GUIDELINES FOR THE TRAINING OF TEACHERS TO PROMOTE CONSTITUTIONAL VALUES IN SCHOOLS

A.M. Pedro

12957801

Dissertation submitted in fulfilment of the requirements for the degree *Magister Educationis* at the Potchefstroom Campus of the North-West University

Supervisor: **Dr J.A. Rens**

September 2009

Potchefstroom

ACKNOWLEDGEMENTS

I would like to express my sincere gratitude and appreciation to:

- Dr J.A. Rens, my supervisor, for her superb academic guidance, support and patience. A special thanks for believing in me and for making my graduation a reality.
- Prof. N.J. Vreken who was initially appointed as my supervisor, for the invaluable academic guidance, support and in particular the patience and motivation displayed at all times.
- Prof. J.L. de K. Monteith, Research Director of the Faculty of Education Sciences (Potchefstroom Campus) of the NWU, for his support and encouragement.
- Prof. S. Cilliers and Mr Gary Kiewitz for correcting and finalising the abstract.
- Dr A. van der Merwe and Ms S. Raaff for ensuring that the language of the dissertation is on standard.
- Ms S. Raaff for the quality assurance of the language, references and technical aspects of the dissertation according to the requirements of the postgraduate manual of the North-West University, Potchefstroom Campus.
- Prof. C.J.H. Lessing for providing his expertise in finalising the references.
- Mrs R. Vreken for providing professional technical guidance and moral support.
- Ms Liezl Esterhuizen for her contribution in assisting with last minute technical issues.
- Staff members from the Ferdinand Postma Library (Potchefstroom Campus) for their tireless assistance and patience.
- Interview participants for their invaluable contributions and especially for taking time out of their busy schedules.
- All higher education institutions for contributions made to this study.
- My husband, Enrico, for his unwavering support and love during my studies.
- My children – Grant, Janine and Enrique, my daughter-in-law Tania and my granddaughter Lezley – for all their interest, encouraging words and support.
- My departed parents for the role that they played in my upbringing and especially for the values that they instilled in me.
- My brother George and his wife Veronica for educational support, guidance and for the role that they played in my upbringing while I studied in Cape Town. My sincere appreciation also goes to their children for all their support.
- All my brothers and sisters for their love and support.
- My mother-in-law and departed father-in-law for the role that they have played in my life.

- All family members, friends and colleagues, who have been supportive.
- Mrs Isabel Payne-van Staden for moral support, words of encouragement and for being such a unique person at all times during our studies.

SOLI DEO GLORIA!

ABSTRACT

GUIDELINES FOR THE TRAINING OF TEACHERS TO PROMOTE CONSTITUTIONAL VALUES IN SCHOOLS

This study provides guidelines for teacher training to promote the constitutional values in schools. The purpose is not to question the constitutional values or develop a new set of values. For a meaningful analysis within the limitations of a Master's dissertation, the study focuses on the General Education and Training Band (Grades Reception to Nine). Compared to foreign countries, open debate regarding values in education is relatively new in South Africa.

Values are usually abstract but sometimes also physical entities to which human beings attach worth. They are common in individuals or groups through physical exposure and genetic make-up. Teaching inevitably instils values in learners. Schools often adopt a values system, which should not be imposed upon any individual learner. Values, and in particular moral values, should be taught in schools because they influence attitudes, priorities, principles, norms, standards, morals and ethics, which in turn influence decision-making, learner performance and behaviour, which affect the future of learners.

In the *Manifesto on values, education and democracy*, the National Department of Education promotes ten constitutional values – democracy, social justice and equity, equality, non-racism and non-sexism, ubuntu (human dignity), an open society, accountability (responsibility), the rule of law, respect and reconciliation – for teaching in South African schools. The ten constitutional values are not imposed but are intended to help learners develop into good citizens in line with the *Constitution of the Republic of South Africa* (1996). The ten constitutional values should not be the only values taught in schools, as there are many other values that form an inherent part of education.

At South African universities, values are included in teacher-training programmes in different forms and to varying degrees. The Higher Education HIV/Aids Programme, Revised National Curriculum Statement training, Advanced Certificate in Education and the normal curricula for pre-service teacher training are implemented at the different universities investigated. The ten constitutional and other values are integrated into all the learning areas of the Revised National Curriculum Statement. They should also therefore be integrated into teacher-training programmes. Programmes narrowly focused on the ten constitutional values

should not be discouraged, as they strengthen the teaching of values in general. Values should be contextualised and purposefully infused in all teacher-training curricula.

The dissertation concludes with the guidelines for the training of teachers to promote the ten constitutional values. The guidelines consider the sixteen strategies for the teaching of the ten constitutional values as outlined in the *Manifesto on values, education and democracy*: communication, role-modelling, literacy, human rights, arts and culture, history, religion, multilingualism, school sport, equality, anti-racism, anti-sexism, HIV/Aids, school safety, the environment and respect for diversity. The purpose of these guidelines is to guide teachers regarding which values to teach; they are thus not intended to be prescriptions on how to teach them.

Keywords: values, values education, principle, norm, standard, moral values, spiritual values, multicultural education, anti-racism, character education, Cornerstone Values, Living Values.

OPSOMMING

RIGLYNE VIR DIE OPLEIDING VAN ONDERWYSERS OM KONSTITUSIONELE WAARDES IN SKOLE TE BEVORDER

Hierdie studie bied riglyne vir die opleiding van onderwysers om konstitusionele waardes in skole te bevorder. Die doel van hierdie navorsing is nie om die konstitusionele waardes te bevraagteken of om 'n nuwe stel waardes te ontwikkel nie. Vir 'n betekenisvolle ontleding binne die perke van 'n meestersgraadverhandeling fokus hierdie studie op die Algemene Onderwys- en Opleiding- (AOO-) band (Grade R tot Nege). In vergelyking met ander lande het die oop gesprek oor waardes in die onderwys eers onlangs in Suid-Afrika begin.

Waardes is meestal abstrak van aard maar mense heg ook waarde aan konkrete entiteite. Waardes vorm 'n inherente deel van individue of groepe as gevolg van fisiese blootstelling en genetiese samestelling. Die ontwikkeling van waardes deur opvoeding is onvermydelik. 'n Bepaalde waardesisteem word dikwels deur 'n skool aangeneem, maar moet nie op individuele leerders afgedwing word nie. Waardes en veral morele waardes moet in skole onderrig word want dit beïnvloed houdings, prioriteite, beginsels, norme, standaarde, moraliteit en etiek wat weer leerders se besluitneming, prestasie en gedrag beïnvloed, en dit affekteer hulle toekoms.

In die *Manifesto on values, education and democracy* moedig die Nasionale Departement van Onderwys, Suid-Afrikaanse skole aan om die tien konstitusionele waardes (demokrasie, sosiale geregtigheid en gelykwaardigheid, gelykheid, veelrassigheid en nie-seksisme, menswaardigheid, oop gemeenskap, verantwoordelikheid, wetsgehoorsaamheid, respek en versoening) te onderrig. Die tien konstitusionele waardes moet nie afgedwing word nie; die bedoeling is eerder om leerders in goeie burgers te ontwikkel wat strook met die *Grondwet van die Republiek van Suid-Afrika* (1996). Die tien konstitusionele waardes moet dus nie die enigste waardes wees wat skole onderrig nie, omrede daar baie ander waardes is wat 'n integrale deel van die onderwys vorm.

By Suid-Afrikaanse universiteite word waardes op verskeie maniere en tot wisselende mate in onderwysopleidingsprogramme ingesluit. Die Hoër Onderwys HEADS Program, die Hersiene Nasionale Kurrikulumverklarings opleiding, die Gevorderde Onderwys Sertifikaat en die normale kurrikulums vir voordiensonderwysopleiding word deur die verskillende universiteite wat ondersoek is, geïmplementeer. Die tien konstitusionele waardes en ander

waardes word geïntegreer in al die leerareas van die Hersiene Nasionale Kurrikulumverklarings. Dit moet dus ook in onderwys opleidingsprogramme geïntegreer word. Programme wat hoofsaaklik fokus op die tien konstitusionele waardes moet nie ontmoedig word nie want dit bevorder die onderrig van waardes in die algemeen. Waardes moet in konteks en op daadwerklike wyse in die onderwysopleidingskurrikulums ingesluit word.

Die studie sluit af met riglyne vir die opleiding van onderwysers om die tien konstitusionele waardes te bevorder. Die riglyne oorweeg die sestien strategieë soos uiteengesit in die *Manifesto on values, education and democracy* vir die onderrig van die tien konstitusionele waardes: kommunikasie, rolspel, geletterdheid, menseregte, kuns en kultuur, geskiedenis, godsdiens, veeltaligheid, skoolsport, gelykheid, veelrassigheid, nie-seksisme, MIV/VIGS, veiligheid by skole, die omgewing en respek vir diversiteit. Die doel van die riglyne is slegs om leiding aan onderwysers te verskaf ten opsigte van watter waardes om te onderrig en nie om voorskriftelik te wees wat betref die wyse van onderrig van die waardes nie.

Sleutelterme: waardes, waardeopvoeding, beginsel, norm, standaard, morele waardes, geestelike waardes, multikulturele opvoeding, veelrassigheid, karakteropvoeding, Hoeksteenwaardes, Lewenswaardes.

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CHAPTER 1

Background, problem statement and methodology

1.1 INTRODUCTION

The purpose of this study is to provide guidelines for values education in teacher training in the General Education and Training Band (Grades Reception to Nine). The study thus does not aim to produce a new set of values for South African education.

Chapter 1 serves to introduce the problem under examination. It also presents the research questions and objectives of the study. Lastly, the chapter reviews the research methodology followed in developing the guidelines for values education in teaching training.

1.2 PROBLEM STATEMENT

The *Constitution of the Republic of South Africa* (1996) contains values for the South African state. Several of these values were already apparent in the *Interim Constitution of the Republic of South Africa* (1993) and the White Paper (SA, 1995). In 2000, the Working group on values in education headed by Prof. Wilmot James of the University of Cape Town assessed the state of values education in South African schools and recommended that the following values be promoted at all South African schools: equity, tolerance, multilingualism, openness, accountability and social honour. The Working Group further recommended that discrimination and prejudice on the grounds of race, gender and culture be eliminated at school level and that History, Archaeology and Biology be included in Curriculum 21 (James & Desai, 2000:24).

Based on these recommendations the National Department of Education developed the *Manifesto on Values, Education and Democracy* (James, 2001), which identifies the following ten constitutional values for South African education (James, 2001:vi, vii):

- democracy;
- social justice and equity;
- equality;
- non-racism and non-sexism;
- ubuntu (human dignity);
- an open society;
- accountability (responsibility);
- the rule of law;
- respect; and

- reconciliation.

In addition to the ten constitutional values, James (2001:21–78) identifies sixteen strategies through which the ten constitutional values can be instilled in South African schools. The broad direction of the National Department of Education on the teaching of the constitutional values is therefore clear. Although the sixteen strategies touch a great deal on that which can be achieved through schooling, their scope is not limited to curriculum delivery. Regarding the content and methodology of values education, James (2001) also does not provide guidance concerning teacher training. Guidelines for teacher training in values education are therefore needed.

1.3 RESEARCH QUESTIONS

The critical question for this study is thus: what guidelines should be provided for teacher training regarding the teaching of the ten constitutional values? This central question gives rise to the following specific questions:

1. What is an appropriate understanding or definition of values?
2. What is the directive from the National Department of Education regarding values education?
3. How is values education currently included in teacher-training programmes?
4. Which methodologies should be followed for the preparation of teachers for the teaching of values in education?
5. How should values training be included in teacher-training programmes?
6. What content is needed for teacher preparation?
7. Should a certain core group of teachers be trained to teach constitutional values or should all teachers be trained?
8. Should spiritual values be taught in educational institutions?
9. Should values education programmes be prescribed?

1.4 RESEARCH OBJECTIVES

In response to the research questions presented above, the following are the research objectives of this study:

1. to derive an understanding of values and values in education;
2. to establish the National Department of Education's directive regarding values education;
3. to ascertain the manner in which values education is included currently in teacher training in South Africa;

4. to determine which methodologies should be followed for the preparation of teachers for the teaching of values in education;
5. to determine how training in values education should be included in teacher training;
6. to provide guidance regarding the values education content that should be included in teacher training;
7. to advise on which teachers should receive training in values education;
8. to examine whether spiritual values should be taught in educational institutions; and
9. to examine whether values education programmes should be prescribed.

It is not the purpose of this study to question the values in James (2001) or to develop a new set of values for South African education but only to determine guidelines for teacher training in values education, considering the ten constitutional values and the sixteen strategies.

1.5 SCOPE

The South African school curriculum is delivered through the General Education and Training (GET) Band, Grades Reception (R) to Nine, and the Further Education and Training (FET) Band, Grades Ten to Twelve. In order to make this study manageable within the parameters of a Master's dissertation, it focuses only on the training of teachers to teach in the General Education and Training Band.

1.6 RESEARCH METHODOLOGY

The following section presents a discussion of the research methodology. The literature study and the main sources that informed this study are briefly reviewed. The methodology followed in conducting the empirical study in order to develop the guidelines for values education in teacher training is outlined.

1.6.1 Literature study

A literature study was conducted, in order to determine what research has already been conducted into teacher training in values education. The debate on values education compared with foreign countries is relatively new in South African education and, as a result, there are very few publications on the teaching of values in South African schools. The publications consulted were mainly official documents by the National Department of Education. Several other South African publications and publications from other countries were also consulted. The documents consulted assisted with understanding the concept *values* and determining the research design. The contents of these publications were analysed, in order to determine the guidelines for teacher training in values education as presented in this study.

The following are the chief publications used in this study:

- As already mentioned, this study determines guidelines for teacher training based on the ten constitutional values as outlined by James (2001). This publication is therefore a crucial source that was consulted in this study. It contains the ten constitutional values and the rationale for them. It further discusses sixteen strategies through which the ten constitutional values can be instilled, towards the building of good South African citizens.

- This study also draws on the predecessor of the James (2001), the report on *Values, education and democracy* (James & Desai, 2000). This is the report of the Working group on values in education that the Minister of Education appointed to assess the state of values in South African education. The report identifies six critical values (equity, tolerance, multilingualism, openness, accountability and social honour) for South African education.

- Chapters 1, 2, 3 and 8 of the Interim Constitution (1993) present the values geared towards creating a democracy in the post-1994 South Africa. Likewise, the Constitution (1996) contains values that are aimed at creating and maintaining South Africa as a democracy in which human rights and social justice are respected.

- The White Paper (SA, 1995) used in this study was the first education-specific government document in post-1994 South Africa. It reflects the values of the Interim Constitution (1993).

- *The Revised national curriculum statement learning area* policy documents (RNCS) developed by the National Department of Education (2002a–k) contain the official curriculum for South African schooling. They consist of eleven documents, of which one is an overview, three are concerned with the languages (Home, First and Second Additional Languages) and seven are concerned with the other learning areas: Mathematics, Natural Sciences (NS), Social Sciences (SS), Economic and Management Sciences (EMS), Life Orientation (LO), Arts and Culture (AC) and Technology. These documents adopt the values of the Constitution (1996), namely those relating to democracy, social justice and fundamental human rights. The documents refer to the ten fundamental values and the sixteen strategies as

contained in James (2001) and indicate relevant values for each one of the eight learning areas of the South African curriculum for schools.[1]

- *Riglyne vir waarde-opvoeding in Suid-Afrikaanse skole* (Rens, 2005) is a doctoral thesis that analyses the teaching of values in South African schools.

- *Die waarde-oriëntering van leerders in sekondêre skole* (Abdool, 2005) is a doctoral thesis that focuses on the identification of didactic guidelines for presenting values education in secondary schools.

- *Die taksering van voornemende skoolhoofde se waarde-oriëntasies deur bestuursliggame* (Bagarette, 1995) is a doctoral thesis that examines the role of values in the appointment of educational leaders.

- *'n Teorie van waardes* (Hattingh, 1991) is a doctoral thesis that suggests a new theory of values that may serve as a guideline for the functioning and nature of values.

- *Systems of education* (Leicester, Modgil & Modgil, 2000a) raises concerns about the conceptual and theoretical framework for values, culture and education. Those who are involved in education acknowledge that education is value laden and therefore values are important and fundamental in the conceptions of education and in the manner that values are realised.

- *Institutional issues* (Leicester, Modgil & Modgil, 2000b) focuses on culture and values at an institutional level. Key issues and reports of whole school initiatives from around the world are discussed.

- *Classroom issues* (Leicester, Modgil & Modgil, 2000c) is concerned with pedagogy, curriculum and learners' experience in the classroom.

- *School leadership and administration* (Walker & Dimmock, 2002) acknowledges that values is still dismissed by several respected scholars as a concept that is too

[1] This document is published under the title *Revised national curriculum statement*, but during 2007 the Heads of Education Committee and the Council of Education Ministers, which are the two highest decision-making bodies in South African education, decided to remove the word *revised* in the title, renaming the document the *National curriculum statement*. However, this study refers to the *Revised national curriculum statement* because it is the name under which the document was published.

abstract to be useful to school adrninistrators. The authors hold that it is only necessary to clarify values when one needs to know about their intents and purposes. They are optimistic about administrator values and justify their optimism based on research.

- *Education for values* (Gardner, Cairns & Lawton, 2000) focuses on approaches to the teaching of values and teacher education. The authors encourage everyone involved with values education to continue questioning the aims and purposes of values education.

- *Research and evaluation in education and social sciences* (Smith & Glass, 1987) describes qualitative data analysis as reducing information to smaller sets of categories, themes or proportions. The authors use the term the Constant Comparative Method to refer to the process of analyses starting in a small measure from the start of data collection through the reflection of the researcher on the data against background of sought clarity.

- *By design* (Light, Singer & Willet, 1990) reports on descriptive study designs. The authors note that descriptive studies characterise the status quo, by describing the situation under investigation exactly. The design of this study was in part informed by this publication.

- *Qualitative evaluation and research methods* (Patton, 1990) offers useful insights into qualitative research methods. The approach presented in this publication informed the methodological approach of this study in terms of the qualitative methodology, consisting of interviews and document analyses.

- *Research design explained* (Mitchell & Jolley, 1992) discusses the need for descriptive research. Descriptive methods allow the ability to study virtually any variable in any situation. They can be used without manipulating variables and without limiting or accounting for the effects of extraneous variables. In short, with descriptive methods, researchers are free to discover whatever relationships exist between whatever variables they care to explore. This source also provides useful guidance on conducting interviews.

- *Empowerment through multicultural education* (Sleeter, 1991) summarises education that is democratic and multicultural, outlining an education system that is based on democratic values. The importance of developing responsible citizens who participate in the democratic process is emphasised by educational policy makers. This publication provides useful indicators regarding the incorporation of democratic values into teaching programmes.

- *Research and multicultural education* (Grant, 1992) examines broad guidelines that can assist students and teachers in understanding the world through a process of dialogue and reflective action, in the interests of a just and equitable society.

- *Understanding South Africa* (Broodryk, 2007) provides information to various sectors of society, in order to gain an improved understanding of South Africa as a very diverse society.

1.6.2 Empirical study

As the purpose of the study is to develop guidelines for the training of teachers, in order to promote the constitutional values in education, the empirical study examines the prevalence of values education in teacher-training programmes in South Africa. Those who are involved with values education in government and at universities were interviewed to establish the extent to which values education is prevalent in teacher-training programmes. The findings reveal many similarities and differences in the offerings of values education across institutions. The recommended guidelines presented in this dissertation are largely informed by the findings of the empirical study.

1.7 CHAPTER LAYOUT

In responding effectively to the development of the guidelines for teacher training in values education, this remainder of the dissertation is divided into the following chapters:

1. Chapter 1: Background, problem statement and methodology
2. Chapter 2: A conceptual understanding of values in education;
3. Chapter 3: Values education: the directive from the National Department of Education;
4. Chapter 4: The purpose, methodology and findings of the study: the prevalence of values education in teacher-training programmes in South Africa;
5. Chapter 5: Results of the study on the guidelines for values education (constitutional values) in teacher training; and
6. Chapter 6: Conclusion and recommendations for further research.

1.8 CONCLUSION

The purpose of this study is to provide guidelines for teacher training, in order to promote the ten constitutional values in South Africa. In order to determine these guidelines, the dissertation examines the meaning of values and values education, the directive in this regard from the National Department of Education and the prevalence of values education in teacher training. The guidelines, which draw on both South African and international primary and secondary sources, provide direction on content and methodology in values education in the General Education and Training Band. They also draw on the knowledge and opinions of individuals involved in values education and teacher training.

By focusing on a myriad of definitions and discussions, Chapter 2 will reflect on the meaning of *values* and *values education*. The chapter will present a variety of ways in which these terms can be understood, considering all the different viewpoints and determining an understanding of these two concepts acceptable for this study.

CHAPTER 2

A conceptual understanding of values in education

2.1 INTRODUCTION

As mentioned in the previous chapter, the purpose of this study is to provide guidelines for the teaching of the ten constitutional values in South African teacher training. Before guidelines for values and values education can be developed, these two concepts need to be understood. By focusing on definitions, concepts and perspectives regarding values and values education, Chapter 2 formulates an understanding of the concepts *values* and *values education*.

Chapter 2 also examines the values-related concepts of value system, norm, values orientation, values education programmes and approaches, multicultural and anti-racist education, character education and the Living Values Education Programme (LVEP). Rens (2005:9–13) observes that although the debate on values is quite progressed, the meaning of *value* has not been adequately clarified and it is often confused with value-related concepts, a theme to which she attends significantly. The discussion starts with deliberation about values and values in education.

2.2 UNDERSTANDING VALUES AND VALUES IN EDUCATION

The meaning of values and values education is briefly discussed below, in order to arrive at clear understanding of how these two keywords relate to each other.

2.2.1 Values

The word *values* is derived from the Latin word *valere,* which means "to be strong and forceful". Adrian-Vallance (2006:1702) defines *values* as an individual's ideas of what is wrong and what the individual regards as important in life. Crowther (1995:1319) defines the term *value* as "the quality of being useful or important, or moral or professional standards of behaviour". Here the concept of morality is linked to the meaning of *value*s. The moral aspect of *values* is also mentioned in Hanks (2000:1038), which includes the following terms as synonyms for values:

- reconciliation;
- moral principles;
- moral code;
- moral values; and
- moral standards.

These definitions allude to the profound influence that values have on shaping the futures of individuals and groups of people. De Klerk (2004:3) explains that values have this power over the future because they indicate to individuals or groups of people something worth following. In other words, individuals or groups of people find something worth following, implementing or doing and therefore follow, implement or do it. As such, values are valuable.

De Klerk (2004:3) also points out that the word *values* means "that which is really valuable, which is worth following and something which really makes life worthwhile". In this regard, Abdool (2005:8) agrees that a definition of values should also be about something being valuable. This position is also evident in Caple (2000:214), as she holds that values are what human beings regard as important and worthwhile. She further explains that values are determined by the community's culture. Lemin *et al.* (quoted by Caple, 2000:214) contend that values are influenced by the beliefs, ideas and decision-making of individuals or groups. According to them, people's thinking and behaviour express their values. In other words, values come from beliefs, ideas and decisions. From this, it can be concluded that thinking and behaviour are guided by a system of personal values.

Although the definition of Lemin *et al.* (quoted by Caple, 2000:214) is useful, it is not clear about who determine the values and how they are determined. These two matters will be addressed in Chapter 4 (Section 4.3.6.3). He also refers to *a group* without clarifying the parameters of a group. The influence of the group on the formation and maintenance of values, however, cannot be denied. It is suggested that a group is more than one individual pursuing the same aspirations and often in similar ways.

2.2.2 Values and priorities

In accordance with Hill (quoted by Caple, 2000:116), values as priorities are linked to certain objects, beliefs and experiences of individuals and society. These priorities are based on individual and societal preferences, life styles and treasures. Hill (quoted by Caple, 2000) mentions the individual element but also refers to *society* as an entity that commonly holds values. However, he does not elaborate on how societal values are developed and identified. Although some groups, such as organisations, develop their values in, for example, a workshop session, societal values are never suddenly developed; they develop gradually based on the society's life experience.

In the quest to define *values*, it becomes important to contrast them with *priorities*, which are closely related concepts. They are not synonyms because values are what people value and priorities are what people place first. Values, however, influence people's priorities.

2.2.3 Organisational values

An organisation has a value system, which is usually referred to as its organisational culture. Whetton and Cameron (1991:57) refer to research results that indicate that employees who hold values that are aligned with their organisation's values are more productive and satisfied. Holding values that are inconsistent with company values, however, is a major source of frustration, conflict and non-productivity.

2.2.4 Values: concrete and temporary or abstract and enduring?

Curtler (1996:77–79) identifies two categories of values, namely intrinsic or extrinsic values. Concrete items such as a match, hammer and money are useful and therefore extrinsically valuable. Against this understanding, intrinsic values are abstract.

In his speech, the former Secretary of State for Education for England John Patten remarks that, "values are what human beings find valuable, it must be accepted that human beings value physical objects. It is also a fact that some abstract values have physical implications; for example, the value of cleanliness can mean that the child must value the cleanliness of a physical object" (Judd, 1994:1). Odendal and Gouws (1994:1257) also allude to physical value, as they define values as "the capacity which makes something appropriate or useful: value through quality".

According to Whetton and Cameron (1991:57), "values are among the most stable and enduring characteristics of individuals. They lay the foundation upon which attitudes and personal preferences are formed. They are the basis for crucial decisions, life directions and personal tastes; much of what we are is a product of basic values we have developed through our lives." This same position is articulated by Patten (quoted by Haydon, 1997:7), namely that values are expressions of deeper truths beyond humans' material lives. According to Patten, these truths are timeless and form the basis of human life. Values are ideal when they are permanent and with a principled basis (Du Plooy, Griessel & Oberholzer, quoted by Rens, 2005:30–33).

The stability of values, as portrayed by Whetton and Cameron (1991) and others mentioned above, is questionable. An individual's value system can change; for example, many individuals who believed in separate development until 1990 have since changed their entire value system. In the same way, an individual's value system can change overnight depending on what new insights the individual is exposed to at a given time. However, this does not mean that values cannot be stably prevalent within an individual or group.

According to Gouws, Louw, Meyer and Plug (1982:329), the word *value* refers to an attitude whereby an individual's or a group's preferences or choices and behaviour are focused on the measure of excellence, usefulness or virtue given to a person or object. A value, however, is not an attitude; attitudes are influenced by values and vice versa.

De Klerk (2004:3) remarks that values have a force over the future because they indicate to individuals or groups of people something worth following; as such, values influence decision-making. In addition, Kanes (2006:52) mentions that choices are made on the basis of values. In other words, although values may not be enduring, they do affect the shape of the future, which may or may not be enduring. Values influence attitudes, principles, norms, standards, morals and ethics. These, in turn, affect decision-making and behaviour, which again influence the future. Attitudes, principles, norms, standards, morals, ethics and decision-making, however, can also influence values. In this study, it is contended that values can strongly influence the future but not determine it because there are too many other variables at play as the present turns into the future.

Challens (2008:54) holds that common ethical values, such as caring, honesty, fairness, responsibility, respect, integrity, reliability, citizenship and self-control, form the basis of healthy relations and good character. Gardner *et al.* (2000:4) argue that values include the aims of an individual, a community or municipality. Values can also be seen as how diversity is expressed by different voices of a community or society, which must be recognised.

It can be concluded that values are both physical and abstract, temporary and enduring, and they may impact enduringly on the future.

2.2.5 Can and should values be taught?

Walker and Dimmock (2002:50) are of the opinion that values are still dismissed by several respected scholars as impractical to implement by school administrators. This argument immediately creates a challenge to education because, if it is true, teachers have no role to play in the teaching of values.

According to Rens (2005:30–32), the answer to the question, 'Should values be taught in schools?' is a resounding yes. She contends that all teaching and education, including values education, are aimed at delivering the overall purpose of education, which is the development of humanity for a good life in all areas of existence. Kanes (2006:52) maintains that values education is an integral part of education. In addition to what Rens (2005:30) regards as the immediate aims of education (knowledge, skills, values and attitudes) as laid

down by the National Department of Education, she sees the achievement of maturity, including values maturity, as one of the significant aims of education. This maturity, according to her, is characterised by a fixed value system according to which decisions are made. She therefore holds that values and education are inseparable. She is also of the opinion that values and values education can never be neutral but always occur within a specific context and prepare learners for a specific context.

The reality is that schools shape the minds and thinking of learners and are therefore, by their very nature, value-laden entities. Intentionally or unintentionally, any teaching instils values of some kind in learners. It is also true that values and values education are never neutral; however, this does not mean that people from different contexts do not have values in common. It becomes very important for the public school that must accommodate learners from a variety of contexts to focus as much as possible on values commonly held by learners attending a particular school.

2.2.6 Values and morality

According to Gouws *et al.* (1982:329), values direct an individual or group towards excellence, usefulness and virtue. Manstead and Hewstone (1995:665–667) are of the opinion that values lead to rational action. In this case, *rational* is closely related to *moral* or *commonly good*. This leads to questions, such as whether values imply rational action; and whether there is something like bad values that can lead to irrational action, or whether we must accept that where values are present all action will be rational. The assumption that values imply rational action is naïve because negative values can lead to irrational action.

A further question is whether values and morality are synonyms. Many people incorrectly have a general view of values and morals as similar entities. Marrian (2007:1), for example, reports that in an address the former President Thabo Mbeki stated that he is concerned about the negative effect that corruption has on human values, an effect that he links directly to service delivery. He indicates further that a people's contract is needed to hold citizens accountable to the democratic state and to promote the value of human unity and accountability. The former President links corruption directly to the biological character of people. In his argument, values are directly linked to human behaviour, which can be positive or negative. It should be noted that here corruption, which is a moral issue, is categorised with human values.

Ferreira (2008:21) points out that the former Minister of the Department of Public Service and Administration Geraldine Fraser–Moleketi raises concerns about the deterioration of the

value system in South African society. She regards corruption as one of the elements that undermines South Africa's values system. In her observation, corruption, which is a moral issue, is closely linked to value system. Furthermore, according to Ngobeni, Molele and Harper (2008:5), it is clear that several South African leaders realise that our country is affected by a certain degree of moral decay. Although good policies are in place to ensure a good value system for all South Africans, there is an outcry for a moral inventory. Here too, a close link between values and morals is notable.

Moral refers to behaviour that is acceptable according to the norms of society (Bigger & Brown, 1999:7–8). Moral values are represented by the following four pillars: grace, virtue, duty and dedication (Foster, 1977:42), which are essential for survival in society. Within the context of 'good' and 'bad', these four pillars can be perceived as good rather than bad, with the consequence that Foster's (1977) classification does not make room for negative morals. According to him, therefore, morals cannot be bad. If morals cannot be negative, but values can be negative, the conclusion is clear that values and morals are not synonyms.

In her doctoral thesis, Rens (2005:28) lists and briefly describes moral values as one of twenty categories of values as originally presented by Hattingh (1991:146–218). According to this list, moral values hint at the evaluation of people in terms of what is right and wrong. It further indicates that Christian Reformists should understand that the implementation of these moral values, like all other categories of values, is guided by a religious point of departure.

Bagarette (1995:62) and Llale (2003:12) also discuss moral values as one of twenty classified by Hattingh (1991). In her view, morals and values have to do with choices that people must make between right and wrong, and between good and bad (Hattingh, 1991). These morals and values are instilled in children at a very young age and start with upbringing. Bagarette (1995:54) holds that there are many different perspectives according to the literature regarding the origin of values. He further states that, from a literature study done, it is clear that there are various categories of values and that researchers differ on the classification of values. Bagarette (1992:65) describes the school and individual as culturally bound and is therefore of the opinion that the values of a particular culture will be reflected in the school. Although morals or moral values are a component of values, the full meaning of values entails more than moral values.

2.2.7 Values as principles

Stoker (1961:32–33) mentions that in Greek and Latin, three meanings are given to the term *principle*, "beginning or origin, guidance and area or territory". According to Bosman, Van Der Merwe and Hiemstra (2003:1107), *principle* means foundation, ingredient, guideline and precept of a principle. *Principle*, according to the *Oxford compact dictionary and thesaurus* (1997:590), "is a fundamental truth or law, which forms the basis of reasoning or action, personal code of conduct, fundamental source or element, in principle in theory, on principle from moral motive". In the *New Oxford thesaurus of English* (2000:1038), the word *principle* is explained as "truth, proposition, idea, theory, assumption, basis, fundamental and essence".

Halstead and Taylor (quoted by Rens, 2005:10) define values as "the principles ... which act as general guidelines to behaviour ... by which particular actions are judged to be good or desirable"; they refer to love, equality, freedom, justice, happiness, peace and truth as examples of values. Heenan also (quoted by Rens, 2005:10) refers to values in specific circumstances as principles. Abdool (2005:7) describes principles in a similar way: an understanding of values necessitates an understanding of the concept *principle*. According to Abdool (2005:7), it is critical to define *principle* because the anticipated guidelines for values education in teacher training will be implemented by teachers, who thus need to be clear about the meaning of each concept. Covey (1999:15) refers to principles as being fundamental in all human interacting. He further states that the seven habits of highly effective people are based on principles and an individual's character is a result of these principles (Covey, 1992:52).

Manstead and Hewstone (1995:665–667), however, point out that values are not the principles themselves but only the guidelines to the principles. One can live with values as principles under certain circumstances, as Halstead and Taylor (quoted by Rens, 2005:10) view them. Values can certainly not be principles at all times. The Halstead and Taylor definition is in the passive voice, so that a subject is not identified, which means that it is not clear to whose principles, general convictions, behaviour, actions and judgements they refer. In their case, the issue of individualisation or generalisation is therefore not resolved.

There are many different meanings associated with the term *principle* and the definitions offered by the above-mentioned authors can be complemented by other descriptions as well. For example, a *principle* is also described as something abstract, which has a firm and unwavering departure in guiding and directing people. A principled view of an individual can imply that the individual has a thorough understanding of the underpinning principle(s) of

events and therefore is governed by strict laws and rules in accordance with that understanding. A principled individual can be described as a trustworthy and reliable individual who is respected in society. It is therefore clear that, while values are not in all circumstances equitable to principles, they at least strongly relate to principles.

From the previous discussion, it is clear that different perceptions exist regarding the concept *value*. Based on all the different definitions given, the most appropriate description should be that values can be general in nature and can be shared by different individuals, groups and cultures, and that they can serve as standards to make right or wrong decisions.

2.3 NORM

Rens (2005:12) holds that a *norm* is a measure that people use in the act or process of providing value to something. Klopper (2005:9) explains that values are essential in life because they include normative principles that assist people in adapting in society. Van Rensburg and Landman (1992:136) describe a *norm* as the meaning of a case or the value of a certain case. *Norm* can therefore be defined as the measure that people use to attach value to something. Manstead and Hewstone (1995:665–667) are of the opinion that values serve as standards for judgement of behaviour.

It is clear that the term *norm* has more than one meaning. Van Rensburg and Landman (1992) argue that it is the meaning of a case or the value of a certain case. Although the above-mentioned definitions all make sense, it is important to mention that the term *norms and standards* is also used as a singular term in policy documents that try to guide institutions on standard setting for effective policy implementation.

2.3.1 Value system

For the purpose of this dissertation, it is necessary to establish what a value system is and how it relates to values and values education. A value system is important to education, because schooling needs to foster a positive values system in learners who are the future citizens of the country.

Robb (1996) defines a value system as "a set of consistent values and measures" that is held by one person or many people. A communal or cultural value system can be held by a community, group or society. Robb (1996) also indicates that several communal value systems are reflected in the form of legal codes or laws. A value system is, therefore, a collection of coherent values held by an individual or group of individuals, or by an organisation.

The former Minister Geraldine Fraser–Moleketi stresses the importance of a value system that must be built by the people for society (Ferreira, 2008:21). Because a value system affects all levels of society, it becomes the responsibility of government, and in particular, the National Department of Education, to ensure a sound value system that can be implemented and that will influence the lives of all citizens positively.

The establishment of a value system relates to the classification of values. Over the years, various authors classified values for values education according to different models. The following sections briefly discuss such classifications.

According to Lewis (1991:97–140) the following types of values should be taught:

- honesty;
- ability to distinguish;
- knowledge of and the handling of sex;
- children's rights;
- family traditions;
- knowledge of the value of things;
- knowledge of family heritage/health habits;
- respect for privacy;
- courage;
- love for the arts;
- good health habits;
- awareness of the value of studies;
- connection to family life; and
- love for God.

All fourteen items above appear to have good intentions and could have their place in values education. Certain questions, however, arise: does the author mean that they represent a complete list of the values the learner needs to learn? Is "knowledge of and handling of sex" a value? Why should learners only focus on children's rights; is school not preparing them for a healthy participation in the broader society? Where are other categories of values, such as human rights, to make the learners quality citizens of their country? Where are multicultural values of respect for other cultures and people?

The following are areas in which values teaching needs to occur according to Robb (1996):

- moral;
- religious;
- citizen;
- health;
- sex;
- drugs;
- alcohol;
- multicultural;
- personal;
- social; and
- teaching.

The eleven values as mentioned by Robb (1996) are also covered in the sixteen strategies that form the basis to the guidelines for the training of teachers to teach constitutional values, as will be presented in Chapter 5.

Hattingh (1991:146–218) offers a classification model that presents the following twenty different values according to a fixed principle:

- religious;
- moral;
- political;
- aesthetic;
- economic;
- relational;
- intellectual;
- conscience;
- bodily/physical;
- national;
- self;
- recreational;
- safety;
- authoritative;
- environmental;
- life;
- time-spatial;

- cultural;
- career; and
- legal.

Hattingh (quoted by Llale, 2003) argues that an individual's values are the departure point of how he or she looks at the world and people around him or her. In their research, both Rens (2005) and Abdool (2005) refer to Hattingh's classification of twenty main categories of values. Each main category includes sub-categories or value indicators, which are merely examples and not absolute (Hattingh, 1991:146–218).

Although Hattingh (1991) offers a very comprehensive value system, it cannot be regarded as exhaustive. Several of her categories are prerequisite for another; for example, intellectual values can span across all the others because an intellect is needed to hold any other value. The same applies to political values. All other aspects, such as economic, relational, national, recreational, safety, environmental, cultural, career and legal aspects, are influenced by politics. However, the categorisation of values is a difficult task and largely also a subjective one, with the consequence that different researchers will identify different aspects that, in their opinion, have been left out or inappropriately categorised.

Lewis (quoted by Scerenko, 1997:1) spent decades studying cultures and this led him to identify eight objective values that are common amongst all cultures. These values he terms the Cornerstone Values, and the eight laws in which he expresses them are known as the Tao or doctrine of objective values (Heenan, 2007:2). The Cornerstone Values are:

- honesty and truthfulness;
- kindness;
- consideration and concern for others (justice);
- compassion;
- obedience (to rightful authority);
- responsibility;
- respect; and
- duty (obligation).

Although these values are all positive, they are not necessarily in themselves sufficient to teach individuals all the values underlying a morally good life. Furthermore, it needs to be established whether they are even as common as Lewis claims them to be. Hattingh (1991: 146–218), for example, indicates finer categories of values, while Lewis's values indicate broader categories of values. Rens (2005) points out that a value such as respect is certainly

positive and common; however, there are different interpretations of *respect*, which make this value challenging to categorise.

Any value system, set or sub-set of values is relative, depending on what the group or individual values or regards as important. The government (the National Department of Education) is responsible only for those values that are in the interest of the common good of the entire nation. Beyond the common good, it is not right for an education department to prescribe a value system for schools. It is easy to list a number of features of a morally good life and to indicate that they are the values learners need to learn. It is, however, not fair to suggest a list of values that all learners should learn because their contexts are different.

According to Morrow (2002:3), the values in James and Desai (2000) manifest desirable qualities of character, such as honesty, integrity, tolerance, diligence, responsibility, compassion, altruism, justice and respect. He, however, finds the linkage of these values to the quality of character problematic, as he contends that it limits the meaning of values; for example, they exclude the value of education, the value of mathematics and the value of music (Morrow, 2002:3). He further feels that *character* is so closely attached to individuals that the development of the whole may be lost.

2.3.2 Values orientation

Every child needs a values orientation that will steer him or her in a positive direction. According to Bosman *et al.* (2003:1059), the term *orientation* means an action that orientates an individual or keeps him or her informed about his or her whereabouts. Perceptions, thinking, attitudes, norms and certain life and world perspectives direct the individual's values, value system and values orientation. Values orientation is not the value itself but the direction in which the value and the prioritisation of values steer the individual.

2.4 VALUES EDUCATION PROGRAMMES AND APPROACHES

It is important to have a clear understanding of values education programmes and approaches, in order to recommend the best and most appropriate programme or approach for the South African context. Rens (2005:50) proposes that independent Christian schools can easily implement the values education programme that consists of the twenty values proposed by Hattingh (1991:146–218), while public schools could implement the character education programme proposed by Heenan (quoted by Rens, 2005:50), in order to cater for learners with different religious backgrounds. Haydon (2000:51) concludes that most teachers have very little classroom activity training. It is therefore evident that teachers are not familiar with the systematic introduction to teaching values.

Bridges (quoted by Haydon, 2000:51) debates the educational role of values education at length and although he does not focus only on the topic of values, he attempts an overview of the matters regarding values. He examines the complexity of the diversity of values and concludes that practical guidelines for teaching values may be misunderstood and even incorrectly applied by teachers. He argues that in order to establish whether the discussion of values is unique from the discussion of other matters, it is necessary to determine whether the nature of values makes the difference. He also refers to the importance of the extent to which values have their existence within the domain of the individual's thoughts and language.

Bridge's (quoted by Haydon, 2000:51) suggestion that values should not be purposefully integrated into teaching should, however, be qualified. Teaching conveys values automatically and because values can be positive or negative, it is advisable that teaching attempts to exercise some control over the conveyance of these values. It is better for teachers to have guidelines and programmes for the teaching of values than to have none. There is always room for improvement in case of misunderstanding.

2.4.1 Multicultural education and anti-racist education

Multiculturalism is a movement, particularly in the USA, that promotes respect for all cultures, especially minority (black and Hispanic, in the case of the USA) cultures. This movement insists on the teaching of multicultural education in schools (Banks & McGee Banks, 1995:xi). Anti-racist education is mostly prevalent in Britain and the USA, and is based on the premise that learners need to be taught to reject racism.

The five goals of multicultural education identified by Gollnick (quoted by Sleeter & Grant, 1994:167) are to promote:

- the strength and value of cultural diversity;
- human rights and respect for those who are different from oneself;
- alternative life choices for people;
- social justice and equal opportunity for all people; and
- equity in the distribution of power amongst groups.

The five goals that describe multicultural education coincide with some of the sixteen strategies proposed by James (2001; see Section 3.2.6).

Blum (2000:3–4) reports that values and traditional values education, on the one hand, and multiculturalism and anti-racist education, on the other hand, are matters of great public

concern in the USA. This is because of the sensitive racial and cultural situation in the USA, as the country comes to grips with the diversity in its society. Blum (2000:3) is of the opinion that these components have made very little contact with each other. Since the 1990s, schools and districts in the USA have made good progress regarding the movements for moral, value and character education.

The values promoted by past teaching programmes were traditional values, such as honesty, self-control, respect, responsibility, courage, fairness, loyalty, rule-abidingness and compassion. The teaching of these values is often viewed as addressing a crisis of values amongst American youth, which is evident in teenage pregnancy, juvenile violence, dishonesty, a lack of respect for school and other authorities, and a lack of social responsibility. These values education programmes focus on the teaching of individual students and reflect a traditional and conservative approach to education (Blum, 2000:1–12).

The value dimension of multicultural education cannot be restricted or limited to the individual student; rather, the teacher, school and society should form an integral part of it. Blum (2000:1–12) holds that anti-racist education is based on three values, all of which are forms of equality: equality of opportunity, non-discrimination and group equity. Multicultural education consists of two values, namely cultural respect and cultural pluralism. In order to do justice to a values education programme, both anti-racism and multicultural values must be included (Blum, 2000:1–12).

Traditional learning programmes in the USA were unsuccessful in engaging issues of cultural pluralism, racial discrimination and legacies of racial oppression, ongoing economic and social inequities, and the change in ethnic character of the American population. In some instances, multiculturalism forms part of the challenge for which values education in schools is the solution. A practical example is the emphasis on national loyalty (respect, for example, forms the basis of both multicultural and anti-racist education), or character traits (for example, courage and responsibility), which is necessary to bring about awareness of respect for diversity or anti-racist responsibilities in individuals (Blum, 2000:12).

To date, literature on multicultural and anti-racist education has not been able to establish the connection between traditional and new multicultural and anti-racist education. Literature has not been able to distinguish the moral and value goals of multiculturalism from other educational goals. Merikangas (1998:1–3), for instance, asks how values can be integrated in a diverse, pluralistic democracy and expresses the opinion that there are so many differences in values that it is doubtful whether citizens in a democratic society can be united

at all. He also mentions that it appears that schools and universities no longer make moral education a central part of their curricula and that, because of the lack of cultural, religious and ethical agreement, it is impossible to acknowledge disagreements and conflicts that need to be confronted and transcended.

2.4.2 Character education

Heenan (2007:2) distinguishes between values education and character education: values education focuses on the quality of students' thinking and character education, the quality of students' behaviour. According to Rens (2005), character education is prevalent in schools in countries such as New Zealand. *Character education* is an inclusive term describing teaching that helps learners develop as social beings. Concepts that fall under this term include:

- social learning;
- emotional learning;
- moral reasoning;
- cognitive development;
- life skills education;
- health education;
- violence prevention;
- critical thinking;
- ethical reasoning;
- conflict resolution;
- mediation instruction;
- drug education;
- sex education; and
- law education.

The development of values, such as discipline, courtesy, cooperation, self-control and dependability, can be encouraged by classroom management strategies. Respect, responsibility, compassion, sharing, perseverance, friendship, self-discipline and honesty are identified as character traits. Character education is regarded as relevant to all cultures over the world where education is accorded due acknowledgement. According to such an approach, education should have two goals: teaching of literacy and numeracy and teaching of good behaviour. Learners need to have the characteristics required to achieve both of these goals. This means that the character qualities that they need to develop in order to succeed in life are diligence, a work ethic, a positive attitude, honesty, respect and fairness.

Character determines behaviour, just as behaviour demonstrates character (Heenan, 2007:2).

According to Heenan (2007:2), many countries prefer character education based on the following reasons:

- It is a simple, rational, manageable and inexpensive approach to character formation.
- The character traits are taught by precept and example.
- The teaching content is small.
- The teaching recognises that character is communicated through relationships and is learned, being observed, modelled and experienced.
- The school supports the teaching content by advocating and modelling the eight Cornerstone Values, which inform and influence everything that happens in the school.
- The approach is not an addition to the curriculum but uses the curriculum and existing resources to communicate and build character.
- It acknowledges that while parents are the first and most important teachers of character, the school also has a pivotal role to play.
- It acknowledges that character education is a team effort involving the home, the school (trustees, principal, teachers, support staff, children) and the community.
- It recommends that one cornerstone value be taught per term.
- Teacher-friendly resources have been developed to support the teaching component of the approach.
- It emphasises the importance of stories, heroes and community service in character formation.
- The approach is applicable to all levels of schooling.
- While the definitions remain constant throughout schooling, the resources and teaching methodology change to remain age appropriate.
- It recognises the inextricable link between character and behaviour.

Heenan (2007:3) concludes that "Cornerstone Values are not an addition to an already crowded curriculum. It uses the existing curriculum to teach a set of character traits and model them in the unwritten curriculum." Everything that happens in a school is informed and directed by the eight Cornerstone Values. Cornerstone Values are a reality everywhere: in the classroom, the principal's office, the meeting of the Board of Trustees, the playground, the sports field. As much as Cornerstone Values are about school culture and what students

model and experience, it is also about teaching eight objective values. Cornerstone Values are therefore an approach rather than a programme (Heenan, 2007:3).

2.4.3 Living Values Education Programme

Robb (1996) describes the LVEP as a project initiated by Brahma Kumaris, consisting of twenty-two values (quality, unity, peace, happiness, hope, patience, caring, humility, simplicity, trust, freedom, co-operation, understanding, honesty, appreciation, courage, love, friendship, thoughtfulness, tolerance, responsibility and respect). It has established the basis of the whole-school ethos approach in schools, such as West Kidlington Primary School (Kidlington in the Cherwell District of Oxfordshire in England). However, values education cannot merely be a list of values because values must be put into practice by people who realise them through the way they live their lives. Rens (2005:35) views the LVEP as an example of a character education programme. Living Values (quoted by Rens, 2005) explains that the programme is based on the viewpoint that "values can and should be taught and caught".

Values education should not be about the perspective of a particular individual or group; the purpose should rather be to assist people to behave more responsibly. Values education can thus be described as a more effective method to teach spiritual, moral, social and cultural development, rather than viewed as promote any particular religious tradition. Much work needs to be done in order to give true meaning to spiritual development, moral development, social development and cultural development, and the relation of these developments to one another needs to be explored and defined (Robb, 1996).

2.5 CONCLUSION

Chapter 2 has explored the nature of *values, values education* and related concepts and programmes. It supposes that before guidelines for values education can be developed, there must first be an understanding of the nature of values. The following are the most *significant conclusions derived from the discussions.*

Values come from community culture, beliefs, ideas and decisions, and vice versa. Values and priorities mutually influence each other and develop gradually. Values are held by both individuals and organisations. They are developed in individuals, whether through personal exposure and genetic make-up or any form of grouping within which the individual operates. Values can develop gradually, as in the case of society, but can also be determined in a single event, as when an organisation determines its values through a workshop.

Values are abstract and concrete entities that can be both enduring and fleeting. Teaching and learning inevitably instil values; therefore, schools are highly value-laden institutions. The sum of the values taught at a school make up a value system. The value system of the school must not be prescribed, as it should be born out of the context of the school and its learners.

Values can be negative or positive and therefore lead to rational and irrational action. Values are not principles but relate strongly to principles. Values include morals but are not limited to morals. Moral values should be taught in schools, as they build positive personalities. Values influence attitudes, priorities, principles, norms, standards, morals and ethics, which, in turn affect decision-making and behaviour, which, in turn influence the future. The reverse of this statement is also true: attitudes, priorities, principles, norms, standards, morals, ethics and decision-making influence values. It is not clear which leads to which. The chapter concludes that values can influence the future profoundly but not determine it.

Values can be attached to concrete as well as abstract things. Values are relative and cannot be generalised. It is difficult to generalise values as they differ from place to place, time to time and culture to culture. Thus, simply because something is valuable to someone does not guarantee that it will be valuable to anybody else. Values should be taught in schools, but this should be done with care, as learners in the same classroom often have very different backgrounds.

Norms and standards guide individuals and institutions on standard setting for morally good living and effective policy implementation. The government (the National Department of Education) should promote common values and not prescribe lists of values for learners from diverse cultural contexts. The value system of the school should provide learners with a healthy values orientation, to steer them in the direction of becoming worthy citizens of the country.

Values education programmes and guidelines must be available to teachers to exercise a certain degree of control over the teaching of values. Because people are culturally very diverse, a multicultural approach to the teaching of values is desirable. It is not possible to find a common set of values that satisfy all people within a culturally diverse community. Anti-racist, character and living values education are good because these programmes can contribute to instilling positive values in all people. Should schools and their stakeholders decide that they are in line with their contexts, they should be allowed to implement them.

Chapter 3 will focus on the directive from the National Department of Education on values education. It will attend to the historical development of the Department's mandate, and communicate the content of landmark events in the development of its values education agenda.

CHAPTER 3

Values education: the directive from the National Department of Education

3.1 INTRODUCTION

In Chapter 2, an understanding of values and values education was provided. Chapter 3 examines the directive of the National Department of Education regarding values education in South Africa. Before guidelines can be developed for the teaching of values in schools, it is important to have knowledge and an understanding of the directive that the National Department of Education provides for the teaching of values in schools. In examining the Department's directive for the teaching of values education in South African schools, this chapter presents several critical documents in the development of the Department's values directive over time. The history of the departmental brief on values in education is examined.

The critical documents guiding the state of values education in South African schools are the *Interim Constitution* (1993), *White Paper* (SA, 1995), *Constitution* (1996), James (2000), James (2001) and the Revised National Curriculum Statement (DoE, 2002). In this chapter, each of these documents is analysed, in order to establish the prevalence of values education in South African schools.

3.2 THE CRITICAL DOCUMENTS FOR TEACHING VALUES EDUCATION IN SOUTH AFRICA

A brief discussion of the various critical documents that were consulted is given below. These texts all relate to the teaching of values education in South Africa.

3.2.1 The Interim Constitution

In 1993, South African politicians developed the Interim Constitution (1993), which came into effect on 27 April 1994. The government started to put mechanisms in place at every level in order to ensure working towards service delivery, openness and a culture of human rights. A more integrated approach was required to ensure planning and implementation of transformation and socio-economic upliftment. This was done to promote national unity, restructure society and provide for the continued governance of the country. The Interim Constitution (1993) was in operation while an elected constitutional assembly developed the final Constitution (1996).

The roots of the values that were later recommended for South African schools are already present in the Interim Constitution (1993). Already in the preamble, a common South African

citizenship, democratic state, gender and racial equality and fundamental rights and freedoms are envisaged (SA, 1993:2).

Section 3 of Chapter 1 of the Interim Constitution (1993) declares eleven of the major languages spoken in South Africa as official, which went a long way towards language equity. Section 8 of Chapter 1 expands this further, as it grants for all citizens equality before the law regardless of race, gender, sex, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture or language (SA, 1993).

Section 11 of Chapter 1 of the Interim Constitution (1993) grants the right to security to all persons. This means no person will be detained without trial, tortured or subject to inhumane treatment. Chapter 1 (Sections 14 and 15) also provides freedom of religion, belief, opinion and expression (SA, 1993). Section 29 of Chapter 1 states that every person shall have the right to an environment that will not threaten his or her health or well-being (SA, 1993).

Section 30 of Chapter 3 of the Interim Constitution (1993) grants children the rights to nutrition, health and social services. Even more important is the right granted by Section 32 of Chapter 3, namely that each person in the country has the right to basic education and equal access to educational institutions without discrimination of any kind (SA, 1993). Chapter 8 of the Interim Constitution (1993) establishes the Human Rights Commission and the Commission on Gender Equality.

3.2.2 *White Paper on education and training*

The White Paper (SA, 1995) was the first policy on education in post-1994 South Africa and was developed by the National Ministry of Education, in order to guide the transformation of the education system of the new South Africa. In this document, the first Minister of Education in a democratic South Africa, Prof. S.M.E. Bengu indicates the importance of managing the transformation and redirection of the education and training system within the terms of the Interim Constitution (1993) and the White Paper (SA, 1995:5). This indicates that the White Paper (SA, 1995) was sensitive to the terms of the Interim Constitution (1993).

In order to consult the citizens of the country, the National Ministry of Education published the White Paper (SA, 1995). In his message introducing the document, the Minister of Education observes that citizens, organisations and institutions responded, which helped to improve the document for final adoption of the White Paper (SA, 1995:5). According to the White Paper (SA, 1995), the vision, principles, broad lines of policy and many specific

initiatives contained in it were endorsed by the majority of the individuals, bodies and institutions from whom more than 600 written submissions were received.

The Joint National Assembly and the Senate Select Committee on Education conducted public hearings ahead of Parliament's approval of the White Paper (SA, 1995:5). In his message contained in the White Paper (SA, 1995:5), Mr Renier Schoeman, a former Deputy Minister of Education, expresses the importance of this White Paper (SA, 1995) in creating an education system acceptable to the majority of South Africans. Furthermore, he indicates his appreciation of the inclusive approach that the Ministry followed in producing this White Paper (SA, 1995:7). Thus, the former Deputy Minister was convinced that the White Paper (SA, 1995) is supported by the majority of South Africans.

The White Paper (SA, 1995) expands on the values contained in the Interim Constitution (1993). The document White Paper (SA, 1995:13) outlines, amongst other values, the values of the new education and training system. In his message, the former Deputy Minister stresses the importance of establishing an education system that is non-discriminatory and of high quality. These are the first two values that the White Paper (SA, 1995:7) mentions. Chapter 1 of the White Paper (SA, 1995) considers fundamental rights, equity and productivity, while Chapter 3 considers democratic society, cultural expression, non-racism, non-sexism, morals, personal dignity, self-worth, tolerance, equality, respect for diversity, peaceful co-existence, national unity, ubuntu, language rights, equality, personal liberty, reconciliation and family life.

Chapter 4 of the White Paper (SA, 1995) is the only chapter explicitly dedicated to educational values and principles. In addition to the aforementioned values, this chapter emphasises human rights, lifelong education, redress, the restoration of the culture of teaching and learning, accountability, cooperation, justice, respect, conflict management and conflict resolution (SA, 1995:21–22). The White Paper (SA, 1995:39) also mentions foreign human rights and the rights of children.

The White Paper (SA, 1995:37) explicitly mandates the Minister of Education to "strive in good faith to create policies, which ... promote its [the Constitution's] ... values". However, in Chapter 4, the White Paper (SA, 1995:21) states that:

> Parents or guardians have the primary responsibility for the education of their children and they have the right to be consulted by the state authorities with respect to the form that education should take and to take part in its governance. Parents have an inalienable right to choose the form of education which is best for

> their children, particularly in the early years of schooling, whether provided by the state or not, subject to reasonable safeguards, which may be required by law. The parents' rights to choose includes choice of the language, cultural or religious basis of the child's education, with due regard for the rights of others and the rights of choice of the growing child.

In other words, although the Minister has the mandate to determine policies in order to ensure the implementation of the constitutional values, this must be done in consultation with the parents or guardians of the learners.

3.2.3 The Constitution

The preamble of the Constitution (1996:1) states, "We, the people of South Africa ... honour those who suffer for justice and freedom in our land". Justice and freedom are the first two values mentioned by the Constitution (1996). A few lines further, the preamble of the Constitution (1996:1) continues, "South Africa belongs to all who live in it, united in our diversity". The next two value concepts, therefore, are *unity* and *diversity*.

The preamble of the Constitution (1996:1) indicates that South Africans adopt the Constitution (1996) in order to "establish a society based on democratic values, social justice and fundamental human rights". Democracy, social justice and human rights are the three values extracted from the previous sentence. Towards the end, the preamble of the Constitution (1996:1) refers to an "open society", which introduces the value of openness.

The preamble of the Constitution (1996:1) ends with a prayer in six different languages, containing the phrases "May God protect our people" and "God bless South Africa". This suggests that the Constitution (1996:1) values God and envisages South Africa as a country with spiritual values.

Chapter 1 of the Constitution (1996:3) mentions the following values: sovereignty, human dignity, equality, non-racialism, non-sexism, rule of law, universal suffrage, accountability and citizenship. Chapter 2 of the Constitution (1996:6–24) contains the following additional values: security of the individual; respect for life, privacy and fair labour practices; and right to and/or respect for pregnancy, marital status, ethnicity, an own sexual orientation, religion, freedom of conscience, belief, culture, language, the aged and the disabled.

Although the values mentioned above are drawn only from the preamble and the first two chapters of the Constitution (1996:1–24), they recur throughout the rest of the document. A

myriad of further values can be identified in the Constitution (1996), depending on the reader's understanding and definition of *values.*

It should also be mentioned that there is consistency amongst the Interim Constitution (1993), the Constitution (1996) and the White Paper (SA, 1995). The White Paper (SA, 1995) expands on the beginnings of the Interim Constitution (1993), while the Constitution (1996) finalises the values system initiated by the first two documents. The later publications, namely James and Desai (2000:15–51) and James (2001:13–20) reflect the values of the Constitution (1996).

3.2.4 *Values, education and democracy*

The White Paper (SA, 1995) mandates the Minister of Education to determine values for education. Five years later in February 2000, Prof. Kader Asmal, then Minister of Education, established the Working group on values in education chaired by Prof. James (James, 2000:2). Having developed a document on religion and education, the Minister required a broader frame of reference in order to locate a more general discussion on values in education (James, 2001:ii).

After a substantive amount of research and debate, the Working Group presented the report on *Values, education and democracy* (James & Desai, 2000), which in itself was intended to trigger a national debate on the appropriate values to teach in South African schools (James, 2000:2). This report does not prescribe values for teaching in schools; it was distributed to key role players and social institutions in the education sector in order to spark the national debate (James, 2000:5).

In his introductory remarks to the report, the then Minister of Education mentions the Constitution (1996) as the context within which he expected the Working Group to deliver its brief. In this regard, the Constitution (1996) embodies democratic values, social justice, fundamental human rights and openness. Such values have to foster democracy, nation building, anti-racism and anti-sexism. The Minister (quoted by James, 2000:3–4) contends further that a democracy cannot succeed unless education actively internalises values of equity, tolerance, multilingualism, openness, accountability and honour.

The then Minister of Education regarded this report as a concerted effort to ensure the implementation of the constitutional values, which he believed would not automatically happen. He calls on all South Africans to accept the responsibility of internalising the values

embedded in the constitution. He focuses on the common values that bind South Africans together (James & Desai, 2000:3, 5).

James and Desai (2000) emphasise schools' responsibility to develop learners' intellect. The report militates against discrimination and prejudice, and proposes a problem-solving approach to teaching (James & Desai, 2000:6). It promotes equity, tolerance, multilingualism, openness, accountability and social honour for implementation in South African schools (James & Desai, 2000:6). According to the report, these values are contained in the Constitution (1996). The Working Group further believes that these values are rooted in general South African educational philosophy, as embodied by the White Paper (SA, 1995) and the Constitution (1996) and that they are important for personal, intellectual and emotional development. Because of the significant historical disparities between the advantaged and the disadvantaged in South Africa, the Working Group holds that equity is a necessary historical frame of reference for a discussion on values. It implies that the most disadvantaged schools should be prioritised for infrastructure investment and the teaching of quality (James & Desai, 2000:6). The report further identifies tolerance as a value to underscore the commonness of humanity (James & Desai, 2000:6). In other words, South African learners need to learn about all the people of South Africa, their religions, cultures and so forth, and to live and work together to develop themselves and the country as a whole. Participation in performing arts, creative writing and sports is also recommended to promote tolerance (James & Desai, 2000:6) recommends that panels of historians, archaeologists and human biologists be established to strengthen history teaching and teacher training by adding new knowledge from their fields. New discoveries in these fields during the 1980s contributed knowledge that eliminates certain stereotypes that existed in history and education for centuries (James & Desai, 2000:6–7).

In order to promote multilingualism, the report recommends that all learners use their mother tongue or their mother tongue and English (James & Desai, 2000:7). It is also recommended that learners learn one of the nine African languages and ideally use the languages of the provinces where they reside. Parents should have the right to choose in cases where provinces have more than three languages (James & Desai, 2000:7). The value of openness needs to be promoted through a culture of reading and debating. Penetrating questions should assist learners to reach quality conclusions through debate. In this regard, libraries and communication technology are crucial (James & Desai, 2000:7).

The report further recommends the replacement of education for authoritarian discipline with education for accountability (James & Desai, 2000:7). The report asserts that teaching

should be a calling and not just a job, and interest groups, such as teachers, learners, administrators, trade unions and professional associations, should build firm relationships, in order to advance accountability optimally (James & Desai, 2000:7). Lastly, the Working Group recommends that schools instil the value of social honour in all learners. This will equip learners with both a local and national culture. Common symbols, such as the flag, anthem and oath, should be embraced, and in addition a civic history should be taught (James & Desai, 2000:7).

3.2.5 *Manifesto on values, education and democracy*

In August 2001, the Ministry of Education published the *Manifesto on values, education and democracy* (James, 2001). Its predecessor, discussed above, was only a discussion document. In response, the South African public discussed the recommendations through newspapers, academic journals, letters and submissions to the Minister. In February 2001, the Ministry arranged a national conference in Cape Town on Values, education and democracy in the twenty-first century, known as the Saamtrek Conference, which was attended by specialists in all sectors of education. At the conference, the participants discussed issues emanating from the public debate (James, 2001:ii, 3).

After the Saamtrek Conference, the then Minister of Education, Prof. Asmal requested that Prof. James and the Working Group rework the discussion document, which resulted in the *Manifesto on values, education and democracy* (James, 2001), which the Minister regarded as a second discussion document. According to him, the debate on values in education would never be closed. He stressed that it ought to remain alive in the future (James, 2001:ii).

In the Executive Summary, James (2001) indicates that the document expands on the six values (equity, tolerance, multilingualism, openness, accountability and social honour) presented in its predecessor (James & Desai, 2000). In order to realise the Constitution (1996) in teaching and learning, the document (James, 2001) suggests the following ten constitutional values for education: democracy, social justice and equity, equality, non-racism and non-sexism, ubuntu (human dignity), an open society, accountability (responsibility), the rule of law, respect and reconciliation (James, 2000:iii; Rens, 2005:2; Abdool, 2005:55–60; Freeks, 2007:102). Below follows a brief discussion on each of the ten constitutional values.

3.2.5.1 The ten constitutional values

- **Democracy** is the first of the ten fundamental values that are highlighted in the James (2001) as relevant to education. It is only through education that the nation can be taught the democratic values, such as universal adult suffrage, regular elections, a multi-party state and government based on the will of the people (James, 2001:13).

- **Social justice and equity** are highlighted because, while the Constitution (1996) grants rights to freedom of expression and choice to every South African, true liberation means to be free from the material distress of poverty. Social justice and equity are critical values to learners of school-going age because they include the right to education, which is one of the ways out of poverty (James, 2001:14).

- **Equality** is selected because the constitution is very clear in this regard. The value of equality coincides with the values of social justice and equity because all must have equal access to schooling. The state should not discriminate against any person. Equality also implies that no person should discriminate against another. The value of equality and the practice of non-discrimination, therefore, mean a teacher or a learner understanding his or her rights, while also recognising the rights of others. According to the James (2001:14), the value of equality gives rise to the values of respect and tolerance. This may be one of the reasons that tolerance as a value is not pertinently mentioned in the document (James, 2001). This argument, however, does not explain why respect is pertinently included in the document (2001).

- **Non-racism and non-sexism** are selected because black students and female students should be afforded the same opportunities as white students and male students, in order to develop their potential (James, 2001:iv). It further means that females should not be sexually harassed and abused, and that pregnancy should not serve as a reason to bar females from learning (James, 2001:15).

- **Ubuntu (human dignity)** is selected because James (2001:15–16) argues that, while equality requires us to be tolerant with people who are different and non-sexism and non-racism expect that we should rectify the inequalities of the past, ubuntu embraces the concept of mutual understanding and the active appreciation of the value of human differences

- **An open society** is critical to democracy because if a society knows how to debate, discuss and think critically, its members will be able to listen to each other and try to understand the other party without resorting to violence (James, 2001:16–17).

- **Accountability (responsibility)** is the basic democratic responsibility, in that it holds the powerful accountable. Any person who is entitled to his/her rights must be reminded that there can be no rights without responsibilities (James, 2001:17–18).

- The **rule of law** is as important to the constitutional state as obedience to and respect for the Constitution itself. The rule of law makes all citizens accountable for their behaviour. A lack of adherence gives the state the right to punish (James, 2001:18–19).

- James (2001:19–20) highlights **respect** as a constitutional value, although it is not well defined in the Constitution (1996). For communication, teamwork and productivity in schools and elsewhere, respect is a fundamental precondition (James, 2001:19–20).

- James (2001:19–20) describes **reconciliation** as a value because healing and reconciling past differences remain complicated challenges in South Africa. Reconciliation, however, does not merely require apologising or asking for forgiveness, but also requires redress, even in material ways (James, 2001:20).

Rens (2005:2) observes that the ten constitutional values focus mainly on political, democratic and national values and that they are in line with the Constitution (1996). She argues that values education should go further than only the ten constitutional values, and suggests that attention be given to moral, ethical, aesthetic, economic and other values. Zern (quoted by Rens, 2005:2), for example, identifies additional values, such as fairness, caring, trust, diversity, citizenship and religious diversity.

Similarly, Abdool (2005:60) and Freeks (2007:102, 104) agree that the ten constitutional values are national, social and political. Accepting Hattingh's (1991:146–218) twenty values, Abdool (2005:60) indicates that a holistic approach would be needed, should the government intend to implement values education in schools and higher education institutions. Klopper (2005:2) stresses the importance of including values such as respect for

democracy, equality, human dignity and social justice when teaching life skills in the Foundation Phase.

In the USA, the teaching of civic values is common in public schools. These are taught in order to provide learners with a sense of social responsibility. Much attention is also given to the teaching of democratic beliefs, which draws on content from the Declaration of Independence and the United States Constitution with its Bill of Rights. Maxim (1987:28, 29) indicates that good schools do not indoctrinate learners to accept any civic ideas blindly but present information regarding the history of the state for an understanding of the society and its institutions. In the USA, these values are based on practices such as institutional processes, equal protection and civic participation and are rooted in concepts such as justice, equality, responsibility, freedom, diversity and privacy (Maxim, 1987:28, 29). The teaching of democratic values in schools is therefore prevalent in other countries.

In addition to functioning as a guide for young South Africans, James (2001) functions as a guide to all those who are involved in education: teachers, administrators, leaders, parents and officials. After 1994, when the unifying effect of the struggle against apartheid dissipated, the *Manifesto on values, education and democracy* (2001) was developed as a new societal glue to keep the nation together and provide it with a common sense of destiny (James, 2001:3, 5).

The document (James, 2001:9) touches briefly on the relationship between values and morality. It outlines the following three levels of moral development in the typical person:

- obeying laws to avoid punishment and gain reward;
- fulfilling responsibility because of a sense of conscience and group identity; and
- consciously choosing values based on an individual's personality.

The last level of morality is not achievable through coercion through the application of laws but can only be instilled through education (James, 2001:9–10). Consistent with this statement, James (2001:10) argues that values cannot be legislated or enforced through policy because they will then become lifeless and not truly rooted. Sustained and meaningful values emerge out of dialogue and experience. James (2001), therefore, does not prescribe values but proposes sixteen strategies or approaches through which the ten constitutional values can be implemented. A brief discussion of the sixteen strategies is presented in Section 3.2.5.2.

James (2001) does not impose the ten constitutional values on schools; it only provides guidance on how the constitutional values can be taught in schools and only serves as a starting point. Moral values or values from any other category can be taught in the classroom as long as they do not infringe upon the rights of other learners in the class. The document (James, 2001) regards the ten constitutional values as common to all South Africans, transcending language and culture. These values are drawn from the Constitution (1996), because the James (2001) accepts that the Constitution (1996) embodies South Africans' shared ideals (James, 2001:iii, iv). This is why the document (2001) does not contain narrowly defined religious, cultural and language group values.

It should, however, be pointed out that ubuntu, the fifth constitutional value listed above, has a meaning that stretches beyond the mere understanding of people who are different. From definitions presented by Broodryk (2007:39–40), the meaning of ubuntu includes humanness, human dignity, respect, equality of human being, universal brotherhood, belief in sacredness, tolerance, justice, kindness, harmony, peace, love, life, caring, compassion and associated values, happiness, community life and family. Broodryk (2007:48) indicates that ubuntu distinguishes between the following primary and their related secondary values within brackets: humanness (tolerance, understanding, peace, helpfulness, warmth, humanity), caring (empathy, sympathy, charity, friendliness), sharing (giving, redistribution, open-handedness), respect (commitment, dignity, obedience, order, norms) and compassion (cohesion, love, informality, forgiving, spontaneity).

From the uBuntu Pledge compiled by the National Religious Forum and subscribed to by several political parties in parliament the following main premises have been drawn:

- be good and do well;
- live honestly and positively;
- be considerate and kind;
- care for sisters and brothers within the human family;
- respect other people's rights to their beliefs and cultures;
- care for and improve our environment;
- promote peace harmony and non-violence; and
- promote the welfare of South Africa as a patriotic citizen (Broodryk, 2007:49–51).

In 2002, representatives from the private sector and religious institutions established the Moral Regeneration Movement to ensure that the ubuntu worldview remains a part of South

African society. Amongst the commitments of this organisation, the following values are evident:

- improve material well-being and economic justice;
- enhance family and community values;
- uphold loyalty, honesty and integrity; and
- ensure harmony in belief, culture and conscience (Broodryk, 2007:52–57).

The Nelson Mandela Foundation played a leading role in launching the Heartfelt Project. The purpose of the project was to highlight the consequences when people do not live according to the ubuntu values. The project emphasised the following eight values: compassion, acceptance (going beyond tolerance), responsibility, forgiveness, self-control, perseverance, honesty and second chances (Broodryk, 2007:57–58).

Other ubuntu values that Broodryk (2007:110–111) identifies are consideration, responsibility, obedience, spirituality, appreciation, children and strength. Broodryk (2007:122) states that because African religion is so closely linked to ubuntu, it propagates and supports universal positive values.

From the above discussion, it is clear that ubuntu is about much more than just political, democratic, national and social values. Promoting universal positive values is a much more accurate descriptor of ubuntu. Because of the inclusion of ubuntu in the ten constitutional values in James (2001:13–20), the ten constitutional values are not limited to political, democratic, national and social values.

3.2.5.2 The sixteen educational strategies

The sixteen educational strategies are discussed below. The strategies are utilised as a point of departure to develop the proposed guidelines for the training of teachers, in order to promote the ten constitutional values in South African schools.

3.2.5.2.1 Nurturing a culture of communication and participation in schools

Derived mostly from the fundamental constitutional values of democracy and an open society, the first strategy calls for a culture of communication and participation in schools. This requires that learners, parents, teachers, officials and school governing bodies be in constant conversation, in order to ensure respect and avoid misunderstanding. In this way, parents will feel respected, teachers valued and officials appreciated (James, 2001:23–24).

Dialogue must promote democratic values in schools. Opportunities for safe expression must be created and defended. A culture of dialogue must foster the building of consensus and the understanding of difference. In order to respond to this strategy, teachers must be skilled in facilitating critical thoughts in classrooms. Learners must learn and understand that they have the freedom of expression with the compliant responsibility. Freedom of expression should, therefore, not violate the rights of others. This education will help them develop into open, curious and empowered citizens (James, 2001:24–25).

The roles of debating societies, public-speaking competitions, mock parliaments, moot courts, newsletters, magazines, performing arts, and the learning area Arts and Culture in this endeavour are crucial. Learners should be taught to run these events. There should be freedom of access to information, which learners need to use responsibly. The Technology learning programme is likewise important because of access to information technology that it can facilitate. Learners need to be provided with access to libraries and guided on using their resources (James, 2001:25–26).

Schools are expected to have their own statements on values, vision, mission and code of conduct. School-based research should also become commonplace (James, 2001:25–26; Abdool, 2005:60–61).

3.2.5.2.2 Role-modelling: promoting commitment and competence amongst teachers

Based on the fundamental constitutional value of respect, teachers need to be role models in both their school and society. If teachers are not role models for their students, they cannot be role models within their communities. In other words, if they are not valued and cherished members of their communities and do not have a sense of the nobility of their calling, they cannot act as role models (James, 2001:29; Abdool, 2005:61).

3.2.5.2.3 Ensuring that every South African is able to read, write, count and think

This strategy urges that education ensure that every child is able to read, write, count and think, which is important for instilling the fundamental constitutional values of democracy, social justice and equity, equality, an open society, respect and reconciliation. South Africa has therefore committed itself to pursuing and establishing universal literacy and numeracy and a curriculum that imparts the ability to think (James, 2001:30, 32; Abdool, 2005:61).

James (2001:31) explains that the former Minister of Education Prof. Asmal committed the National Department of Education, through the Tirisano programme, to "breaking the back of

illiteracy within five years". No adult South African, he believes, "should be illiterate in the twenty-first century", but he warns "millions will be unless we mobilise a social movement to bring reading, writing and numeracy to those who do not have it". The reality was that "millions more are functionally illiterate and innumerate, that is, they cannot put their reading and writing skills to any useful purpose, and cannot manipulate numerical concepts" (James, 2001:31).

3.2.5.2.4 Infusing a culture of human rights

Developing a culture of human rights in schools is a necessary educational strategy based on the constitutional value of democracy. This includes the rights of the child, which implies a child-centred approach to teaching. The constitutional value of respect manifests itself here in the form of mutual respect. This means that teaching should be approached in such a way that it embodies both the respect of the learner for the teacher and that of the teacher for the learner. The culture that develops from this permeates into the broader community (James, 2001:34–35; Abdool, 2005:62).

Human rights and inclusivity should be infused throughout the curriculum and across the entire education environment through both content and methodology. The deliberate teaching of human rights, inclusivity and social justice will ensure the teaching of anti-racism, anti-sexism, and sensitivity to disability and all forms of discrimination (James, 2001:35–36; Abdool 2005:62).

3.2.5.2.5 Making arts and culture part of the curriculum

James (2001:39) states that "arts and culture education ... is a vital means through which the constitutional values of equality, non-racism, non-sexism, ubuntu, openness, reconciliation and respect can be instilled in young South Africans." All ten constitutional values are served by arts and culture. This learning area, in addition, promotes tolerance through exposure of learners to diverse cultures. James (2001:38) further holds that it is the responsibility of the state to ensure that all South Africans are educated in arts and culture through music, drama, dance and visual arts. It is the state's responsibility to ensure that all South Africans are educated in arts and culture (James, 2001:39, 51–52; Abdool, 2005:62).

3.2.5.2.6 Putting history back into the curriculum

History informs learners about past inequalities, racism, sexism and an oppressive society. Through the teaching of history, schools teach learners the values of equality, equity, non-racism, non-sexism, openness, tolerance, respect for languages, human rights and reconciliation (James, 2001:41–42; Abdool, 2005:62).

The Working group on values in education was persuaded that "the teaching of history is central to the promotion of all human values. History is one of the many memory systems that shapes our values and morality, for it studies, records and diffuses knowledge of human failure and achievement over the millennia" (James, 2001:40; Abdool, 2005:62).

3.2.5.2.7 Introducing Religion and Education into school

The right to equality of and non-discrimination in religion and the freedom of belief, thought and conscience are granted by the Constitution (1996). By using Religion and Education to reaffirm the values of diversity, tolerance, respect, justice, compassion and commitment in young South Africans, schools can reinforce the Constitution (1996) and treat all religions equally (James, 2001:43–44; Abdool, 2005:63).

James (2001:43) distinguishes between religious education, and Religion and Education. Approving Religion and Education for schools, James (2001) declares that religious education nurtures religious consciousness, which should be instilled at church, while Religion and Education provides knowledge of different religions.

Learners need to develop a respect for the diversity of religions in South Africa and the world. The Constitution (1996) grants the right to belief and protects the right of all religions to exist and be practised; therefore, no religion should be placed in advantage above another, as learners are being taught for their life after school. Religion and Education gives learners the opportunity to reflect on the morals of their own religion and that of others. It is a programme for studying religion (James, 2001:43–45; Abdool, 2005:63).

3.2.5.2.8 Making multilingualism happen

The Language in Education Policy (SA, 1996:3) states that "being multilingual should be a defining characteristic of being South African" (James, 2001:48). This can be achieved in two ways: first, to ensure that mother tongue education becomes part of the process of additive bilingualism and, second, to ensure that all South Africans despite their mother tongue are taught at least one other South African language. An indigenous African language should be taught to learners whose home language is English or Afrikaans (James, 2001:48).

English is acknowledged as playing a vital role as the language of the international world, literature, science and business (James, 2001:47). South Africans need to be proficient in this language to be effective and productive. Additive bilingualism provides learners with the

opportunity to learn through the medium of their mother tongue and develop their English skills at the same time. Parents and children can choose their own language of instruction.

3.2.5.2.9 Using sport to shape social bonds and nurture nation building at schools

Sport is vital in education: it develops healthier, happier and optimistic individuals. Anti-social behaviour can be remedied with sport, which is demanding and exciting. In the educational setting, however, sport contributes beyond the benefits of an individual's well-being (James, 2001:50–52).

Sport offers people from different cultures, races and geographical areas a common interest (James, 2001:51). In this way, sport is a non-racist, multicultural and multilingual tool. Because all participants are treated equally according to strict rules, sport strengthens the fundamental value of equality. However, it remains a challenge to provide sport facilities of equal standard to all schools. In this regard, the school and government, therefore, have a responsibility to "equalise the playing field" (James, 2001:53). Sport involves physical interaction amongst human beings, which improves human relations and in doing so strengthens the fundamental values of ubuntu, respect and reconciliation. Tolerance and trust are also promoted through sport in a country that is ravaged by distrust and division (James, 2001:51).

3.2.5.2.10 Ensuring equal access to education

Equal access to education feeds into the fundamental value of equality. Quality teaching and learning for all remains unequal within the South African educational context. The inequality in the physical provisioning in South African schools continues to be appalling. Rural Africans, in particular, continue to attend dilapidated schools, often without water, sanitation, electricity, telephones, fax machines, libraries, workshops and laboratories. The conditions surrounding these schools are of low socio-economic standards and parents remain poor and illiterate, with no capacity to support their children. Learners have to walk long distances to and from school because of a lack of transport facilities and parents' lack of resources to fund these (James, 2001:56–57).

Pedro (1997:14–28) indicates that unequal access to education is prevalent amongst the various race groups, gender categories, class strata and regions, such as rural versus urban. According to him, however, race permeates all of these categories; for example, black females were denied access to a greater extent than white females. Rural deprivation occurred more because black people populated the rural areas. Pedro (1997:131–169)

believes that accessibility of education also relates strongly to the frame of reference of the curriculum and the language of learning and teaching. Curriculum delivery must be rooted within the learner's cultural frame of reference and should be broadened gradually towards the unknown (Pedro, 1997:131–169).

3.2.5.2.11 Promoting anti-racism in schools

In 1997, twenty-eight per cent of all schools were racially integrated, while in Gauteng's formerly white schools, black learners made up twenty-seven per cent of all learners and forty-five per cent in Indian schools in 1996. Within five years, the number of black learners increased up to the point where they are in the majority in all these schools today (James, 2001:58). Today, however, the majority of South African schools remain exclusively African and pathetically resourced. For teacher education, resourcing based on race may not be the issue. The issue is more in the racist attitudes of the school communities (James, 2001:59).

3.2.5.2.12 Freeing the potential of girls and boys

Gender is probably the most powerful agent in choices of boys. Convention, custom and prejudice influence decisions regarding what it is that boys and girls do and do not do, and this results in reinforcing a pattern that favours boys and men. Women, for example, are kept out of the 'difficult' subjects and are very rarely empowered to assume jobs in the area of management. In the classroom situation boys often talk more than girls and dominate the scene. It often the case that girls are actively discouraged from attending school because they have a 'domestic' role to fulfil in life. This scenario also involves sexual degradation and physical abuse. James (2001:61–63) indicates that schools have a very serious responsibility to break this cycle and free the potential of both boys and girls equally, as is required by the Constitution (1996)

3.2.5.2.13 Dealing with HIV/Aids and nurturing a culture of sexual and social responsibility

According to James (2001:65), most children are HIV-negative when they start their school careers. A Higher Education HIV/Aids (HEAIDS) Programme document (2006:3–4) indicates that the HIV/Aids pandemic is spreading the fastest in South Africa. According to the document (HEAIDS Programme, 2006:3), the South African annual antenatal clinic survey, which measures HIV prevalence, indicates the incidence of HIV and Aids peaks nationally amongst youngsters of fifteen to twenty-four years old. The number of young people that are HIV-positive when leaving the schooling system is growing, and many become HIV-positive soon after they have left school (James, 2001:65).

Schools should shape learners' thinking about sex and relationships before they become intimately involved with romantic partners. Everybody in education is responsible for monitoring the effect of the HIV pandemic. Absenteeism of learners and teachers is increasing and learner enrolment is declining. The number of qualified personnel is similarly declining because of illness and death, while the number of orphans increases. The impact of the epidemic includes an increase in costs regarding pension, sick leave, benefits and a continuous atmosphere of sadness (James, 2001:66).

According to the Education Laws Amendment Act 31 (2007:5), HIV/Aids is a life-threatening disease and is one of the important challenges faced by South Africa and, in particular, the education system. A report on the national HIV and syphilis antenatal sero-prevalence survey in South Africa conducted by the Department of Health (2004:17) postulates that the HIV/Aids rate in South Africa varies amongst age groups: children younger than fourteen years old living with HIV/Aids number 235.006, adults older than fifteen years old living with HIV/Aids number 5.30 million, adults between fifteen and forty-nine years old years number 5.30 million, totalling a population of 5.54 million. More deaths will occur if the South African Government does not take drastic steps to combat the pandemic. The negative impact that HIV/Aids have on the workforce and in general on society is even more serious.

The education sector needs to raise awareness and distribute information as it transmits knowledge, skills and values to learners and teachers. Extra-curricular activities, in all their manifestations, can be used to spread the message. Education should further ensure that infected and affected individuals are not discriminated against. Both these two roles are derived from the fundamental constitutional values of openness and respect, which entail. responsibility and communication. The element of non-discrimination prevalent in the fight against HIV/Aids relates to the fundamental constitutional values of social justice, equality and ubuntu (James, 2001:67).

3.2.5.2.14 Making schools safe to learn and teach in, and ensuring the rule of law

For real learning to occur and for the fundamental constitutional values to be nurtured, schools, need to be safe places for learners and teachers. This means that the rule of law needs to be implemented, material resources provided and infrastructure be in a good condition. Both external and internal threats to the safety of learners need to be eliminated (James, 2001:69). In order to secure authentic safety for teachers and learners, schools need to involve the broader community. Schools should also move away from the rigidly applied discipline that was in the past often accompanied by corporal punishment. Corporal punishment can create the impression that violence is the way problems should be resolved.

Dialogue, openness, respect and responsibility must underlie the process of achieving safety. The breakdown in the rule of law in several schools did not emerge because of the introduction of a culture of human rights but because of the illegitimacy and abuse of authority during the years of Bantu Education. This in turn gave rise to a culture of entitlement. The re-establishment of respect for the rule of law would be assisted if teachers become accountable, disciplined and consider their job a calling rather than simply a job. Reinstating respect for the rule of law does not mean that authoritarianism must be brought back; it means that ownership and pride must be built (James, 2001:70–71).

3.2.5.2.15 Ethics and the environment

In order to affirm a healthy, quality life, all South Africans are responsible for conserving and respecting the environment. Socially unjust conservation laws and protection of land for the benefit of a few formed integral elements of the South African past. Lack of access to natural resources disadvantaged the majority of South Africans, who were also disproportionately affected by environmental degradation, such as soil erosion and water pollution, and unhealthy work and living areas (James, 2001:73–74).

The Constitution (1996) links environmental issues to values informed by human rights, social responsibility and equity, which makes environmental education vital. Learners need to be informed about the combination of natural and human systems, such as urban versus rural. Conservation themes such as endangered species, the effect of fossil fuel gases on the ozone layer, pollution and waste should form part of the school curriculum, in order to instil sound ethical values with regard to the environment (James, 2001:74–75).

Schools need to teach learners how to balance human interest with the sustenance of the environment. In order to fulfil this responsibility, schools should follow an integrated approach. This means that issues of the environment should be integrated into all learning areas and learning programmes offered by schools (James, 2001:75).

3.2.5.2.16 Nurturing the new patriotism, or affirming our common citizenship

All South Africans must possess a sense of patriotism and a feeling of common citizenship demonstrated by their pride in their liberation. All ten fundamental constitutional values underlie this patriotism. The values of tolerance and acceptance should further espouse the new common citizenship. Central to patriotism is a sense of loyalty to one's school, community and country. Patriotism, generally, is reinforced by symbols, such as anthems, flags, mottoes and sports insignia. In South Africa, there are the flag, national anthem, coat of arms and national animal, flower, bird, tree and fish. In order to strengthen the patriotism

amongst South Africans, the learners should be familiarised with these symbols (James, 2001:76–78).

3.3 REVISED NATIONAL CURRICULUM STATEMENT

The National Curriculum Statement (NCS) was published in 2002 as the Revised National Curriculum Statement, which is the official curriculum for South African schools. The overview of the Revised National Curriculum Statement (DoE, 2002a) embodies the values of the Constitution (1996), particularly, the creation of a society based on democratic values, social justice and fundamental human rights. It further pursues the ten fundamental values and the sixteen strategies as contained in James (2001). The overview (DoE, 2002a) furthermore advances the values of the Constitution (1996), equality, human dignity, life, freedom and security. It also refers to freedom of religion, belief, expression and association. All knowledge and skills that the curriculum conveys, address the values as outlined above. It ensures that learners develop a sense of respect for diversity (DoE, 2002a:6–8).

The values are manifested in each one of the eight learning areas of the Revised National Curriculum Statement. Chapter 1 of each of the learning area statements introduces the NCS by indicating that the Constitution (1996) provides the basis for curriculum transformation and development in South Africa. It refers to the preamble of the Constitution (1996), which mentions the creation of a united South African society based on democratic values, social justice, fundamental human rights, openness and equality before the law (DoE, 2002a:1). As mentioned in Chapter 1, the eight learning areas are: Languages, Mathematics, Natural Sciences, Technology, Social Sciences, Arts and Culture, Life Orientation, and Economic and Management Sciences (DoE, 2002a:8, 9). Below, a brief description is offered of how the values manifest themselves in each of the eight learning areas.

3.3.1 Life Orientation

Life Orientation equips learners to lead a meaningful and successful life as adults. It empowers them to develop the constitutional values in the areas of health, social development, personal development, physical development, citizenship and the world of work. As its visualised purpose, the National Department of Education states: "They (the learner) will learn to exercise their constitutional rights and responsibilities, to respect the rights of others and to show tolerance for cultural and religious diversity in order to build a democratic society." (DoE, 2002g:4). Life Orientation further develops a moral responsibility with learners regarding the environment. This learning area has, in particular, an anti-racist

approach because of the racism and prejudice that are still prevalent in post-apartheid South Africa (DoE, 2002g:5).

In increasing levels of complexity, throughout the General Education and Training Band, Learning Outcome Two Social Development addresses learners' knowledge and understanding of constitutional rights and responsibilities. It further focuses on religious and cultural diversity. The Assessment Standards for this outcome, amongst others, include:

- rights and responsibilities;
- anti-bias, anti-prejudice, anti-discrimination particularly regarding race, gender, culture, language and religion;
- familiarity with and appreciation for national heroes, symbols, buildings and festivals;
- morals from various cultures and religions;
- symbols from own and other religions and cultures (DoE, 2002g:9, 13, 18);
- response to rules;
- care for the environment;
- a healthy lifestyle; and
- national unity (DoE, 2002g:13–43).

Throughout the General Education and Training Band, Learning Outcome Four Physical Development and Movement, requires learners to develop their bodies and minds by working with partners or by playing in teams. One of the Assessment Standards for this outcome requires the learner to participate in free play activities (DoE, 2002g:10–47).

3.3.2 Social Sciences

Because Social Sciences is about relationships between people and people and the environment, it is a value-laden learning area. According to the Revised National Curriculum Statement, these relationships are influenced, amongst other things, by people's values. The learning area emphasises environmental education and human rights education. Learners need to know their own rights and the rights of others. Furthermore, they need to appreciate the environment and assist with its sustenance. Social Sciences teaches learners to appreciate diversity and how to contribute to the development of a just and democratic society. Social Sciences is one of the learning areas that addresses issues such as racism and sexism pertinently (DoE, 2002j:4–6).

3.3.3 Arts and Culture

This learning area involves various art forms in diverse cultural contexts. Culture often finds expression through a variety of art forms, such as dance, drama, music, visual arts, craft,

design, media, communication, arts management, arts technology and heritage. One of the purposes of this learning area is to help learners develop in line with the democratic values embodied in the Constitution (1996). Learners furthermore learn how to redress the historical imbalances through art forms. They are made aware of their responsibility in the growth of the national culture and nation building. The emphasis on a variety of African and classical art forms teaches learner appreciation for all and to value human dignity. In order to address cultural intolerance, this learning area affirms the diversity of South African cultures. Arts and Culture develops a safe environment for learners in which they can express thoughts freely and openly (DoE, 2002b:4–6).

3.3.4 Languages

The learning area Languages consists of three different learning programmes: Home Language, First Additional Language and Second Additional Language. In all of these programmes, the authors indicate that all texts (visual, oral or written) used in the learning programmes contain either negative (for example, sexism and racism) or positive (for example, democracy) values. Because these values are not always obvious, learners are made aware of such values through the texts that are presented. Learners learn how texts are always biased according to the person or entity that produced it. They need to be critical and able to reject negative values prevalent in texts. Languages teaches learners how to express values in texts that they create, such as tolerance, empathy, respect, pleasure, humour, playfulness, displeasure and anger (DoE, 2002e:8; 2002d:8; 2002f:8).

Themes for texts need to be selected in a diverse and sensitive manner. They should be interesting to male and female, rural and urban learners, and learners in all the various contexts of South African society. Topics relevant to the learners' contexts should be chosen since teaching and learning should begin with the known before the unknown is introduced; therefore, learners should also be taken beyond their own contexts to introduce other ways of living to them. Important human rights and environmental justice issues, such as poverty, HIV/Aids and the right to land, are prominent themes for texts. This relates closely to the development of bi- or multilingual individuals (DoE, 2002e:8; 2002d:8; 2002f:8).

3.3.5 Natural Sciences

One of the three purposes of the learning area of Natural Sciences is "appreciation of the relationships and responsibilities between science, society and the environment" (DoE, 2002i:4). Learning Outcome Three of the learning area states: "The learner will be able to demonstrate an understanding of the interrelationships between science and technology, society and the environment" (DoE, 2002i:6).

Although Natural Sciences is generally regarded as exact and clinical, it is value-laden because it relates to society and the environment. Scientific knowledge and understanding is a cultural heritage that can be used to prepare learners for life in a democratic society where human rights and the environment are important (DoE, 2002i:4).

The Revised National Curriculum Statement regards science as a human activity that contributes to social justice and societal development. The learning area has a responsibility to society and the environment and its consequences involve ethical issues. Through NS learners learn how to live healthily and be sensitive to health of others (DoE, 2002i:5,7). According to Learning Outcome Six learners must be able to communicate effectively by means of visual, symbolic and linguistic skills (DoE, 2002i:7).

3.3.6 Mathematics

In terms of its unique features and scope, the Revised National Curriculum Statement states that Mathematics develops an awareness of the manner in which mathematical relationships should be used in managing human rights and environmental issues. Furthermore, it gives learners an appreciation for the historical, cultural and social practices of Mathematics. This learning area provides ample opportunity for learners to work in teams (DoE, 2002h:5).

With the acquisition of knowledge and skills, values are regarded as one of the main goals of the teaching of Mathematics. According to the policy, Mathematics will allow learners to participate equitably in political, social, and environmental life. Mathematics should also be used as a tool for contributing responsibly to the development of society. Mathematical language should further develop learners' ability to communicate clearly (DoE, 2002h:5).

3.3.7 Economic and Management Sciences

One of the four aspects that the Economic and Management Sciences learning area deals with is "entrepreneurial skills and knowledge needed to manage self and the environment effectively" (DoE, 2002c:4). As with the other learning areas, developing values alongside knowledge, skills and attitudes is one of the main aims of the learning area. Furthermore, the promotion of social justice and environmental sustenance are indicated as purposes of the learning area. Economic and Management Sciences ensures that learners have an understanding of the inequity in the resource distribution in the country and the implications thereof for both the economy and citizens. It advocates respect for the environment, human rights and responsibilities (DoE, 2002c:4–5).

3.3.8 Technology

The Technology curriculum statement contends that environmental and social factors, values and human rights, amongst other factors, need to be considered when solutions in this regard are being developed. In this learning area, learners cooperate and communicate verbally and graphically, in order to reach appropriate solutions (DoE, 2002k:4, 5).

The learner that proceeds successfully through the schooling system is one that holds different values from those promoted by the apartheid system. This new learner cherishes the values as contained in the Constitution (DoE, 2002k:8). Teachers need to be familiar with the constitutional values and know how to integrate them into the various learning areas. This is critical because the National Department of Education defines a learning area as "... a field of knowledge, skills and values" (DoE, 2002a:9). Values, therefore, is one of the three basic components of the Revised National Curriculum Statement. The values of social justice, a healthy environment, human rights and inclusiveness are mentioned as the four principles of the Revised National Curriculum Statement (DoE, 2002a:10).

3.4 CONCLUSION

This chapter has examined the directive from the National Department of Education for the teaching of values in South African schools. It has observed that the identified values are derived from the Interim Constitution (1993), the White Paper (SA, 1995) and the Constitution (1996). James and Desai (2000) identify six values, which after public consultation were developed into ten in James (2001).

James (2001) regards the ten values as representative of the values of the Constitution (1996), which are common to all South Africans. This report (James, 2001) does not prescribe the ten constitutional values but rather views them as overarching and serving as a starting point for the teaching of values in schools. The ten constitutional values are aimed at helping learners develop into good citizens of the country, citizens who can relate well to other people and thus develop the country by working together with other people. The value of ubuntu represents universal positive values, which makes the ten constitutional values much broader than political, national, social and democratic values.

The fears expressed regarding the prescription of values for South African schooling is not valid in this instance because the ten constitutional values are not policy or prescribed, but only recommended as a starting point and an effective way of helping learners learn about the Constitution (1996).

Chapter 4 will assess the extent to which values education is prevalent in teacher development programmes in South Africa. Based on knowledge of values, the National Department of Education's directive for teaching of values and the prevalence of values education at teacher-training institutions in the country, this dissertation will present guidelines for values education in teacher-training programmes.

CHAPTER 4

The purpose, methodology and findings of the study: the prevalence of values education in teacher-training programmes in South Africa

4.1 INTRODUCTION

Chapter 3 examined the values education directive of the National Department of Education for schools in South Africa. It established the prescripts in the following key government documents: the Interim Constitution (1993), the Constitution (1996), the White Paper (SA, 1995), James and Desai (2000), James (2001) and the Revised National Curriculum Statement (DoE, 2002a–j). The chapter discussed the ten constitutional values for teaching in schools promoted in James (2001), which are integrated into the learning areas of the Revised National Curriculum Statement (DoE, 2002a–j).

The purpose of the study is to provide guidelines for teacher training in the ten constitutional values. In order to determine such guidelines, knowledge of the following is needed:

- a general understanding of values and values education (the focus of Chapter 2);
- the Department of Education's directive for values education (the focus of Chapter 3); and
- the prevalence of values education in teacher-training programmes (the focus of Chapter 4, report on the empirical study).

Chapter 4 describes the methodology and reports on the findings of the empirical study: the prevalence of values in teacher-training programmes in the General Education and Training Band in South African education institutions. Because teacher training takes place at universities, relevant programmes at these institutions were targeted for the study. The incorporation of values education in different forms and to varying degrees at the following South African universities is reported on:

- University of Pretoria;
- University of the Witwatersrand;
- North-West University;
- University of KwaZulu-Natal;
- University of the Western Cape;
- University of Cape Town; and
- Stellenbosch University.

The chapter also examines the opinions of relevant key individuals on various critical questions concerning values education.

The above findings are followed by a discussion on the state of values education at the teacher-training institutions. This chapter communicates the findings regarding the following key questions in respect of values and values education:

- Should spiritual values be taught in education institutions?
- Should values education programmes be prescribed?
- Which values and whose values should be taught in education institutions?

These three questions are crucial in values education because they deal with sensitive issues for ordinary people who send their children to school. If any education system should err in the way it decides on these questions, it can result in the rejection of the values education programme or even the entire education system. The way in which a department of education or a government approaches its values education programme may even determine whether the community may view such a department or government as oppressive or non-oppressive. The information on these areas identified above is therefore crucial for informing the guidelines that this dissertation will present in Chapter 5. Babbie and Mouton (2001:271) strengthen this notion by emphasising the importance of individuals' interpretation of their world. They hold that the qualitative researcher seeks to view things from the viewpoint of the actors within the social context.

4.2 THE METHODOLOGY OF THE EMPIRICAL STUDY

A qualitative research approach was chosen for this study that leads to the formulation of guidelines for values education in teacher-training programmes for teaching in the General Education and Training Band. The first consideration for choosing a qualitative research approach is that an insider's perspective of values education was needed to assist with the formulation of the guidelines. According to Babbie and Mouton (2001:53), the point of departure in qualitative research is based on an insider's perspective of social action. They also state that the qualitative researcher studies human action from the perspective of the social actors themselves (Babbie & Mouton, 2001:270). In this study, the insiders are departmental officials involved in values education, members of the Working group on values in education and university lecturers involved with the teaching of values in teacher-training programmes. This approach is consistent with the Grounded Theory Model referred to by Merriam (2002:142) and Tuettemann (2003:7–23).

The second consideration for choosing a qualitative research approach is that the research topic does not lend itself to the strictly formalised methods of quantitative research.

According to De Vos, Strydom, Fouché and Delport (2005:74), procedures followed in qualitative research are not as strictly formalised as in quantitative research. De Vos *et al.* (2005:75) state further that a qualitative research design is flexible and unique, which is consistent with the research design of this study.

The third consideration for choosing a qualitative research approach lies in the philosophical nature of the topic, asking questions such as, what are values?, what should be the role of values in education? and what should be the role of morals and spiritual values in education? Mouton and Marais (quoted by De Vos *et al.*, 2005:74) write that qualitative research adopts a more philosophical mode of operation.

The fourth consideration for electing a qualitative research approach stems from the holistic understanding of values education needed to formulate comprehensive guidelines for teacher training. Fortune and Reid (quoted by De Vos *et al.* 2005:74) contend that the researcher attempts to gain a holistic understanding of a phenomenon by employing qualitative research methods.

The fifth consideration for selecting a qualitative research approach is that Merriam (2002:xv) states that qualitative research is a powerful tool for learning more about our lives and the socio-historical context in which we live. She indicates that although this approach originated in academic fields, such as Anthropology and Sociology, today, it is widely used in fields as diverse as counselling, public health, management and education. The qualitative research approach was therefore found to be highly appropriate for this study, which takes place in the field of Education.

The final consideration for electing a qualitative research approach is that the kind of data needed for this study is descriptive and reflective of participants' opinions. Thus, a qualitative approach according to Smith and Glass (1987:254) was selected as the most suitable. According to De Vos *et al.* (2005:75) in the qualitative approach, the researcher constructs descriptions of a social reality through the utilisation of inductive logic. It is not possible to measure the descriptions of the state of values education in teacher training and the opinions of participants in interviews quantitatively. According to Patton (1990:130), it is more appropriate to gather descriptive information where outcome measurement has not been developed and tested. In this study, it means that data in the form of words instead of numbers or statistics was collected and analysed (Smith & Glass, 1987:254; Louw *et al.*, 2003:31).

4.2.1 Data collection

In order to obtain a holistic understanding of the above-mentioned areas, a flexible strategy of data collection was employed based on Fortune and Reid (quoted by De Vos *et al.*, 2005:74). Data regarding HIV/Aids was drawn from documents on the Internet. Data on the state of values within the Revised National Curriculum Statement was partly obtained from relevant documents and partly from interview responses.

According to De Vos *et al.* (2005:287), interviewing is the predominant mode of data collection in qualitative research. Achterberg and Shepherd (2003:129, 130) however, regard both observation and interviewing equally as critical modes of data collection in qualitative research. Data collection in this study relies largely on interviewing. Therefore, as suggested by Achterberg and Shepherd (2003:130) recorded individual interviews were conducted with different strata of participants from July to October 2008 (see Annexure A and B). These interviews contained mostly open-ended questions as favoured by De Vos *et al.* (2005:288). The interviews obtained data concerning the Revised National Curriculum Statement, the state of values education at higher education institutions and several critical questions regarding values in education. These interviews were conducted personally, telephonically and through e-mail, which classifies them as primary data sources according to Tuettemann (2003:13, 14).

The various strata of participants responded to semi-structured, pre-prepared questions within a particular stratum. Field and Morse (quoted by De Vos *et al.*, 2005:292) refer to this kind of interview as guided because the required information is about a certain topic, and while the structure of the topic is known, the answers remain unpredictable. In this study, the interviews were conducted exactly as De Vos *et al.* (2005:297) describe the semi-structured and guided interview. Each question was not necessarily asked to all participants and participants were allowed to choose to which questions they wished to respond. Consistent with the interview protocols suggested by Smith and Glass (1987:248–249), the interview questions were carefully formulated in advance considering the kind of information required from a particular stratum.

4.2.2 The sample population

De Vos *et al.* (2005:328) hold that there are no rules for sample size in qualitative research. For them, the sample size depends on what knowledge is sought, the purpose of the study and what is at stake, useful, credible and achievable. In this study, the sample size was

determined by number of inside individuals that were available and in a position to provide information regarding values in education.

Lincoln and Guba (1985:199) believe that "all sampling is done with some purpose in mind". As opposed to random sampling, the sample for this empirical study is based on the concept of *purposive sampling* as outlined by Lincoln and Guba (1985), where the selected participants are typical examples of the population. De Vos *et al.* (2005:329) state that in purposive sampling the researcher needs to ponder the population and participants carefully according to clear criteria and to provide a rationale for his or her decisions. The *population* refers to a group of people, agencies, places or other units of interest that can be grouped together (Lincoln & Guba, 1985:200).

Greater precision in inference drawing is usually attainable by dividing the population into various homogenous strata. This enlarges the degree of representation in the sample (Lincoln & Guba, 1985:200). This kind of stratum is referred to as a *focus group* (De Vos *et al.*, 2005:299). It consists of people with certain characteristics and a collective experience and knowledge relating to the topic to be studied.

In this empirical study, the population consists of knowledgeable individuals regarding values education in teacher training. Drawn from this population, the sample is further stratified into three focus groups: officials of the National and Provincial Departments of Education involved in curriculum and teacher development training, members of the Working group on values in education and the Values working group of the Revised National Curriculum Statement, and relevant staff members of education faculties of universities.

Participants from the officials of the National and Provincial Departments of Education involved in curriculum and teacher development training focus group were Dr Granville Whittle, Director for Race and Values at the National Department of Education in Pretoria, and Mr Raymond Mofolo, Deputy Chief Education Specialist for School Enrichment of the Curriculum Unit at the Head Office of the North West Education Department in Mafikeng. These individuals were interviewed in order to determine their views as national and provincial governmental officials on key issues regarding values education that would inform the guidelines for values education that will be presented in Chapter 5. The interview questionnaire was forwarded to all Departments of Education. Only the National and the North West Departments of Education responded and made individuals available to be interviewed.

Participants from the members of the Working group on values in education and the Values working group of the Revised National Curriculum Statement were Prof. Wilmot James, Chairperson of the Working group on values in education and Executive Director for Africa GENOME Education Institute, and Dr Brenda Leibowitz, Member of the Working group on values in education and Director: Centre for Teaching and Learning at Stellenbosch University. These individuals were interviewed as members of the above-mentioned working groups, in order to determine their views on key issues regarding values education that would inform the guidelines that will be presented in Chapter 5. Attempts were made to contact all members of the working group. Prof. James and Dr Leibowitz made themselves available.

Participants from the relevant staff members of education faculties of universities focus group were interviewed, in order to establish what values courses are taught in their institutions and to determine their views on key issues regarding values education that would inform the guidelines that will be presented in Chapter 5. The questionnaire was e-mailed to all South African universities and personal, telephonic and e-mail interviews were conducted with members from universities that responded. The following staff members responded and were interviewed:

- Prof. F.J. Nieuwenhuis, Associate Professor in the Department of Education Management and Policy Studies in the Faculty of Education at the University of Pretoria;
- Mrs Judith Inglis, Academic Advanced Certificate in Education Programme Coordinator in the Faculty of Education at the University of Witwatersrand;
- Dr Andrew Darius Abdool, Senior Lecturer for Life Orientation at the School of Education in the Faculty of Education Sciences at the Potchefstroom Campus of the North-West University;
- Dr Elsa Fourie, Director of the School of Educational Sciences at the Vaal Triangle Campus of the North-West University;
- Prof. Michael Samuel, Dean of the Faculty of Education at the University of KwaZulu-Natal;
- Prof. Aslam Fataar, Deputy Dean and Director of the Research Faculty of Education at the University of the Western Cape;
- Prof. Rob Siebörger, Associate Professor in the School of Education at the University of Cape Town.

- Prof. Cornelia Roux, Professor in the Department of Curriculum Studies in the Faculty of Education at Stellenbosch University (currently at the Potchefstroom Campus of the North-West University); and
- Dr Petro du Preez, Researcher and part-time Lecturer in the Department of Curriculum Studies in the Faculty of Education at Stellenbosch University.

4.2.3 Data analysis

According to De Vos *et al.* (2005:332), data analysis is required to bring order, structure and meaning to a mass of collected data. Data needs to be dissected and integrated to be able to convey a meaningful message. The data in this study was integrated by identifying the essence of the situation using the computer as suggested by De Vos *et al.* (2005:344).

The following question was posed: what are the main areas of which knowledge is required in order to determine guidelines for values education in teacher-training programmes? In the broader study, it was necessary to determine the meaning of values and values education, the directive of the National Department of Education and the extent of implementation of the Department's directive. After the aforementioned aspects were determined, the guidelines could be produced. In this empirical study, which covers the third aspect, the prevalence of HIV/Aids in teacher-training programmes, the occurrence of values education in the National Curriculum Statement, the state of values education at higher education/teacher-training institutions and responses to several critical questions in values education were investigated. From this basic outline, the detail was drawn out, in order to present a detailed analysis.

The responses of the participants were inductively analysed and systematically classified into the following four categories: the state of values education in teacher training, spiritual values, prescribed values programmes, and what and whose values should be taught. The analysis was conducted in line with the approach advocated by Smith and Glass (1987:271), in which the amount of information was reduced into smaller sets of categories, themes and proportions. Following the guidelines of Smith and Glass (1987:270–271), the process of analysis started in a small measure right at the start of the data collection through the reflection of the researcher on the meaning of the data against the background of the sought clarity. As mentioned previously, Smith and Glass (1987:271) term this the Constant Comparative Method.

4.2.4 Validity and reliability

Conventionally, validity refers to the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration (Babbie & Mouton, 2001:122). In the same spirit, reliability indicates whether a particular technique applied repeatedly to the same object yields the same result every time (Babbie & Mouton 2001:119). Because this research is qualitative, it involves no physical measurement but involves rather meaning-making on the part of both the researcher and the participant (De Vos *et al.*, 2005:287). In other words, there is no exact way in which validity and reliability can be measured in this study.

Patton (1990:11) asserts that the validity and reliability of qualitative data are determined greatly by the methodological skill, sensitivity and integrity of the researcher. In qualitative research, the researcher is the instrument and the validity hinges largely on his or her skilfulness (Patton, 1990:14; Babbie & Mouton, 2001:270; Tuettemann, 2003:20, 21). In this study, the researcher is the instrument but is helped by semi-structured and guided questionnaires (Field & Morse, quoted by De Vos *et al.*, 2005:292; see Section 4.2.1), to pose relevant questions uniformly to participants within the various strata.

According to De Vos *et al.* (2005:296), researchers utilise semi-structured interviews to obtain a detailed understanding of participants' beliefs, perceptions and accounts regarding a specific aspect. Although the semi-structured interview resembles some degree of structure, it allows for flexibility in which both the interviewer and the participant can explore further territory. In this kind of interview, the researcher has a set of pre-determined guiding questions (De Vos *et al.,* 2005:296).

In this study, participants within the same stratum received the same questions and those categorised in another stratum received a different set of questions. The same questions were, therefore, not posed to all participants but the same questions were posed to participants within the same stratum. The participants attached to government departments, for example, received questions regarding their general view of values in education and the prevalence of values in the Revised National Curriculum Statement. The members of the Working Group received questions regarding their views on values education and the process they followed in determining the ten constitutional values. Members of higher education institutions were asked about their views on values education and its prevalence in teacher-training programmes. During the personal and telephonic interviews, and within the confines of a particular stratum, the researcher avoided prompting the participants, in order to ensure the highest possible degree of uniformity and comparability. However, participants were allowed not to respond when they felt they did not have the requested information.

The use of interview questions as described above is consistent with Patton's (1990:284, 285) standardised open-ended interview, which he suggests be applied in cases in which participants can only be interviewed once. According to this model, each participant is essentially asked the same questions. The wording of each interview question is carefully drafted before the time precisely in the way it is to be asked. Probing questions are placed in the interview at appropriate places (Patton, 1990:284, 285).

The purpose of this kind of interview is to reduce the interviewer's effects to a minimum, by asking the same questions in the same way to all participants. The interview is systematic and the need for the interviewer's judgement during the interview is reduced to a minimum. This makes data analysis easier because each participant's response to a specific question can be located easily and classed without difficulty with similar responses from other participants (Patton, 1990:285). Interviewers use standardised open-ended interviews for the following three reasons:

- The exact instrument is available for inspection.
- Variation is minimised.
- The interview is focused and good use is made of participant time (Patton, 1990:285).

As explained above (see Section 4.2.4), this approach increases the validity and reliability of this empirical study.

The individuals (see Section 4.2.2) that responded to the questionnaire were selected based on their high level of expertise in the field of values education. They were also approached as representatives of institutions and organisations whose business it is to deal with values education on a daily basis. The participants are also representative of significant players in the field of values education, namely, the National and Provincial Departments of Education, the Working group on values in education and experts from various universities in the country.

The information collected from these individuals is therefore authentic and well informed by both theory and practice. Furthermore, the findings were carefully recorded by the researcher and carefully interpreted in order to derive conclusions that do not contradict the data obtained. The findings of this study are therefore reliable and valid. The information obtained from seven of the twenty-three (33 per cent) universities (University of Pretoria, University of the Witwatersrand, North-West University, University of KwaZulu-Natal, University of the Western Cape, University of Cape Town and Stellenbosch University) is

also generalisable within the limitations of qualitative research. Patton (1990:14) observes that "qualitative methods typically produce a wealth of detailed information about a much smaller number of people and cases. This increases understanding of the cases and situations but reduces generalisability." The generalisability of the data on the state of values education at the various universities is, nevertheless, heightened because of the location of the universities in different provinces (Gauteng, Western Cape, North West Province and KwaZulu-Natal).

4.2.5 Credibility, transferability, dependability and conformability

Lincoln and Guba (1985:300; De Vos *et al.*, 2005:346; Babbie & Mouton, 2001:276–278) propose *credibility*, *transferability*, *dependability* and *conformability* as replacements for the conventional quantitative research terms *internal validity*, *external validity*, *reliability* and *objectivity* because they more accurately reflect the assumptions of the qualitative paradigm.

Based on De Vos *et al.* (2005:346), this study is credible because detailed data was obtained from participants within their settings that reflects the complexities of variables and interactions within their unique contexts. For them, such data cannot otherwise but be credible.

De Vos *et al.* (2005:346) and Babbie and Mouton (2001:276–278) acknowledge that, within the limitations of the qualitative paradigm, transferability is very difficult. However, they suggest triangulation (where more than one entity contributes data), which enables the researcher to cross verify. In this study, triangulation was achieved by posing the same questions to different participants. This study is qualitatively dependable (counterpart to quantitatively reliable) to the extent that society remains constant from moment to moment. De Vos *et al.* (2005:346) and Babbie and Mouton (2008:276–278) hold that reliability is problematic because the social world is constantly constructed. Conformability, as in De Vos *et al.* (2005:346), is achieved in this study because the data confirms the findings.

4.3 FINDINGS

Below follows a report of the findings regarding the prevalence of values education in teacher training. It is presented in the following sections:

- HIV/Aids interventions in South African higher education;
- Revised National Curriculum Statement training;
- the Advanced Certificate in Education;
- the incorporation of values education in South African universities;

- determining whether spiritual values be taught in education institutions;
- determining whether the National Department of Education should prescribe a values education programme; and
- determining what and whose values should be taught in education institutions.

4.3.1 The HIV/Aids audit: interventions in South African higher education

Apart from HIV/Aids interventions in education institutions relating to the constitutional values of openness and respect, as discussed (see Section 3.2.5.2.13), it also relates to moral values. Learners' thinking about sex needs to be changed: they need to learn that sex before marriage and sex with more than one partner are not morally correct. Should institutional level interventions succeed with the moral message, then much will have been achieved to combat HIV/Aids in South Africa.

Rens (2005:42) notes that the HIV/Aids pandemic, which forms part of the challenges that South Africans have to battle daily, is being addressed nationally in the form of intervention programmes. The HEAIDS Programme, which is driven by the National Department of Education and Higher Education Statistics Agency (HESA) and sponsored by the European Union, is coordinated by Prof. Shaidah Asmall and is one of the national initiatives that attempts to address this need. This programme was launched in 2001 and is still implemented in twenty-three universities countrywide. As its mandate is derived from the Tirisano document of the National Department of Education, the objective is to improve the quality of life of people attached to the higher education sector. The Programme provides sustainable HIV/Aids services to staff and students in this sector (HEAIDS Programme, 2006:1, 2, 5).

The rationale behind this programme is to counter the shrinking skills supply in the country. Because of its potential to shape the attitudes of the youth (aged fifteen to twenty-four) during periods when they are most vulnerable to the HIV/Aids pandemic, the higher-education sector is an appropriate place for intervention. It is also likely that the same individuals will become the decision-makers and leaders in society upon completion of their studies. An intervention at higher education level therefore has the potential of influencing policy, shaping development and mobilising research as a decision-making tool (HEAIDS Programme, 2006:3, 4).

The Programme has the following three core mandates: teaching and learning, research and knowledge generation, and engagement with the community. Although teaching and learning may appear more directly relevant to this chapter, research and the community cannot be

dismissed in the development of a teacher. As part of the curriculum, specific roles for teachers and institutions in combating HIV/Aids are identified and clarified. The four priorities of the Programme areas are: peer education, curriculum integration, voluntary counselling and testing, and workplace programmes and care and support interventions. In terms of this programme, sixty per cent of South African universities adopted a policy for including HIV/Aids in the curriculum. Fifty-three per cent of the participating universities indicated that they have integrated HIV/Aids into their curricula (HEAIDS Programme, 2005:2, 4, 5).

Rens (2005:42) argues that values should be part of HIV/Aids conversations. She is of the opinion not only moral values that deal with what is right and wrong should be debated but also health and relationship values. She also refers to other challenges such as crime, violence, high road accident rate, discipline problems in schools and the high divorce rate that South Africans deal with on a daily basis. Samuel (2008b:23) argues strongly that a sizeable proportion of teachers need to develop skills in various areas, with emphasis on HIV/Aids. It is indisputable that HIV/Aids is a pandemic in South Africa and that it should be addressed by integrating it into values programmes for teacher training and into the teaching of learning areas to learners.

4.3.2 Revised National Curriculum Statement training (2003 to 2006)

Mofolo (2008), the only participant who commented on values and the Revised National Curriculum Statement, indicated that the training of teachers for the implementation of the RNCS included a portion on values but this is not sufficient. He regards this as sufficient to enable teachers to instil values in learners because it does not sensitise teachers to regard values as important in the moulding of the lives of the future citizens. Although teachers were made aware of the constitutional values, the Revised National Curriculum Statement training did not guide teachers to internalise them so that they actualise the values.

Upon closer investigation of the Revised National Curriculum Statement training, it is apparent that the RNCS training handled values as one of the four assessment standards of knowledge, skills, values and attitudes. Attention is also given to the assessment of values (DoE, 2003a:24). The Revised National Curriculum Statement training, however, included no in-depth discussion on critical and sensitive approaches to the teaching of values in the classroom. Because values may differ from individual to individual, it was important that the RNCS training included in-depth discussions in this regard. National Department of Education (2003b:14) indicates that the principles underpinning its teaching are social justice, healthy environment, human rights and inclusivity. These are the same principles of the entire Revised National Curriculum Statement. The mere mentioning of these elements,

however, does not imply that teachers were sufficiently prepared for values education through the Revised National Curriculum Statement training. The Revised National Curriculum Statement training seeks to integrate these values in the knowledge and skills it develops (DoE, 2002a). An awareness and understanding of the diversity of cultures and beliefs amongst all learners are encouraged. The challenge for the Revised National Curriculum Statement is in achieving the values of social justice and equity and democracy. These values of social justice can be infused across the curriculum. The promotion of values is important for ensuring a national South African identity in order to live in harmony in the new South Africa. The values taught in the curriculum should develop the kind of learner that will always act in the interest of society and who has respect for democracy, equality, human dignity, life and social justice. The aims of the curriculum are to develop each learner's full potential as a citizen of a democratic South Africa. The curriculum's intention is to create a lifelong, confident, independent, literate, numerate, multi-skilled and compassionate learner who respects the environment and participates in society as a critical and active citizen (DoE, 2002a:8).

The RNCS, therefore, accommodated values sufficiently, but teachers were not thoroughly prepared for teaching the values. Porteus (2002:243) refers to the stark contrast between the vision of James and Desai (2000) and the reality at schools. She points out that James and Desai (2000) envision meaningful engagement of teachers with learners through penetrating questioning. Teachers, however, struggled to facilitate any kind of questioning amongst learners. In a second example, she indicates that the report emphasises creative engagement between teachers and learners. The teachers, however, were more concerned about authoritarian order and control. These observations confirm the finding that the Revised National Curriculum Statement training was not sufficient to prepare teachers to teach the ten constitutional values or any other values.

4.3.3 The Advanced Certificate in Education

In July 2003, the National Department of Education, in agreement with the South African Council for Educators (SACE), the South African Human Rights Commission (SAHRC) and the teacher unions instituted the Advanced Certificate in Education (ACE): values and human rights in the curriculum, which was a form of continuing professional education (DoE, 2003a:7). It was aimed at equipping teachers with the capacity to teach the constitutional values in public schools. The course was also an opportunity for teachers to change their career paths and adopt new teacher roles. This was consistent with the demands of the

Revised National Curriculum Statement (DoE, 2002a–j) and National Department of Education (2000), which envision teachers as qualified, competent, dedicated and caring. In addition, James (2001:28) states that teachers require support and training to enable them be models and mentors with regard to the fundamental values of the Constitution (1996). The Advanced Certificate in Education foregrounds the ten constitutional values as contained in James (2001) according to National Department of Education (2003a:1–3).

The Advanced Certificate in Education is not a formal qualification that qualifies candidates as professional teachers; it only affords already qualified teachers the opportunity to update, supplement and enrich their competence. In reference to the ten constitutional values and the sixteen strategies of presented in James (2001), the Advanced Certificate in Education focuses on the implications of the theories of values, ethics and human rights for educational practice and policy in the areas of management, curriculum and classroom operations. Other areas that the Advanced Certificate in Education explores are human rights instruments, managing the human rights learning environment and infusing human rights into the curriculum. It further includes independent research by participants on values or human rights in the community (DoE, 2003a:3, 6).

Only qualified teachers can be admitted to this in-service training programme. This means that they must have at least a Level six qualification on the National Qualifications Framework (NQF), or the REQV thirteen qualification. It is offered in flexible ways, according to the contexts of the participants. The course consists of varying combinations of distance learning, residential weekends and site visits. It provides successful participants with 120 credits on the National Qualifications Framework, and the duration is two years on a part-time basis. The course is offered at the following universities: University of Pretoria, University of the Witwatersrand, University of KwaZulu-Natal, University of Limpopo, University of Johannesburg, North-West University and University of the Western Cape. According to Mofolo (2008), a limited number of participants received financial support in the form of bursaries until 2006, which National Department of Education (2003a:3, 4) confirms. After the National Department of Education had stopped the funding, some higher education institutions continued with the programme, funded by the participants themselves (Mofolo, 2008).

The Advanced Certificate in Education is supported by the South African Human Rights Commission, which expressed hope that the Advanced Certificate in Education would contribute towards the development of teachers and school managers that could align their teaching with the constitutional values (DoE, 2003a:7). The South African Council for

Educators also pledges its support for the Advanced Certificate in Education programme and regards it as a sign of commitment towards the transformation of the South African education system (DoE, 2003a:7). The Council encourages teachers to register for the course, as it is specifically designed for teachers. According to the South African Council for Educators, the course will engage teachers in exciting and informed discussions about everyday issues from their personal and professional lives (DoE, 2003a:7).

Programmes that are associated with a clear set of values (the ten constitutional values), such as the ACE, are commonly criticised as being prescriptive. Roux (2008), for example, mentions that although core values have been identified for South African schools, these core values are not accepted by everybody. She further argues that values education needs to be taught according to a new paradigm in a post-modern and technological developed world. She feels that values should not be prescribed and taught in isolation, away from their contextual issues. They should be integrated into the teaching of everyday teaching and learning in the classroom.

As was discussed in Chapter 3, the National Department of Education does not prescribe the ten constitutional values. James (2001:iii, iv), which contains the ten constitutional values, only suggests the ten values as a framework for the teaching of the values of the Constitution (1996). Although James (2001) regards these ten values as encompassing and common for South African schooling, it does not prescribe them. The document is not a policy document that requires schools to adhere to it but rather a guide for teachers. This means that no school is obliged to teach the ten constitutional values. It also means that schools can supplement the ten constitutional values with any values they may deem essential and relevant to the education of their learners.

The training of teachers in the Advanced Certificate in Education: values and human rights in the curriculum is regarded by the Ministry of Education as a flexible means of upgrading teachers and managers in a range of specialist skills (DoE, 2007:17). In other words, the Ministry does not regard the Advanced Certificate in Education as a prescriptive qualification but rather as an upgrade of the competence of teachers. National Department of Education (2007:17) uses the word *flexible*, which clearly indicates that Advanced Certificate in Education programmes, in general, are not rigid. The Advanced Certificate in Education was therefore instituted to provide teachers with a tentative framework for the teaching of values in the classroom.

The fact that the Advanced Certificate in Education focuses on the ten constitutional values and is not integrated into the teacher-training curriculum does not imply that it is isolated from students' contexts. The South African Council for Educators states that the Advanced Certificate in Education will engage teachers in discussions about everyday issues from their personal and professional lives (DoE, 2003a:7). Continuous discussion about everyday issues is exactly the manner in which Roux (2008) wishes the contextualisation of values to be facilitated. The Advanced Certificate in Education furthermore includes a research activity on values or human rights in the community (DoE, 2003a:3, 6). This means that the Advanced Certificate in Education programme is not isolated from the contexts of the teachers and the learners.

According to James (2008), in-service teachers can be effectively prepared for the teaching of values in education through the Advanced Certificate in Education programme over weekends. Mofolo (2008), however, suggests that in-service teachers be trained on values quarterly or on a semester basis. He does not indicate how many days or hours should be spent on training in his suggested quarter or semester. Abdool (2008) prefers that teacher training be continuous and not just for two to three days, but he does not qualify the precise duration of the continuous training that he envisages. Roux (2008) indicates that values education is a process and not a once-off workshop. According to her, cultural values and the understanding of a mutual value system should be integral to in-service training. She believes that although a common value system does not exist, values education should strive to impart basic values (virtues) common to all cultures and religions and to accommodate the context sensitively.

Based on the contributions mentioned above, it may be concluded that the Advanced Certificate in Education is appropriate for the teaching of in-service teachers. It should, however, be expanded to include pre-service teacher students because values education should develop the child as a whole and not only his or her national, political and social conscience (Abdool, 2005:7). Thus, the focus of the Advanced Certificate in Education should be broader than only the ten constitutional values.

There are currently many challenges at macro-level regarding the implementation of the Advanced Certificate in Education. Violence and discrimination, for example, still prevail at schools (Whittle, 2008). There are also not enough participating teachers, which is one of the reasons that the Advanced Certificate in Education alone is not sufficient to prepare teachers for the implementation of values education in schools (Whittle, 2008). A further

limitation of the Advanced Certificate in Education is that enrolment is limited to in-service teachers.

4.3.4 Values education at higher education institutions

This section examines the prevalence of values education at teacher-training institutions. Questionnaires were forwarded to all twenty-one universities (excluding the universities of technology) in the country. This section reflects only the state of values education at the seven universities that responded to the questionnaire (University of Pretoria, University of the Witwatersrand, North-West University, University of KwaZulu-Natal, University of the Western Cape, University of Cape Town, and Stellenbosch University). The situation at each of these universities is discussed separately below, which is followed by a few general observations.

4.3.4.1 University of Pretoria

According to Nieuwenhuis (2008), values education is not presented in a focused programme but integrated into undergraduate studies, such as Life Skills, Philosophy and Sociology, as well as modules in the Bachelor of Education programmes and the Post Graduate Certificate in Education (PGCE). In the Bachelor of Education programmes, these modules relate to the seven roles of the teacher as described in National Department of Education (2000). Because values education is threatened by a possible curriculum overload, Nieuwenhuis (2008) is of the opinion that this is not good. Teachers cannot be sufficiently prepared if these values are embedded in other courses (Nieuwenhuis, 2008).

The University also implemented the Advanced Certificate in Education: values and human rights in the curriculum in 2003. This programme was initially coordinated and partly funded by the National Department of Education. After the Department terminated the funding in the beginning of 2006, the University continued with the programme, while it was funded by the Gauteng Department of Education and the students themselves.

4.3.4.2 University of the Witwatersrand

Inglis (2008) indicates that the Advanced Certificate in Education: values and human rights in the curriculum was implemented at the University of the Witwatersrand in 2003. The National Department of Education coordinated and funded this programme for the first two years. The University is currently coordinating the programme. Although sixty students receive bursaries from the Gauteng Department of Education, most of them fund themselves.

Values are integrated into the learning programmes in the University's Curriculum and Education Unit. Human rights and values are at the centre of all the programmes at the University. The learning area of Life Orientation includes human rights and values within the South African context. As part of the Post Graduate Certificate in Education, Life Orientation is compulsory for all students. In the University's Leadership and Management course and in all qualifications, for example Bachelor of Education, undergraduate and specialisations up to the level of the Master's degree cover values and human rights. In order to address learners' values regarding appropriate sexual behaviour, and moral values in particular, the Centre of Support Peer Education deals with HIV/Aids matters (Inglis, 2008).

4.3.4.3 North-West University

According to Abdool (2008), at all the campuses of the North-West University, lecturers involved in the teaching of the Bachelor of Education and Post Graduate Certificate in Education courses integrate values education into their study materials, as it is one of the outcomes in the Outcomes Based Education (OBE) Approach. This is particularly the case for Life Orientation and Religion Studies. Since 2004, in partnership with the North West Department of Education, the Mafikeng Campus also offers the Advanced Certificate in Education: values and human rights in the curriculum for in-service teachers (Abdool, 2008). The University expects students to include values in the lessons during micro-teaching and practical sessions (Abdool, 2008).

Fourie (2008) reports that at the Vaal Triangle Campus there is no focused learning programme dedicated to values in education. Values, according to her, are embedded in the learning outcomes of various modules. One of the learning outcomes for the Foundation Phase module of Life Skills, Culture and Religion, for example is to "demonstrate ethic-professional conduct and values of tolerance towards the cultural and religious diversity in our society" (Fourie, 2008). One of the learning outcomes of the compulsory module Life Skills Fundamental is to "act ethically, responsibly and value-driven in all circumstances and forms of communication, written as well as orally, related to the value and meaning of teaching life skills as well as the concepts of 'ubuntu', HIV/Aids and the national HIV/Aids policy" (Fourie, 2008).

The learning outcome of the Life Sciences Methodology module is to be able to "critically evaluate the characteristics, values and skills required from a Life Sciences educator"; and in Geography Education, one learning outcome is to "act in an ethically correct and value driven manner in all operational circumstances". These are just examples of how values education is embedded in almost every education training module in the Faculty. Fourie

(2008) emphasises that there are many other examples. It is therefore evident that all three campuses of the North-West University offer value related programmes.

4.3.4.4 University of KwaZulu-Natal

As part of the Initial Professional Education of Teachers (IPET) and Bachelor of Education programmes, the University of KwaZulu-Natal has a Professional Practicum module that exposes student teachers to a variety of real schooling contexts, which afford them a first-hand introduction to different value systems in various schools. The University facilitates organised visits of mixed student groups to schools of a variety of social, cultural and economic contexts. Students are expected to develop their own critical views of the schools without influence. In many cases, such excursions expose students to schooling contexts unknown to them. Many students, for example, have not seen a township, rural or an ex-model C school before. Guided by lecturers and tutors, these engagements allow students to discover the real world of learners, teachers and managers. As part of the module Professional Studies, students are expected to develop written reports regarding their experiences drawing on data collected (Samuel, 2008b:16).

According to Samuel (2008a), these excursions have a dramatic impact on students' thinking about the realities of schooling. This is strengthened by on-campus activities and assignments that encourage students to design and reflect on suitable teaching practices for the various schooling contexts that they observed during the excursion. Samuel (2008a) observes that students are beginning to refer concretely to educational issues at schools visited. The excursion is further strengthened by the Faculty of Education Professional Practicum Policy, which states that students must undertake practicals in school types other than those where they attended as learners and teach in schools across different quintiles. This exposure sensitises students to different values prevalent within different contexts and in so doing better prepares them for their delivery of values education (Samuel, 2008b:16–18).

Samuel (2008a) finds that the University's teacher-training curricula need to transform in line with a transforming education system in the country. He says that these curricula need to address issues of access and quality and develop a shared responsibility amongst individuals of all races, genders and classes, in order to address the contextual realities of change. The University of KwaZulu-Natal intends instituting an Initial Professional Education of Teachers programme taught through isiZulu, in order to implement the constitutional values and fulfil the national language policy. Students are also involved in environmental initiatives (Samuel, 2008b:27).

4.3.4.5 University of the Western Cape

According to Fataar (2008), the University offered the Advanced Certificate in Education for two years but does not offer it currently. He also indicated that Values and Human rights form part of the four-year Bachelor of Education and postgraduate studies (Post Graduate Certificate in Education and Master of Education). There was no indication of any other values focused programmes at the University.

4.3.4.6 The University of Cape Town

Siebörger (2008) indicated that the Advanced Certificate in Education programme in Life Orientation will only be launched for the first time at their institution next year. He indicated that the University does not currently offer any continuing education programmes in values education (Siebörger, 2008). This programme is still being developed and is not yet available.

4.3.4.7 Stellenbosch University

According to Du Preez (2008), values education forms an integral part of pre-service teacher training at Stellenbosch University. It is integrated across teacher-training modules in various courses, including Curriculum Studies and Life Orientation. This is confirmed by Roux (2008). Diversity and inclusivity are very important in both the Bachelor of Education and the Post Graduate Certificate in Education, as their implementation follows multi-religious and multicultural approaches. The University does not have a dedicated values education course or module (Du Preez, 2008; Roux, 2008). Du Preez (2008) further indicates that the University does not only teach values education in theory, but students are also required to demonstrate mastery of relevant skills in the practical components of the courses.

4.4 DISCUSSION

Except for the University of Cape Town, values education in different forms and varying degrees is included in the teacher-training programmes of all the universities that responded. The HEAIDS Programme, Revised National Curriculum Statement training, Advanced Certificate in Education and the normal curricula for pre-service teacher training at the different universities are in place. Because of its integrated prevalence within the Revised National Curriculum Statement, values education should be included in the school and teacher-training curricula. The findings presented in this section are examined according to the following:

- determining whether values education should be included in school curricula and teacher-training programmes;

- teaching the ten constitutional values;
- integration of values in the curriculum;
- determining who should be trained in values education;
- values education and context;
- values education and practical lessons; and
- teaching the Advanced Certificate in Education: values and human rights in the curriculum.

4.4.1 Should values education be included in school curricula and teacher-training programmes?

An analysis of the values curricula of the institutions mentioned above reveals that none of them indicates that values should *not* be taught in schools and teacher-training institutions. The University of the Western Cape indicates that they are not offering the ACE this year because they "decided to take a break" (Fataar, 2008). Fataar did not indicate any principled problems with the teaching of values in schools and teacher-training programmes. Participants agree that values should be part of the curriculum (James, 2008; Whittle, 2008; Leibowitz, 2008). According to Nieuwenhuis (2008), schools are value-laden institutions and there is therefore no question about whether values should be included in the curriculum: by default they are already included. Mofolo (2008) is also convinced that values should be taught in schools. Fataar (2008) notes that it is obvious that values need to be included in the school curriculum. Values are therefore also necessary in teacher development programmes. Abdool (2008) believes values should be integrated into the curriculum, because the institution that he is attached to is value-driven. He suggests that subjects such as Values Education, Moral Education, Character Education and Peace Education be included in the curriculum, as is the case in other countries.

Considering all the responses above, it is safe to conclude that values should be included in school curricula and teacher-training programmes. This finding is consistent with Rens (2005:iii), as she contends that there is no such a thing as a value-free curriculum; values and education are inseparable from each other. It is, therefore, the task of the school as educational institution to teach values.

Halstead and Pike (2006:1) confirm this position, stating that there are certain values that schools and teachers are obligated to teach, as they contribute to the well-being of all. As previously mentioned Bridges (quoted by Haydon, 2000:51; see Section 2.4) suggests that

teaching conveys values automatically. He further contends that it is better for teachers to have guidelines and programmes for the teaching of values than to have none.

Regarding the teaching of moral education, Bigger and Brown (1999:7, 8) contend that it encourages the teaching of moral rules and assesses moral decision-making. It is not a given that a moral rule will be accepted and therefore it is necessary to look at what ethical values need to be discussed, the validity of moral norms and how behaviour lives up to moral expectations and ethical principles. Through questions such as these, learners can engage in moral debate (Bigger & Brown, 1999:7–8).

Ward (1969:4) argues that teaching moral values means that learners must take their place in the community and adhere to the conventional standards of society. Learners need assistance in making their values consistent and developing stable personalities. Ward (1969:50) refers to the challenges regarding the philosophical and psychological aspects of teaching moral values. He argues that if values are transmitted through peers, the teacher's role becomes challenging in the personal development of the learner. Teachers will have to realise that they have the most powerful moral influence on the learners they teach.

According to Ward (1969), parents may view their child's undesirable behaviour in a different light to the teacher. Although parents are largely responsible for the values that children display in society, the teacher has to provide moral values in a broader framework than the family. The school is the place where the child is in contact with work and play. Ward's (1969) elimination of peers as useful tools in the teaching of values is questionable. Ward (1969) also errs by downplaying the role of parents in the moral preparation of their children for life.

Grainger (1970:5) argues that the objectives of teaching moral values in schools are to afford both the adult and the child an opportunity to develop an understanding of their own and other people's behaviour in the group in which they participate. The ability to understand themselves and others can only be possible, if they have practical experiences in a group situation.

According to Halstead and Pike (2006:3), in addition to political and civic values, children also need moral values if they are to become mature moral citizens, capable of meeting the moral challenges of ordinary life. They contend that moral education is therefore a necessary supplement to citizenship education, which will assist them to make moral judgements.

4.4.2 Teaching the ten constitutional values

Because the Advanced Certificate in Education: values and human rights in the curriculum centres around the teaching of the ten constitutional values, the universities at which it is offered (University of Pretoria, University of the Witwatersrand and the North-West University) have a programme through which the ten constitutional values are being taught. Apart from that, none of the other institutions that responded indicated a particular programme focusing on teaching the ten constitutional values. The teacher-training programmes at the universities, however, prepare students to teach the Revised National Curriculum Statement. Some of them explicitly mention Life Orientation, Life Skills and the other learning areas (Abdool, 2008; Inglis, 2008; Du Preez, 2008; Roux, 2008). Because the ten constitutional values are integrated into all the learning areas of the Revised National Curriculum Statement, they are taught at all the universities that responded.

Participants from the universities differ on the teaching of the ten constitutional values. James (2008), Whittle (2008) and Leibowitz (2008) contend that the ten constitutional values must be taught. For James (2008) and Leibowitz (2008), the ten values are just a starting point and more can be added. Whittle (2008) believes that the ten constitutional values must be taught because they are derived from the Constitution (1996) and were developed through comprehensive public consultation. The ten constitutional values, therefore, cannot be compromised. He remarks that teachers and learners should not be taught specific values because the ten constitutional values cover ubuntu and are overarching, which provides for specific values. In other words, Whittle (2008) feels that the ten constitutional values are sufficient to cover all other relevant moral values.

As previously mentioned, James (2001:vi, v) does not prescribe the ten constitutional values but only recommends them as an essential starting point for the teaching of values in schools (James, 2001:iii, iv). Whether the ten constitutional values are encompassing and cover all possible values that can be taught in a school is a matter of individual interpretation. The ten values, however, is a suggested framework from which teachers can start; it is not prescribed or policy from which teachers and lecturers cannot deviate. According to James (2001:vi, v), the ten values represent the values of the Constitution (1996) and speak to values related to human rights; therefore, they should be integrated into all school and teacher-training curricula. The ten values should, however, serve as a framework and a starting point and not serve to exclude other values.

This finding corresponds with the position taken by Abdool (2005:60), who does not say that the ten constitutional values must not be taught; rather, he contends that if the National Department of Education intends to re-establish values in schools, it will have to adopt a

holistic approach. In other words, more than just the ten constitutional values must be taught in schools. Asmal and James (2002:4) call for the teaching of the values that form the foundation of our democracy, the Constitution (1996). Broodryk (2007:122) concurs with Whittle (2008) who states that ubuntu propagates and supports universal positive values. In other words, ubuntu as one of the ten constitutional values provides for the teaching of all positive values that learners need to know.

4.4.3 Integration of values in the curriculum

Stellenbosch University and the Vaal Triangle Campus of the North-West University integrate values purposefully across their teacher-training curricula, which is commendable (Fataar, 2008; Roux, 2008; Du Preez, 2008; Fourie, 2008). According to Fourie (2008), content on values education should be incorporated into the content of all learning areas or courses; it cannot be taught in isolation with a content of its own. A specific course with a values focus, such as the Advanced Certificate in Education, however, is not necessarily undesirable.

Abdool (2008) indicates that values are taught in all teacher-training courses at the North-West University because all the learning areas of the Outcomes Based Education approach require the teaching of values. Viewed in this light, it is then difficult for any university in the country to justify excluding values education from their teacher-training programmes.

Based on the data provided above, it is apparent that universities integrate values into their teacher-training curricula. This is consistent with the position of Morrow (2002:23), who asserts that teacher education cannot only be about making teachers competent to teach; it must instil commitment within teachers. According to Morrow (2002:23), this includes commitment to basic human values, which, in turn, include role-modelling professional values, such as impartiality, objectivity, honesty and loyalty.

4.4.4 Who should be trained in the teaching of values education?

Whittle (2008) holds that, although all teachers have a role to play in the teaching of values, values teaching should be specific; therefore, not all teachers require training in this regard. He contends that only those involved in the value-laden learning areas of Life Orientation, Social Sciences and Arts and Culture should be trained in values education. Mofolo (2008) asserts that all teachers require training in values education, in order for them to realise their responsibilities because everybody knows their rights but not their responsibilities. Although Mofolo (2008) regards Life Orientation, Social Sciences and Arts and Culture as key in the teaching of values, he believes that all teachers should be trained in values, because values

cut across all learning areas. James (2008) and Leibowitz (2008) agree that all teachers should be trained to teach values. Nieuwenhuis (2008) also believes that all teachers should be trained in the teaching of values because overtly or covertly, all teachers teach values at one time or another. Being human means that one is value-laden (Nieuwenhuis, 2008).

Because Life Orientation contains the most value-related topics, institutions frequently mention this learning area as the one in which their values are taught. Even Mofolo (2008) holds that values can be included in the Life Orientation programme, which will prepare teachers thoroughly for instilling values in learners and the community. By its very nature, Life Orientation is the learning area in which values dominate the total offering. It must, however, be noted that values are inherent to all learning areas and all learning areas should therefore attend to values education. The idea of the integration of values across the curriculum is educationally sound (Fataar, 2008; Roux, 2008; Du Preez, 2008).

Halstead and Pike (2006:47) investigate the relationship between values and the Humanities, Language and Literacy, Arts and Religious Education because of the many dimensions they bring to moral education.

Magnell (1998:10) raises the danger of indoctrination in teaching. He indicates that indoctrination is possible in all subjects. Wynne and Ryan (1997:133) contend that teachers cannot withdraw from their responsibility to be moral leaders of learners; this will cause them to miss their calling, which is to make learners both smart and good. According to them, teachers need to be trained in the following four areas:

- understanding the moral heritage;
- ability to help learners to moral maturity;
- knowing the theories of ethical development and character formation; and
- placing the moral dimension of teaching in proper perspective (Wynne & Ryan, 1997:135).

It is thus evident that all teachers should be trained in the teaching of values education.

4.4.5 Values education and context

All the universities that responded emphasise the importance of values education being contextualised (Roux, 2008; Du Preez, 2008; Fataar, 2008; Nieuwenhuis, 2008) because different communities hold different values. Yet, from the interviews with the individuals from the universities, there is no indication of any consultation with the community to determine the values to be included in the teacher-training programmes.

This finding is therefore clear: the community needs to be involved to determine the values of the teacher-training programmes, whether this is the ten constitutional values or any other values. The universities need to create platforms for the community to make submissions regarding values explicitly included in their curricula. Such values could appear in yearbooks or other publications of the universities. Debates could also be conducted by the university councils.

This finding is strongly endorsed by Pencak (1998:169): he states, "The content of education is ... primarily the context of education." He mentions that classroom education divorced from its context is irrelevant. It makes sense that the content of any values education programme should reflect the context of such a programme and that the two cannot be divorced.

4.4.6 Values education in practical lessons

The University of Pretoria, University of the Witwatersrand, North-West University, University of KwaZulu-Natal, University of the Western Cape and Stellenbosch University mention explicitly that values are part of students' practical tasks and lessons. This is in line with the views of all of the participants, particularly of the University of KwaZulu-Natal, which places a high premium on its Professional Practicum module. An activity of this nature is ideal for teaching values, as it offers a strong context and sensitises the aspirant teachers effectively to the value diversity that will prevail in their future classrooms. Porteus (2002:244) lists experience as one of four aspects that changes values, as she calls it, "the substance of the heart, mind and spirit of the self."

4.4.7 Teaching the Advanced Certificate in Education: values and human rights in the curriculum

The University of Pretoria, the University of the Witwatersrand and the North-West University indicate that they still implement the Advanced Certificate in Education: values and human rights in the curriculum. At the University of Cape Town, the Advanced Certificate in Education will be implemented for the first time next year. This should not be discouraged because the course provides students with some guidance regarding the teaching of the constitutional values. The teaching of the constitutional values, as was previously observed, implies neither the preclusion of the teaching of contextual values nor the isolation of values from the curriculum.

4.4.8 Report on other key questions

A report is given below on the key areas addressed during the interviews with respondents. These areas also form the basis for the guidelines that will be presented in Chapter 5.

4.4.8.1 Should spiritual values be taught in educational institutions?

Because there is disagreement amongst people regarding the importance of different values (Rens, 2005:33), the teaching of spiritual values is very sensitive within the South African context and much debate continues regarding whether these should be taught in schools. James (2008) asserts that the school curriculum should contain spiritual values because people are spiritual beings. However, he does not identify specific spiritual values or values from a particular religion or denomination.

Mofolo (2008) expresses the opinion that teachers should be taught spiritual values, in order to enable them to be examples to learners. Leibowitz (2008) points out that spiritual values are catered for in the National policy on religion and education (DoE, 2003b) and should be taught in schools, but she is convinced that the ten constitutional values make provision for the teaching of spiritual values. This means that Leibowitz believes that spiritual values from all religions should be taught in schools as per the policy mentioned (DoE, 2003b).

In agreement with Leibowitz (2008), Whittle (2008) believes that because we live in a diverse society, spiritual values specific to a religion should be avoided in teaching, as it will exclude some learners. He states that it is how teachers teach about different religions and not about a particular religion. This requires that religion and education be understood properly by teachers. The other participants did not specify contents for the teaching of spiritual values, mainly because they believe that it must be determined by the teacher, learners, parents and school policy.

It can therefore be concluded that spiritual values should be taught in schools. Furthermore, the focus should not be on the values of a specific religion but rather as inclusive as possible and derived through consultation and discussion. Rens (2005:iii) is in agreement, contending that religious values will always underpin people's values orientations, including those of teachers and this is exactly the aspect upon which people are not prepared to compromise.

According to Halstead and Pike (2006:20), the 1988 Education Reform Act in England requires state schools to provide a balanced curriculum that attends to spiritual values as one of five critical values, namely, spiritual, moral, cultural, mental and physical. They further mention that the 1992 Education Act in England requires that school inspections cover the same five values. According to them, the English Office of Standards in Education (Ofsted)

issued guidelines in 2004 entitled *Promoting and evaluating pupils' spiritual, moral, social and cultural development.* It is therefore evident that spiritual values feature strongly in the Ofsted Programme. Halstead and Pike (2006:20) also mention that the English National Curriculum Council issued a discussion document in 1993 entitled *Spiritual and moral development* that guides in regard to spiritual education. From this, it is clear that the English government is convinced that spiritual values have a place in education.

4.4.8.2 Should values education programmes be prescribed?

Mofolo (2008) indicated that the government does not impose values upon teachers and learners. He contends that the purpose of values education is loyalty and respect to and for the rule of law. James (2008) maintained that teachers and learners should not necessarily be taught specific values. Values education programmes should contain value-orienting ideas and behaviour elements (James, 2008). Values education programmes should not be prescribed, but developed through dialogue at the levels of the classroom, school and community (Nieuwenhuis, 2008; Abdool, 2008; Roux, 2008).

It can thus be deduced that teachers should be trained through value-orienting programmes that do not prescribe specific content. Such content must, within the framework of the broader programmes, be negotiated at the point of delivery. Bridges (quoted by Haydon, 2000:51) expresses a similar viewpoint in indicating that because values can be positive or negative value delivery through teaching should be controlled to some degree. He contends that it is better for teachers to have values education guidelines and programmes than not have them at all. Where guidelines and programmes have shortcomings, Bridges (quoted by Haydon, 2000:51) holds that positive adjustments should be made.

Porteus (2002:243, 244) observes that teachers, learners and parents do not object to the values identified by the Working group on values in education. She, however, cautions that the prescription of specific values may run counter to the democratic values in the long term. She further states that further legislation regarding values in education is not desirable or needed because the substance of the heart, mind and spirit of the self is not changed by prescription but by dialogue, experience, new knowledge and critical thinking.

4.4.8.3 What values and whose values should be taught?

According to Fataar (2008), it is difficult to determine the values that teacher training should include; people differ in this regard. Nieuwenhuis (2008) believes that teachers should develop the values they teach through discussion. Mofolo (2008) claims that values other than those listed amongst the ten constitutional values, such as honesty, should also be

taught. He states that teaching should contain value-orienting ideas and behaviour elements. The school community, school governing bodies, school management team and teachers should determine what values should be taught at their school. Leibowitz (2008) believes all values espousing good morals are important. Roux (2008) acknowledges that there are core values for South Africa's schools but is concerned that everybody did not take ownership of them. She suggests that the country accept a new paradigm in a post-modern and technologically developed world.

The participants realise that values differ from person to person and from group to group. Not one of them believes that any particular person or group's values should be taught in schools. The general opinion amongst them holds that values need to be selected after conversation and consultation. Therefore, no one set of values can be prescribed for teaching in schools.

Rens (2005:37) is in agreement with this point. She concludes that there is not yet finality regarding what and whose values should be taught. She contends that there are certain universal values that are important to all people but the way in which such values are interpreted and embodied differ from person to person. She indicates that all will, for example, agree that respect is an important value, yet its meaning differs from person to person (Rens, 2005:37). Similarly, Porteus (2002:243, 244) observes that teachers, learners and parents generally agree with the six values presented in James and Desai (2000). She indicates, however, that their understanding of the meaning and the implications of these values differs and that their understanding often conflicts with the intentions of the six values. She further points out that the language associated with values is complicated. For example, individuals have a different understanding of the same word within the same language. Consultation and ongoing discussion are, therefore, at this stage the only ways of resolving this dilemma.

4.5 CONCLUSION

This chapter has focused on the prevalence of values in teacher-training programmes in South Africa. It has also described the methodology of the empirical study that sought to determine the prevalence of values education in teacher-training programmes. It was found that sixty per cent of South African universities adopted a policy for including HIV/Aids in their curricula and fifty-three per cent have integrated HIV/Aids into their curricula. It was also found that RNCS addressed values sufficiently but did not adequately train teachers to teach these values. A further finding was that in-service teachers can receive training in the ten constitutional values through the Advanced Certificate in Education: values and human

rights in the curriculum, which the participants advocate to continue and be expanded to include pre-service teacher training. It was also found that, except at the University of Cape Town, values education is included in the universities' teacher development programmes, albeit in different forms and to varying degrees. It was therefore concluded that the HEAIDS Programme, Revised National Curriculum Statement training, the Advanced Certificate in Education and the normal values curricula for pre-service teacher training at the different universities are in place.

From an analysis of the different programmes, this chapter concluded that values education should be part of the school and teacher-training curricula because it is integrated into all the learning areas of the Revised National Curriculum Statement training. For the same reason, the ten constitutional values, as a minimum framework and a starting point, should be integrated into the curricula of all schools and teacher-training programmes. Although Life Orientation, Arts and Culture and Social Sciences are value-laden, the teaching of values should not be limited to these learning areas.

Programmes narrowly focused on the ten constitutional values should not be discouraged, as they strengthen the teaching of values. Teacher-training institutions should be free to consult with their communities, in order to expand on their values education programmes. As James (2001) is not intended to impose the ten constitutional values but rather to serve as a guide, the contextualisation of the values education programme is ensured. After consultation with learners and parents, values should be purposefully planned and infused into all teacher-training curricula.

The Advanced Certificate in Education is appropriate for the teaching of in-service teachers. It should, however, be expanded to include pre-service teacher students. The focus of the Advanced Certificate in Education should also be broader than just the ten constitutional values.

Chapter 2 provided an understanding of the concepts of values and values education, Chapter 3 established the directive from the National Department of Education regarding values education and Chapter 4 has provided an assessment of the prevalence of values education programmes at teacher-training institutions. In the next chapter, the guidelines for values education in teacher training will be discussed. Before the guidelines are presented, Chapter 5 will attend to the content and methodology of values education in teacher training. The guidelines will consider the ten constitutional values, the sixteen strategies and the positions derived from the literature and interviews with participants.

CHAPTER 5

Results of the study on the guidelines for values education (constitutional values) in teacher training

5.1 INTRODUCTION

Chapter 4 focused on the research methodology of this study and the prevalence of values in teacher-training programmes in South Africa. It was found that participants from most universities interviewed indicated that values are included in their teacher development programmes in different forms and to varying degrees. The University of Cape Town was the only exception. The HEAIDS Programme, Revised National Curriculum Statement training, the Advanced Certificate in Education and the normal curricula for pre-service teacher training were found to be in place at the different universities.

This chapter is concerned with the guidelines for teacher training in values education (constitutional values). The chapter thus presents suggested guidelines for teacher training in values education. Deriving these guidelines was guided by the following questions: upon what should guidelines for values education be based? How should such guidelines be formulated and what content and methodology should they contain? Before the guidelines are presented, it is necessary to attend to the questions raised above.

According to Whittle (2008), guidelines for teacher training in values education should include sections on ethics, learner-centred education, dialogue, democracy and history. Guidelines on values education should guide teachers on the structure of the education system. Provincial Departments of Education should be consulted, particularly regarding what should be included in the guidelines for teacher training. The guidelines must be owned by the province, teachers and stakeholders. Implementation must focus on advocacy and celebrations. Values should be realised and not be imposed (Whittle, 2008).

Nieuwenhuis (2008) indicated that values should be determined interactively. The values in education programme should extend beyond a fixed set of guidelines. He contended that the Constitution (1996) provides a framework that must be given content, which cannot be regulated or determined centrally. It must be determined jointly by the school and the community. According to Du Preez (2008), values education should be integrated across the curriculum, particularly with themes such as human rights.

Roux (2008) indicates that values cannot be taught in isolation; teachers can only facilitate issues regarding values. She holds that there is no such thing as values training because one cannot train in values. This, according to her, is commonly understood and accepted in international literature. She believes that values are such inherent features of human nature that it becomes difficult to itemise them. Questions such as which values must be taught? and whose values must be taught? become pivotal. The context of the teachers and learners will guide the teaching. She is convinced that guidelines for the teaching of values are impossible unless the teachers' and learners' frames of reference have already been established. If there are to be guidelines at all, they should be derived from workshops and interactions through which teachers can take ownership and be in the form of teaching and learning materials.

Abdool (2008) claims that guidelines for values education should be user-friendly and lead teachers to a holistic approach, focusing on classroom and real-life situations in the community, because these are the places where values should make a difference and be implemented. Guidelines must clearly indicate to teachers that they must be examples to learners through their actions. They have to be role models to learners and the community. Guidelines must emphasise that teachers have to build values into their lesson plans. Projects should be initiated in schools where learners can be agents of values practising in society. The rigid usage of textbooks must be discouraged. Teachers must know that they must go beyond boundaries. They should know the background of each learner and be inclusive in their approach. Guidelines should guide teachers on utilising values education units in the teaching of values.

5.2 CONTENT AND METHODOLOGY FOR VALUES EDUCATION

In values education, it is not possible to draw a clear and decisive distinction between content and methodology. In most cases, the same theme has implications for both content and methodology at the same time; for example, training teachers to foster democracy in the classroom implies that there should be content on democracy and the teaching methodology should be democratic in nature (for example, freedom to speak, respecting other participants, consideration of all contributions). The guidelines for teacher training presented in this chapter, therefore, do not separate content from methodology. These two aspects are rather integrated and strictly presented as such, which is in line with the Outcomes Based Education Approach that the school curriculum embraces (Revised National Curriculum Statement).

5.2.1 Content

Bigger and Brown (1999:63) argue that values can be selected to be part of the requirements in introducing the programme of study for each key stage of Science in the National Curriculum for England and Wales. In other words, content for values education must be pre-selected and placed in the curriculum. Most knowledgeable individuals on the topic of values, however, differ from this position.

In South Africa, James (2008) mentions that the content for values education should only start with the Constitution (1996). In other words, the values of the Constitution (1996) should be taught, but learners' entire values education cannot be limited to the values of the Constitution. As James (2008) believes content should start with the values of the Constitution (1996), Fourie (2008) believes that guidance on the teaching of content in values education should start with the official values in education documents, for example James (2001). According to her, the content, based on the official documents, will then vary from learning area to learning area.

Nieuwenhuis (2008) believes that values education should relate to human rights and democracy. It must be targeted towards delivery at a specific setting. Teachers should identify challenges at their schools and the training should address these challenges. Teachers' and learners' own contexts, in other words, should be considered in determining the values. Values should extend beyond a fixed set of guidelines prescribed to teachers and learners.

Du Preez (2008), similarly, believes that content for values education is relative. It should be co-constructed by lecturers and students. It should also be based on something that the majority of people have in common, such as human rights. Although Du Preez (2008), like Nieuwenhuis (2008), believes that students and lecturers (learners and teachers) must decide on the contents of values education, she differs from him in that she feels that values education must be built around common themes, such as human rights. She feels that in-service teachers should be taught the value of dialoguing, the constitutional values and moral education as integral to all learning areas. Du Preez (2008) is sceptical about guidelines for values education. According to her, guidelines run the risk of becoming prescriptive and decontextualised.

Mofolo (2008) is of the opinion that teachers should understand democracy and the Constitution (1996), particularly the Bill of Rights. As far as relating values education content to human rights and the Bill of Rights is concerned, Mofolo (2008) and Du Preez (2008) take the same position as the National Department of Education, which states that there should

be clear links between content, human rights and inclusion outcomes (DoE, 2002a:12). Fataar (2008) observes that the Advanced Certificate in Education touches on human rights and values only insufficiently, as values cannot be taught as if they are numerical items; they must be lived. In other words, they are meaningless if they are irrelevant to the context. For Roux (2008), content must be contextualised. She believes that one should start with the theoretical framework of values, morals, norms and principles and, from there, explore the students' values orientation and belief system before content can be determined.

Abdool (2008) raises the concern that the traditional approach to content teaching is still prevalent in learning institutions. He observes that the required mindset change has not yet taken place. Learners coming to university from schools still expect the traditional rigid approach to content teaching. He is of the opinion that teachers require content relating to real-life situations.

Arthur, Davison and Lewis (2005:55) introduce the concept *differentiation* in the classroom as a current term that is regarded as positive in the educational debates. It refers to the construction and management of teaching and learning that address individual needs and interests, in order to enable the learners to realise and work towards achieving their full potential. This position is consistent with the position of teaching contextualised content in values education. It accepts that each individual learner in the class may have a different values system, which must be respected by teaching. This implies that content selection for values education must consider and be sensitive to the cultural and other differences amongst learners. This view is also consistent with the main precepts of multicultural education (Pinar, Reynolds, Slattery & Taubman, 1995:328).

All the contributions regarding the content of values education have in common their assertion that content for values education should be determined through dialogue between teachers and learners and, similarly, between lecturers and students. Content must be derived from the contexts of those involved. There is also the common opinion that the content should not be prescribed. Some of the contributions also indicate that the human rights values or the values of the Constitution (1996) should be covered as a starting point, but should not be the only content that is covered in this regard. One of the participants indicates that the theoretical framework of values should form the starting point and from this base the values orientations of the learners should be determined and only thereafter should the content be determined. The selection of values should therefore consider cultural and other differences amongst learners. It is very clear from all the participants that the content of values education cannot be presented in a rigid, prescriptive way.

5.2.2 Methodology

Methodology of values education, according to James (2008), should bring documents to life and address what teachers would like to include in their learning programme. He indicates that a book is dead and that being more practical and visual would make the learning exciting. Fataar (2008) also indicates that the Constitution (1996) is a dead document that needs to be actualised. In this regard, Nieuwenhuis (2008) indicates that the Constitution (1996) and other policy documents are simply instruments and paper documents that must be translated into living things, which has to be accomplished by people.

Whittle (2008), holds that values should occur by example. Thus, even the trainer of the teachers should teach by applying methodologies expected of teachers when they function in their own classrooms. He further contends that the approach should be inclusive and the teaching methodology should provide for different learning styles, in order to accommodate all learners. The methodology should be learner centred and respect learners in the way that teachers expect learners to respect them (Whittle, 2008).

Nieuwenhuis (2008) asserts that values should be rediscovered by the teachers and learners who should internalise and live them. Values cannot be a prescribed set. The course should be interactive around stimuli, such as films. The methodology should deviate from traditional teaching approaches. Bigger and Brown (1999:63) state that values can be taught in the same manner as science, namely through the experimental and investigative method, which then creates a basis for the development of social and moral values, and for spiritual and cultural education.

In Mofolo's (2008) opinion teachers should be supplied with information on values because values should not be taught in the conventional way; they must be demonstrated through drama, role-modelling and personal example. Postcards, puzzles, flyers and games should be used when values are introduced in the classroom. Learners should be interactively engaged in dialogue, debate and public speaking. The rules and regulations of the school should be utilised to stimulate learners in this regard.

Fataar (2008) contends that teacher training should facilitate an ongoing conversation about value-laden issues, such as poverty and the HIV/Aids pandemic. Du Preez (2008) agrees completely with this view. She explains that in order for lecturers and students (teachers and learners) to co-construct the content of values education, it is most critical that they engage in profound dialogue. Fataar (2008) further believes that values shift and move, which

demands that the values programmes be adapted regularly. Teacher training must constantly deal with what is real. But Fataar (2008) feels that, regardless of what content and methodology is used, teachers should be trained to understand what values mean for them and they should put such values into practice because values are things that are lived.

Roux (2008) claims that a methodology for the teaching of values cannot be determined. She nevertheless indicates that one should begin interactively with theory and through dialogue follow the phenomenological reflective methods of teaching and learning. Furthermore, she holds that values in the classroom have both theoretical and practical implications.

Critical thinking and the problem-solving method of learning can be followed in preparing teachers for the profession (Abdool, 2008). For the teaching of values and all other themes, the Revised National Curriculum Statement requires teachers to employ problem-solving teaching methods. Teachers are also required to employ team and group work, in order to ensure that learners are able to work effectively with others. Tasks must be assigned to involve learners in the transformation of information into meaningful knowledge. Lessons are to be presented visually through a myriad of symbols and to involve the learners in practical activities and discussions. The Revised National Curriculum Statement, therefore, emphasises participatory, learner-centred and activity-based teaching. Otherwise, the Revised National Curriculum Statement leaves room for creativity and innovation regarding what and how lessons should be taught (DoE, 2001:11–12). As much as the above applies to the entire curriculum, it also applies to the methodology for the teaching of values. Hence, training should enable teachers to cope with these approaches once they are qualified.

Thus, it may be concluded that documents should be brought to life during the teaching of values and that values should be taught through example. The teaching approaches should be learner centred, with consideration of the fact that all learners learn in different ways. The teachers should be able to allow learners rediscover values through an interactive approach. A wealth of teaching aids should be used, such as drama, role-modelling, postcards, puzzles, flyers, games and particularly personal example, which assists with bringing the values to life. Learners should be interactively engaged in dialogue to cope with the dynamic nature of values in society. Other methodological concepts that were mentioned included approaches that foster critical and reflective thinking, learner participation, problem-solving and group work.

As mentioned earlier (see Section 5.2.1), James (2008) contends that content on values in teacher development programmes should start with the Constitution (1996). Consistent with

this position and the research objectives of this dissertation, the guidelines presented below respond to the ten constitutional values that James (2001) recommends for schools. These guidelines further consider the sixteen strategies contained in James (2001), as supported by Nieuwenhuis (2008), Whittle (2008) and Mofolo (2008).

5.3 GUIDELINES ON VALUES EDUCATION IN TEACHER-TRAINING PROGRAMMES

As previously mentioned, the objective of this study is to develop guidelines for values education in teaching training. The guidelines that the study derived from the documents reviewed in Chapter 2 and through the empirical study discussed in Chapter 4 are presented in the following section.

5.3.1 Provide teachers with an understanding of values

Training needs to provide teachers with a broad understanding of values and their role in the education of the learners of this country. They must understand that values are both abstract and physical entities and that they are prevalent in individuals or groups. Teachers need to know that teaching and learning are value-laden, in order to plan accordingly. They need to understand related concepts, such as value *system*, *attitudes*, *priorities*, *principles*, *norms*, *standards*, *morals*, *ethics*, *multicultural education*, and *anti-racist* and *anti-sexist education*. Teachers should also understand how values education should transform learners into worthy citizens of the country. Multicultural, anti-racist and character education as discussed in Chapter 2 are desirable. Teacher students also need to be exposed to the various models discussed in Chapter 2.

5.3.2 Values should not be imposed

Training should instil in teachers the understanding that values cannot be imposed upon learners. The values selected for teaching in the classroom should be selected interactively and democratically through dialogue inside the classroom (Whittle, 2008). This implies that teachers should be taught the value and skill of facilitating dialogue amongst students (Du Preez, 2008). The content for values education is relative and should be co-constructed by lecturers and students (Du Preez, 2008).

Even focused programmes such as the Advanced Certificate in Education, with its association with the ten constitutional values, should engage teachers in discussions about values relevant to the school community (DoE, 2003a:7). In this regard, teachers should know that the selection of values for the classroom should extend beyond a fixed set of values. The values of the Constitution (1996) are common to all South Africans but should only be regarded as a non-prescriptive framework, which should be used as a departure

point. This means that values for the classroom cannot be regulated or determined centrally. These values should be determined jointly by the school community, teachers and learners for their own contexts. Teachers should know how to facilitate this consultation (Nieuwenhuis, 2008; Roux, 2008) by knowing the background of each learner and being inclusive in their approach (Abdool, 2008).

Teachers, however, should also know that this content should start with values included in the Constitution (1996). As mentioned previously, the values in the Constitution (1996) are common to all South Africans and cannot be ignored in the classroom (James, 2008). If common values are considered, thorough consultation will be necessary to determine such common values (Whittle, 2008).

5.3.3 Nurture a culture of communication and participation in schools

Nurturing a culture of communication and participation in schools links perfectly with the previous discussion. Teacher training should facilitate an ongoing conversation, in order to establish the values appropriate for teaching. This conversation should be about value-laden issues, such as poverty and the HIV/Aids pandemic (Fataar, 2008; Du Preez, 2008) in order for lecturers and students (teachers and learners) to co-construct the content of their values education. Values are dynamic and shift continuously, which demands that the programmes be adapted regularly. Teacher development must therefore adapt regularly, in order to ensure teaching about what is real (Fataar, 2008).

In order to foster democracy and an open society at schools, teacher training should enable teachers to create a culture of communication and participation in schools. They need to know how to facilitate dialogue within the school community, which includes parents and stakeholders. Teachers must be able to communicate sensitively and effectively with parents and carers by acknowledging parents' responsibility regarding the learning and teaching of the learners (Arthur *et al.*, 2005:3–4). Teachers need to be able to foster freedom of expression and an understanding of difference. They must be skilled in facilitating critical thinking and a realisation that freedom of expression goes with responsibility; therefore, the rights of others should not be violated. The curriculum for teacher training should guide teachers on how to run and enable learners to run debating societies, public-speaking competitions, mock parliaments, moot courts, newsletters, magazines and performing art activities (James, 2001:23–26).

Specialist teachers of the learning area Languages in the learning programmes Home Language, First Additional Language, and Second Additional Language need to know that

all texts (visual, oral or written) contain either negative (for example, sexism and racism) or positive (for example, democracy) values. Teachers need to be trained to be able to guide learners in identifying values through the texts deliberately. Teachers need to be sensitive to the bias in texts so that they are able to sensitise learners in this regard. They need to assist learners through the teaching of languages to express values, such as tolerance, respect and empathy (DoE, 2002e:8; 2002d:8; 2002f:8). They also need to be aware of how to develop bi- or multilingual individuals through the teaching of the learning area of Languages (DoE, 2002e:8; 2002d:8; 2002f:8).

Teacher training should prepare teachers to select themes sensitive to the South African diversity. Such themes should be interesting to male and female learners, in rural and urban and various contexts. Teaching should start with learners' context and progress towards the unknown (see Section 4.3.5.5). Teachers need to be in a position to stress important human rights and environmental issues, such as poverty, HIV/Aids and the right to land (DoE, 2002e:8; 2002d:8; 2002f:8).

The teaching methodology of Arts and Culture (DoE, 2002b:4) and Technology should purposefully include sections on the advancement of dialogue in the school community and the country. Teachers need to know how to guide learners to access information through the Internet and libraries. The training programme should enable the teacher to assist with the development and implementation of his or her school's statement on values, vision, mission and code of conduct. Teacher training should also enable teachers to engage in school-based research (James, 2001:23–26).

The learning area of Natural Sciences also has a very important role in openness of communication. The truth about scientific developments must be communicated at all times for reasons of ethical, environmental and societal health (DoE, 2002i:4–7). The training of teachers in this learning area needs to ensure that they are sensitised in this regard and to instil these ethics within learners. Learners with a mathematical background are able to communicate clearly because of the logical clarity of mathematical language (DoE, 2002h:5). Teacher training needs to focus on this clarity of communication. In Technology, learners cooperate and communicate verbally and graphically, in order to reach appropriate solutions (DoE, 2002k:5), which gives this learning area a critical role in the promotion of communication.

5.3.4 Values education should be sensitive to diversity

Teacher training will have to prepare teachers to handle diversity in the classroom. In the South African context, diversity can be prevalent in the area of culture, language, race, gender, social class and geographical location. Life Orientation, Social Sciences, Languages and even Natural Sciences need to provide learners with a healthy understanding of diversity and an appreciation thereof.

Whittle (2008) contends that the approach should be inclusive and the teaching methodology should provide for different learning styles (see Section 5.2.2), in order to accommodate all learners (Whittle, 2008). The methodology should respect learners in the way that teachers expect learners to respect them (Whittle, 2008). Teacher training must sensitise teachers to have respect for learners' social, linguistic, cultural, religious and ethnic backgrounds (Arthur *et al.*, 2005:3–4). That is why it is important that values are not imposed within the classroom and ongoing dialogue is needed (see Section 5.3.3). Teachers should know that they should not assume anything about any individual; they should rather ask questions to obtain clarity (DoE, 2001:13).

5.3.5 Values are not to be taught in isolation

The teaching of values should be linked to realities within the community. Teachers should know that values cannot be taught in isolation (Roux, 2008). The teachers need to approach them holistically, focusing on classroom and real-life situations. Teacher training should guide teachers in initiating in-school projects, which make learners agents of values practising in society. Content should therefore relate to real-life situations (Abdool, 2008). Content can also target specific settings, in which teachers identify challenges at their schools, in their local communities and the greater society that values teaching can address. The rules and regulations of the school, for example, can be utilised to stimulate learners (Mofolo, 2008). Learners should internalise the values and live them (Nieuwenhuis, 2008). Teacher training should enable teachers to respond to this directive, which relates to the context of the learners (see Sections 5.3.2, 5.3.3 and 5.3.4).

5.3.6 Role-modelling: promote commitment and competence amongst teachers

Because teachers must realise the constitutional values (James, 2008; Nieuwenhuis, 2008; Mofolo 2008; Fataar, 2008), their training should establish both commitment and competence. Nieuwenhuis (2008) contends that values are first in the head, then in the heart and continue into practice through the hands. Whittle (2008) asserts that teachers' behaviour should be professional. They must be role models for learners and, therefore, it is only by example that their teaching of values will have an impact. Mofolo (2008) states that teachers must set an example regarding their dress code and behaviour, for example, by not being drunk and abusive, and by not involving learners in undesirable activities. Mofolo also points

out that teachers should not protect other teachers that set bad examples. Fataar (2008) agrees that it is essential that teachers set a good example. Commitment to the constitutional values and the Bill of Rights (SA, 1996) is a requirement for teacher competence (James, 2001:27–29). They must demonstrate and promote the very positive values, attitudes and behaviour that they expect from their learners (Arthur *et al.*, 2005:3–4).

Teacher ethics will form a substantive part of training in this regard. The Code of Conduct for teachers of SACE should be included in their training programme, which will popularise the code. The training should internalise the code with teachers because self-regulation works better than disciplinary action. Experience has shown that training in values and ethics works best if it is continuous and school-based. Following this guideline will help teachers develop into the role models that they should be to their learners and restore the respect they once enjoyed in the community. This will also enable them to help learners establish a sense of respect for others. As previously explained (see Section 5.3.3), proper communication at all levels will enhance teacher competence and commitment (James, 2001: 27–29).

5.3.7 Instil the ability to read, write, count and think

The training programme for teachers should enable them to read, write, count and think, which links to the constitutional values of democracy, social justice and equity, equality, an open society, respect and reconciliation. If people can read, write, count and think, then they are able to access written information that enables them to participate effectively in a democracy. Access to information also promotes an open society. A higher degree of reconciliation amongst people is possible if they have access to information about one another. Because basic literacy and numeracy are basic rights, being able to read, write, count and think means that social justice is effected. A greater degree of equity and equality is prevalent if all citizens are literate and numerate. A greater degree of respect prevails for literate people than for illiterate people. The training programme should guide teachers on the implementation of the Revised National Curriculum Statement, which commits to the teaching of universal literacy and numeracy (James, 2001:30–32).

Teacher training should alert teachers to implementing campaigns, highlighting reading, writing, numeracy and thinking. As previously mentioned, teachers need to be able to assist learners in reading information from the Internet and utilising libraries maximally (see Section 5.3.3). Teachers need to know how to establish a culture of reading and writing. They need to know how to integrate learners' reading and writing into their daily teaching. Teacher training should further make use of the biographies of role models in society, in order to stimulate learner interest in reading and writing (James, 2001:31).

With regard to the ability to read, write, count and think, it is important that training prepare teachers on implementing the government's Language in Education Policy because of its focus on achievement through the mother tongue. It assumes the premise that learners master reading, writing, counting and thinking more easily through the medium of their mother tongue (see Section 5.3.3). Teachers also need to know how to cultivate the rich oral traditions of the South African people, in order to stimulate reading, writing, numeracy and thinking with learners (James, 2001:32).

Specialist teachers in the learning area of Languages have a vital role to play in the teaching of reading and writing (DoE, 2002e:5; 2002d:5; 2002f:5). The learning area of Arts and Culture is indispensable in the teaching of thinking because the human mind can conjure up creative images. Specialist teachers in this learning area need to know how to stimulate learners' creative thinking through the different art forms (DoE, 2002b:5).

5.3.8 Infuse a culture of human rights

Values education is critical in areas such as human rights because most people have human rights values in common (Du Preez, 2008). The content of values education should thus relate to human rights and democracy (Nieuwenhuis, 2008). Teachers should know and understand the democracy and Constitution (1996), particularly the Bill of Rights (Mofolo, 2008). South Africans need to learn to appreciate the freedom that they enjoy in their country (Whittle, 2008).

In order to strengthen the teaching of democracy, training should enable teachers to develop a culture of human rights in schools and learners (James, 2001:34–35; Whittle, 2008). Teachers need to know how to make learners aware of their rights as children. A learner-centred approach to teaching is therefore very critical in both content and teaching methodology. Teachers also need to know how to infuse mutual respect within learners (see Section 5.3.6). Their interaction with learners should embody the highest levels of respect for learners and instil in learners the highest levels of respect for teachers and other people. The training programme should enable teachers to release learners from school with a comprehensive understanding of how to respect human rights in society (James, 2001:4, 35).

Teachers should know how to teach the national curriculum that emphasises human rights, (see Section 5.3.2) inclusiveness and social justice, which will ensure the teaching of anti-

racism, anti-sexism, sensitivity to disability and an alertness to all forms of discrimination (James, 2001:35, 36).

Teacher training should include a section on education for citizenship that will cover political literacy and education on peace, the environment, democracy, anti-discrimination, conflict resolution, tolerance, friendship and respect. Teachers must be able to integrate readings (see Section 5.3.3) into their teaching that foster values around human rights. Such human rights themes should manifest in all learning areas; for example, the responsible use of nuclear technology can be part of the Physics programme (James, 2001:33, 34). Given the Learning Outcomes and Assessment Standards of Life Orientation, teachers who specialise in these learning areas have a particularly pertinent role (DoE, 2002g:10–47). Because Social Sciences emphasises human rights education (DoE, 2002j:4), teacher preparation for the teaching of this learning area needs to do likewise. Even Education Management Sciences as a learning area has as one of its goals addressing the issue of social justice with regard to the unequal distribution of resources (DoE, 2002c:4). Teachers of this learning area need to be knowledgeable about these issues.

Teachers specialising in Languages should be competent in including human rights texts in their learning programmes (DoE, 2002e:8; 2002d:8; 2002f:8). Natural Sciences teachers should also be trained to appreciate human rights, in order to teach learners that scientific development is not good if it threatens the rights of others (DoE, 2002j:4–7). The Technology Curriculum Statement declares that social factors, values and human rights, amongst others, need to be taken into consideration when practical solutions are produced (DoE, 2002k:4–5). Training should sensitise Technology teachers for this task.

The preparation of teachers for their profession needs to guide them on transforming their school culture into one that fosters human rights. This should include the integration of the disabled into mainstream schools. Instilling respect for the disabled in learners should therefore be an integral part of teacher training. The White Paper (SA, 1995) should form a key part of teacher preparation (James, 2001:35).

5.3.9 Integrate values across the curriculum

Although values are more explicitly prevalent in the learning areas of Life Orientation, Arts and Culture and Social Sciences (see Section 5.3.4), teacher training needs to provide for values education in all learning areas because values are taught through all the learning areas (Du Preez, 2008). The idea of the purposeful integration of values across the curriculum is appropriate, as teaching often conveys values implicitly. Teachers need to be empowered on the implementation of the principles of the Revised National Curriculum

Statement, namely social justice, a healthy environment, human rights and inclusivity (DoE, 2003b). As values are taught in all learning areas, all teachers should be trained in this area (James, 2008; Leibowitz, 2008; Nieuwenhuis, 2008).

With knowledge, skills and attitudes, values form one of the four assessment standards of the Revised National Curriculum Statement. The integration of values education across the curriculum is therefore certain. Du Preez (2008) contends that constitutional values and moral education are integral to all learning areas and should thus be integrated across the curriculum. Because values are often abstract, it is difficult to assess them. Assessment of values is therefore a critical area in which teachers need to be enabled as required by the guidelines for the development of learning the Life Orientation programme (DoE, 2003c:24).

Integrating values into the curriculum means that teachers need to know how to build values into their lesson plans. For the teaching of values, the rigid use of textbooks must be discouraged. Because the prevalence of values amongst communities is dynamic, teachers should know that they must go beyond boundaries (Abdool, 2008).

Given the integral prevalence of values education throughout all learning areas, teacher-training institutions should integrate values education into all their courses, modules and learning programmes, for example, undergraduate studies, such as Life Skills, Philosophy and Sociology. This should also be the case with the teacher-training courses, such as Bachelor of Education and Post Graduate Certificate in Education, in which content and methodology need to be integrated and not separated. This is particularly important in students' practicals and projects.

5.3.10 Teaching should bring documents and policies on values to life

Relating to the last mentioned observation, values teaching must be practical and visual. It must bring dead documents and policies to life (James, 2008). The Constitution (1996) is a dead document and teaching needs to bring it to life (Fataar, 2008). The Constitution (1996) and other policy documents are merely instruments and paper documents that must be translated into living things. Teacher training should therefore help teachers to bring values to life for their learners. Stimuli such as films and other teaching aids are therefore critical in this regard (Nieuwenhuis, 2008). Values should not be taught in the conventional way; they must be demonstrated through drama, postcards, puzzles, flyers and games (see Section 5.2.2). Student teachers should be interactively engaged in dialogue, debate and public speaking (Mofolo, 2008), in order for them to be able to do the same for their learners in the classroom. Critical thinking and problem-solving methods must be employed (Abdool, 2008).

5.3.11 Make arts and culture part of the curriculum

The Revised National Curriculum Statement contains Arts and Culture as one of the eight learning areas of the General Education and Training Band (James, 2001:39). Thus, it follows that specialist teachers should be trained to teach this learning area competently (Mofolo, 2008). Such teachers should be competent in all the relevant disciplines: dance, drama, music, visual arts, craft, design, media, communication, arts management, arts technology and heritage (DoE, 2002b:4). All teachers for Grades Reception to Nine should know how to apply Arts and Culture in their daily teaching (see Sections 5.3.3, 5.3.7 and 5.3.9). Teacher training should enable teachers to prepare learners at the end of Grade Nine, to create and present art work in various forms, reflect critically on cultural processes and artistic products, work in a group to create art works and use various art forms to express themselves. This is also an excellent opportunity to promote cross-cultural engagement (James, 2001:38–39, 51–52).

Drama and literature as part of the learning area of Languages should be used to promote Arts and Culture with learners. Teachers in this learning area should be familiar with the methodologies of this learning area, in order to achieve this (DoE, 2002e; 2002d:8; 2002f:8). Teachers must know how to involve artists from the community in the teaching of Arts and Culture. Arts and Culture should not only be taught as part of the curriculum but a myriad of extra curricular activities should be utilised to bring this learning area to its right. For example, teachers need to be taught to use the performing arts, to develop learners through public performances, and to generate extra funds for their school in this way. Learners with outstanding talents need to be enabled to grow to extraordinary heights in their specific fields (James, 2001:39).

Teachers need to manage the learning area within diverse cultural contexts. They should be competent in preparing learners through the arts to appreciate the democratic values embodied in the Constitution (1996). Teachers need to be able to guide learners to redress historical imbalances through art forms. Through the arts, teachers need to guide learners on how they can contribute towards the growth of a national culture and nation building (see Section 5.3.8). Teacher training needs to enable teachers to appreciate both African and classical art forms to guide learners in valuing human dignity. Learners should be taught to tolerate the diversity of South African cultures (see Section 5.3.4). Learners need to be made aware of their freedom to express themselves openly (DoE, 2002b:4–6).

5.3.12 Putting history back into the curriculum

Teacher training in South Africa cannot exclude preparing teachers to teach history in the classroom. They should know how to apply a manner sensitive to all in the classroom, in

order to inform learners about past inequalities, racism, sexism and an oppressive society. This means that through the teaching of history, teachers should know how to convey the values of equality, equity, non-racism, non-sexism, openness, tolerance, respect for languages, human rights and reconciliation (James, 2001:41–42). Twentieth-century history in particular is important here (James, 2008).

In the Revised National Curriculum Statement, History with Geography forms part of the learning area Social Sciences. It is therefore compulsory for Grades Four to Nine, and it is a given that teachers must be prepared for the teaching of History in the General Education and Training Band. This preparation should cover local, national, African and international history. Teachers should know about the experiences of ordinary people (rural and urban), workers, and women and men in general. It should specifically address human rights issues, such as prejudice, persecution, oppression, exploitation, sexism, racism, xenophobia and genocide. Teachers have to know how to use archaeology and the oral tradition in revealing the truth about Africa and South Africa's role in human development (James, 2001:40–42). Oral history competitions must be encouraged and local historical events should be celebrated around local leaders and sports persons (Whittle, 2008).

Languages as a learning area should select texts with a historical slant to assist with bringing history back into the curriculum (DoE, 2002e:8; 2002d:8; 2002f:8).

5.3.13 Religion and Education

Teachers who are themselves religious need to be prepared to teach Religion and Education correctly. They need to understand what the rights to equality and non-discrimination in religion mean. Their training should enable them to teach Religion and Education in such a way that they affirm the values of diversity, tolerance, respect, justice, compassion and commitment. Training should sensitise teachers to treat all religions equally (James, 2001:43–44). Teachers must be able to teach by example, in order to ensure that learners develop respect for the diversity of religions that exist. Teacher training needs to enable teachers to provide learners the opportunity to reflect on the beliefs and practices of all religions (James, 2001:43–45).

As part of the methodology of teaching for the learning areas of Life Orientation and Social Sciences, teachers need to be skilled to integrate Religion and Education into their daily teaching. They should be motivated by educational outcomes and not religious prescripts. Teachers should know that weekly assemblies should not be used for religious observances (James, 2001:44, 45). The Constitution (1996) and Religion and Education policy (DoE, 2003b) leave space for schools to be available for religious observance on condition that it

be done outside of school time and voluntarily. The facility must be available to all who apply to use it. Teacher training needs to make teachers aware of these stipulations (James, 2001:44).

It will be easy for the Languages teacher to select texts for analysis by learners (DoE, 2002e:8; 2002d:8; 2002f:8). Teacher training will have to sensitise them for this task.

5.3.14 Multilingualism

Through their training, teachers need to be made familiar with the Language in Education Policy, which favours multilingualism (see Section 5.3.3) for every South African (James, 2001:48). The Languages learning area mentions the additive approach to multilingualism as one of its main components (DoE, 2002e:8; 2002d:8; 2002f:8). Teachers need to be able to put these policies into practice in the classroom and the school. They need to be fully conversant with the concept of additive multilingualism. English or Afrikaans mother tongue teachers should receive an elementary knowledge of an African language.

Because of the significant role English plays in various areas of modern society, it is important that all teachers in South Africa be conversant in this language. They should be able to read, write and speak proficiently in this language. They should further be conversant with the outcomes of both the Home Language and the Additional Language programmes. Teacher training needs to enable teachers to use learner materials in different languages as subjects and in various subjects as part of the language of learning and teaching. Campaigns that the National Department of Education undertake occasionally to strengthen the one or the other language must be fully understood by teachers, and they must be able to assist with the implementation of such campaigns.

5.3.15 School sport

Because sport is included in the physical section of the learning area Life Orientation, all teachers should be trained for the successful implementation of its main sections: motor development, games, physical growth, recreation, play, competitive and non-competitive sport. This training should have a particular focus on how teachers should utilise sports to break the racial and other divides amongst learners (James & Desai, 2000:50, 51). Teacher training should also include the utilisation of extra mural sport to foster the values of non-racism, equality, ubuntu, respect and reconciliation. Teachers should be familiarised with the national guidelines on extramural activities, which include Arts and Culture (see Section 5.3.11) and indigenous games. During their training, this document will familiarise teachers with the placement, organisation and funding of extramural activities at schools. It will guide

teachers in their responsibility to seek partnerships to facilitate equality in sport provisioning (James, 2001:51, 53).

5.3.16 Equal access to education

Although teachers cannot do much to alleviate the poverty in society and schools according to James (2001:57), training should guide them on how to teach under poverty-stricken conditions. They need to know how to use inexpensive resources to drive home the same learning that occurs in well-resourced schools. If preference is given to home language teaching (see Sections 5.3.3 and 5.3.7), equal access to schooling will be advanced. Presenting the curriculum in a way that connects the learner with the known and progressing towards the unknown will enable learners to root their learning within their own cultural frame of reference. This will heighten both their understanding and their access to education. Teacher training should also make teachers aware of how they can solicit funds from outside sponsors, to alleviate the challenge of low resourcing.

5.3.17 Anti-racism

Teachers need to be prepared to promote anti-racism at their schools (see Sections 5.3.1, 5.3.4, 5.3.8 and 5.3.15). There is not much that a teacher can do to establish equality in the resourcing of the schools at which the deprivation has a racial base; however, much can be done in the area of moulding learners' attitudes towards other racial groups. Teacher training needs to ensure that teachers themselves are stripped of their own racial biases. Then, it needs to provide them in all learning areas (particularly Life Orientation and Social Sciences) of the curriculum with approaches to addressing racism and fostering respect for all cultures through the delivery of teaching and learning. This will go a long way towards creating a non-racial South African society (James, 2001:58, 59).

Teacher training should also ensure that teachers are sensitised to racial discrimination, in order to enable them not to be part of any racist arrangements at school or to enable them to oppose such arrangements. Teachers must be able to participate in the development and implementation of anti-racial policies at schools and in classrooms. Codes of conduct should reflect anti-racism values. They must know how to prevent cultural, language and social differences from becoming disguised factors of racial division. As mentioned above (see Section 5.3.15), teacher training needs to enable teachers to utilise teamwork in sports, arts and culture to unify learners. Teacher training should enable teachers to participate in the monitoring of racial relations at school and suggest constructive solutions. As they are represented on school governing bodies, teachers need to know how to contribute towards non-racism at this level (James, 2001:59, 60).

5.3.18 Anti-sexism

In order to free the potential of girls and boys equally, teacher role-modelling is vital (see Section 5.3.6). Any teacher-training programme should guide teachers in this regard. According to James (2001:61), the Education Amendment Act (54/2000) should form part of the training of teachers, as it makes sexual assault and having a sexual relationship with a learner at the school illegal. This will have a bearing on the teacher's personal behaviour but will also empower the teacher to protect and assist learners when they are under threat or victims in this regard (James, 2001:61–62).

Sexuality education is included in the Life Orientation curriculum in the General Education and Training Band. Teacher training should therefore include a full section in this area, in order for both boys and girls to be sufficiently educated in this way. Teachers also need to know the rights of girls that fall pregnant, in order to ensure that their rights are not violated through unfair discrimination. The psychological barrier that prevents girls from accessing certain areas, such as Mathematics and Natural Sciences and certain vocational subjects, should be broken with the help of teachers. Their training programme should guide them in this regard. Teachers should learn how to integrate issues promoting gender equality into their entire curriculum. At school, they should be able to drive campaigns promoting awareness of gender equality. The teacher must understand that gender equality also means that boys should not be victims of stereotyping, such as being lazy, harsh, tough and so forth (James, 2001:63).

5.3.19 HIV/Aids

In order to counter the shrinking skills supply in South Africa, training and teaching about HIV/Aids is of the utmost importance. The purpose of the training will be most effective if it shapes the morals, values and attitudes of the youth of fifteen to twenty-four years of age in terms of their sexual habits. This makes the higher education sector, which hosts students within this age group, an appropriate place for intervention. It is further likely that upon completion of their studies, the same individuals will become the teachers of learners in the General Education and Training Band and the decision-makers and leaders in society. An intervention at higher education level therefore has the potential to influence policy, shape development and mobilise research as a decision-making tool. Training must prepare teachers in the following three core areas: teaching and learning, research, and engagement with the community. Teachers must have clarity about their roles in combating HIV/Aids (HEAIDS Programme).

The training of teachers needs to enable them to monitor the effect of the HIV pandemic effectively, as it relates to teaching and learning. Teachers will have to know how to support colleagues and learners infected with and affected by HIV/Aids. This may increase an elementary knowledge of medication administering and counselling. Orphans and infected learners are of particular significance in this regard (James, 2001:66).

Teacher training should enable teachers to raise awareness and distribute information about HIV/Aids, as they deliver the prescribed curriculum within the classroom. They should be able to ensure that learners receive the required knowledge, skills and values to help them to cope with the HIV pandemic. Although the learning areas of Life Orientation (DoE, 2002g:13–43) and Natural Sciences (DoE, 2002i:7) are critical, all other learning areas should contribute towards the awareness. Teachers need to know how to utilise extra-curricular activities, in all their manifestations, in order to address the crisis created by HIV/Aids. In addition, teachers should be able to prevent discrimination against HIV/Aids-infected individuals. This they should do through their teaching and the general policy of the school (James, 2001:67).

The National Department of Education's guidelines to teachers on the HIV/Aids emergency should form part of teacher training. Schools should become health-promoting institutions and teachers will have to know how to achieve this. Teachers should know that it is illegal to have sexual relationships with learners at the same school where they teach. Teachers should also know how to manage situations where their colleagues are involved in such relationships. Teacher training should sensitise teachers to the extent that they will realise that they need to be role models to their learners and the broader community. Teachers should be enabled to conceptualise and drive HIV/Aids awareness campaigns in a variety of forms (James, 2001:68).

5.3.20 School safety

There is not much that teacher training can do to improve infrastructure and resource provisioning at schools. It should rather enable teachers to teach learners how to value and care for infrastructure and resources. Teachers need to know how to involve their learners in school safety campaigns of which many already exist throughout the country. Teacher training should enable teachers to involve the community through the school governing body. Teachers need to know how to develop and implement school rules and, as stated earlier, the school code of conduct in line with the constitutional values (James, 2001:70).

Teachers should be able to address all aspects of school safety through the delivery of the curriculum, particularly through the learning programmes of Life Skills and Life Orientation. As in the case of those infected with and affected by HIV/Aids (see Section 5.3.19) counselling needs to be part of the teachers' training programme for learners that are both victims and perpetrators of violence. A culture of communication (see Section 5.3.3) needs to be instilled in teachers through their training because it minimises resorting to violence. Teachers need to know how to make schools organised places with discipline and school rules. Their training needs to sensitise them to alternative punishment forms to corporal punishment (James, 2001:70–71).

In order to make schools safe places, teachers need to be familiar with the Education Laws Amendment Act (31/2007), which stipulates, amongst others, the following six instances of teacher misconduct (James, 2001:72):

- theft, bribery, fraud or an act of corruption with regard to examinations or promotional reports;
- committing an act of sexual assault on a learner, student or other employee (see Section 5.3.6);
- having a sexual relationship with a learner of the school where he or she is employed (see Section 5.3.6);
- seriously assaulting with the intention to cause grievous bodily harm, a learner, student or other employee;
- illegal possession of an intoxicating, illegal or stupefying substance (see Section 5.3.6); and
- causing a learner or a student to perform any of the above acts.

Knowledge of the above stipulations will encourage teachers to set the proper example at school.

5.3.21 Ethics and the environment

A teacher-training programme in South Africa should guide teachers on teaching learners to conserve and respect the environment. Learners must be able to link environmental issues to values informed by human rights (see Section 5.3.8), social responsibility and equity. They should understand the combination of natural and human systems, such as urban versus rural. They should also understand conservation themes, such as endangered species, the effect of fossil fuel gases on the ozone layer, pollution and waste (James, 2001:73–75).

Learners need to be taught how to balance human interests with environmental interests. Teachers should know how to integrate environmental issues into all learning areas in the General Education and Training Band (see Section 5.3.9). The values of humility, care and compassion need to be instilled within learners. They need to understand ecological processes, biodiversity and avoiding the over-exploitation of resources and the ecosystems supporting them. Environmental ethics should certainly form part of teacher training (James, 2001:75). Teachers specialising in Life Orientation (DoE, 2002g:10–47), Natural Sciences (DoE, 2002i:5), Social Sciences (DoE, 2002i:4), Mathematics (DoE, 2002h:5), Education Management Sciences (DoE, 2002c:4, 5) and Technology (2002k:4, 5) should pay special attention to the environment.

5.3.22 Patriotism and a common citizenship

Because all learners should know and appreciate the symbols of South Africa, teachers should be able to embrace the flag, national anthem, coat of arms and national animal, flower, bird, tree and fish (see Section 5.3). Teacher training must assist teachers to appreciate the symbols and to instil this same appreciation in their learners. Learners must be guided in designing such symbols for their schools. Teachers must also be able to stage unifying events at their schools, such as national celebrations (see Section 5.3.11). Teachers must also encourage learners to be involved in community service, which in itself can strengthen national pride. The history of how South Africa negotiated its way towards a democracy is a source of tremendous pride and teachers should know how to employ it to develop a common citizenship in all learners. The national pride, however, should not be a narrow, exclusive pride. All foreigners that have made South Africa their home should be included in the common citizenship. Xenophobia should actively be combated. Foreigners, in turn, should understand what South Africa is all about and embrace its fundamental constitutional values (see Section 5.3.12). Teachers should be appropriately trained to play their role in this endeavour (James, 2001:76–78).

Through thoughtful text selection, the Languages learning area should expose learners to themes such as anti-racism (see Sections 5.3.1 and 5.3.17), anti-sexism (see Section 5.3.18), HIV/Aids (see Section 5.3.19), care for the environment (see Section 5.3.21), sensitivity to diversity (see Section 5.3.4), patriotism and good citizenship (see Section 5.3.8). This area spans the entire values system as embodied by the Constitution (1996; DoE, 2002e:8; 2002:d8; 2002f:8).

5.4 CONCLUSION

This chapter has provided guidelines for the teaching of the ten constitutional values in schools. The different opinions of experts in the field all indicate that the guidelines should be owned by those that are going to implement them. Guidelines for the teaching of values should also provide for the teaching of ethics and morals. Several experts stressed that values cannot be taught in isolation but rather the teaching of values must occur within the context of real-life experiences. Values cannot be prescribed and should be taught interactively.

The twenty-two guidelines presented in this chapter aim to provide teachers with an understanding of values, communication, role-modelling, literacy and human rights. Values should not be imposed, are not to be taught in isolation, and must be integrated across the curriculum, and teaching should bring documents and policies on values to life. Values must relate to arts and culture, history, religion, multilingualism, school sport, equality, anti-racism, anti-sexism, HIV/Aids, school safety, the environment and respect for diversity. These guidelines are not intended to prescribe any values to any school, teacher or classroom. Similar to the ten constitutional values, these guidelines should be seen as a form of assistance to teachers on how they could teach the ten constitutional values. The teaching of values in the classroom should begin with the ten values but certainly not end there. Relevant moral, social, societal and other values should be incorporated into lessons. When the contents of the Revised National Curriculum Statement is closely examined, a myriad of values beyond the ten constitutional values becomes apparent.

In Chapter 6, a brief summary will be offered of the main ideas contained in the study. Chapter 6 will reiterate the essence of this study, reflect on the meaning of *values*, review the National Department of Education's directive regarding values education, summarise the empirical study and its findings, and propose recommendations for further research.

CHAPTER 6

Conclusion and recommendations for further research

6.1 INTRODUCTION

In 2000, the Working group on values in education assessed the state of values education in South African schools and recommended six values to be promoted. After consultation at a representative Saamtrek Conference, the final set of ten values to be promoted in South African schools was published in James (2001). In addition, James (2001) identifies sixteen strategies through which the ten constitutional values can be instilled. Because the James (2001) does not prescribe specific content and methodology for the teaching of values, the purpose of this study was to provide guidelines for General Education and Training teacher training in values education.

The main question is therefore: what guidelines should be provided for teacher training regarding the teaching of the ten constitutional values? In order to respond effectively to this central question the following further research questions had to be answered:

1. What is an appropriate understanding or definition of values?
2. What is the directive from the National Department of Education regarding values education?
3. How is values education currently included in teacher-training programmes?
4. Which methodologies should be followed for the preparation of teachers for the teaching of values in education?
5. How should values training be included in teacher-training programmes?
6. What content is needed for teacher preparation?
7. Should a certain core group of teachers be trained to teach constitutional values or should all teachers be trained?
8. Should spiritual values be taught in educational institutions?
9. Should values education programmes be prescribed?

After a careful study, twenty-two guidelines for values education in the General Education and Training Band for teacher training were developed and presented, which give direction regarding content and methodology.

This chapter provides a synopsis of the study and reviews the answers to the research questions as addressed in each of the contextual chapters. This chapter also presents the main conclusions and recommendations, and make suggestions for further research.

6.2 SUMMARY

Chapter 2 responded to the question: what is an appropriate understanding or definition of values? The chapter found that values are both abstract and physical and involve anything that human beings find valuable. Values are held by individuals, organisations or groups of individuals. Values are conveyed consciously or unconsciously through teaching. Values, in their entirety (for example, moral, social, spiritual, cultural, legal, medical and professional) should be taught in schools. Other human aspects that values relate to are attitudes, priorities, principles, norms, standards, and ethics. These, in turn, relate to decision-making, which relates to the shaping of the future. Values are relative, differing depending on place, time, individuality and group. They should be taught as long as they do not offend any individual.

Chapter 3 responds to the questions: what is the directive of the National Department of Education regarding values education? This study found that the National Department of Education recommends ten constitutional values and sixteen strategies for the teaching of values in South African schools. The Department does not impose the ten values but regards them as overarching, serving only as a starting point for the teaching of values in schools. The ten constitutional values are meant to transform learners into good citizens; citizens that respect and work with other people towards the common good. The inclusion of ubuntu as one of the ten constitutional values takes them beyond simply political values, as ubuntu includes values commonly regarded as positive.

Responding to the question regarding the most suitable methodology for values education, Chapter 4 concluded that values should be taught through participatory, learner-centred and activity-based teaching, in which problem-solving methods and team and group work are utilised. Learners must be involved in tasks that transform information into meaningful knowledge. Creativity and innovation in teaching and learning should be prevalent in values education.

A further question to which Chapter 4 responded is: how is values education currently included in teacher-training programmes? The empirical study found that values are generally included in the teacher-training programmes in different forms and to varying degrees at universities. The teaching of values is prevalent in the Higher Education AIDS and Advanced Certificate in Education Programmes, as well as in the normal curricula for pre-service teacher training.

A next question that Chapter 4 responded to is: how should values training be included in teacher-training programmes? Chapter 4 further reported that, because values are totally integrated throughout the Revised National Curriculum Statement, they should be included in teacher-training curricula. This is also applicable to the ten constitutional values. After the contextualisation of the values programme of the institution, the values should be purposefully and deliberately planned and infused into the curricula. Clear outcomes for values need to be identified and written into the curricula. There must then be a constructive and progressive assessment of such values. An unplanned approach to the teaching of values is unacceptable.

A further question that Chapter 4 responded to is: what content is needed for teacher preparation? The study found that the National Department of Education does not restrict the teaching of values to the ten constitutional values. Because the Department does not rigidly prescribe values, teacher-training institutions should be allowed the freedom to consult their communities, in order to determine their values education programmes. Values are most relevant when they occur within the context of the community where the learning institution is situated or whom it serves.

In order to answer the question of whether spiritual values should be taught in educational institutions, Chapter 4 responded that spiritual values must be taught in schools. The focus should not be on the values of a specific religion but rather be as inclusive as possible and the values taught should be arrived at through consultation and discussion.

The last question that Chapter 4 responded to is: should values education programmes be prescribed? The finding is that teachers should receive training in values orientation and not in specific content. The content must be negotiated at the point of delivery within the framework of the broader programmes.

Considering the ten constitutional values, the sixteen strategies and the contributions from secondary and primary sources, Chapter 5 presented twenty-two guidelines for the incorporation of values education in teacher training. The guidelines, however, should be owned by those that are to use them and not be regarded and used as tools to be enforced upon teaching situations. These guidelines should only be used to spark dialogue around values education. It is essential that all stakeholders own these guidelines and that the guidelines be revised frequently through ongoing consultation. Values are dynamic and

should be suppressed under no circumstances to become a rigid prescription imposed upon citizens.

6.3 RECOMMENDATIONS

1. Through the twenty-two guidelines, this study recommends that values education in teacher-training programmes provide teachers with an understanding of:

- values;
- communication;
- role-modelling;
- literacy; and
- human rights.

2. The twenty-two guidelines also recommend that values education in teacher training help teachers understand that values should:

- not be imposed;
- not be taught in isolation;
- be integrated across the curriculum;
- be determined in consultation with the local stakeholders; and
- be incorporated into documents and policies on values in the areas of arts and culture, history, religion, multilingualism, school sport, equality, anti-racism, anti-sexism, HIV/Aids, school safety, the environment and respect for diversity in life.

3. This study further recommends that the twenty-two guidelines only be regarded as guidelines and not as prescriptions. No institution of learning should feel threatened by them, as they are only guidelines, not policy, regulations or legislation.

4. A further recommendation is that values education, particularly in terms of its content, should never be legislated or regulated. The guidelines are only to assist teacher-training institutions on approaching the teaching of values.

5. Teacher training in values education should start with the guidelines but should certainly not be limited to the guidelines.

6. Values education should not exclude value systems that communities value, such as in the areas of moral, social and societal systems. Institutions must be free to incorporate such values into their training.
7. Many more values, beyond the ten constitutional values, should be incorporated into the Revised National Curriculum Statement and taught.

8. No negative values should be taught.

6.3.1 Recommendations for further research

1. Research should constantly revise the guidelines for values education in teacher training.

2. Research to determine the content of specific values education programmes for specific institutions and communities should be continuous (action research).

3. Research on the most suitable methodologies for application in the teaching of values should be continuous.

4. Research should be conducted at various schools and in various provinces, in order to determine the impact of current teacher-training programmes in values in education on:

- in-service teachers and learners in primary schools in the General Education and Training Band;
- in-service teachers and learners in secondary schools in the Further Education and Training Band;
- pre-service teachers at higher education institutions; and
- the community at large.

6.4 CONCLUSION

The purpose of this study has been achieved because the questions that were posed in the beginning were effectively and systematically answered and the guidelines for values education in teacher training presented. It is trusted that the recommendations and guidelines of this study will be utilised by relevant role-players in teacher education at South African institutions.

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ANNEXURE A
Interview questions

This annexure lists the interview questions to all participants from the Working group on values in education, the National Department of Education, the Provincial Department of Education and participants from universities who were interviewed personally and telephonically.

A.1. INTERVIEW QUESTIONS

1. How did the Working Group initially arrive at six constitutional values? (Questions put to members of the Ministerial Task Group on Values in Education).

2. What made the Working Group change from six constitutional values to ten? (Questions put to members of the Ministerial Task Group on Values in Education).

3. What existing teacher development programmes are being offered in values education? (Questions put to members of the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

3.1. Briefly discuss these teacher development programmes.

3.2. Are these teacher development programmes sufficient to prepare the teachers for their task at school?

3.3. How is values training currently included in teacher development programmes?

3.4. How should values training be included in teacher development programmes?

4. What content is needed for teacher preparation? (Questions put to members of the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

4.1. Should teachers set a good example to learners they teach through their presentation and professional conduct?

4.2. Should the teacher training for values only focus on the ten constitutional values or should the training include values that are more specific?

If the answer is yes, include more specific values and then select from the list below and you may add your own:

- happiness;
- kindness;
- helpfulness;
- friendship;
- freedom;
- importance of family;
- personal expression;
- thinking;
- thoughtfulness;
- creativity;
- relationships;
- respect;
- hope;
- applying knowledge;
- justice;
- celebrating talents;
- trust;
- peace;
- belief;
- truth;
- pride;
- sharing;
- strength; and
- comfort.

5. Should teachers be trained to promote spiritual values in the classroom? (Questions put to members of the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

6. What methodologies should be followed for the preparation of teachers for the teaching of values in education? (Questions put to members of the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

6.1. What would you suggest the guidelines contain for training teachers to teach values in schools?

6.2. In what format should these guidelines be presented?

6.3. How should in-service teachers be prepared for the teaching of values in education?

7. Should a certain core group of teachers be trained to teach values or should all teachers be trained? (Questions put to members of the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

8. Should values be part of the school curriculum? (Questions put to members of the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

9. Who must determine what values should be taught at schools and whose values? (Questions put to members the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

10. How are these constitutional values currently implemented in the education system? (Questions put to members of the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

11. How should these constitutional values be taught? (Questions put to members of the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

12. Should teachers receive financial support when they participate in teacher development programmes or should they fund themselves? (Questions put to members of the Ministerial Task Group on Values in Education, officials from the Department of Education and lecturers at universities).

ANNEXURE B

Interview questions to all participants at universities who were expected to respond via e-mail

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From: aliceenrico@mweb.co.za
Sent: Tuesday, September 09, 2008 22:59
To: international@cput.ac.za international@cput.ac.za; carol.ojwang@uct.ac.za carol.ojwang@uct.ac.za; niemannaja.rd@ufs.ac.za niemannaja.rd@ufs.ac.za; international@uj.ac.za international@uj.ac.za; ppotgiet@medunsa.co.za ppotgiet@medunsa.co.za; intapplications@ukzn.ac.za intapplications@ukzn.ac.za; international@nmmu.ac.za international@nmmu.ac.za; sam.motabogi@nwu.ac.za sam.motabogi@nwu.ac.za; annelishe.vanderspoel@nwu.ac.za annelishe.vanderspoel@nwu.ac.za; phumzile.mmope@nwu.ac.za phumzile.mmope@nwu.ac.za; internationaloffice@ru.ac.za internationaloffice@ru.ac.za; interoff@sun.ac.za interoff@sun.ac.za; info@univen.ac.za info@univen.ac.za; info@wsu.ac.za info@wsu.ac.za;

Subject: Teacher-training programmes for values education

Dear Sir/Madam,

My name is Alice Pedro and I am currently doing research on the above-mentioned topic. I am a part-time student at the North-West University, Potchefstroom Campus.

I kindly request that you respond to the following questions:

1. What existing teacher development programmes are offered in values education at your institution?

2. Are the programmes offered at your institution sufficient to prepare teachers for their task at school?

3. How is values training currently included in teacher development programmes at your institution?

4. How should training be included in teacher development programmes?

5. What content is needed for teacher preparation?

6. What methodologies should be followed for the preparation of teachers for the teaching of values in education?

7. What would you suggest guidelines contain for training teachers to teach values in school?

8. In what format should guidelines be presented?

9. How should in-service teachers be prepared for the teaching of values in education?

10. Should teachers receive financial support when they participate in teacher development programmes or should they fund themselves?

Thank you for your participation.

Your participation, support and cooperation are highly appreciated.

Sincerely
Alice Pedro

Cell number: 0828800594

ANNEXURE C

Letters of declaration

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1 Gerrit Dekker Street
POTCHEFSTROOM
2531

24 November 2008

Me Alice Pedro
NWU (Potchefstroom Campus)
POTCHEFSTROOM

CHECKING OF BIBLIOGRAPHY

I hereby declare that I have checked the technical correctness of the bibliography of the M.Ed. dissertation of Ms Alice Pedro according to the prescribed format of the Senate of the North-West University.

Yours sincerely

Prof CJH LESSING

1 Humperdinck Street
Van der Hoff Park
Potchefstroom
2531

6 May 2009

Tel: 079 697 5047

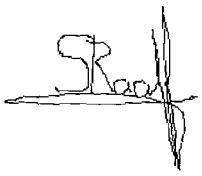
Dear Sir/Madam,

Letter of confirmation

This letter serves to confirm that the following document has been language edited at the request of the author, Alice Pedro:

Guidelines for the training of teachers to promote constitutional values in schools.

Yours faithfully,



Sabrina Raaff

Qualifications:
Master of Arts in Linguistics and Literary Theory
Bachelor of Arts Honours in Linguistics and Applied Language Studies
Bachelor of Arts in English Language and Linguistics

Services: Editing, proofreading, and translation

DR AMANDA VAN DER MERWE
(DLitt et Phil)
ACCREDITED LANGUAGE PRACTITIONER • GEAKKREDITEERDE TAALPRAKTISYN
(Afrikaans-English/English-Afrikaans)
SATI MEMBER NO • SAVI-LIDNR. 1000547

8 Johannes Dreyer St, Potchefstroom, 2531, RSA • Tel/Fax +27(0)182943319 • Cell +27(0)827414003 • Jaco.Kruger@nwu.ac.za

28 November 2008

Ms AM Pedro

Dear Ms Pedro,

Editing of dissertation

This is to confirm that I have edited your dissertation, *Guidelines for the training of teachers to promote constitutional values in schools*, and that I have indicated the necessary grammatical corrections. Although I took all reasonable precautions to ensure that all grammatical and stylistic corrections are indicated, you remain responsible for the final product. Therefore, please check these suggested corrections before implementing them and, if possible, again perform a spell check after you have implemented them, in order to eliminate typing errors.

You have indicated that technical editing of the document will be done after language editing and therefore I did not suggest any typographical corrections or improvements. The technical editing which is to be performed must, among others, ensure that the use of font types, margins, indentations, line spacing, bullet types etc. are consistent throughout the document and that the numbering of all sections are in order.

Please contact me if there are any queries or if I can be of further assistance.

Yours sincerely,

Amanda van der Merwe