maker. In: Sayed, Y., Kanjee, A. & Nkomo, M. (Eds.). *The Search for Quality Education in Post-Apartheid South Africa: Interventions to Improve Learning and Teaching*. Cape Town: HSRC Press, 346 – 355.
- Hirst, P. H. & Peters, R. S. 1998. Education and philosophy. In: Hirst, P. & White, P. (Eds.). *Philosophy of education: Major themes in the analytic tradition, Volume 1*, London:

- Routledge, 27 – 38.
- Hobson, A. J. & Townsend, A. 2010. Interviewing as educational research method(s). In: Hartas, D. (Ed.). *Educational Research and Inquiry: Qualitative and quantitative approaches*. London: Continuum, 223 – 235.
- Hölscher, K. Wittmayer, J. M. & Loorbach, D. 2018. Transition versus Transformation: What's the Difference? *Environmental Innovation and Societal Transitions*, 27(2018):1 – 3.
- Hudd, S.S. 2011. Character education in contemporary America: McMorals? In DeVitis, J. L. & Yu, T. (Eds.). *Character and moral education. A reader*. New York: Peter Lang Publishing, Inc. 78 – 88.
- Hweshe, F. 30 June 2011. *Professor Kadar Ashmal Remembered*. Available at: <http://www.SANews.gov.za>. Accessed: 19 June 2019.
- Ikechukwu, O. 2017. Exploring Teachers' Perceptions of Parental Involvement via the Capability Approach: A Case of a Low Income School Community. University of the Western Cape. Independent Online News: South Africa. 21 February 2000. *Some Educational Changes Too Hasty – Asmal*. Available at: <https://www.iol.co.za/news/south.../some-education-changes-too-hasty-asmal-28898>. Accessed: 19 June 2019.
- Jansen, J. 2013. Personal Reflections on Policy and School Quality in South Africa: When the Politics of Disgust Meets the Politics of Distrust. In Sayed, Y., Kanjee, A. & Nkomo, M (Eds.). *The Search for Quality Education in Post-Apartheid South Africa*, Cape Town: HSRC Press, 81 – 102.
- Jiwei, C. 2009. The Moral Crisis in Post-Mao China: Prolegomenon to a Philosophical Analysis. *Diogenes*, 221: 19 – 25.
- Johnson, N. E. 2009. The Role of Self and Emotion within Qualitative Sensitive Research: A Reflective Account. *Enquire*, 4: 23 – 50.
- Johnson, L. & Joshee, R. 2007. Introduction: Cross Border Dialogues and Multicultural Policy Webs. Joshee, R. & Johnson, L. (Ed.). *Multicultural Education Policies in Canada and the United States*, Vancouver: UBC Press, 3 – 13.
- Joy, L. 2002. *Individual and Societal Transformation: The Connection*. Available: <http://www.quakerinstitute.org/wp-content/uploads/.../joyTransformation.pdf> Accessed: 27 September 2015.

- Jürimäe, M., Kärner, A. and Tiisvelt, L. Teachers Taking Ownership of Educational Change via Participation in Professional Learning Communities. In: Nyhamn, F. & Hopfenbeck, T. N. (Eds.). *From Political Decisions to Change in the Classroom: Successful Implementation of Classroom Policy*, Norway: The Norwegian Directorate for Education and Training, 58 – 77.
- Kabende, M. M. 2015. A Conceptual Analysis of Institutional Culture at a Namibian University. Faculty of Education: Stellenbosch University.
- Kallaway, P. 2017. *Apartheid and Education: The Education of Black South Africans*. Braamfontein: Ravan Press.
- Kanjee, A. & Sayed, Y. 2013. Assessment Policy in Post-Apartheid South Africa: Challenges for Improving Education Quality and Learning. *Assessment in Education: Principles, Policy & Practice*, 20(4): 442 – 469.
- Khosa, G. 2013. The Systemic School Improvement Model. In Khosa, G. (Ed.). *Systemic School Improvement Interventions in South Africa: Some Practical Lessons from Development Practitioners*. Braamfontein: African Minds for JET Education Services, 3 – 20.
- Khosa, M. M. 2002. (Dis) empowerment through social transformation in South Africa. *South African Geographical Journal*, 84(1): 21 – 29.
- Klein, G. 1993. *Education Towards Race Equality*. London: Cassell.
- Kohn, A. 1997. How not to Teach Values. A Critical Look at Character Education. *Phi Delta Kappan*, 78: 428 – 439.
- Kothari, C. R. 2004. *Research methodology: Methods & Techniques*. New Delhi: New Age International (P) Limited Publishers.
- Kvale, S. 1996. *Interviews : An Introduction to Qualitative Research Interviewing*. California: SAGE Publications Ltd.
- Lasley, T.J.II. 1997. The missing ingredient in character education. *Phi Delta Kappan*, 78(8): 654 – 655.
- Lategan, B. 2013. Developing Common Values in Situations of Plurality and Social Transformation. *Dutch Reformed Theological Journal*, 54: 187 – 199.
- Legodi, M. R. 2001. *The Transformation of Education in South Africa Since 1994. A Historical-Educational Survey and Evaluation*. Unpublished PhD dissertation. University of South Africa.

- Linge, D. E. 1976. Editor's Introduction. In: Gadamer, H. G. *Philosophical Hermeneutics*. London: University of California Press, i – xi.
- Lockwood, A. T. 1997. *Character Education: Controversy and Consensus*. California: Corwin Press.
- Lovat, T. 2005. Values Education and Teachers' Work: A Quality Teaching Perspective. *New Horizons in Education*, 112: 2 – 13.
- Lovat, T., Toomey, R., Dally, K. & Clement, N. 2009. Final Report for Australian Government: Department of Education, Employment and Workplace Relations: *Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience*. Newcastle: The University of Newcastle.
- Maassen, P. 2002. Interview: *Reflections: Prof Sibusiso Bengu*. Available at: <https://www.chet.org.za/files/MAASSEN%202001%20Bengu%20interview.pdf>. Accessed: 6 July 2019.
- Mack, N., Woodsong, N., MacQueen, K. M., Guest, G. & Namey, E. 2011. *Qualitative Research Methods: A Data Collector's Field Guide*. North Carolina: Family Health International.
- Madison, G.B. 1988. *The Hermeneutics of Postmodernity: Figures and Themes*. Indiana: Indiana University Press.
- Magnusson, E. & Marecek, J. 2015. *Doing Interview-based Qualitative Research: A Learner's Guide*. United Kingdom: Cambridge University Press.
- Mandela, N. 2018/19. Speech by President Nelson Mandela at the Education Africa, Presidential and Premier Education Awards. 22 November 1997. *ISET Careers SA: KZN Edition*, 19: 12 – 13.
- Maphalala, M. C. & Mpofu, N. 2018. Embedding Values in the South African Curriculum: By Design or Default? *South African Journal of Education*, 38(3): 1 – 11.
- Marshall, J. C., Caldwell, S. D. & Foster, J. 2011. Moral Education The Characterplus Way. *Journal of Moral Education*, 40(1): 57 – 72.
- Masath, F. B. 2013. Moral Deterioration: The Reflection on Emerging Street Youth Gangs in Musoma, Tanzania. *Social Sciences and Humanities*, 4(1): 101 – 111.
- Masondo, S. 2016. Education in South Africa: A System in Crisis. *City Press*. 31 May 2016. Available at: <https://city-press.news24.com/.../education-in-south-africa-a-system-in-crisi...>

Accessed: 11 June 2019.

- McFarlane, D. A. & McFarlane, D. A. 2013. The Real Issues and Problems of Education and Schools in America. *Journal of Arts, Science & Commerce*, 4(1): 1 – 7.
- Meiring, P. G. J. 2003. Moral Regeneration: Seedbeds for Civic Virtue. *HTS Theological Studies Journal*. 59(4): 1223 – 1238.
- Mestry, R. & Ndhlovu, R. 2014. The implications of the National Norms and Standards for School Funding Policy on Equity in South African Public Schools. *South African Journal of Education*, 34(3): 1 – 11.
- Meyer, J. W. 1977. The Effects of Education as an Institution. *The American Journal of Sociology*, 83(1): 55 – 77.
- Ministerial Council on Education, Employment, Training and Youth Affairs. 1999. *National Goals for Schooling: The Adelaide Declaration on the Goals for Schooling in the Twenty-First Century*. Available at:
<https://planipolis.iiep.unesco.org › 1999 › adelaide-declaration-national-go...>
Accessed: 23 August 2019.
- Ministry of Human Resource Development. 1986. *National Policy on Education – 1986*. New Delhi: Manager Government of India Press.
- Ministry of Human Resource Development. 2005. *National Curriculum Framework*. New Delhi: Manager Government of India Press.
- Mintz, S. 1996. Aristotelian virtue and business ethics education. *Journal of Business Ethics*, 15: 827 – 838.
- Mncube, V. 2009. The Perceptions of Parents of Their Role in the Democratic Governance of Schools in South Africa: Are They on Board? *South African Journal of Education*, 29: 83 – 103.
- Mnucube, V. & Harber, C. 2013. *The Dynamics of Violence in South African schools: Report*. Pretoria: University of South Africa Muckleneuk.
- Mogalakwe, M. 2006. The Use of Documentary Research Methods in Social Research. *African Sociological Review*, 10(1): 221 – 230.
- Moloi, K. C. 2014. The Complexity of Dealing with Change in the South African Schooling System: 20 Years into Democracy. *African Identities*, 12 (3-4): 264 – 282.
- Motala, E. 2005. *Transformation of the South African schooling system: 'Transformation'*

- Revisited*. Braamfontein: The Centre for Education Policy Development.
- Motala, E. and J. Pampallis (Eds.). 2001. *Education and Equity: the Impact of State Policies on South African Education*. Johannesburg: Heinemann.
- Moyo, G. 2005. Change Agents in the South African Schooling System: Challenges and Prospects. *Transformation of the South African schooling system*. Braamfontein: The Centre for Education Policy Development.
- Mpungose, J. E. & Ngwenya, T. H. 2017. School Leadership and Accountability in Managerialist Times: Implications for South African Public Schools. *Education as Change*, 21(3): 1 – 16.
- Munn, P. & Drever, E. 1990. *Using Questionnaires in Small-Scale Research: A Teachers' Guide*. Edinburg: SCRE Macdonald Lindsay Pindar.
- Murtin, F. 2013. *Improving Education Quality in South Africa: Economics Department Working Papers No. 1056*. Available at: https://www.oecd-ilibrary.org/economics/improving-education-quality-in-south-africa_5k452klfn9ls-en Accessed: 11 June 2019.
- Naicker, S. 2013. Underperformance in the Schooling System: The Need for Improved Planning that Focuses on the Key Policy Challenges. In *The Search for Quality Education in Post-Apartheid South Africa*, Cape Town: HSRC Press, 332 – 345.
- Naidoo, M. 2013. Engaging Difference in Values Education in South African Schools. *Alternation Special Edition*, 10: 54 – 75.
- Naidoo, S., Pillay, J. & Conley, L. 2018. The Management and Governance of Racial Integration in Public Secondary Schools in Gauteng. *Koersjournal*, 83(1): 1 – 13.
- National Council of Educational Research and Training. 2005. *National Curriculum Framework 2005*. Delhi: Publication Division by the Secretary, National Council of Educational Research and Training.
- National Council Educational Research and Training. 2014. *Basics in Education Textbook for B. Ed. Course*. New Delhi: Publication Division by the Secretary, National Council of Educational Research and Training.
- Nelson Mandela Foundation. 2004. *Reflections on Ten Years of Basic Education: Challenges to the Transformation of Basic Education in South Africa's Second Decade of Democracy*. Johannesburg: Nelson Mandela Foundation.

- Neuman, W. L. 2014. *Pearson New International Edition: Social Research Methods: Qualitative and Quantitative Approaches*. Harlow: Pearson Education Limited.
- Ngalo, A. 2018. *Book Review: A School Where I belong: Lack of Transformation Leaves Students of Colour Feeling Like they don't Belong*. Available: <https://www.dailymaverick.co.za/article/2018-10-31-a-school-where-i-belong-lack-of-transformation-leaves-students-of-colour-feeling-like-they-do...>
Accessed: 17 April 2019.
- Nikolova, I. 2018. Modern Morality That Gives Life to Vices: Glimpses of the Image of Moral Decay in Bulgaria. *Theological Studies*, 74(1): 1 – 8.
- Nieuwenhuis, J. 2007. *Growing Human Rights and Values in Education*. Pretoria: Van Schaik Publishers.
- Nkala-Dlamini, B. 2018. It Was Not Only a Racial Segregation System but the Birth of Violence and Transmission of HIV/AIDS. *Community Compass*, 18(2): 11 – 15.
- Nkambule, G. & Amsterdam, C. 2018. The Realities of Educator Support in a South African School District. *South African Journal of Education*, 38(1): 1 – 11.
- Ntekane, A. 2018. Parent Involvement in Education.
Available: https://www.researchgate.net/.../324497851_PARENTAL_INVOLVEMENT...
Accessed: 17 August 2019.
- Ntshoe, I. M. 2009. Hidden and subtle effects of racism in law and school policy in post-apartheid South Africa. *Southern African Review of Education*, 15(2): 85 – 84.
- Organisation for Economic Co-Operation and Development. 2008. *Reviews of National Policies for Education: South Africa*. Paris: OECD Publications.
- Okeke, C. I. 2014. Effective Home-School Partnership: Some Strategies to Help Strengthen Parental Involvement. *South African Journal of Education*, 34(3): 1 – 9.
- Owen, G. T. 2014. *Qualitative Methods in Higher Education Policy Analysis: Using Interviews and Document Analysis*, 19(52): 1 – 19.
- Page, R. D. 2016. *The Role That Parents Play in Their Children's Academic Progress at a Previously Disadvantaged Primary School in Cape Town*. University of the Western Cape.
- Pant, D. & Gulati, S. 2010. *Ways to Peace: A Resource Book for Teachers*. New Delhi:

- Publication Department by the Secretary, National Council of Educational Research and Training.
- Parsons, E. C. & Turner, K. 2014. The Importance of History in the Racial Inequality and Racial Inequity in Education: New Orleans as a Case Example. *Negro educational Review*, 65(1-4): 99 – 114.
- Perri 6 & Bellamy, C. 2012. *Principles of Methodology: Research Design in Social Science*. London: Sage.
- Peterson, K. D. & Deal, T. E. 1998. How Leader influence the culture of schools. *Educational Leadership: Realizing a Positive School Climate*, 56(1):28 – 30.
- Phatlane, R. S. 2007. Experiences of Diversity in a South African Public School. University of Pretoria.
- Pillay, J. 2014. Has Democracy Led to the Demise of Racism in South Africa? A Search for the Answer in Gauteng Schools. *Africa Education Review*, 11(2): 146 – 163.
- Plank, K. & Eneroth, T. 2019. *The Dynamics of Change: Reflections on the Human Side of Leading People through Organisational Change*. Molndal: Billes Tryckeri AB.
- Popenoe, D. 1992. *The Declining American Family: Taking a Reasoned Moral Position*. New York: Institute for American Values.
- Pring, R. 2019. Development of Moral Education in The UAE: Lessons to be Learned. *Oxford Review of Education*, 45(3): 297 – 314.
- Protz, B. M. 2013. *Character Education in Print: Content Analysis of Character Education in Introduction to Education Textbooks*. North Carolina: The University of North Carolina.
- Radford, J. 2000. Values into Practice: Developing Whole School Behaviour Policies. *Support for Learning*, 15(2): 86 – 89.
- Rakometsi, M. S. 2008. *The Transformation of Black School Education in South Africa, 1950 – 1994: A Historical Perspective*. Bloemfontein: University of the Free State.
- Ramathan, L., 2016, Beyond Counting the Numbers: Shifting Higher Education Transformation Into Curriculum Spaces. *Transformation in Higher Education*, 1(1), a6.
- Randolph, J. 2009. *A guide to writing the dissertation literature review. Practical Assessment, Research & Evaluation*, 14(13). Available at: <http://pareonline.net/getvn.asp?v=14&n=13>
Accessed: 3 May 2019.
- Ranero, J. J. 2011. More Than a Window Dressing? A Critical Race Institutional Ethnography of

- a Multicultural Student Services Administrator at a PWI. Iowa State University.
- Rapley, T. 2007. *Doing Conversation, Discourse and Document Analysis*. London: SAGR Publications Ltd.
- Juta's Statutes Editors. 2014. *Constitution of the Republic of South Africa: Juta's Pocket Statutes* (13th ed.). Cape Town: Juta.
- Republic of South Africa. 1996. *National Education Policy Act, 27 of 1996*. Pretoria: Government Printers.
- Republic of South Africa. 2019. *National Action Plan (NAP) to Combat Racism, Racial Discrimination, Xenophobia and Related Intolerance*. Pretoria: Government Printers.
- Robb, W. M, 1998 *What is Values Education - and so what?* Available at: <http://www.valueseducation.co.uk/articles/What-is-values-education-and-so-what.pdf>
Accessed: 25 July 2019.
- Romanowski, M. H. 2003. Through the Eyes of Students: High School Students' Perspectives on Character Education. *American Secondary Education*, 32(1): 3 – 20.
- Romanowski, M.H. 2005. Through the Eyes of Teachers: High School Teachers' Experiences with Character Education. *American Secondary Education*, 34(1): 6 – 23.
- Roodt, M. 2018. *The South African Education Crisis: Giving Power Back to Parents*. Johannesburg: South African Institute of Race Relations.
- Rubin, H. J. & Rubin, I. S. 2012. *Qualitative Interviewing: The art of hearing data*. California: SAGE Publications, Inc.
- Sacks, D. O. & Thiel, P. A. 1998. *The Diversity Myth: Multiculturalism and Political Intolerance on Campus*. California: The Independent Institute.
- Samoff, J. 2008. Bantu Education, People's Education, Outcomes-Based Education: Whither Education in South Africa. In: Weber, E. (Ed.). *Educational Change in South Africa: Reflections on Local Realities, Practices, and Reforms*. Rotterdam: Sense Publishers, ix – xvi.
- Sayed, Y. & Jansen, J. 2001. *Implementing Education Policies: The South African Experience*. Landsdowne: UCT Press.
- Sayed, Y. & Kanjee, A. 2013. An Overview of Education Policy Change in Post-Apartheid. In:

- Kanjee, A. & Nkomo, M. (Eds.). *The Search for Quality Education in Post-Apartheid South Africa*. Cape Town: HSRC Press, 5 – 38.
- Sax, G. 1979. *Foundations for Educational Research*. Eaglewood Cliffs: Prentice-Hall, Inc.
- Scalfino, 2002. L. Developing Values as a Whole School Community: Insights Gained at Clapham Primary School. *Learning to Be: A Holistic, Integrated Approach to Values Education for Human Development*. Sourcebook No. 2: 158 – 164.
- Schein, E. H. 2004. *Organizational Culture and Leadership*. San Francisco: Jossey-Bass.
- Schleicher, A. 2014. *Equity, Excellence and Inclusiveness in Education: Policy Lessons from Around the World. International Summit on the Teaching Profession*. Paris: OECD Publishing.
- Schools: Law and Governance. 2014. *South African Schools Act No. 84 of 1996, South African Schools Act No. 27 of 1996 and South African Schools Act No. 76 of 1996*. Cape Town: Juta Law.
- Schwandt, T. A. 1999. On Understanding Understanding. *Qualitative Inquiry*, 5(4): 451 – 464.
- Selamat, M. H. 2008. A Qualitative Decision Trail in the Hermeneutic Analysis Evidence from the Case Study. *International Journal of Business and Management*, 3(3): 41 – 55.
- Simmonds, S. & Du Preez, P. 2017. Discourses Shaping Human Rights Education Research in South Africa: Future Considerations. *South African Journal of Higher Education*, 31(6): 9 – 24
- Simpson, D. J. & McMillan, S. 2008. Is it time to Shelve Paulo Freire? *Journal of Thought*, 43(1/2): 3 – 6.
- Singapore Statement on Research Integrity*. Available at: www.singaporestatement.org/statement.html. Accessed: 24 October 2015.
- Singleton, G. E. & Linton, C. 2006. *Courageous Conversations about Race: A field Guide for Achieving Equity in Schools*. London: Corwin Press.
- Smit, M. 2008. Bureaucracy is Constraining Democracy in South African Schools. *Law, Democracy and Development*, 12(1): 73 – 92.
- Solomons, I. & Fataar, A. 2011. A Conceptual Exploration of Values Education in the Context of Schooling in South Africa. *South African Journal of Education*, 31: 224 – 232.
- Soudien, C. & Sayed, Y. 2004. A New Racial State? Exclusion and Inclusion in Education

- Policy and Practice in South Africa. *Perspectives in Education*. 22(4):101 – 115.
- South African Council of Educators. 2000. *Code of Professional Ethics*. Bloemfontein: SACE Printers.
- Spaull, N. 2013. *South Africa's Education Crisis: The quality of education in South Africa 1994-2011*. Johannesburg: CDE.
- South African History Online. 1964. I Am Prepared to Die' Nelson Mandela's Statement From the Dock at the Opening of the Defence Case in the Rivonia Trial Pretoria Supreme Court, 20 April 1964. *Speeches and Public Statements: Robben Island*. Available: <https://www.sahistory.org.za › archive › i-am-prepared-die-nelson-mandel...> Accessed: 25 August 2019.
- Staeheli, L. A. & Hammett. 2013. For the Future of the Nation: Citizenship, Nation, and Education in South Africa. *Political Geography*. 32(2013): 32 – 41.
- Statistics South Africa. 2011. Main Place: Kuils River- Census 2011. Available: <https://census2011.adrianfrith.com › place> Accessed: 13 August 2019.
- Stewart, D. 2000. Schooling as a Journey in Humanization. *Paideusis*, 13(2): 5 – 22.
- Singleton, G. E. 2013. *More Courageous Conversations about Race*. California: Sage Publications Ltd.
- Statistics South Africa. 2017. *Education Series Volume III: Educational Enrolment and Achievement, 2016*. Pretoria: Statistics South Africa.
- Stephenson, J., Ling, L., Burman, E. & Cooper, M. 1998. *Values in Education*. London: Routledge.
- Steyn, J. 2000. Balancing Quality and Equality in Educational Transformation. *Democratic Transformation of Education in South Africa*. Stellenbosch: Department of Education Policy Studies.
- Struthers, A. E. C. 2017. Teaching British Values in Our Schools: But Why not Human Rights Values? *Social and Legal Studies*, 26(1): 89 – 110.
- Taylor, P. H. 2004. The primary school as an institution: Analysis and implications. *Education*, 32(1): 61 – 67.
- Teeger, C. 2015. Ruptures in the Rainbow Nation: How Desegregated South African Schools Deal

- with Interpersonal and Structural Racism. *Sociology of Education*, 88(3): 226 – 243.
- Tomlinson, S. 2015. Fundamental British Values. In: Alexander, C., Weekes-Bernard, D. and Arday, J. (Eds.). *The Runnymede School Report Race, Education and Inequality in Contemporary Britain*. London: Runnymede, 10 – 13.
- Trobecane, T. D. 2013. History of Apartheid Education and the Problems of Reconstruction in South Africa. *Sociology Study*, 3(1): 1 – 12.
- Tracey, S.J. 2013. *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact*. West Sussex: Wiley-Blackwell.
- Thompson, M. G. 1993. Understanding School Culture. *Independent School Magazine*, 52(3): 37 – 40.
- UCT. 2003. *Introduction to Mediation: Towards Peaceable Communities*. Cape Town: Centre for Conflict Resolution, University of Cape Town.
- UCT. 2004. *Creative and Constructive Approaches to Conflict: Towards Peaceable School Communities*. Cape Town: Centre for Conflict Resolution, University of Cape Town.
- UNESCO. 1995. *The Convention on the Rights of the Child*. Paris: United Nations Educational, Scientific and Cultural Organisation.
- United Nations General Assembly. 2011. *Report of the Human Rights Council*. A/C.3/66/L.65. Available: <https://www.un.org/en/ga/third/68/docs/A.C3.68.CRP.1> Accessed: 4 August 2019.
- Vally, S. & Dalamba, Y. 1999. *Racism, 'Racial Integration' and Desegregation in South African Public Secondary Schools*, Braamfontein: South African Human Rights Commission.
- Vambe, M. T. 2005. Opening and Transforming South African Education. *Open Learning*, 20(3): 285 – 293.
- Van Niekerk, A. A. 2002. Hermeneutics and Historical Consciousness: An appraisal of the Contribution of Hans-Georg Gadamer. *South African Journal of Philosophy*, 21(4): 228241.
- Varghese, B. P. & Raj, S. J. M. 2014. Crime Rates in India: Role of Morality and Moral Reasoning. *International Research Journal of Social Sciences*, 3(1): 45 – 50.
- Van Wyk, B. 2009. Universities as Organisations or Institutions? The Culture Debate and One Institution, In: E. Bitzer (Ed.), *Higher education in South Africa. A scholarly look Behind the Scenes*. Stellenbosch: SUN Media, 329 – 347.

- Verhoef, A. H. 2016. *University Transformation: The Wrong Research Questions are Being Asked*. Available: <https://theconversation.com/university-transformation-the-wrong-research-questions-are-being-asked-67339>. Accessed: 23 April 2019.
- Vesclo, V. 2016. An Equal Chance at Success: Culturally Responsive Teaching Practices Address Students' Differing Needs. *Journal of Staff Development*, 37(5): 18 – 22.
- Veugelers, W. & Vedder, P. 2003. Values in Teaching. *Teachers and Teaching: Theories and Practice*, 9(4): 377 – 389.
- Victoria. Education Department. 1984. *Curriculum Development and Planning in Victoria: Ministerial Paper No. 6*. Available at: [web.education.unimelb.edu.au > Vic-1985-MinisterialPaperNo_61984](http://web.education.unimelb.edu.au/Vic-1985-MinisterialPaperNo_61984). Accessed: 23 August 2019.
- Vulliamy, G. 2010. Educational Reform in a Globalised Age: What is Globalisation and how is it Affecting Education World-Wide? *幼兒教保研究期刊* 2010 第 5 期 1 – 15.
- Waghid, Y., 2003. *Democratic Education: Policy and Praxis*. Stellenbosch: Stellenbosch University Printers.
- Waghid, Y. 2004. Compassion, Citizenship and Education in South Africa: An Opportunity for Transformation? *International Review of education*, 50(5-6): 525 – 542.
- Warnock, M. 1996. Moral Values. In: Halstead, J. M. & Taylor, M. J. (Eds.). *Values in Education and Education in Values*. London: The Falmer Press, 45 – 53.
- Weber, E. 2008. The Scholarship of Educational Change: Concepts, Contours, and Contexts. In: Weber, E. (Ed.). *Educational Change in South Africa: Reflections on Local realities, Practices, and Reforms*. Rotterdam: Sense Publishers, 3 – 24.
- Wegner, L. 2011. Through the Lens of a Peer: Understanding Leisure Boredom and Risk Behaviour in Adolescence. *South African Journal of Occupational Therapy*, 41(1): 18 – 24.
- Wertheim, S. S. 2014. Can we become friends? Students' cross-racial interaction in post-apartheid South African higher education. *Journal of Student Affairs in Africa*, 2(1): 35 – 54.
- Western Cape Education Department. 2016. *Circular 35/2016: School Code of Conduct*. Available: [https://wcedonline.westerncape.gov.za > circulars > index-circmins](https://wcedonline.westerncape.gov.za/circulars/index-circmins). Accessed: 22 August 2019.
- White, R. & Warfa, N. 2011. Building Schools of Character: A Case-study Investigation of

- Character Education's Impact on School Climate, Pupil Behavior, and Curriculum Delivery. *Journal of Applied Social Psychology*, 41(1): 45 – 60.
- Whitehead, L. 2004. Enhancing the Quality of Hermeneutic research: Decision Trail. *Journal of Advanced Nursing*, 45(5), 512 – 518.
- Wilkinson, B. 1984. *The Seven Laws of the Learner: How to Teach Almost Anything to Practically Anyone!* Atlanta: Multnomah Books.
- Wilkinson, K. 25 March 2015. Are 80% of South African Schools 'Disfunctional'? *Africa Check*. Available at: <https://africacheck.org/reports/are-80-of-south-african-schools-dysfunctional/>. Accessed: 01 July 2019.
- Williams, M. M. 1993. Actions Speak Louder Than Words: What Students Think. *Educational Leadership*, 51(3): 22 – 23.
- Wills, I. R. 2011. *The History of Bantu Education: 1948 – 1994*. Melbourne: Australian Catholic University.
- Wickramasekera II, I. E. 2015. The Elephant, the Blind Men, and Hypnosis. *American Journal of Clinical Hypnosis*, 57: 1 – 4.
- Yanow, D. 2007. Qualitative-interpretive methods in policy research. In F. Fischer, G. Miller & M. S. Sidney (Eds.), *Handbook of public policy analysis: Theory, Politics, and Methods*. Florida: Taylor & Francis, 405 – 416.
- Yero J. L. 2001-2002. Teacher's Mind Resources: The Meaning of Education. Available at: <https://anitalie.files.wordpress.com/2015/09/02-the-meaning-of-educati>. Accessed: 25 August 2019.
- Zare, M. N., Azzar, S. A., Mardani, A. H. & Arein, M. A. 2014. From Change to Organizational Transformation a Survey of Tehran Medical Science University's Libraries. *Library Management*, 36(1/2): 157 – 167.
- Zbar, V., Brown, D. & Bereznicki, B. 2003. *Values Education Study Final Report*. Carlton: Curriculum Corporation.
- Zigler, Z. 2015. *Live to Win: 7 Weeks to Balanced Success*. Dallas: Ziglar Inc.



APPROVAL NOTICE
New Application

10 August 2017

Project number: SU-HSD-004678

Project title: Values transformation: Analysis of policies and culture at selected schools

Dear Vanessa Jacobs

Your new application received on 15 May 2017 was reviewed by the REC: Humanities and has been approved.

Ethics approval period: 10 August 2017 – 09 August 2020

Please take note of the General Investigator Responsibilities attached to this letter. You may commence with your research after complying fully with these guidelines.

If the researcher deviates in any way from the proposal approved by the REC: Humanities, the researcher must notify the REC of these changes.

Please use your SU project number (SU-HSD-004678) on any documents or correspondence with the REC concerning your project.

Please note that the REC has the prerogative and authority to ask further questions, seek additional information, require further modifications, or monitor the conduct of your research and the consent process.

FOR CONTINUATION OF PROJECTS AFTER REC APPROVAL PERIOD

Please note that a progress report should be submitted to the Research Ethics Committee: Humanities before the approval period has expired if a continuation of ethics approval is required. The Committee will then consider the continuation of the project for a further year (if necessary)

If you have any questions or need further help, please contact the REC office at cgraham@sun.ac.za.

Sincerely,

Clarissa Graham

REC Coordinator: Research Ethics Committee: Human Research (Humanities)

*National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.
The Research Ethics Committee: Humanities complies with the SA National Health Act No.61 2003 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.*

Investigator Responsibilities

Protection of Human Research Participants

Some of the general responsibilities investigators have when conducting research involving human participants are listed below:

1. Conducting the Research. You are responsible for making sure that the research is conducted according to the REC approved research protocol. You are also responsible for the actions of all your co-investigators and research staff involved with this research. You must also ensure that the research is conducted within the standards of your field of research.

2. Participant Enrolment. You may not recruit or enrol participants prior to the REC approval date or after the expiration date of REC approval. All recruitment materials for any form of media must be approved by the REC prior to their use.

3. Informed Consent. You are responsible for obtaining and documenting effective informed consent using **only** the REC approved consent documents/process, and for ensuring that no human participants are involved in research prior to obtaining their informed consent. Please give all participants copies of the signed informed consent documents. Keep the originals in your secured research files for at least five (5) years.

4. Continuing Review. The REC must review and approve all REC-approved research proposals at intervals appropriate to the degree of risk but not less than once per year. There is **no grace period**. Prior to the date on which the REC approval of the research expires, **it is your responsibility to submit the progress report in a timely fashion to ensure a lapse in REC approval does not occur**. If REC approval of your research lapses, you must stop new participant enrolment, and contact the REC office immediately.

5. Amendments and Changes. If you wish to amend or change any aspect of your research (such as research design, interventions or procedures, participant population, informed consent document, instruments, surveys or recruiting material), you must submit the amendment to the REC for review using the current Amendment Form. You **may not initiate** any amendments or changes to your research without first obtaining written REC review and approval. The **only exception** is when it is necessary to eliminate apparent immediate hazards to participants and the REC should be immediately informed of this necessity.

6. Adverse or Unanticipated Events. Any serious adverse events, participant complaints, and all unanticipated problems that involve risks to participants or others, as well as any research related injuries, occurring at this institution or at other performance sites must be reported to Marlene Fouche within **five (5) days** of discovery of the incident. You must also report any instances of serious or continuing problems, or non-compliance with the REC's requirements for protecting human research participants. The only exception to this policy is that the death of a research participant must be reported in accordance with the Stellenbosch University Research Ethics Committee Standard Operating Procedures. All reportable events should be submitted to the REC using the Serious Adverse Event Report Form.

7. Research Record Keeping. You must keep the following research related records, at a minimum, in a secure location for a minimum of five years: the REC approved research proposal and all amendments; all informed consent documents; recruiting materials; continuing review reports; adverse or unanticipated events; and all correspondence from the REC

8. Provision of Counselling or emergency support. When a dedicated counsellor or psychologist provides support to a participant without prior REC review and approval, to the extent permitted by law, such activities will not be recognised as research nor the data used in support of research. Such cases should be indicated in the progress report or final report.

9. Final reports. When you have completed (no further participant enrolment, interactions or interventions) or stopped work on your research, you must submit a Final Report to the REC.

10. On-Site Evaluations, Inspections, or Audits. If you are notified that your research will be reviewed or audited by the sponsor or any other external agency or any internal group, you must inform the REC immediately of the impending audit/evaluation.

*National Health Research Ethics Committee (NHREC) registration number: REC-050411-032.
The Research Ethics Committee: Humanities complies with the SA National Health Act No.61 2003 as it pertains to health research. In addition, this committee abides by the ethical norms and principles for research established by the Declaration of Helsinki (2013) and the Department of Health Guidelines for Ethical Research: Principles Structures and Processes (2nd Ed.) 2015. Annually a number of projects may be selected randomly for an external audit.*