

**THE AFRICAN PHILOSOPHICAL CONCEPT OF UBUNTU AS APPLIED TO
THE EMOTIONAL INTELLIGENCE OF ADOLESCENTS: CHALLENGING
THE APPROPRIATENESS OF WESTERN-DERIVED CONCEPTS**

by

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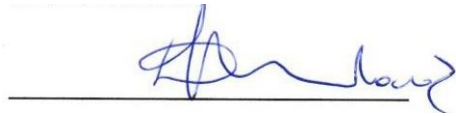
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NOVEMBER 2018

DECLARATION

I declare that this thesis is my own, unaided work. It is submitted for the Degree of Masters of Psychology at the University of South Africa, Pretoria.

It has not been submitted for examination at any other University.



DEDICATION

Grateful thanks to God for being able to reach this point in time and to complete this work. All my love and gratitude to my darling husband, Larry, my wonderful three children and their partners. I could not have accomplished this dissertation without your constant love and support.

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SUMMARY

The study assessed the Emotional Intelligence /Ubuntu understanding in sixteen learners aged 11-14 from both the Low SES and High SES levels, which includes the peri-urban/disadvantaged/informal settlements and the urban/privileged areas.

The research motivated towards the conception that an inclusive Eurocentric and African approach towards education could benefit South African adolescent learners emotionally, socially and academically. Notwithstanding, providing an Emotional Intelligence framework that includes tenets of the African Philosophical paradigm of Ubuntu could enable adolescent learners to feel more empowered when confronting their socio-economic challenges. Hence, the purpose of this study was to ascertain whether the lack of formal EI/Ubuntu skills training in schools leaves learners without the competences to surmount the many challenges adolescents face during the turbulent phase of early adolescence. The aim of this study was to assess the levels of EI in a sample of adolescents from both SES levels. Qualitative methods were used in order to ascertain the impact of Western and Ubuntu epistemologies/worldviews on the adolescent learners' Emotional Intelligence. This study also sought to determine the impact of education and role models on this sample of adolescent learners' EI/Ubuntu levels. This research also investigated how the merged EI/Ubuntu concepts can be incorporated into a life skills programme aimed at enhancing EI/Ubuntu in South African adolescent learners. In this study both quantitative and qualitative data were collected using the convergent parallel mixed method study and the paradigms that informed the study includes pragmatism, interpretivism, positivism and post-positivism. The objectives of this study includes identifying the emotional needs and EI status of adolescent learners and to investigate to what extent these are being met in the current educational system in South Africa.

The research noted the contextual factors that influence EI in adolescent learners. The research explored how adolescents align their behaviour with the values and virtues of EI and Ubuntu. The following tools were used to accomplish the aforementioned objectives; a short introduction to Ubuntu, the Trait Emotional Intelligence Questionnaire - Adolescent Short Form (TEIQue-ASF) questionnaire was utilised to obtain a measure of the individual learner's EI. A biographical questionnaire was given to all learners in order to establish what contextual factors impact on EI/Ubuntu consciousness. An Ubuntu style

10-item questionnaire to obtain insight into individual learners' conceptualisation of EI. A short paragraph of approximately 300 words allowed for the narrative of each learner to be explored and a 22-item semi-structured parent/teacher interview from both SES groups. Role-playing scenarios were enacted to assess the depth of EI through the identification and understanding that took place between the players and draw a person diagrams (DAP) were utilised and assessed for EI aspects such as self-esteem, levels of confidence and awareness of self. The most pertinent aspects that were revealed by this study was that Low SES learners, especially those that lived in corrugated housing felt a sense of helplessness, fear and social alienation when challenged by their extreme living conditions. The study also revealed that the High SES group struggled at forming meaningful relationships and felt panicked and stressed regarding their academic responsibilities and outcomes. Hence as both groups struggled socially, they relied on technology and Western materialism to fill the void.

CONCEPTS

Ubuntu - capacity in an African culture to express compassion, reciprocity, dignity, humanity and mutuality in the interests of building and maintaining communities with justice and mutual caring.

Ukuisisa-Ubuntu facilitated the accumulation of worldly possessions by individuals, but the wealthier would try and enable the poorer person through the concept of *ukuisisa*

Afrocentricity as a paradigm whereby Africans consciously seek to action a perspective that asserts their place within the context of African history

Western Humanism described good teamwork, friendship, good group spirit, belongingness and love as essential values.

African Humanism described group solidarity, conformity, co-operation, living in harmony, recognising the humanity of others, community spiritedness, charity, sympathy, care and sensitivity for the needs of others, hospitality, conviviality, sociability as essential values

The *Western philosophical paradigm* revolves around logical, analytical and scientific thinking and principles, while the Western personality in contrast to the Ubuntu personality is self-centric, individualistic, objective, impersonal and self-assertive

Western consciousness is built on a Calvinistic work ethic that encourages resourcefulness and a strong work orientation, culminating in possible individual success as a result.

Adolescence includes the physical, mental and emotional developmental changes experienced by children from age 11/12 coupled with the transition from primary to high school and finally into adulthood. Attached to these changes are anxieties of transition, issues of self-identity and independence, making friends, and concomitant academic challenges

Homogenisation of culture is through the universalisation of symbols, customs, ideas and values that the homogenisation of culture takes place- this could effectively cause the breakdown of cultural barriers, resulting in the global assimilation of a single culture.

“Town Unions” are “kith and kin” groups formed by Nigerian expatriates that are established all over Africa, America and in Europe- part of the vitalism of African life whereby associations of ethnic descent, clan or religious affiliation keep individuals’ part of a vibrant sense of community

ABBREVIATIONS

EI	Emotional Intelligence
IQ	Intelligence Quotient
SES	Socio-economic Status
CAPS	National Curriculum and Assessment Policy Statement or CAPS
WHO	World Health Organisation
LO	Life Orientation
OECD	The Organisation for Economic Co-operation and Development
PTSD	Post-Traumatic Stress Disorder
TEIQue-ASF	The Trait Emotional Intelligence Questionnaire - Adolescent Short Form
DAP	Draw- a -Person diagram
SCS	Self-control skills
SWB	Subjective well-being
DoE	Department of Education
QUAL	Qualitative interpretative evaluations
QUAN	Quantitative measures
SEI	Social Emotional Intelligence
GABA	Gamma-Aminobutyric acid
HIV/Aids	Human immunodeficiency virus, acquired immunodeficiency syndrome
SAT	Scholastic Aptitude Test
SEC	Social and Emotional competence
ES-i	Emotional Social intelligence model
OECD	Organisation for Economic Co-operation and Development
WEF	World Economic Forum
RQ	Research question
NGO	Non-Governmental organisation

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CHAPTER 1

1.1 INTRODUCTION

Since the dissolution of Apartheid, a truly encompassing South African/African system of research and education has not yet emerged to facilitate African consciousness (van Wyk & Higgs, 2004). Education in South Africa remains focussed on a Western/Eurocentric paradigm (van Wyk & Higgs, 2004), which includes an analytical, logical and scientific basis; hence the need for a “new philosophical discourse in education”, as Van Wyk & Higgs (2004, p. 201) note. Beets and van Louw (2005) also state that the current education system in South Africa is mostly based on Western theories that “...analyse, predict and control behaviour, while the African approach strives towards intuition and integration” (Beets et al., 2005, p.181). In other words, according to Beets et al. (2005) educators need to understand both the Western and the African approaches and facilitate both of these perspectives becoming part of South Africa’s educational frame of reference. The South African educational system to date has used quantitative indicators to assess learners, reducing learners’ abilities to mere numbers (Beets & Le Grange, 2005). For the African learner who meets the Western worldview for the first time in the classroom, cognitive conflict results as such a learner emerges from a different reality or schemata of learning, in other words Ubuntu culture (Beets et al., 2005). The emphasis is on the collective, humanness, warmth (Beets et al., 2005) and the Ubuntu measures or values of African Emotional Intelligence (EI), not necessarily on individual achievement. In accordance with this awareness, this study postulates that emotional intelligence (EI) and or Ubuntu values in life and especially in education, specifically South African education, are just as important as the intelligence quotient (IQ).

EI can be generally defined as employing the knowledge and/or aptitudes to competently manage one’s emotions in order to regulate and manage social and emotional behaviour (Zeidner, Roberts, & Matthews, 2008). According to Pekaar, Bakker, van der Linden, & Born (2018), in previous research studies EI has been associated with both intrapersonal and interpersonal benefits, including “mental and physical health, work performance, and the quality of social interactions” (Pekaar et al., 2018, p.222). Intrapersonal refers to the emotions of the self and the ability to remain emotionally and physically healthy,

productive and fulfilled, while interpersonal relates to understanding how other people's emotions and learning effectively interact in order to enjoy and benefit from having positive social relationships (Pekaar et al, 2018).

In identifying the EI component, it determines how one understands one's own emotions and how one relates to other people, and how effectively one copes with daily demands and pressures. Liau et al., (2003, as cited in Anitha & Jebaseelan, 2014), note that a lack of EI enhancement in the young learner is considered a potential risk in adolescence, resulting in a variety of internalising and externalising behavioural problems that manifest later on in their development.

Accordingly, the researcher wished to explore the inclusion of the principles of EI and the African equivalent of EI, Ubuntu, into a South African/African philosophy of education. Prinsloo (1998, as cited in Msila, 2014) states that Ubuntu values and context are familiar to Western thinking, such as "...sharing, brotherhood, dignity and trust..." which can be found in Western contexts (Prinsloo, 1998, as cited in Msila, 2014, p.69). The researcher also concurs with Prinsloo's (1998, as cited in Msila, 2014, p.69) argument that Ubuntu is "...religious, expansive, transcendental and centrifugal...".

The South African Manifesto on Education as mentioned in Msila (2014) emphasised that Ubuntu is a very important aspect and needs to be connected to the values that are upheld in the Constitution (Department of Education, 2001, as cited in Msila, 2014). Accordingly, the researcher acknowledges Lefa (2015) who states that Ubuntu influences discipline in South African schools, so that Ubuntu within South African society embraces the values of humanness, caring, sympathy, empathy, forgiveness. These, the researcher contends, are EI values as well. According to Lefa (2015) Ubuntu encompasses in South African culture "...compassion, reciprocity, dignity, harmony and humanity in the interests of building and maintaining a community with justice and mutual caring." Lefa (2015) believes that failure to embrace the Ubuntu concept in South African educational institutions will manifest in a lack of discipline and disrespect between learners and educators. Diop (1996, as cited in van Wyk, 2004) states that Ubuntu has a function as a philosophical corpus to establish a new base and become part of the social fabric, "...with the capacity to harness an ethos and intellectual production among

African people as agents of their own humanity and collective progress...” (van Wyk et al., 2004, p.201).

The researcher acknowledges, an issue also referred to in van Wyk & Higgs (2004), that the overlooking of indigenous knowledge systems through the hegemony of Eurocentric education has left the African child without an authentic African identity. The hegemony of Western philosophical thought in education has impacted to such an extent that according to Ramose (2002, cited in van Wyk, 2004, p.201) the “...cultural, scientific and economic life...” does not reflect an African philosophy such as humanism (Ubuntu), and does not form part of the inculcation of the African child’s consciousness and outlook. The researcher postulates that educators can still instil the Ubuntu values of compassion, kindness, thought for the other (Mkabela & Luthuli, 1997, p.18, cited in van Wyk et al., 2004, p.205) and better community consciousness, which are not unlike Western EI precepts, while imparting the logical, scientific and analytical premises of Western mind-sets to learners. From an EI perspective, being able to recognise and acknowledge emotions in others, having empathy which indicates self-awareness, ultimately will develop into social competence, leadership, interpersonal capabilities, altruism, caring and compassion for others (Goleman, 1996).

The researcher asserts that there is the need to make the current curriculum, the National Curriculum and Assessment Policy Statement or CAPS (van Oort, 2018), relevant to the needs of all people in South Africa while retaining a universally competitive component (Xulu, 2004). According to Khoza (2013) the value system of Ubuntu is widely acknowledged all over Africa and is seen as a unifying factor on the continent. Khoza (2013, p. 6) states that Ubuntu also has universal application, as its core meaning is humanness and this commonality includes the shared human elements of “compassion, humility and tolerance.”

Since Khoza (2013) believes that Ubuntu has universal application, the researcher contends that education with this emphasis could be applied all over the world, as a significant number of the world’s inhabitants (World Health Organisation, 2018) including those in South Africa contend with poverty, teenage delinquency, drug abuse and underage pregnancies (Stats SA, 2017).

Ubuntu firstly promotes respecting oneself by being moral, having integrity, being able and competent, taking responsibility for one's own actions and building for the future. (Khoza, 2013, p. iii) observes, "...I see an African who when he [sic] looks in the mirror, sees the hand of G-d..." and secondly through this very precept will acknowledge the divine in others and respect them accordingly. In terms of practical application for the future, the researcher believes that both the concepts of EI and Ubuntu can be used in conjunction, in a life-skills (Life Orientation) programme within school education, aimed at enhancing EI in adolescent learners.

During the Apartheid years, Higgs (2003, cited in le Grange, 2004) noted that Fundamental Pedagogics dominated the philosophical discourse in South Africa (Higgs, 2003 cited in le Grange, 2004). Education policy and curriculum development in terms of this philosophical basis served the dual unequal system of education characterised by racial disparity in apartheid South Africa (Naicker, 2000). Higgs maintains that there is a need to "re-vision philosophy of education in South Africa" – in his words, a need for "a new philosophical discourse in education" (Higgs 2003, p.6, cited in le Grange, 2004). Shepard (2000, p.6, cited in Beets et al., 2005, p.178) contends that "development and learning are primarily social processes" and "that school learning should be authentic and connected to the world outside of school to develop the ability to use knowledge in real world settings"; therefore the researcher believes that in order for the African child not to feel alienated during his/her school years, education needs to have a strong Ubuntu culturally-derived component that he/she identifies with, in order to thrive and achieve within the South African school system.

1.1.1 Background of the study

As noted, education in South Africa is derived mainly from a Western perspective (based on Eurocentric models) and consequently remains unrepresentative of sections of the population that have not necessarily been exposed to Western concepts (van Wyk & Higgs, 2004). Even though Apartheid has been officially dismantled, the transition to a more inclusive Africa/Eurocentric-based philosophical foundation for education could work towards alleviating adolescent deviancy, teenage pregnancies, lack of learner's academic motivation, discipline and a scarcity of teacher and system motivation and implementation. In reference to the above, learners need to be instructed in the EI values

of Ubuntu; as Lefa (2015, p.4) states, “the consequences of failure to embrace Ubuntu in South African Schools manifest itself through learner’s indiscipline and staff not respecting each other”.

Mbigi (1997 cited in Lefa 2015) observes that where pupils have the Ubuntu qualities of caring, forgiveness, equality, sympathy, empathy, compassion, respect, tolerance and humanness, there is an enhanced will to learn and this creates a school culture that embraces those qualities. According to Mbigi (1997, cited in Lefa, 2015), schools create their own culture and identity, which play a strong role in learner academic achievement and learner discipline.

Prah (1994, as cited in Beets et al., 2005) maintains that introducing Africanism in the form of Ubuntu values and principles will certainly enhance the assessment processes of African learners, and in line with this sentiment the researcher believes that the majority of South African children across the cultural and ethnic spectrum could benefit from this transformative approach to education. Afroetry (2012) states that African existence, human worth and education has been defined according to the norms of European cultural civilisation, placing African people in a culturally and socially inferior position. Afroetry (2012) adds that the greater the ability of African people to mimic European people, cultural standards and social values, the more deprived Africans feel vis-à-vis their individual human freedom and self-validation. The issues of colonialism and decolonialism, and their impact on South Africa/Africa and education, are further explored in Chapter 3 (Literature Review).

However, the researcher does not believe in an ‘either/or’ approach but rather a ‘both/and’ inclusive approach in which both the Western, modernist paradigm (emphasising independence and an individualist conceptualisation of self) and the African philosophy of Ubuntu, are embraced and integrated in a holistic manner in education. It was against this backdrop that the researcher intended exploring ways in which EI, with its emphasis on the interpersonal and Ubuntu, with its emphasis on inter-connectedness, could resonate and co-exist in education. Khoza’s (2013) views on the value system of Ubuntu were mentioned earlier.

1.1.2 Awareness of the problem

Philosophers state in their writings that African people should be encouraged "to harness their own ethos and intellectual production" and become "agents of their own humanity and collective progress" (Diop 2000, cited in van Wyk et al. 2004, p. 201). It is the researcher's contention that African children are generally removed from their rich culture and this creates dissonance in terms of identity. Furthermore, there remains a distinct emphasis as to what constitutes the Western and the African personality, and although Western/African consciousness would vary along a continuum, this aspect cannot be overlooked. Khoza (2013) states in his book *Let Africa Lead*, that the African personality is shaped by a unique view of the human being that embodies the values of collective existence and intersubjectivity.

The damage done under the Apartheid education system is patent; Khoza (2013, p. 81) articulated the "design and effect" of Bantu Education under the Apartheid regime as being "to deprive the black man [sic] of the ability to effectively handle and adapt his environment and to render him unable to deal as an equal with fellow men." According to Khoza (2013) in *The African In My Dream*, efficacy is the belief that one has the ability to master one's own environment and ultimately one's destiny in life; Khoza (2013) attributes the development of a sense of efficacy to education. This quality is nurtured and cultivated through the latter and through understanding the implications of "cause and effect" and "purposeful action" (Khoza, 2013, p. 83). In other words, without self-efficacy, as stated by Khoza (2013), a culture of dependency develops coupled with resultant poverty, lack of self-esteem, pride and dignity. The aspect of self-efficacy and its concomitant self-esteem component will be further explored in the literature review of this dissertation.

In a study conducted by Thomas, Iventosch, and Rohwer (1987b, cited in Wilhite, 1990), the relationship between study processes, self-efficacy and academic achievement in specific courses revealed the extent to which self-efficacy influences study processes and academic success. Self-efficacy was described by Thomas et al. (1987b, as cited in Wilhite, 1990, p.696) "as combining the notion of locus of control with notions of perceived competence or self-worth." Self-efficacy can be defined as the level to which students believe they can control their academic achievement. In this study the most

important predictor of academic achievement was self-efficacy, with smaller measures of academic aptitude and study behaviour accounting for the achievement variance.

Beets and Le Grange (2005) alluded to the fact that there have been requests across the world to review assessment practices in education. These authors (2005) questioned whether the socio-cultural background of African learners is being accommodated to provide a more authentic form of assessment. In other words, is the academic assessment of black learners purely coming from a Western perspective or is assessment in education culturally appropriate? Pendlebury (1998, as cited in Beets et al., 2005, p. 1198) states that post-Apartheid education should be the site of transformation as it is the stepping stone in transforming other areas of social life.

Prah (1994, as cited in Beets et al., 2005) contends that Africanism should not entail the abandoning of Western culture because no culture remains untouched by the influences of another culture. The researcher concurs with Prah (1994, as cited in Beets et al., 2005) and acknowledges that all cultures are influenced by one another. In the same vein, Khoza (2012) asserts that the values found in Ubuntu can be found in other age-old traditions and that humanness should invoke in people mutual understanding and communication across the boundaries that ultimately divide humanity. That is, people's overarching humanness should incorporate all "ethnic, religious, linguistic, national, racial and historical differences under one strategy of sustainability" (Khoza, 2012, p. 12).

With the decolonisation of Africa and the dismantling of Apartheid representing a more recent example in South Africa, there emerged as a result a distinctive plurality of cultures (Louw, 2001). Here Louw (2001), in terms of plurality, refers not only to racial and ethnic differences but areas where culture overlaps in Africa, and specifically in South Africa. There are cultural and social demarcations as Louw (2001) makes clear, with eleven official languages; also included are other categories such as religion, gender, sexual orientation, age, disabilities, literacy and income levels, urban, rural and modern groupings.

Furthermore, Louw (2001) refers to the fact that Ubuntu originated in traditional indigenous cultures, and that in 2001, about 60% of the black population was non-urbanised while 76% of the South African population are black. (Accordingly, the

researcher cites below the literacy levels assessed in 2016). According to Louw (2001) People living in rural communities remain unexposed to Western, modern, industrialised culture, are generally illiterate and observe customs of their tribe or larger ethnic grouping. However, to some extent some urbanised people in squatter settlements/peri-urban environments do continue to observe tribal customs (Van der Merwe, 1996:2-4; Goduka & Swadener, 1999:46-47, cited in Louw, 2001).

An article entitled *The Sobering State of Literacy in South Africa* published by the non-profit organisation help2read (2016), states that the crisis of illiteracy remains very pervasive in South Africa. Until grade 3, learners are taught in an African language, their mother tongue, but are not yet able to read with understanding in their own language (help2read, 2016). By grade 4, 58% of learners are unable to read in English with understanding, which is now their second, third or even fourth language, while 29% are completely illiterate (Spaull, 2016a, as cited in help2read, 2016).

NEEDU in 2013 (cited in help2read, 2016) states that 41% of 1,772 rural grade 5 learners read so slowly that they are considered non-readers in English, while 11% are unable to read a single word in English.

The development of language in the child begins during infancy, and this early foundation stimulates the child towards early learning, where babies are able to distinguish basic speech sounds called phonemes, as Shaffer (2002) indicates. According to help2read (2016) children from disadvantaged families (low Socioeconomic Status-SES) hear on average 30 million fewer words than higher SES children by the age of three; therefore if children are not well-stimulated, they will be disadvantaged before they even begin school. “This alone has a significant impact on their ability to hone basic literacy skills and achieve in school” (*The Sobering State of Literacy in South Africa*, cited in help2read, 2016).

RESEP’s (Research on Socio-Economic Policy, as cited in help2read, 2016) latest report, *Laying Firm Foundations: Getting Reading Right*, identifies four issues that contribute to illiteracy in South Africa: inadequate policies for early childhood development and early primary schooling; limitations in the relationship between teacher, student and curriculum subject matter, known as the instructional core; the home situation and very large classes.

It has been established that by grade 4, 90% of students are learning the entire curriculum in English, but the reality is that they have not yet assimilated reading for meaning in their own language by then, if their first language is not English. Ultimately this creates a cycle of confusion, a lack of motivation and teacher frustration (Gustaffsson, Kotze, Spaull, Van der Berg, & Will, 2016). According to Gustaffsson et al. (2016), these students feel excluded, fall behind with the study material and become lacking in motivation, detached and sceptical that they have a future in the current school system. According to Gustaffsson et al. (2016) 50% of South Africa's learners drop out of school without any formal qualification. Gustaffsson et al.. (2016) also emphasise that the cycle of illiteracy excludes people from knowing their rights, addressing their health through adequate nutrition, receiving quality medical care or even understanding the health implications of instructions on a bottle of medication. This will ultimately impact on another generation as well, where work is chosen over education, according to UNESCO (as cited in help2read, 2016), incurring a further cycle of illiteracy and deprivation.

In alluding to EI at this juncture, with the knowledge that 50% of learners drop out of school without any formal qualification (Gustaffsson et al., 2016), the researcher believes that the very concept of the African equivalent of EI, which is Ubuntu – “concern for others” – needs to translate into governmental action.

South Africa's Department of Education (DoE) after 1994 changed many aspects of the educational system. The DoE merged all the different curricula and created one standard curriculum; the continuous content assessment (CASS) was instituted in 1996. CASS's purpose was to improve performance, which pertained to learning and teaching. Teachers became more accountable for content and the grades that their learners received (Abaunza, 2013). Linda Darling-Hammond (1997, as cited in Rust, 2014) believes that the teacher is the most significant variable which influences student achievement outside of the learners' home environment. A number of studies have attempted to identify the specific attributes of teachers that make some teachers more effective than others. Teachers who work to develop relationships, while delivering pertinent and rigorous instruction, enable their students to reach a greater level of achievement. Therefore, training teachers in EI/Ubuntu principles might change the status quo in public schools.

EI was originally conceptualised from a Western modernist, Eurocentric perspective: in 1920, Thorndike first referred to the idea of EI, and described the ability to understand, manage and to act with wisdom when dealing with people, “as social intelligence” (Petrides, 2011, p.656).

Gardner (1999, as cited in Petrides, 2011) stated that *interpersonal intelligence* enables and develops a person’s ability to understand other people’s purposes, impetuses and needs in order to facilitate better communication and co-operation. On the other hand, *intrapersonal intelligence* enables and develops an individual’s own capacity to understand one’s own capacities, limitations and needs in order to manage one’s own life effectively; see Gardner (1999, as cited in Petrides, 2011)

1.2 STATEMENT OF THE PROBLEM

Currently South African schools practice Western reductionist epistemology, but the researcher wishes to see a new encompassing, holistic epistemology that is inclusive of Ubuntu paradigmatic thinking and Western epistemology. Van Wyk & Higgs (2004) contend that the South African Department of Education sees transformation in education in terms of Western precepts. The researcher believes that the either/or approach (either Western thinking or African Ubuntu) will not benefit the Western thinking learners or the learners who prefer the African epistemology. Both groups of adolescent South African learners face challenges that they are not equipped to deal with, for example, rampant crime, violence, bullying, poverty, absent parents, inadequate public schools and ineffectual teaching staff, which have impacted on the socio-emotional well-being of the South African adolescent, regardless of socio-economic background, ethnicity or culture. The question that needs to be asked is: is the approach to education in South Africa considering the sociocultural background of all the learners, or merely assuming that all learners should fit the current educational constructs? A study by the Organisation for Economic Co-operation and Development (OECD) (Pota, 2015) highlights the need for change throughout the education system in South Africa. According to the OECD, from a recent index of education system quality, half of all young people in South Africa are jobless and 500,000 vacancies remain unfilled due to a lack of skills (Pota, 2015). According to the founders of EQ-AdvantEdge (an Emotional Intelligence charitable fund set up to help learners develop EI skills within South African schools), many learners in

South Africa are predisposed to a number of social issues such as bullying, violence, and emotional issues, including the inability to concentrate, sleeping problems and PTSD (post-traumatic stress disorder) symptoms. The inability to develop skills or coping mechanisms in life without role-models remains a difficult hurdle for many South African teenagers (Kellerman, 2016).

Furthermore, EI, although foundational for individual well-being and healthy societal living, is not promoted in schools, and often not consciously developed in children by their parents. The development of EI could therefore help alleviate many psycho-emotional problems in learners and many challenges associated with adolescence.

However, it is not a priority in schools, even when life skills are taught, for example, in Life Orientation (LO) classes. In *Life Orientation for South African teachers* (Nel et al., 2014), EI awareness, cooperative learning, civil responsibilities, respecting the rights of others and accountability are some of the EI/Ubuntu values that are mentioned as part of the LO curriculum. However, the word Ubuntu is not specifically referred to in the text of the publication. These are all South African authors who appear to have overlooked the importance of African consciousness, and its philosophical belief system, and it appears that they have relied on Western philosophical thought to guide the South African Life Orientation curriculum.

Moreover, not all parents are able to provide adequate emotional support, in order to successfully assist in the psycho-emotional development of their child(ren). Accordingly, there appears to be a need for interventions that are aimed at learners, teachers and parents. In addition, this study hopes to show that a purely Western reductionist educational system is damaging to those African learners who originate from a largely Western viewpoint, where a lack of empathic understanding of others could be the result.

The researcher believes that most learners arrive at school ready to be nurtured and developed by the system. However, the educational system loses the moment when it ignores the great potential of adolescents who subsequently become adults who might be able to restructure South Africa, the continent and possibly even the world through Ubuntu values. Khoza (2013, p. 125) states, in reference to this point, that the human being's only genuine source of "survival, wealth and self-actualisation" is his or her

intellect acquired through education and that her or his route to an African renaissance lies through the development of intellectual capital.

Khoza (2013) regards self-efficacy as living as if one is the master of one's own destiny, be it in the individual or nations as a whole. A lack of self-efficacy will subject people to victimhood and this will be reflected in their subservience to the elements, environment, fate, will of others and to Providence.

Although Bandura (1995) believed that a strong sense of self-efficacy is necessary for individual human achievement, without a commitment to the shared objectives that transcend narrow self-interest, relationships between people degenerate into conflicts of power, and these might become a case of survival of the fittest, as opposed to considering the needs of the community as a prerequisite. He believed that it was necessary for human beings to realise their shared destiny by creating an optimum environment for future generations. This will be explored further in Chapter 2 in the literature review.

Without the essential element of EI, adolescents do not cope as effectively, often make poor choices and frequently encounter difficulties and challenges throughout their teenage years that could impact their lives even into their entire adulthood (Gardner, 1983, as cited in Goleman, 1996). Accordingly, Gardner (1983, as cited in Goleman, 1996) states that EI skills include the essential capability of Interpersonal Intelligence which involves the ability to discern emotions, and hence react appropriately with other people. Having this ability as well as intrapersonal intelligence, and the understanding necessary to self-knowledge are all key EI capabilities which increase one's success in life (Gardner, 1983 as cited in Goleman, 1996). In order to meet the challenges of adolescence, a shift in the educational status quo would need to occur, which at present emphasises that IQ is of prime importance in achieving academic success. Goleman (1996) comments that IQ/academic intelligence does not influence or help to manage one's emotional life. In fact, Goleman (1996, p. 34) attributes success in life to IQ at a mere 20% while 80% can be attributed to emotional intelligence abilities, "such as being able to motivate oneself and persist in the face of frustrations, control impulse and delay gratification, to regulate one's moods and keep distress from swamping the ability to think, to empathise and to hope". Therefore, based on the assessments of Goleman (1996),

the researcher postulates that EI/Ubuntu awareness is just as important as the IQ in education and life in general.

In terms of the notion of a new approach to education, Diop (1996 cited in van Wyk et al., 2004, p.201) believes that it is important to create “a new foundation and social fabric” in Africa in order to ensure that the people on this continent become the collective creators of their own human progress and destiny. African education on the continent needs to become relevant for the African learner, while still retaining its Eurocentric/Western component in order to make the education applicable universally (Xulu, 2004). Khoza (2013) asserts that Ubuntu should be imbued in and form part of all structures of life in Africa. Because fundamental pedagogics dominated education in Apartheid South Africa, Higgs (2003, cited in Le Grange, 2004) maintained that there is a need for a reconceptualisation of education in South Africa. Xulu (2004), in his thesis entitled *The Place of African Renaissance in The South African Education*, refers to how African cultures can be restored through education. Xulu (2004) sought to discover how the African Renaissance could transmit African values, cultures, norms and beliefs through the current Philosophy of Education. Xulu’s (2004, p.vii) study revealed that there is a “place for African Renaissance in South African education”, and implementation could revive self-esteem among Africans and rekindle African consciousness.

South Africa has implemented indigenous languages as part of the curriculum in public schools for the first three years of schooling as a result of studies that have emerged which have assessed that children who learn in their own language for the first three years of school, assimilate English more quickly as their second language (Coetzee & Taylor, 2013). This appears to be contrary to the subsequent study mentioned earlier by Gustaffsson et al. (2016), which reported that by grade 4, 90% of the students are learning the entire curriculum in English, but do not yet understand what they are reading in English, or even comprehend what they are reading in their own language. As Xulu (2004) states, there is a need for making educational curricula relevant for African people through the indigenous languages, and the researcher of this study likewise concurs with Xulu (2004, vii) regarding this approach.

1.3 PURPOSES

The purpose of this study is to establish whether the lack of formal EI/Ubuntu skills training in schools leaves learners without the capabilities to overcome the many challenges they face during the especially pertinent phase of early adolescence. Notwithstanding this, the researcher believes that the socioeconomic challenges that exist in South Africa, particularly in education, further impact on the individual learner's ability to function emotionally, socially and academically. The researcher also contends that one cannot live in Africa and be divorced from the needs of "the other"; it is important to instil Ubuntu values of compassion, kindness, and thought for the other (Mkabela & Luthuli, 1997:18, cited in van Wyk et al., 2004, p.205) in order to create community awareness and cohesiveness. According to the researcher, this approach is feasible while still maintaining Western educational structures, as the imparting of the logical, scientific and analytical premises of Western mind-sets to learners ensures that learners in Africa remain technologically, scientifically and globally connected and competitive for the benefit of all on the continent.

To reiterate: the overlooking of indigenous knowledge systems as a result of the hegemony of Eurocentric education has left the African child without an authentic African identity. The lack of cultural identity and the hegemony of Western (European) philosophical thought in education, has influenced education to such an extent that according to Ramose (2002 cited in van Wyk, 2004, p.201) the "cultural, scientific and economic life" does not reflect African Ubuntu philosophy, and does not form part of the education of the African child's consciousness and outlook. The researcher hypothesised that the black child might experience a sense of dissonance through this lack of cultural identification. Could this lack of dissonance contribute to a sense of alienation, disruption and lack of achievement within her or his school and subsequent life? As a result, the researcher contends that there is a gap in education and that the implementation of EI/Ubuntu awareness in educational implementation and instruction could make a difference and improve educational outcomes in South Africa and on the continent.

1.3.1 Research questions and hypothesis

In view of the above issues, the researcher believes that learners living in semi-rural or peri-urban areas appear to reflect a sense of positive communal living, neighbourliness and concern for the other; this gave rise to the primary Research Question (RQ) 1:

Does living in an urban (Western Eurocentric) or semi-rural/peri-urban (African Ubuntu) area have a significant influence on the emotional intelligence development of South African adolescents?

If the above concept states that living in a semi-rural/peri-urban area should lend itself to a more community-oriented lifestyle, does research into this aspect reveal that there is a greater sense of caring for the needs of “the other”? In an attempt to address this issue, the following question was posed:

RQ 2: To what extent do the measured EI levels of learners from peri-urban versus urban areas differ?

As this is a quantitative question, the researcher hypothesised that the EI of learners exposed to both Ubuntu and Western epistemologies would be higher than that of either the Western alone or even Ubuntu on its own (the corresponding null hypothesis would state that there would be no difference in EI levels between the groups).

It is suggested that teachers and parents have a significant role in the development of the adolescent’s emotional intelligence understanding; hence

RQ 3a attempts to establish: What part do role models (parents and teachers) play in the development of the adolescent’s emotional intelligence?

The researcher contends that learners have many challenges to contend with, including socioeconomic difficulties that must impact on their sense of self and hence their outcomes emotionally, socially and academically. Here it is important to evaluate:

RQ 3b: What part does education (educational system and teachers) play in the development of the adolescent's emotional intelligence?

In alluding to the above, the researcher hypothesised that educational courses that are able to facilitate EI/Ubuntu development and consequently support for adolescents at all levels, will change social, emotional and academic outcomes and therefore impact positively on all levels of society.

RQ 4 then enquires: What aspects of an EI/Ubuntu programme would be suitable for implementing at schools to assist adolescent learners, teachers and parents with emotional intelligence?

1.4 RESEARCH DESIGNS AND METHODS

1.4.1 Aims

Firstly, the aim of this study is to assess the levels of EI in a sample of adolescents from both peri-urban/disadvantaged/informal settlements and more urban/privileged areas.

Secondly, in order to ascertain the impact of Western and Ubuntu epistemologies/worldviews on the adolescent learners' EQ's, the researcher evaluated these aspects using qualitative methods.

Thirdly, this study also aimed to determine the impact of education and role models on this sample of adolescent learners' EI/Ubuntu levels.

Lastly, this study investigated how the merged EI/Ubuntu concepts can be incorporated into a life skills programme, aimed at enhancing EI/Ubuntu in South African adolescent learners.

An EI/Ubuntu programme could be implemented in schools; it could develop empathy, social intelligence, character development and facilitate healthy adaptation from childhood to adolescence as well as solid relationship building with peers and parents. This instruction could challenge gender stereotypes by means of EI development from a

very young age, with an emphasis on the importance of worldviews, role of religion and morality. This programme could include the facilitation of skills that will develop the EI/Ubuntu characteristics in the individual while teaching the importance of the "other" and the community through respect for ethnicity, culture and belief systems. Piaget (1974) stated that acquiring an education involves more than the imbibing of knowledge or an obligation to listen and obey, but includes the right to an ethical and intellectual education, with the importance forging valuable spiritual tools in everyone, and this requires a certain social environment, which does not necessarily include submissiveness According to Piaget (1974) education is a necessary influence and a determinant towards natural development.

1.4.2 Research objectives

1. To identify the emotional needs and EI status of adolescent learners and to investigate to what extent these are being met in the current educational system in South Africa.
2. To investigate what contextual factors influence EI in adolescent learners (e.g., paradigms/worldviews, religious values, parental level of education, etcetera).
3. To explore how adolescents align their behaviour with the values and virtues of EI and Ubuntu.
4. To identify EI and Ubuntu attributes/components suitable for an EI/Ubuntu programme for adolescents.
5. To examine the roles, values, virtues and tenets associated with both EI and Ubuntu.
6. To explore the relationship between Ubuntu and EI in order to ascertain the role that EI could play in the application of Ubuntu, and vice versa.

The aforementioned objectives will be accomplished using the following tools:

- A short introduction to Ubuntu and why this research is necessary; as Ubuntu remains an abstract concept for many people, and is not clearly defined as a principle or set of values for most people, providing this introduction to the topic was used as a tool in order to give the interviewee a chance to assess his/her response to the concept.

- The Trait Emotional Intelligence Questionnaire - Adolescent Short Form (TEIQue-ASF) questionnaire was utilised to obtain a measure of the individual learner's EI, together with an Ubuntu style questionnaire formulated by the researcher to obtain insight into individual learners' conceptualisation of EI, the influence of their individual world views and context of their lived experience on EI.
- A biographical questionnaire was given to all learners in order to establish what contextual factors impact on EI/Ubuntu consciousness (e.g., religion, gender, educational level, socio-economic status, living conditions, parents' highest qualification, and so forth).
- The 10-item Ubuntu style questionnaire was formulated by the researcher with open-ended interpretative answers.
- A short paragraph of approximately 300 words was written on the following:

“What distinguishes human beings is that we are capable of positive change”.

This tool was used in order to allow the narrative of each learner to be explored and to determine whether they perceive themselves as agents of their own change or whether they are bound by their individual circumstances.

- 22-item semi-structured interviews with two parents and one teacher from the Higher SES group and one teacher and one parent from the Lower SES group.
- Role-playing scenarios were enacted by two randomly chosen learners from each SES group. The researcher asked the participants to imagine that one of the participants had an emotional problem and that they needed to talk about this with their “friend”. During this interplay, the researcher was able to assess the depth of EI through the identification and understanding that took place between the players.
- Some randomly chosen learners participated in the draw a person diagrams (DAP), which the researcher then assessed for EI aspects such as self-esteem, levels of confidence and awareness of self.

1.4.3 Meta theoretical/philosophical framework

This study is a mixed methods approach which involved collecting both qualitative and quantitative data, integrating the data in order to provide a fuller understanding about the research problem (Creswell, 2014). Qualitative data is more open-ended and exposed to interpretation, whereas quantitative data involves closed-ended responses, for example, those found in questionnaires. In this study both quantitative and qualitative data were collected at the same time, and the information was integrated with the interpretation of the results. Consequently, this research approach could be referred to as a convergent parallel mixed methods study that includes both predetermined and emerging methods, open- and closed-ended questions, multiple forms of data drawing on all possibilities, statistical and text analysis, themes, interpretation of patterns and statistical interpretation (Creswell, 2014).

In this study both quantitative and qualitative data were collected at the same time, using the convergent parallel mixed method study; the paradigms that informed the study included pragmatism, interpretivism, positivism and post-positivism (for elaboration of the paradigms, refer to Chapter 2 in the Theoretical Framework).

The next section contains a brief outline of the following: the Research Design which, as mentioned, is a mixed methods approach with sampling and selection of participants within the qualitative and quantitative aspects of this study, the instruments used to collect data, and the procedure that was followed. All of these elements will be reported in detail in the Methodology Chapter 4.

1.5 RESEARCH DESIGN AND METHODS

1.5.1 Mixed methods approach

Creswell (2014) describes the mixed methods approach as a process that involves collecting both quantitative and qualitative data. In this study, this approach includes a qualitative methodological paradigm to explore EI and Ubuntu in adolescents, with quantitative data collected via questionnaires. The researcher integrated the two forms of

data; the combination of qualitative and quantitative approaches provided a more comprehensive understanding of the research problem.

The qualitative approach is seen to be compatible with interpretivism and also with the purpose of this research. The researcher has chosen this approach as it enables the collection of rich, meaningful data that facilitates an in-depth understanding of the topic being researched. This approach also encourages personal interaction with the participants, enabling the researcher to gain an emic (insider) perspective into the participants' experience of the phenomena being investigated (Maree, 2007). Moreover, this approach focuses on the uniqueness of each particular situation (since it is idiographic), and in so doing, provides a comprehensive understanding of events/phenomena, as opposed to merely assigning a numerical value to the attributes investigated. Furthermore, qualitative research allows for subjectivity and intersubjectivity, thereby accommodating the participants' values and experiences as well as the researcher's interpretation of events (Willig, 2008).

As well as utilising a qualitative approach, the researcher will make use of a quantitative EI questionnaire, aimed at obtaining a measure of the level of EI in each learner. The use of a quantitative data collection tool in a qualitative study, grounded in interpretivism, will promote the triangulation of the data, which has the benefit of verifying the data and thus adding to the credibility of the design. Quantifying the level of each learner's EI will enable the researcher to ascertain the influence of each learner's context (personal environment, and the like) on their level of EI.

1.5.2 The qualitative aspect of this mixed methods approach

In the qualitative aspect of this study an interpretative phenomenological design was employed as this allows the researcher to explore the perceptions, meanings and experiences of adolescent learners with regard to the phenomena of EI:

...Epistemologically, phenomenological approaches are based in a paradigm of personal knowledge and subjectivity and emphasise the importance of personal perspective and interpretation. As such they are powerful for understanding subjective experience, gaining insights into people's

motivations and actions, and cutting through the clutter of taken-for-granted assumptions and conventional wisdom... (Lester, 1999, p.1).

This design approach allows the researcher to investigate the impact of the learners' paradigms/worldviews on their interpretation and experience of EI. The researcher supplemented/enriched and triangulated the data by administering a quantitative EI questionnaire (to a sample of 16 learners from different cultural backgrounds and two different SES groups) in order to obtain an indication of the individual learner's level of EI. This has the added benefit of providing the researcher with additional insight into the learner's qualitative answers through their writing of a short paragraph, entitled, it will be recalled, "What distinguishes human beings is that we are capable of positive change". The researcher also conducted semi-structured interviews with three parents and one teacher from the High SES group and one teacher/parent and another parent from the Low SES group. The researcher further selected two learners from each group to participate in role-playing while, as indicated, all the learners participated in a DAP (Draw-A-Person) test in order to indicate how each individual feels, perceives and experiences him/herself within his/her various social contexts.

1.5.3 The quantitative aspect of this mixed methods approach

Quantitative research is an approach for testing objective theories by examining the relationship among variables which can be measured, generally using instruments that record numbered data which can be analysed with statistical procedures. The researcher has clarified assumptions about testing the theories deductively, controlling for bias, alternative explanations, and being able to generalise and replicate the findings (Creswell, 2014).

A TEIQue-ASF (11-13 years) Adolescent Short Form, a questionnaire/measure, was presented to each learner; this measurement can be described as a simplified version of the adult short form of the TEIQue in terms of wording and syntactic complexity. There are 30 short statements, two on each of the 15 facets designed to measure global trait EI.

1.5.4 Methods

1.5.4.1 Sampling and selection of participants

In this study, the researcher made use of non-probability sampling and selected a sample of early adolescent learners, aged 11-14 years, one teacher and three parents from a High SES sample and one teacher/parent together with an extra parent from a Low SES sample. The disparity in numbers was due to their availability or lack thereof.

The interviews with the teachers and the parents were conducted using semi-structured interviews in order to develop an overview in terms of attitudes, support and involvement of the school, the home and the community in the lives of the adolescents.

In focusing on the 11-14-year age group (early adolescence), this was based on the concept that early adolescence is the period where consciousness towards respect for self and “others” needs to be nurtured. This was done in order to prevent the problems associated with dissonance in adolescence, as assessing EI levels in late adolescence might only indicate a lack of these qualities, and not where they could be nurtured. However, a programme containing EI/Ubuntu principles and values could still be implemented so that an awareness and understanding of these qualities might be imparted by late adolescence. Likewise, it was assumed that learners might actually begin to imbibe community and other awareness at a much younger age, and this awareness could be instilled in learners from the grade 7 year, when children are still relatively malleable. According to Shaffer (2002) there is plasticity in human development and human beings can overcome early difficult traumas, and it is possible to teach new skills and change the paths of young lives for the better. Nevertheless, if negative experiences are compounded with other negative experiences without intervention, then this could produce adverse developmental outcomes. Freud (1929) stated that one of the methods of guarding against pain is by utilising libido-displacements and transferring the instinctual aims towards directions that cannot be controlled by the outside world. Through the sublimation of his/her instincts, a person is able to obtain gratification from mental, intellectual, creative or scientific work for example which involves attitude and meta-psychologically. Through employing this approach, the intensity of the outward and inner struggle becomes tempered but as Freud (1929) himself states that this cannot generally be made

applicable to all people. In light of this, and that that not all learners possess special or unique talents, the purpose of this dissertation was to suggest the formation of a programme within the life-skills framework that could develop EI in learners as part of the school curriculum. Starting it at a later age, for example in the 14-18-year-old age group, might already be more difficult where negative behaviour might already be more prevalent. There are invariably individuals in every situation who are able to overcome their challenges; according to Bronfenbrenner (Shaffer, 2002) human beings develop within a cultural and historical context where the environment can play a major role in helping shape the developing child. In this instance, intervention within the school, the mesosystem, part of Bronfenbrenner's ecological model (Shaffer, 2002) and co-operation of the elements that make up the mesosystem, such as parents, teachers and peer groups, may help to foster emotional stability and academic achievement within the learner. Anitha et al. (2014) in their study on EI among adolescent women college students, stated in their conclusion that besides establishing effective learning skills, schools and colleges needed to cultivate EI and help students to identify their individual emotional shortcomings. During their maturation years, the students need to be taught to realise the importance of EI: Anita et al. (2014, p.177) emphasised the need to create better emotional standards through "appropriate training and development programmes." The inclusion of EI as part of the curriculum with activities and workshops could also determine the holistic development of the students in order to enhance their wellbeing, create proactive patterns, increase awareness regarding EI, enabling the acquisition of new skills that would eventually provide them with academic success and a better outlook on life (Anita et al., 2014). A significant outcome of this Indian study was that although in this instance, the women were in the 18-20-year age group, and the majority lived within the Hindu nuclear family environment, there was a significant correlation ($r = .450$, $p < .05$) between the young student's family income with regard to the level of EI. This underscores the aspect of poverty and in particular resonates with the African context, where learners often arrive at school and are expected to perform emotionally and academically – on an empty stomach. A study entitled the South African Early Childhood Review (2016) estimated that approximately 63% of young South African children live in poverty, which will impact on their physical, cognitive and emotional development.

Currently, Africa is not reflective of the best of African consciousness; however, it still remains the duty of educators on the continent to facilitate change, and create an

awareness of the ground-breaking potential of Ubuntu philosophy and teachings. Education, within the African context and as part of the human condition, was intended for the development and growth of an individual within the context of the group, and was facilitated from a holistic perspective by the entire community, not merely by the immediate or extended family members (Samkange & Samkange, 1980:77 as cited in Mpofu, 2002). In the Master's dissertation entitled, *Effectivity and Productivity in Education: An Ubuntu Perspective*, Mpofu (2002) stated that the entire community monitored the material that was taught to the children with the educational content drawn from the environment, which included the economic needs and requirements of the community. For example, nature was an important aspect of these teachings, which included the learning of the "names of trees, birds, animals, rivers and mountains" (Mpofu, 2002, p.14), emphasising the interdependence between nature and people, where certain wild fruit trees for firewood or roofing huts were particularly respected for conservation purposes as "the fruits from these trees could be used as food during starvation or war times" (Samkange & Samkange, 1980:23 as cited in Mpofu, 2002, p.14). The importance of all aspects of life, in terms of the needs of the community, was always paramount.

The researcher is motivated by Asante's (1998, as cited in Xulu, 2004) explanation of Afrocentric education, whereby through African eyes, there would be an impetus to reconstruct original African culture, return to a part of history and recreate and rebuild African values. It appears that according to Asante (1998, as cited in Xulu, 2004), this reconstruction and rebuilding involved separating European influence from African roots. Therefore, according to Xulu (2004), an important factor is that the thought processes of African people has been dominated by European culture, and consequently the current South African education requires Afrocentric description and ethos.

Seepe (2001a; 2001b), Teffo (2000), and Vilakazi (2000 cited in van Wyk et al., 2004, p.202), advocates of the African Renaissance, believe that "what is taken for African education in Africa is not African but in fact just a reflection of Europe in Africa." Van Wyk and Higgs (2004, p.202) expound on the African Renaissance and challenge educators to see the African child not as a "bundle of Pavlovian reflexes, but as a human being culturally and cosmologically located in authentic value systems." The Ubuntu

paradigm or African epistemology is what emanates from African traditional teachings of forgiveness, consideration of the other and community (Khoza, 2013).

This research was conducted with 16 learners from two socio-economic levels, one high and one low. The study also included learners where English was their second language and here, the researcher requested the help of two translators for the duration of the testing in order for learners to understand the questions being asked. The sample was a purposive one in that the adolescents were able to provide the researcher with the necessary information (Wagner, Kawulich & Garner, 2012) pertaining to the topic being researched and the concepts being investigated, which in this study included EI, Ubuntu, Western-derived concepts and adolescents. One group of 7 High SES learner adolescents came from a Gauteng private school while one High SES learner was from an urban public school. The other group of low SES learner adolescents were at a peri-urban Gauteng school. Two teachers from both spectrums were interviewed using semi-structured open-ended interviews. One parent from the low SES school was interviewed while another three parents from the high SES group were interviewed. The availability of learners, teachers and parents from both SES groups was hampered by a lack of co-operation towards this study, although those interviewed from both groups provided the researcher with rich and detailed insights regarding EI, Ubuntu, parenting, home and school outlook, approach and environment.

1.5.4.2 Data collection tools/instruments

In this study the data was collected using the following tools/instruments:

A TEIQue-ASF (11-13 years) Adolescent Short Form (developed by the London Psychometric Laboratory) is a questionnaire that was presented to each learner. Petrides (2011) describes the TEIQue-ASF as a simplified version of the adult short form of the TEIQue in terms of wording and syntactic complexity. There are 30 short statements, two of each of the 15 facets designed to measure global trait EI.

Furthermore, to calculate the global score, it was more feasible to obtain scores from the four trait EI factors which appeared to have significantly lower internal consistency than in the adolescent full form. The TEIQue-ASF form does not yield scores on the 15 trait

EI facets as the main focus is on adolescents between 13 and 17 years; notwithstanding this Petrides (2011) attests that this instrument has been used successfully on learners as young as 11 years old.

A biographical questionnaire was administered.

A list of short Ubuntu-style questions was answered in a maximum of three sentences each. The Ubuntu-style questionnaire formulated by the researcher with interpretative answers aimed to assess the level of Ubuntu awareness and understanding in the individual learners and the group as a whole. Some of the questions in the Ubuntu measure attempted to assess the following: Concern for others, Generosity and Conflict management and concomitant reactions to emotional challenges

As indicated, a short paragraph of not more than 300 words was written on the following:

What distinguishes human beings is that we are capable of positive change.

Semi-structured interviews with a sample of parents and teachers were conducted at both the high and the low SES levels.

Using the information from the Ubuntu questionnaire and the short essay, two of the learners chosen randomly from each SES group were selected to participate in the role-playing scenarios. All the learners participated in The Draw-A-Person (DAP) diagrams so that the researcher could assess how each individual felt, perceived and experienced him/herself within his/her various social contexts.

1.5.4.3 Data analysis

The textual data was collected via the short paragraph and the interviews and was analysed non-statistically and thematically, using thematic content analysis – a process in which the textual data is scrutinised/inspected so that specific themes can be identified (Creswell, 2007). On the other hand, the numerical data from the EI questionnaire was analysed statistically using an SPSS programme.

1.5.4.4 Data verification: Validity (credibility) and reliability (trustworthiness)

In this study, its validity (credibility) and its reliability (trustworthiness) are enhanced using the following strategies: (a) investing time in gathering the data, (b) getting close to the participants, and (c) the in-depth investigation of the data – all of which contribute to the collection of detailed, rich, thick descriptions (Creswell, 2007). Geertz (1973) suggested that there might be ‘drawing of a line’ between what appears to be universal and common about human beings and what could be extraordinary about a person’s experience within his/her own culture. Geertz also questioned that possibly “... human nature does not exist and men are pure and simply what their culture makes them?” (Geertz, 1973, p3). In other words, the ‘detailed, rich and thick descriptions’ imply that the variety of customs of people indicates that humanity is varied in essence and expression. researcher also made use of reflexive journaling (Willig, 2008) in which she kept a journal of her thoughts and reflections throughout the study. This process also needs to be specific to the analysis of the data, and for the quantitative data the researcher would need to report on the internal consistency reliability and, in this case, the Cronbach’s alpha. This process allows one to identify a shift in perceptions and any possible biases that could contaminate the findings. Leaving an audit/paper trail is another way of verifying the data (Creswell, 2007).

1.5.4.5 Expected results

It was assumed from this study conducted with Gauteng learners of high and low socio-economic statuses that adolescents with a certain level of imbued EI/Ubuntu instruction and consciousness could perform at a better level of social awareness. The researcher hoped to ascertain that in spite of circumstances, learners could be taught to rise above their life challenges and function more optimally at all levels including the emotional, social and academic ones. This study could also highlight, for example, that self-efficacy, confidence, restraint, awareness of the emotional self and the understanding of others – all EI and Ubuntu components – might have life-changing effects on the lives of young adolescents, enabling better outcomes manifesting in responsible choices regarding the possible temptations and deviations of adolescence. The researcher expected to establish that with the implementation of a conscious EI/Ubuntu educational approach to learning South African, an improvement in cultural identification, self-efficacy and the emergence

of an organised self-structure (Berk, 2013) could enhance socio-emotional and educational potential, in spite of personal circumstances.

1.6 ETHICAL CONSIDERATIONS

1.6.1 Confidentiality

In this study, the researcher informed the individuals that all participation was voluntary and that they could choose to withdraw from the research at any time without negative consequences (Creswell, 2007; Willig, 2008). All information was, and will be, treated as confidential and the researcher strove to protect the dignity and psychological well-being of the participating adolescents, who were also protected from being harmed by, or during, the process. The individuals were informed of the purpose of the research. Anonymity was upheld, where the personal names of participants are not used in the final dissertation. Finally, all data collected would be treated with confidentiality, respecting the privacy of the participants (Willig, 2008).

The application of the following principles ensured that the research adhered to the relevant ethical standards.

- Informed consent: Forms were given to all participants whereon they needed to sign that they agreed to participate, and accordingly, informed consent forms also needed to be signed by parents or caregivers allowing the underage participants to be a part of this research. Protection of the individual and institutional confidentiality is also part of this principle (Terre Blanche et al., 2006).
- Confidentiality: As mentioned, participant information will be kept confidential at all times; see Terre Blanche et al. (2006).
- Respecting the autonomy and dignity of the participants:

...The standard components of consent are: (a) provision of appropriate information, (b) participant's competence and understanding, (c) voluntariness in participating and freedom to decline or withdraw after the study has started,

and (d) formalisation of the consent, usually in writing... (Terre Blanche et al., 2006, p.72)

- Protection from harm: Another principle that supplements the autonomy principle is referred to as non-maleficence; this allows the researcher “to ensure that no harm befalls the research participants as a direct or indirect consequence of the research” (Terre Blanche et al., 2006, p.67). The researcher needs to be aware that harms can include wrongs, and as Terre Blanche (2006) emphasises, that he or she is required to minimise and avoid these harms and wrongs.
- Right to withdraw without consequences: Terre Blanche et al. (2006) state further that the participants must receive information that is detailed, clear and factual regarding the study, including its methods, risks and benefits, with assurances that participation is voluntary and withdrawal from the research can take place at any time, without any penalties.

1.7 SIGNIFICANCE OF THE STUDY

A study conducted on *Social skills inventory for adolescents: evidence of construct validity and reliability* states that psychological flexibility research results indicate the importance of both social skills and social competence, especially during the developmental phases that immediately precede and succeed the transition to adulthood (Obradovic, Burt, & Masten, 2010; Masten & Tellegen, 2012, as cited in Leme, Campos, Coimbra Del Prette & Del Prette, 2016). According to Durlak, Weissberg, and Pachan (2010, as cited in Leme et al., 2016), attaining social skills and becoming socially competent assists a person in being able to avert, assuage or lessen existing behavioural problems. According to Leme et al. (2016), employing self-control and being able to express emotion enables more effective problem-solving and decision-making. Chen (2006 as cited in Leme et al., 2016, p.170), regarding the acquisition of social skills by young people, emphasised “that social skills help to develop patterns that contribute to the development of positive relationships, better academic performance, more satisfactory family relationships and with peers, leading therefore to more social acceptance and less exclusion”.

The researcher concurs with this concept that having EI/Ubuntu skills might be life-changing competencies which, in spite of life's challenges, could motivate the adolescent out of his/her individual situation to create a different future set of circumstances.

Binet (1907, as cited in Ryan, 2016) recognised the importance of IQ but he also queried whether there were additional factors, such as emotional ones, which could explain the variance in intelligent behaviour. Binet (1907, as cited in Ryan 2016) implied that by solely focusing on intellectual functioning, other important elements of an individual's psychological being were being overlooked, such as emotional factors that motivate and drive one's cognition. Binet (1907, as cited in Ryan, 2016) stated that our intelligence would just be a vehicle without motive and that it was essential not to separate the will from intelligence as a person's will creates the inclination towards cognition.

It has been indicated that the link between IQ and educational achievement is connected, and that IQs tend to respond to intellectual challenge and will increase as a result of encountering successful educational experiences (Ceci & Williams, 1997, as cited in Sternberg, Grigorenko, Bundy 2001). The researcher believes that the significance of this study is based on the concept that people are holistic entities possessing a certain intellectual intelligence (IQ) and that having IQ does not guarantee successful outcomes in life. Hence, the research focuses on early adolescence in South Africa, and the researcher proposes the concept that by enabling adolescents to understand their individual emotional make-up, their reactions to these emotions and their reactions to the emotions of others could facilitate more successful socio-emotional outcomes. The researcher hypothesises that ultimately this approach could impact on every area of an adolescent's life and including the learner's academic performance. It is the researcher's belief that through imbuing EI, the coping mechanisms and skills of an adolescent could enable her or him to meet life's challenges more adequately, and through the development of self-efficacy possibly achieve positive outcomes; self-efficacy is the key and it is the believing in oneself that enables possible mastery of one's life's challenges (Cherry, 2016).

However, EI and the African equivalent of EI, Ubuntu values and approaches could be seen as forming in essence the tools that adolescents would require in order to cope with life's challenges; these could be taught in schools. This approach would need to become

part of the school curriculum, possibly part of the LO class, taught by adequately skilled teachers and taken on board by school management. This course could become part of a general new approach towards better communication, social interaction and emotional health, enabling an open forum for a better understanding of self and others, thereby helping learners of all backgrounds to navigate their lives more effectively.

In a *Study on Emotional Intelligence Among Adolescent Women College Students at Tiruchirapalli*, Anitha et al.. (2014) postulate that adolescent development has developed as a major impetus in psychological research, because adolescents as a group are in search of identity and meaning in their lives (Erickson 1968, as cited in Anitha, 2014). Adolescents experience a wide range of difficulties and challenges in their transition towards adulthood, and according to Anitha (2014, p.175) “the Emotional Intelligence of an adolescent plays a pivotal role in the development of an individual.” Bar-On (2006, as cited in Anitha, & Jebaseelan 2014) contends that intelligence contains a myriad of interconnected emotional and social capabilities that include skills and facilitators which determine how effectively one understands and expresses oneself. According to Daniel Goleman (1996, as cited in Anitha et al., 2014), EI reflects a master skill, and overwhelmingly affects all other abilities including the ability to be socially and interpersonally adept.

Orkibi & Ronen (2017) draw on the Self-Determination Theory and consider that the correlation between a learner’s self-control skills (SCSs) and their subjective well-being (SWB) in school may be facilitated by her or his “perceived satisfaction of their basic psychological needs for competence, relatedness, and autonomy.” They state that adolescents spend most of this turbulent phase of life in a school environment (Colten & Gore, 1991; Silvers et al., 2012, as cited in Orkibi et al., 2017); therefore, encouraging school-related subjective well-being (SWB) is vitally important. As Orkibi et al. (2017) point out, there are many studies on global SWB in adults but only a few studies on adolescents that have examined both the cognitive and emotional indicators of SWB in school. Focusing on SWB in a school environment is crucial as feeling more positive emotions than negative emotions will promote school satisfaction (Long et al., 2012; Liu et al., 2016; Tian et al., 2016, as cited in Orkibi et al., 2017) and possibly, according to the researcher, better academic results.

The researcher concurs with Orkibi et al. (2017) that it is important to investigate the contribution of self-restraint or, as Orkibi et al. (2017) refer to this, self-control skills (SCSs), because these have been linked to general SWB in both adults and adolescents (Hamama et al., 2012; Orkibi et al., 2014, as cited in Orkibi et al., 2017), as well as to a learner's SWB in school. In terms of general well-being the researcher believes that if adolescent issues are addressed and learners are instructed in EI skills their ability to overcome life's challenges could be easier.

According to Orkibi et al., (2017) researching the overt and less overt links between SCSs and SWB in school is essential in order to understand how students react and function in the often-turbulent period of adolescence. Hence, this type of study could also specify towards the development and application of psycho-educational interventions.

The theories that contribute to form the theoretical framework in this study are briefly alluded to here and subsequently further explained in Chapter 2:

- Holism: In reference to Holism in psychology, the researcher contends that the individual needs to be seen not just in terms of his/her academic outcomes, but in terms of the whole person undergoing the important developmental phase of adolescence in order to attain positive emotional, social and academic outcomes. Hence educators as well as caregivers need to assign importance to all of these factors that comprise the individual and the learner. The researcher also contends that the learner could attain better academic outcomes through the implementation of an EI/Ubuntu skills training programme, emphasising the humanity, consideration, respect, discipline, well-being, understanding (EI/Ubuntu values) of the individual learner – towards him- or herself and others.
- Systems Theory: Social psychologist Uri Bronfenbrenner studied human biological systems within an ecological environment, in which the ecosystem specifies a framework that enables the use of theories from different disciplines in order to analyse the complex nature of human interactions within a social environment. The framework evaluates the system as a whole, its relationships and interactions with other systems, as a means towards growth and change.

The notion of person-in-the-environment interactions remains paramount; human relatedness, competence, self-direction, self-esteem and the interdependence and development of these attributes; absence of cultural bias and kinship structures may vary in different cultures but all of the latter have one thing in common: human relatedness (Germain, 1991, p.27, as cited in Friedman & Allen, 2014).

- Social Learning Theory: Here the researcher uses Bandura's Theory of Reciprocal Determinism (1989), where the environment and a person's behaviour impacts and affects the other. Bandura (1989) reported that while he was studying adolescent aggression there was the awareness that behaviour can affect the environment as well; in other words, adolescents who are unruly or unable to function effectively will impact on and naturally influence the environment as well (David, 2015). Bandura also observed that personality can be described as an interaction between three characteristics, otherwise known as triadic reciprocal determinism; these include an individual's behaviour, the environment and cognitive processes, all having an influence on one another (Bandura, 1989).
- Emotional Intelligence Theories/models
The researcher employs three EI models in order to place EI in the correct context within this study. These are further expanded upon in the literature review (Chapter 3).

1.8 EI MODELS

1.8.1 The Ability-Based Model - Mayer and Salovey (1997)

This model teaches learners how to manage their emotions in order to attain specific goals. If their emotions are not contained, life's challenges and their reactions to those challenges could hamper their progress. This model also envisages teaching adolescents to understand their emotions, the emotional language of others, and the signals conveyed by those emotions. Often adolescents might just react to certain types of emotions, but if they could be taught to develop skills that help them to understand those emotions, they could use them to their advantage in order to facilitate thinking as to why they or someone

else might have reacted in a particular way. This could enable consciousness raising in communication. The model also attends to the element of perceiving emotions accurately in oneself and others. Depending on the level of EI in individual adolescents, certain signals during communication could be misinterpreted, leading to continued misunderstandings if they are not addressed adequately. This model also acknowledges the need to teach learners not to assume what the other is feeling or thinking, and instead develop ways to communicate more effectively when and if certain perceived misunderstandings in communication do arise.

1.8.2 The Emotional Competencies model (Goleman, 1996)

According to this model, EI is not an innate talent but consists of acquired skills that could be developed and nurtured to possibly achieve outcomes that are life-enhancing (Goleman, 1996). Five EI competencies identified by Goleman include self-awareness, self-regulation, motivation, empathy, and social skills. These competencies are further expounded in the literature review and, in the researcher's view, if these competencies had to be applied in a school learning programme, learners might be more fortified to manage the emotional challenges of adolescence.

1.8.3 Trait Emotional Intelligence models

According to Petrides (2011) the first of two different EI constructs is Trait EI, otherwise known as trait emotional self-efficacy, which involves emotion-related self-perceptions, is measured via a self-report, and belongs within the realm of personality. In addition, there is ability EI, a cognitive-emotional ability that includes emotion-related cognitive abilities which according to Petrides (2011) should be measured via maximum-performance (IQ) tests. Ability EI is characterised as having the ability to distinguish, understand, regulate and assimilate emotion in oneself and others Mayer & Salovey, 1997, as cited in Petrides, 2011).

In terms of this study, Petrides (2011) also notes that Educational Trait EI could influence various aspects related to an educational context. Mavroveli et al., 2008; Petrides et al., 2004, as cited in Petrides (2011) also state that high trait EI learners tend to attend school more conscientiously and obey the rules in comparison to their low trait EI peers. Trait

EI also impacts on school peer relations (Petrides et al., 2006, as cited in Petrides, 2011) and seems to lessen belligerent and antisocial behaviour (Santesso, Reker, Schmidt, & Segalowitz, 2006, as cited in Petrides, 2011).

1.9 DEVELOPMENTAL THEORIES FOR ADOLESCENCE

The researcher has chosen to include Bandura's Social Learning Theory and the Social Cognitive Theory of Self-regulation, Erikson's Psychosocial Stage Theory and Piaget's Cognitive Development Stage Theory as the developmental theories that form the basis of the impetus to undertake this study. Bandura (1971) believed that all learning occurs through observation; the researcher proposes that learners who are nurtured by EI/Ubuntu trained parents and teachers can mimic that behaviour. If, however, the behaviour is negative, then according to Bandura (1971) the learner should learn through watching the impact of the consequences associated with that behaviour. In terms of self-regulation and the implementation of EI/Ubuntu development, one of the premises of Social Emotional Intelligence is the ability to self-regulate, to utilise forethought for purposeful action and to set goals in order to produce desired outcomes (Bandura, 1991).

Erikson's Psychosocial Stage Theory, for the purposes of this study, encompasses the Fifth Stage which is described as "Identity versus Role Confusion (Psychosexual Mode In Puberty)", wherein adolescence involves pronounced physical, sexual, social and academic changes. The adolescent's self-image is very vulnerable and the move to create one's own identity is paved with struggle, doubt and challenge (Fleming, 2004). Another theory that is applicable to this study is Piaget's Cognitive Development Stage Theory; that applicable to this research is known as the Formal Operational stage which is from 11 years and upwards, whereby learners are able to think more logically, systematically, and abstractly (Lazarus, 2010, as cited in Lefa, 2014). This study recognises where the notion of imbibing EI/Ubuntu awareness could take place during this Formal Operational stage, as the cognitive developments of the learner "are like those of an adult and include conceptual reasoning" (Lefa, 2014, p.6).

As intimated, educational statistics in South Africa reveal that learners are not managing to achieve their potential and there appear to be many reasons for this impasse.

In the more disadvantaged areas of South Africa, learners experience educational deprivation through lack of well-educated teachers and basic infrastructure including no laboratories, libraries or internet access, resulting in higher grade repetition and drop-out rates (Statistics South Africa, 2016).

Notwithstanding other pertinent reasons for the lowering of standards in education, in the researcher's opinion, there appears to be a gap, already referred to, between the learner's African cultural background and the current South African, more predominantly Western Eurocentric, educational milieu. However, in spite of this, there also appears to be osmosis between cultures, as interaction takes place between people and cultures who will influence and impact on one another. Hence, education in South Africa needs to maintain its Western impetus, as South Africa's technological and scientific interaction, endeavour and competitive potential enables progress and economic stability. However, notwithstanding the importance of Western influence and education, Khoza (2013) states that by improving the current educational system and supplementing teaching with an EI/Ubuntu understanding for African children, black and white, a greater sense of connection, identity/personhood as well as awareness and respect of the other could be fostered. Educators and learners, whether from advantaged or disadvantaged backgrounds, need to understand that their motivation towards creating a better future for themselves is largely dependent on realising their potential through dedication and the application of EI skills, for example, commitment and perseverance.

Salovey and Mayer (1990, as cited in Ryan, 2016, p.2) define EI as, "the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions" (p.189, as cited in Ryan, 2016, p.2). Bar-On (1997b, as cited in Ryan, 2016) avers that people who are emotionally intelligent are able to understand themselves and others, to articulate their needs and relate well to others, as well as cope with the challenges of life that they might encounter on a daily basis.

This would tie in with the researcher's assertion that poor teaching, lack of self-esteem, and a lack of adequate EI nurturing contributes to the lack of motivated learners and is exacerbated by inadequately skilled teachers, uninformed parents and educational microcosms that impact negatively on the average South African learner. As Khoza

(2012, p.xxx) puts this, “missing today is the common good to which we can all subscribe as both right and necessary for human coexistence.” For example, there are too many economic discrepancies in South Africa where the underprivileged remain trapped by circumstances and this can result in difficult outcomes, socio-emotional and academic. If all of humanity subscribed to the common good then all children would be given equal opportunity, and, as Khoza (2012, p.xxx) continues,

We are all mortal, sentient beings, creatures with an innate sense of morality and a spiritual yearning to find meaning and love. This is what unites us in the universe that may or may not have other forms of intelligent life. We may be alone, drifting through space, we do not know. What we do know is that the fragile planet we inhabit is made more unsafe still by tendencies towards intolerance, conflict and destruction.

Accordingly, in the light of the above, there is a dire need to cooperatively improve the approach towards education in South Africa, in order to create an inclusive Western/Ubuntu consciousness, whereby learners can be taught to thrive in spite of their individual challenges. This consciousness would naturally enable awareness of the self and, equally importantly, of the other. It is vital to facilitate the individual learner’s education with tools that could improve their individual desire to harness their own potential, and become the best that they can be, despite their circumstances. In van Niekerk’s (2013, p.9) doctoral thesis, he alluded to the fact that Ubuntu “is the unique and authentic product of an indigenously African cultural tradition.” Hence, to reiterate, the need for African adolescents to have a set of values that they can identify with, and that has been formed within their culture; a value that is not imported and imposed from the outside by Western constructs (van Niekerk, 2013) could be considered an essential part of the African adolescent’s healthy development.

The Department of Education statistics allude to this situation: in 2003, 1,252,071 learners entered the South African public schooling system in grade 1; however only 688,660 of those learners wrote their matric exams in 2015. Therefore, only 55% of the learners who started school in 2003 completed 12 years of education. In other words, the pass rate of 75.8% indicated that only approximately 41.7% of learners who started school attained a National Senior Certificate, while 59.2% did not (Businessstech, 2015).

According to Lefa (2015) the incapacity to adopt Ubuntu values such as "...compassion, reciprocity, dignity, harmony and humanity..." (Lefa, 2015, p.4) results in a lack of discipline and a disrespectful attitude between learners and staff within schools and South African society as a whole. Hence, according to Chen (2006 as cited in Leme, 2015) with whom the researcher concurs, developing the social emotional elements that make up EI as well as aspects of Ubuntu awareness such as restraint and humanness could improve social patterns, improve behavioural adjustment and academic performance during the difficult phase of adolescence.

1.10 DELIMITATIONS

1.10.1 Scope (Delimitations)

The scope is the extent of the study and contains aspects that are interpreted in a qualitative study; this would include the number of participants, the geographical location, and other pertinent and applicable data.

...Scope of investigation defines where and when the study was conducted and who the subjects were. The scope sets the delimitations and establishes the boundaries of the study (Patidar, 2013).

A mixed design study was employed, and although a subjective measure is vital in ascertaining the individual's experience of EI/Ubuntu, the researcher sought to evaluate EI levels of all the learners/participants involved in the study through the TeiQUE-ASF questionnaire. This was done in order to establish the "wisdom of the unconscious": as Goleman (1996, p.54) asserts, self-awareness provides for psychological insight and becomes the "building block" (Goleman, 1996, p.55) of another fundamental in emotional intelligence, already alluded to. This is becoming aware of an emotion or feeling and being able to control one's reaction to that emotion or feeling. By establishing, in this study, each individual learner's understanding of their own emotional intelligence, through an objective scientific qualitative questionnaire/method, the researcher was able to discern to some extent through subjective qualitative measures that individual's further reaction towards his/her contextually bound experience of others, school, and community life.

Delimitations are limitations on the research design imposed deliberately by the researcher. For example, in a social science study a delimitation would be the specific school district where a study took place, or in a scientific study, the number of repetitions. In this study, the researcher chose to remain within the confines of Gauteng as similar Johannesburg cultural inferences were preferable in this study. Cost and accessibility were also factors.

1.10.2 Assumptions

Assumptions are self-evident truths. In a qualitative study, it can be assumed that participants will answer the interview questions truthfully and accurately based on their personal experience, and that participants will respond honestly and to the best of their individual abilities. Assumptions are based on logic and held to be true, but remain unverified and without proof, until empirically tested (Patidar, 2013). As research is developed through assumptions and this creates the basis to develop theories, the research instruments employed influence the development and the implementation of the research process (Patidar, 2013). In a quantitative study, the research approach is positivistic, deductive, objective and value-free. However, this study is a mixed-methods approach with qualitative and quantitative components: this provides for a pragmatic approach which includes all the elements of both approaches; deductive/inductive, objective/subjective and value-free /biased research (Dudovsky, 2016).

According to Creswell (2014), qualitative and quantitative approaches represent different ends on a continuum (Newman & Benz, 1998, cited in Creswell, 2014) and need not be rigid, distinct categories, polar opposites, or dichotomies. Creswell (2014) points out that it is possible for a study to be more qualitative than quantitative or vice versa. He also states that mixed methods research can be placed in the middle of this continuum as it is comprised of aspects of both qualitative and quantitative approaches.

In devising this study, the researcher noted that the pragmatic worldview is another approach about world views that originates from the pragmatists and the work of Peirce, James, Mead, and Dewey (Cherryholmes, 1992, cited in Creswell, 2014). In this instance the researcher believes that solutions to problems are the most important (Patton, 1990, as cited in Creswell, 2014) whereby researchers do focus as much as possible on the

method but “...emphasize the research problem and use all approaches available to understand the problem” (see Rossman & Wilson, 1985, as cited in Creswell, 2014).

This philosophical approach lends itself to mixed methods studies. Tashakkori and Teddlie (1998, as cited in Creswell, 2014), Morgan (2007 and Patton 1990, as cited in Creswell, 2014, p.32) also reiterate the necessity of focusing on “...the research problem in social science research, and then using pluralistic approaches to derive knowledge about the problem”, where mixed methods researchers will draw profusely from both quantitative and qualitative assumptions when they undertake their research study. For example, the researcher of this study believes that although EI/Ubuntu understanding is a sociocultural concept grounded in a living and interactive experience, it is still necessary to use the quantitative TEIQue-AF (11-13 years) questionnaire/measure to ascertain firstly whether the children have imbibed EI qualities, before using the qualitative measures to understand the unique individual experience of EI/Ubuntu in each learner or young adolescent.

As Creswell (2014, p.40) points out,

... research always occurs in social, historical and political contexts...Thus, for the mixed methods researcher, pragmatism opens the door to multiple methods, different worldviews, and different assumptions, as well as different forms of data collection and analysis.

1.10.3 Limitations

Limitations of a study are those issues over which the research has no control. Evident limitations are potential weaknesses of a study. Researcher biases and perceptual misrepresentations are potential limitations in a qualitative study. In a quantitative study, a great deal of information is difficult to obtain through structured data collection instruments such as questionnaires on sensitive topics, for example bullying in school, and information obtained in this format could be inaccurate or incomplete. Research methods remain inflexible, and there are no contextual factors to facilitate the interpretation of results or explain the variations in behaviour, for example, how self-efficacy impacts on academic achievement (Patidar, 2013). While performing the

research on the issues of literacy levels in South African learners, the researcher realised that the study might be less reliable in its findings due to possibly differing literacy levels, with the concomitant issue of understanding for meaning (Gustaffsson, Kotze, Spaull, Van der Berg & Will, 2016). Because the researcher became aware that the learners in the informal settlement school might be hampered by these issues, it was decided to have the questionnaires translated into one of the other official languages to avoid misinterpretation, so as not to compromise the validity and reliability of the study.

Methodological limitations include aspects such as an unrepresentative sample, weak design, a single setting, limited control over extraneous variables, poor data collection procedure, ineffective use of statistical analysis etcetera. Limitations delineate the credibility and generalisability of the research findings (Patidar, 2013). The researcher in this study had decided to use two groups of learners with diverse characteristics, which would have included: urban, private, semi-rural or peri-urban, public, wealthy, middle class and poor (Low and High SES); these aspects to a certain extent represent the cultural make-up of the Gauteng province, but do not represent all early adolescents in Gauteng or even South Africa.

1.11 OPERATIONAL DEFINITION OF TERMS

(Refer to Chapter 3, Literature Review for elaboration)

1.11.1 Emotional Intelligence (EI)

EI includes the ability to perceive and understand emotions, to be open to emotional meaning, to be open to feelings of oneself and others. It is the art of learning to build competencies which can manage one's emotions. Emotions and reactions to these emotions are intrinsically part of all of us at a very basic level. However, in order to grow as a person, one needs to develop a sensitised, conscious and thoughtful awareness, firstly of one's own emotions and then secondly of others. This is a process of learning and one needs to be taught to develop EI which is a more beneficial approach to articulating and assessing emotions and at more sophisticated level. It is the art of learning to perceive the use of emotion in an appropriate manner that is reflective of a certain type of intelligence.

1.11.2 Ubuntu, an African Epistemology

Traditional African morality has as its core value a concern for human welfare which may be translated as humanness (Letseka, 2000, as cited in van Wyk et al., 2004). Letseka (2000, as cited in van Wyk, 2004, p.204) also clarifies that “...the expression, *Aumuntu, ngumuntu, ngabantu* captures the underlying principles of interdependence and humanism in African life.” In other words, a person depends on others as much as others depend on him or her, and this highlights the connectedness and humanity of oneself intertwined with the humanity of others (van Wyk et al., 2004). Hence, “Ubuntu limits individualism and stresses that social interrelations and responsibilities are a precondition for human life” (du Toit, 2005, p.853).

1.11.3 Adolescence and its challenges

Adolescents go through a massive transition at all levels including the physical, emotional, and mental changes during their school years, especially with the move from primary school to high school, and then into adulthood. This change in itself is fraught with all kinds of anxieties, including acclimatising to a new school, issues of self-identity and independence, making friends, and concomitant academic challenges. As they move through this tumultuous phase, hopefully the process creates a greater understanding of their own and other social contexts, and helps them face new psychological and physical changes that awaken pubescent emotions, as well as their sexuality (Berk, 2013).

1.11.4 Western philosophical paradigm

The Western philosophical paradigm revolves around logical, analytical and scientific thinking and principles, while the Western personality in contrast to the Ubuntu personality is self-centric, individualistic, objective, impersonal and self-assertive (Robbins, 1996, as cited in du Toit, 2005). Van Wyk et al. (2004, p.203) describes the individual from a Western paradigm as “some type of entity that is capable of existing and flourishing on its own, unconnected to any community of other individuals, not bound by any biological relationships or, political and cultural relationships, obligations, duties, responsibilities and conventions socio-economic that frame and define any community of individuals...”.

1.12 SUMMARY

In summary, this dissertation will have covered various aspects of adolescent challenges, notwithstanding situations where the school curriculum and education in general, especially at the public level, do not meet the needs of the average South African/African child. In this study the researcher emphasised the need for making the current curriculum relevant to the needs of the African people in South Africa while retaining a universally competitive component in education (Xulu, 2004). To reiterate van Wyk et al. (2004, refer to the Introduction of this Chapter) a new philosophical discourse needs to encompass the Ubuntu values of compassion, kindness, and thought of the other (Mkabela & Luthuli, 1997, 18 cited in van Wyk et al., 2004, p.205) with better community consciousness while still imparting the logical, scientific and analytical premises of Western mindsets to learners. In accordance with this awareness, this study postulated that emotional intelligence (EI) is just as important as the intelligence quotient (IQ).

As Mbigi (1997 cited in Lefa 2015) states, where learners have the Ubuntu qualities of caring, forgiveness, equality, sympathy, empathy, compassion, respect, tolerance and humanness there is an enhanced will to learn.

According to Khoza (2013) self-efficacy is the belief that one has the ability to master one's own environment and ultimately one's destiny in life, and, as noted, Khoza (2013) attributed the development of a sense of efficacy to education and through understanding the implications of "cause and effect" (Khoza, 2013, p.83) and "purposeful action." In other words, without self-efficacy, as stated by Khoza (2013) a culture of dependency develops coupled with resultant poverty, lack of self-esteem, pride and dignity.

The aspect of self-efficacy and its concomitant component of self-esteem whereby students believe they can control their academic achievement, will be further expounded in Chapter 2, in the literature review of this dissertation. Prah (1994, as cited in Beets et al., 2005) contended that Africanism should not entail the abandoning of Western culture as no culture remains untouched by the influences of another culture. Since Khoza (2013) believed that Ubuntu has universal application, the researcher contended that education with this emphasis could be applied all over the world. Furthermore, and in terms of practical application for the future, the researcher believed that both the concepts of EI

and Ubuntu can be used in conjunction, in a life skills programme, aimed at enhancing emotional intelligence (EI) in adolescent learners. Generally, most teenagers are self-centred and a programme that incorporates logical reasoning with empathy, kindness and consideration for the other, might facilitate a shift in their thinking and promote a more holistic way of perceiving the world.

According to the Department of Education (DoE) of South Africa (2006), the Life Orientation subject in South African schools is intended to "...guide and prepare learners for life and its possibilities and equips learners for meaningful and successful living in a rapidly changing and transforming society..." Life Orientation also "...develops skills, knowledge, values and attitudes that empower learners to make informed decisions and take appropriate actions regarding, health promotion, social development, personal development physical development and movement Orientation to the world of work..."; DoE (2006). In terms of Social Development and the parameters of this subject, the learner "...is able to demonstrate an understanding of and commitment to constitutional rights and responsibilities and show an understanding of diverse cultures and religions..." (DoE, 2006). In terms of Personal Development, "...[t]he learner is able to use acquired life skills to achieve and extend personal potential to respond effectively to challenges in his/her world..." DoE (2006). These aspects in part constitute the make-up of an EI/Ubuntu programme that could take the consciousness raising of young adolescents to a greater understanding of their potential as effective human beings in a very challenging world: for instance, in the awareness that substance abuse, promiscuity and teenage pregnancies continue the negative cycle of underachievement and debilitating poverty. The application of EI/Ubuntu values was discussed earlier. The inclusion of EI/Ubuntu values emphasising and expanding on the Social Development aspect of the Life Orientation curriculum could create more socially responsible adults who will be inclined to care for "other" less fortunate people of South Africa/Africa, providing valuable interactive solutions that could expand the potential of an under-exposed, under-educated, under-skilled but very talented Africa. All the above topics will be expanded and elucidated in Chapter 3 of the Literature Review of this Dissertation.

1.13 CHAPTER OUTLINE

Over and above this chapter, this study comprises the following chapters:

- 1.13.1 In Chapter 2, the theories pertaining to EI include the Four Branch Model of Mayer and Salovey, Goleman's Five Components of EI, theories describing adolescence, Erikson's identity development. Piaget's hypothetico-deductive reasoning theory, Piaget's Pre-moral Period through to Autonomous Morality; Self-efficacy (Bandura) and Self-actualisation (Maslow) are also referred to in this Chapter.
- 1.13.2 In Chapter 3, the Western/European paradigm of education currently prevalent in South Africa, the lack of balance in education which alienates the African child and the need for a new educational paradigm in Africa is elucidated. It is postulated that EI or the African equivalent, Ubuntu, is just as important as the IQ. In order to address the challenges of Adolescence, a Humanistic Africa/Eurocentric-based inclusive philosophical foundation for education, incorporating self-efficacy, self-esteem and self-worth was considered towards alleviating the various issues mentioned.
- 1.13.3 In Chapter 4 the Research Design and Methodology uses the Mixed Method Approach: this includes qualitative (QUAL) interpretative evaluations and a quantitative (QUAN) EI questionnaire to explore EI and Ubuntu in adolescents. This approach provided data pertaining to contextual factors, cultural, educational, technological access and socio-economic environments in order to explore and understand how adolescents align their behaviour with the values and virtues of EI and Ubuntu.
- 1.13.4 In Chapter 5 the results of the TEIQue-ASF quantitative measure are interpreted. In the qualitative aspect of this study an interpretative phenomenological design was utilised in order to evaluate the various questionnaires; this enabled the researcher to explore the perceptions, meanings and experiences of adolescent learners with regard to EI/Ubuntu understanding.
- 1.13.5 In Chapter 6 the findings, conclusions and implications are presented together with a summary of the major findings of the research study. The limitations of

the research were highlighted and recommendations for future research suggested. The findings are discussed in terms of a proposed EI literacy/Ubuntu skills development programme within the school curriculum.

CHAPTER 2

THEORETICAL FRAMEWORK

2.1 INTRODUCTION

Theories and theoretical frameworks are essential features in research, because they provide a theoretical basis upon which research questions can be formulated (Terre Blanche, Durrheim, & Painter, 2006). Refining a research problem involves identifying a theoretical framework upon which to base the research (Terre Blanche et al., 2006). A theory is principally involved with providing an explanation; it therefore focuses on determining cause-and-effect relationships. The theoretical framework ultimately assists the researcher in summarising any preceding information and guides her or his future course of action. Likewise, the creation of a theory may reveal gaps in the knowledge and additional data might be required to fully understand how phenomena are connected, in order to establish sets of propositions or generalisations (Henning et al., 2004, cited in Vosloo, 2014a).

The starting place for conducting most research is prior similar research done by others and also the theories one has chosen to inform the current research study; in so doing these theories form a theoretical framework or lens through which to view the concepts under investigation.

The foundational theory for this research is the Social Learning Theory (Bandura, 1971) with its concomitant concepts of observation, modelling and self-efficacy, which include various models that will be described hereafter. This study also includes the use of the post-modern, narrative theory in order to further understand and interpret the African (urban/peri-urban) adolescent's life experience within the context of the individual's home life, school and challenges through his/her own unique lens.

The researcher elected to understand how these adolescents experience life through their own stories. In this research, the researcher has chosen to include the theories pertaining to EI: The Four Branch Model of Mayer and Salovey (1997), Goleman's (1996) and the Five Components of EI, which include Self-awareness, Self-regulation, Motivation, Empathy and Social Skills (Goleman, 2009). Also included in this dissertation are

theories describing adolescence which include its challenges and developmental tasks such as Erikson's identity development (Berk, 2013) Thinking processes are also included in this study, such as Piaget's hypothetico-deductive reasoning theory (Berk, 2013) where besides solving abstract mental problems, adolescents are able to consider a problem, or situation, and manipulate or change the various variables that could affect the outcome. They are also able to identify the many variables that may influence the situation in order to find the most effective way to logically solve a problem (Oswalt, 2010). Theories that are included in this research study are the development of morality in reference to Piaget's Pre-moral Period through to Autonomous Morality (Shaffer, 2002). Theories pertaining to self-efficacy (Bandura) and self-actualisation (Maslow) are also referred to.

Bandura's Social Learning theory postulates that behaviour is learned from the environment, and that through the process of observational learning people "acquire attitudes or behaviour simply by observing others" (Bandura, 1977, as cited in Baron et al., 2009, p.154). The researcher believes that in reference to Research Question 3a, and in terms of how a lack of education and well-adjusted role models play a role in the development of the adolescent's emotional intelligence, this occurs through the mechanism of social comparison where human beings watch one another in order to assess whether their perception of reality is the correct one (Baron et al., 2009). Observational learning occurs in a non-overt way while observing a model and then replicating the skill, task or process demonstrated by that model (McLeod, 2016). For example, children growing up in a home where their role-models are permanently inebriated or drugged, emotionally or physically unavailable or where the needs of the former are neglected, could decode that the only way to cope with life's challenges is to escape into substance abuse themselves.

Bandura (1977, as cited in Berk, 2013) described this cognitive process as an active information processing activity, whereby the children begin to identify and/or mimic their role models. This author (1977, as cited in Berk, 2013, p.18) emphasised modelling, "known as imitation or observational learning as a powerful source of development."

He (1986, as cited in Pajares, 2002) postulated that human functioning accords "a central role to cognitive, vicarious, self-regulatory, and self-reflective processes in human

adaptation and change” (Bandura, 1986, as cited in Pajares, 2002, para.2); here, Research Question 2 is relevant. The researcher states at this juncture that as a result of the Western impetus towards independence, individualism and striving towards certain goals and aims in life, employing EI principles might even enable greater achievement. The implementation of EI in Western consciousness is reflected in the following statement: that people are not viewed as reactive entities driven by inner impulses but are observed to be proactive, self-organising, self-reflecting and self-regulating. They are able to interpret their behaviour and modify their reactions to events in a dynamic exchange between themselves and their environment (see Appendix M reflected in the Reflexive Journal). Bandura (1986, as cited in Pajares, 2002, para. 2) referred to this interplay as reciprocal determinism: “the view that (a) personal factors in the form of cognition, affect, and biological events, (b) behaviour, and (c) environmental influences create interactions that result in a triadic reciprocity.” As a result, Bandura (1986, as cited in Pajares, 2002) termed his theory the social cognitive learning theory which emphasised the concepts that people are able to construct their own reality, employ self-regulatory behaviour, encode relevant information and perform behaviours that indicate this cognition (Pajares, 2002). In other words, they are capable of changing their reality based on their levels of self-esteem and their belief in their own self-efficacy which enables this change to occur through their own discipline and efforts.

The researcher will also consider the narrative theory for inclusion in the theoretical framework as this would relate to and expand Research Question 3. In reference to this question, the modernist paradigm is not ideally suited to African people and their culture, which by nature is a story-telling culture. The postmodern paradigm challenges the objectivist assumptions about reality and that knowledge is definite and univocal (Creswell, 2014) Regarding this aspect, the postmodern paradigm and narrative theory would be compatible with African culture in that they would not need to conform only to the reality of the dominant paradigm, which is a Western Eurocentric paradigm that encompasses logical, analytical and scientific concepts.

As Hanks (2008) asserts, the Western paradigm denies man [sic] the complete expression of his human potential. Narrative theory emerged out of the humanist realm which believes in “the fundamental values, dignity and potential of humans” (Hanks, 2008, p. 117); and realising this potential for a more complete understanding of the human psyche,

the researcher of this study subscribes to traditional psychological paradigms while moving forward with the “development of new paradigms firmly rooted in the humanistic dedication to the full expression of our humanness” (Hanks, 2008, p.117).

Africans typically use stories, not only to describe their “lived” experiences, but also to pass on values and beliefs within families and within communities. In the light of this, the postmodern paradigm and narrative theory are better suited to, and compatible with, the African family values, traditions and culture (Nwoye, 2006). Narrative theory reinforces the principles and orientations of traditional African psychology (Nwoye, 2006), which include the principles of connectivity and collectivism, and thus of Ubuntu.

From the African epistemological paradigm, the identity of adolescents is explained and understood in terms of culture and context (family and community). In other words, community and family help define the adolescents. Moreover, family members are also regarded as dynamic story-making and story-telling beings whose lived experience is better explained in the context of community, culture and society than in the context of individual attributes. In this sense, narrative accounting in the present era gains its character from long-standing traditions of storytelling, oral history, accounts of personal memory, and a variety of literary genres (Gergen, 1998). Ontology refers to the nature of reality, (Terre Blanche et al., 2006) the study of existence and from a constructionist paradigm perceives reality as socially created; therefore, social constructionism is compatible with multiple realities (Corey, 2013). Some major ontological questions include whether there is a social reality that exists independently of human origins and interpretations and also whether there is a shared social reality or only numerous, context-specific ones. Social science has been moulded by two all-encompassing ontological positions which include realism and idealism. Realism states that there is an external reality which exists autonomously of people’s belief or understanding about it. Idealism maintains that reality is basically mind-dependent and therefore socially constructed (Ritchie et al., 2013) Hence the postmodern approach of narrative theory, which is grounded in sociocultural contexts, and in which according to White and Epston (1990, as cited in Corey, 2013, p.404), “... people did not merely live life but lived the stories of their lives” connects with the notion that people construct their reality and tend to live through their particular lens of reality. From this aspect and the inclusive paradigmatic perspective, the researcher intended exploring ways in which EI, with its emphasis on the

inter-personal, and Ubuntu, with its emphasis on inter-connectedness, could be used collaboratively in a programme aimed at enhancing EI in adolescent learners. Conceptualising such a programme involves incorporating the following important aspects, introduced already, some of which include self-efficacy, emotional competence and coping skills (Goleman, 1996).

African learners are brought up in a communal environment, not unlike the philosophy that underscores Bronfenbrenner's theory of the ecological social environment in which the individual does not function as an isolated independent entity but is influenced and nurtured by the environment (Friedman, 2014). In this instance, it is the African philosophical impetus at the heart of African learners' consciousnesses, who are then generally thrust into a purely Western/Eurocentric conception of education. These learners are expected to thrive, however this is measured, and, bar the exceptions, a sense of apathy coupled with an inadequate level of environment and teaching tends to be prevalent in most South African educational institutions. Khoza (2013) alluded to this situation in an address to the University of the North (1985), entitled, *Whither African Education? Some Thoughts on Purposeful Education*:

...The rough terrain of the wilderness through which we must negotiate our way en route to the Promised Land is characterised by inter alia, the rot in our institutions and infrastructure: the seeming inability of our schools to teach; slovenliness in standards of efficiency and precision...

This insight sets the scene of hopelessness in the structures that are generally available to young people embarking on their educational journey and subsequent life in South Africa. Hence the researcher believes that educational outcomes could be changed, if learners could be taught to take responsibility for their outlook towards their own futures. The researcher maintains that attitude and approach to life are very powerful mental skills that adolescents could be taught to develop. Life outcomes might be changed if each individual learner were to be empowered to assume responsibility through the development of certain life skills, despite individual life challenges. By teaching adolescents, for example, to manage emotions, to visualise the connection between feelings and reactions and to approach decisions with clarity it might be possible to avoid the negative pitfalls of a turbulent adolescence (Goleman, 1996). By changing an

adolescent's approach or attitude towards the self and others, an individual's sense of purpose and achievement could also be altered.

In evaluating the problem, purpose, and significance of this study and incorporating the research questions as a point of departure, the researcher's main motive in undertaking this project was to attempt to evaluate why the majority of learner outcomes, especially academic, in South Africa are less than adequate. The researcher deliberated on the reasons as to why learners, and especially black learners, might struggle academically and later continue to encounter difficult life consequences. To change the socio-economic situation of the people of South Africa would be a mammoth task, and would require massive effort on the part of government and other stakeholders to shift the status quo.

2.2 KEY VARIABLES IN THE STUDY

The researcher in this study decided to investigate EI, Ubuntu (as an African EI equivalent) adolescence and Western/Eurocentric and African worldviews/epistemologies. In this instance, the adolescent is the dependent variable as the effects of EI (Western)/Ubuntu (African) philosophies are independent variables, while EI/Ubuntu skills training, the researcher believes, could impact on the individual's SEI and finally his/her academic and life outcomes.

In this research study both quantitative and qualitative data were collected at the same time using the convergent parallel mixed method study while the paradigms that informed the study included pragmatism, interpretivism, positivism and post-positivism.

2.3 PRAGMATISM

The philosophical paradigm in this study is pragmatism and as this is a mixed methods research design and incorporates quantitative research, the study will also draw on insights of positivism. The positivist paradigm uses a systematic, scientific approach to research. Hughes (2010, as cited in Mukherji & Albon, 2014) states that the positivist paradigm portrays the world as based on unchanging, universal laws and that all explanations about the world using observation, recording events and explaining phenomena explained in a systematic way through these universal laws (Mukherji &

Albon, 2014). This study will furthermore include post-positivism which is rooted in quantitative research and qualitative research which is rooted in interpretivism. One can combine these seemingly irreconcilable philosophies and methodologies by using a mixed methods methodology, which has pragmatism as its philosophical foundation. A mixed methods approach allows one to combine aspects of both quantitative and qualitative methods (and their related philosophies) in a practical fashion that provides rich, thick textual data as well as numerical data and measurements which enable one to compare EI levels and quantify one's findings.

In this thesis, the meta-theoretical (philosophical) perspective informing this research is pragmatism, which is a philosophical worldview wherein the philosophical ideas are not always transparent during the research process (Slife & Williams, 1995, as cited in Creswell, 2008), but they do need to be identified as they influence the research process. These are also called paradigms (Lincoln & Guba, 2000; Mertens, 1998, as cited in Creswell, 2008); epistemologies and ontologies (Crotty, 1998, as cited in Creswell, 2008), or broadly conceived research methodologies (Neuman, 2000, as cited in Creswell, 2008).

Pragmatism originates from the work of Peirce, James, Mead, and Dewey (Cherryholmes, 1992, as cited in Creswell, 2008). This worldview arises out of actions, situations, and consequences rather than antecedent conditions such as in post-positivism (Creswell, 2008). According to Creswell (2008), researchers do not focus on methods, but instead highlight the research problem, and use all existing approaches to understand the problem (Rossman & Wilson, 1985, as cited in Creswell, 2008).

As pragmatism is not consigned to any one system of philosophy, this approach lends itself towards mixed methods research in that researchers are able to draw on both quantitative and qualitative assumptions and because there is choice in terms of methods, techniques and procedures of research that best meet the needs of the research problem (Creswell, 2008). In mixed methods research, quantitative and qualitative data provide the most insight into a research problem; pragmatists believe that research takes place within a social, historical and political milieu. Consequently, this philosophical approach encourages different methods, worldviews, assumptions as well as diverse forms of data collection and analysis (Creswell, 2008). Specifically, and within the context of this

study, South Africa is still experiencing the educational consequences of Apartheid, which included inferior education for underprivileged black people. While the Constitution and the political impetus has changed dramatically towards a democratic dispensation on paper, public education in South Africa still remains mostly inadequate, leaving learners unable to reach their full potential:

Former white and Model C schools had more money and resources to build a solid foundation for children, whereas schools in townships did not. This legacy lives on and the poor will always get a poorer education unless there is more investment and teachers are trained, Bloch said (Villette, 2016).

The state of public schools in South Africa is just one of the issues that need to be addressed but the researcher believes that it might be possible for learners to develop skills that enable them to rise above their personal circumstances, notwithstanding inadequate schooling or a fractured home-life. Mouton (2001, p.137, as cited in Vosloo, 2014, p.314) remarks that research problems are generally formulated in order to focus on “real-life” problems; in this instance the need for the development of EI/Ubuntu consciousness in order to develop within learners the ability to function at their optimal best, socially and academically, regardless of personal life challenges. Emotional competence according to Goleman (1996) can alter life situations for the better, so that simply teaching learners to recognise the distinction between feelings and possible actions can be life-changing. At this juncture, it is important to mention that both quantitative and qualitative approaches have strengths and weaknesses (Vosloo, 2014a). Creswell et al., (2004, as cited in Mafuwane, 2011), state that neither qualitative nor quantitative methods are adequate in themselves to capture the tendencies and particulars of the situation; nevertheless, when merging them, both qualitative and quantitative data generate an enriched and more detailed analysis. Hence, the methods balance and supplement each other.

Nau (1995:1, as cited in Vosloo, 2014a, p.322) suggests that “blending qualitative and quantitative methods of research can produce a final product which can highlight the significant contributions of both”.

The whole impetus towards using mixed methods research is to endeavour to obtain the whole story; different methods can be used for different reasons in a study and a multi-methods approach facilitates triangulation (Shank & Brown, 2007, p.190; Thietart, 2007, p.82, as cited in Vosloo, 2014a). According to Vosloo (2014a), the rationale for choosing mixed methods research is to collect data from a wider perspective in order to engender a more comprehensive understanding of the subject under study. Using an objective (quantitative) and subjective (qualitative) method of research facilitates a better perception of the relationship between variables. Quantitatively assessing the levels of EI of the learners in schools was of prime importance, because the need to establish where certain learners were able to absorb an understanding of EI/Ubuntu consciousness gave the study greater depth. This allowed the researcher to pinpoint certain influences, role models or even individual constitutional strengths that facilitate the development of these life techniques in certain adolescents. This method of study would also clarify and highlight the unique “circumstances, approaches, opinions and practices of different respondents” (Vosloo, 2014, p.323). It was also necessary to understand each learner’s individual story in order to understand what their lives at school, at home and within the broader South African society/context denoted on an emotional level. These aspects could only be assessed qualitatively through the individual narrative of each learner.

Qualitative methods generally aim to understand the experiences and attitudes of people, in this instance, the learners in this study. The qualitative method aims to answer queries about the “what”, “how” or “why” of a phenomenon, rather than “how many” or “how much”, which are answered by quantitative methods (Brikci, & Green, 2007).

In a Master’s dissertation, *The Role of Emotional Intelligence in the Adaptation of Adolescent Boys in a Private School*, Erasmus (2007) undertook a study on the concept of EI and the development of EI in adolescence. This qualitative study was to investigate the EI levels of adolescent boys between the ages of 14 to 18 years who underwent disciplinary hearings and adaptation problems. They completed an adapted Q-Metrics measuring instrument (Strydom, 1999, as cited in Erasmus, 2007), incomplete sentences and Draw a Person (DAP) in order to measure the different levels of EI. Similarly, in the current dissertation, the researcher employed DAP to enable an even deeper assessment of EI and self-esteem levels.

The Machover's (1948, as cited in *Encyclopaedia of Mental Disorders*, 2017) DAP test was used in this study: it made use of figure drawings in a projective way, by means of which the drawings reflect the learner's anxieties, impulses, self-esteem, and personality. In this test, the learners were first asked to draw a picture of a person. Then, they were asked to draw a picture of a person of the opposite gender to that in the first drawing. The learners were subsequently asked to draw a picture of themselves with their family members. During a question session, they were then asked to describe themselves in the drawings and how they feel about the other people reflected in the drawings. The DAP coupled with the questions is meant to prompt data about the child's anxieties, desires, and general sense of self-esteem. According to the *Encyclopaedia of Mental Disorders* (2017), the DAP is the most frequently used figure drawing test today. One of the limitations of the DAP is interpretive bias; Anastasi and Urbina (1996, as cited in Viglione & Revera, 2013) characterise a projective test as a comparatively unstructured task, that is, a task that allows an endless amount of different responses. This type of test enables an individual's fantasy because only brief and general instructions are provided, thereby creating a more subjective, valuable and in-depth interpretation by the researcher when evaluating the drawings of the learners.

Vosloo (2014, p.323) also states that proponents of the mixed methods research argue "that quantitative and qualitative methods of measurement and accompanying analyses are compatible, and complementary to each other in a mixed method research design". Furthermore, mixed methods research also allows for the use of a more inclusive paradigm such as pragmatism.

It will be recalled that quantitative research is grounded in positivism and incorporates post-positivism while qualitative research is rooted in interpretivism.

2.4 INTERPRETIVISM

In this philosophical school of thought, the researcher not only investigates the participants' experience of the phenomena (phenomenology), but is also involved in interpreting the participant's experiences. The researcher's interpretation is based on her own experience of the process, as well as the theoretical framework she has adopted, and her own conceptualisation of the research process (Willig, 2008). In other words, the

researcher does not separate the description of events/phenomena from the interpretation of these events (Willig, 2008). Furthermore, in interpreting the events/experiences, she offers explanations and provides different interpretations and even different conceptualisations of the phenomenon being investigated. She may even come up with a new theoretical/conceptual framework based on her interpretation of the phenomenon/process (Willig, 2008).

Walliman (2006, as cited in Samkange, 2012) clarifies that unlike quantitative methodology, qualitative research methodology focuses more on language and interpretation of meaning, so that its data collection methods tend to involve close human interaction and involvement. Walliman (2006, as cited in Samkange, 2012) points out that qualitative research methodology involves a creative process of theory development rather than testing, supporting the basic hypothesis of the interpretivist paradigm. Qualitative methodology often involves intensive study of single settings or a number of people (Seale, 2004, as cited in Samkange, 2012) and, as noted by Dooley (1984, as cited in Samkange, 2012), such a methodology involves non-quantitative observations that are made *in situ*, and studied in non-statistical ways, entailing that the researcher will interact with, observe and interpret meaning from the people being studied. Alternatively, quantitative research involves comparing the characteristics of people, and or events in terms of measurements and amounts (Samkange, 2012). This study, to recapitulate, is a mixed methods approach which involves a qualitative approach with some quantitative data collected via questionnaires, as the researcher wished to ascertain how the learners in the two different SES groups interpret EI and Ubuntu values. The purpose of this study is based on the concept (Thornhill, 2006, as cited in Samkange, 2012) that interpretivism as an epistemology will assist in clarifying, in this instance, the differences or similarities of the learners in their role as social actors and citizens. Schwandt (2000, as cited in Samkange, 2012) clarifies that the interpretivist paradigm deals with meanings and what a particular social action might mean, for example, in an adolescent who is abusing drugs as well as what this might imply regarding his/her social or emotional dysfunction. According to Blanche, Durrheim, and Painter (2006, as cited in Samkange, 2012) this can only be understood within this context. Blanche et al. (2006, as cited in Samkange, 2012, p.611) acknowledge that the paradigm has “contributed to the development of methodologies” that, in turn, have contributed to our understanding of human phenomena.” However, interpretivism is fallible and the researcher’s biases are included

in assessments of the phenomena being observed. This consists of “descriptions of the people’s intentions, beliefs, values, and reasons, meaning making and self-understanding” (Henning, Van Resburg & Smit, 2004, as cited in Samkange, 2012). Quantitative assessment within this study attempted to assess the level of EI in each learner in order to scientifically clarify whether some prior educational EI/Ubuntu awareness has been created in the adolescents being tested. As intimated, the researcher chose to use the TEIQue-ASF (11-13 years) Adolescent Short Form, a questionnaire that was presented to each learner.

Quantitative research is a method for testing objective assumptions by investigating the relationship among variables which are measured on instruments, so that numbered data can be analysed using statistical procedures (Creswell, 2014). Quantitative researchers should be able to control bias through objective questionnaire measures, and are able to generalise and replicate findings (Creswell, 2014).

2.5 POSITIVISM

Babbie (2011, p.35, as cited in Vosloo, 2014, p.301) affirms that the origins of positivism emanated from the writings of Auguste Comte, who ascertained that human beings, as a phenomenon, required scientific study. Welman et al. (2009:6, as cited in Vosloo, 2014, p.302) “also link positivism directly to the scientific model. This model or approach strives to formulate laws applicable to populations. These said laws explain the causes of observable and measurable behaviour.” According to the positivist method of study, it is possible to make generalisations and assume that there is a cause and effect relationship between variables under observation.

Hence, it is assumed by positivists that there is an objective, observable reality that exists outside of personal experiences, and that the researcher is able to assume a separate and impartial position and make detached assumptions about the data that has been collected in an unbiased manner (Vosloo, 2014). “For the same reason, positivists prefer an analytical interpretation of quantifiable data” (Druckman, 2005, p.5, cited in Vosloo, 2014, p.302). Here, by inference, only scientific empirical evidence has validity and this evidence needs to be experienced and observed directly (Vosloo. 2014). Therefore, people’s thoughts and attitudes are not regarded as “valid evidence and knowledge”

(Vosloo, 2014, p.302). De Vos et al. (2011b, p.6, as cited in Vosloo, 2014) suggest that positivists deduce hypotheses from scientific theories which are then subjected to empirical testing in order to reject, revise or accept the hypothesis. The researcher needs to be value-free and objective in the application of knowledge. However, this is not entirely feasible because Babbie (2010:42, as cited in Vosloo, 2014, p.303) “further alleges that everybody acts, thinks and interprets subjectively to a certain extent.” According to Vosloo (2014), two important principles of positivism are “to isolate, analyse and understand the causes of human behaviour”, and objectivity. Gratton and Jones (2010, p.25, as cited in Vosloo, 2014, p.304) indicate that “there would be an emphasis on methodology to facilitate replication and quantifiable observations for statistical analysis.” The researcher in this instance would presumably make every effort to be objective and not affected by the subject under study (Vosloo, 2014).

2.6 POST-POSITIVISM

One of the alternative approaches to positivism is post-positivism (Creswell, 2009). Post-positivism is not thought to be a discrete philosophical tradition, and Creswell (2009, p.6, as cited in Vosloo, 2014) perceives post-positivism as an offshoot of positivism. Post-positivism represents an approach towards research that has developed as a result of positivism which has challenged the general consensus within the social sciences that knowledge is absolute and objective. An interpretation of the philosophical understanding of post-positivism is that in reality it is not feasible to gain an understanding of any situation merely through measurement (Gratton & Jones, 2010, p.26-27, as cited in Vosloo, 2014). Post-positivism reveals an openness towards various methodological approaches, which include both qualitative and quantitative methods (Vosloo, 2014), more creative ways of finding information, and holds that one can glean multiple perspectives from participants, while still believing in an objective reality (Glicken, 2003, p.23; Creswell, 2007, p.20; 2009, p.7, as cited in Vosloo, 2014). Emphasis is also placed on the discovery and verification of theories, but traditional evaluation criteria such as internal validity are underscored. Qualitative analysis can also form part of a statistical analysis, involving “frequency counts, tabulations and low-level statistical analyses” (Denzin & Lincoln, 2011a, p.8, as cited in Vosloo, 2014, p.306). Language also forms part of this philosophical discourse and truth is regarded as a socially constructed reality, which is contrary to positivism’s view of reality (Vosloo, 2014).

2.7 THEORETICAL BASIS OF THE STUDY

2.7.1 Holism

Holism and systems theory have been implemented here as theoretical foundations in order to explain the interconnectedness and impact of worldviews on learners. In reference to holism in this study, the researcher contends that the approach to adolescent development needs to be approached from a holistic perspective drawing on all aspects of the individual learner, the educational as well as the socio-emotional component. In holism the individual is considered as an integrated whole, and this view corresponds with the person-oriented and humanist theories of Maslow and Rogers (Meyer, Moore & Viljoen, 2008). Holism in this study incorporated all aspects of the learner experience which includes teaching the adolescent, for example, to understand his/her own emotions, the emotions of others, respect for himself/herself and for others, restraint, belief in his/her own self-efficacy, and the understanding that with the right approach and attitude it is possible to achieve regardless of personal circumstances. Educating the adolescent in a more encompassing manner could strengthen academic outcomes and possibly temper the turbulence of the adolescence phase.

2.7.2 Systems theory

Systems theory recognises that people live within a family, including different permutations of families, and live within larger social contexts with the individual, family and environment all interconnecting, but still acknowledging the person within the environment, and forming a multifaceted system of interrelated parts of the whole environment (Anderson, Carter, & Lowe, 1999, as cited in Friedman et al., 2014).

Systems theory in terms of this study considers that the individual learner is generally nurtured within his/her home environment, with extended family, helpers and friends providing extra nurturing and influencing the child/learner's worldview. Systems theory in this instance provides "an organizing conceptual framework or metatheory for understanding" (Meyer, 1983, as cited in Friedman et al., 2014, p 3). Systems thinking was influenced by the work of the biologist Ludwig von Bertalanffy, with later adaptations by the social psychologist Uri Bronfenbrenner. Von Bertalanffy's model

assumed that there was a unitary single-factor component which created a cause-and-effect relationship between social entities within an environment (Friedman et al, 2014). Bronfenbrenner, however, felt that the single-dimension relationship did not adequately depict the complex dynamics that ensue within social systems (Friedman, 2014); he therefore began to examine human biological systems and their workings and relationships to and within an ecological (social) environment. In other words, the individual does not operate as an isolated independent entity, and the adolescent (in this study) is influenced and nurtured by every aspect of the system he/she encounters. According to Bronfenbrenner (1979, as cited in Friedman, 2014) this interaction and influence can take place even when the adolescent is not present, for example by experiencing the stress and frustration of a parent as a result of a “bad day at work.” The learner’s life is impacted by events outside of her or his immediate environment (Friedman, 2014). Bronfenbrenner refers to the bio-psych-social nature of ecological systems coupled with the aspect of human development which as a whole includes the historical, cultural, socio-economic factors of the family, role models, school, village, suburb, town, media, as well as the here-and-now circumstances of the individual. As Friedman puts it, “There are individual systems embedded within systems, and those systems interact in a three-dimensional way both vertically and horizontally” (Friedman, 2014, p.10).

All these factors impact on the individual, making the adolescent a product of his/her environment at all levels of Bronfenbrenner’s system. Poor teaching, inadequate school facilities and supplies, working absentee parents, low SES environment, poor housing and nutrition, lack of public extra-mural facilities and lack of insightful emotional guidance all interact, possibly to impact on the individual adolescent, making him/her less fortified to further deal with life’s challenges.

However, the researcher envisioned that in spite of the dire challenges faced by the majority of adolescents in South Africa, there was possibly a way forward. It might not be possible to simply change systems or environments but by making a determined effort to strengthen the individual learner with his/her own sense of self-belief, his/her outlook towards his situation could be changed. By enabling the development of a good level of self-confidence, a grounded sense of self-efficacy through enhanced EI skills, gained through culturally-aware (Ubuntu) instruction, the worldview of adolescents could be

changed. The researcher believes that through attaining insight into oneself and others and affirming one's capabilities, the motivation to succeed could be ignited. Through purposeful instruction, hopefully resulting in changing the worldview of adolescents, the make-up of systems/environments should eventually change as well.

Forster (2010) states that the African ethics of Ubuntu is able to contribute a new perspective to the debate of true identity and the idea of what it means to be a human being in relation to others. Ubuntu can also be regarded as the African theological perspective which can provide its own insights into becoming a human being, and hence the researcher believes that the African learner is thrust from his/her community-conscious philosophical reality into a Eurocentric Western consciousness environment, his/her parents'/caregiver's knowledge put aside, yet is expected to adjust and thrive. His/her culture and knowledge are relegated to the home, not given the credence they deserve as his/her identity. Not to have pride in one's identity, even by default, is to lose a part of oneself. To thrive academically and socially one needs to feel accepted and at "home"; otherwise one remains an onlooker and, subconsciously, one might not truly immerse oneself in the new environment. Bronfenbrenner refers to the bio-psychosocial nature of ecological systems but this includes the historical and cultural elements of one's home; if these are negated then there would be a breakdown or a dysfunction in the "system" so to speak. The system might no longer be harmonious and might not represent the innate values and early learning of the individual/child/adolescent. Carol Germain (Friedman et al, 2014, p.10) strongly promoted the idea of observing the

...biopsychosocial development of individuals and families within cultural, historical, communal, and societal contexts, a perspective that requires us to look as well at all events in the person's life.

Germain (1991, as cited in Friedman, 2014) described relationships within systems and between entities as reciprocal, in which change and impact occur over time. Therefore, if there are dysfunctional elements between entities within systems, then in the researcher's opinion this could ultimately be reflected in the adolescent's academic, social and behavioral performance.

According to Friedman et al. (2014) the ecosystems perspective considers that individuals live in dynamic situations which could therefore manifest as both the cause and the effect of their situation, and in the process cause a reactive shift in the larger system. Germain (1991, as cited in Friedman, 2014, p.11) alludes to various life challenges such as “adaptation, life stress, coping, power, and human relatedness as important concepts for understanding the nature of the interactions of person-in-environment.” The researcher believes that people, especially adolescents, are capable of change, of adapting to a new way of seeing the world; they are at this time developing their identities and life view, are malleable at this age and stage, which is therefore the perfect time to enable an understanding of EI concepts.

In addition to the theories mentioned above, the researcher incorporated various developmental theories for the purpose of this study, as indicated. These are now discussed.

2.7.3 Bandura’s Social Learning Theory and the Social Cognitive Theory of Self-Regulation

The researcher chose to incorporate Bandura's Social Learning Theory and the Social Cognitive Theory of Self-Regulation as part of the theoretical framework of this study, in which learning through observation (Bandura 1971), through EI skilled parents/educators and the learning of self-regulation (Bandura, 1991) and emotional responses are the cornerstones of EI/Ubuntu principles. As people have the capacity to learn through observation, creating an EI/Ubuntu learning course imparted by educators/parents who have already absorbed these principles will enable learners to acquire many of them from role models. Bandura (1971) states that people are able to integrate large units of behaviour through just witnessing the cause and effect on other people, without directly experiencing these particular scenarios. Self-regulation is one of the core ingredients that needs to be taught to adolescent learners, enabling them to become more circumspect regarding their reactions and choices in their adolescent years. These years tend to be the experimental ones where adolescents might be exposed to substance abuse and where certain types of deviancy could be considered by some people to have role-model status (Goleman, 1996). But as Goleman (1996) asks: which of these adolescents exposed to

these temptations and who experiment with them are the ones that are likely to remain with a life-long habit?

As Goleman (1996) also asserted, it has been scientifically proven that those who are using drugs/alcohol as a type of medication, often do so to placate their emotions such as anxiety, anger or depression (Goleman, 1996) and become drug/alcohol dependent. It was indicated that out of several hundred 7th and 8th grade adolescents who were tracked in a longitudinal study of two years, those who suffered from higher levels of emotional anxiety had the highest level of emotional abuse. According to Goleman (1996) there were other extenuating factors as well: a predisposition towards alcohol abuse could stem from an alcoholic father, which might have subsequently led to an under secretion of GABA, the neurotransmitter that controls anxiety.

Another indicator of impulsivity was deficient frontal lobe functioning which handles working memory and which holds in the memory the consequences of certain decisions such as the long-term effects of alcohol abuse (Goleman, 1996). According to Goleman (1996) the predisposition to abuse may be “brain-based”, and people can be taught to control those emotions as demonstrated by Alcoholics Anonymous (Goleman, 1996, p.255) where their recovery programmes teach people how to manage their emotions.

2.7.4 Erikson’s Psychosocial Stage Theory

The researcher argues that the fifth stage of Identity versus Role Confusion in Erikson's Psychosocial Stage Theory epitomises the adolescent phase of great change where the body moves towards maturity in terms of growth and sexual development (Fleming, 2004). The study concentrated on the phase of early adolescence, where, to reiterate, there are pronounced social and academic challenges, and self-image and one’s own identity are explored. It is the period where the adolescent learns about himself/herself and starts to define what he/she wants for his/her life. Parents and caregivers tread a fine line between how much freedom to give and how much control to retain with the imposition of rules and laws (Fleming, 2004). Regarding Fleming’s study, it became more apparent to the researcher that teaching EI skills to adolescents could temper their urges, enable restraint and hopefully give direction in life towards a sense of identity based on learners in a grounded and guided way.

There are various mechanisms that the adolescent undertakes in order to cope in this tumultuous phase:

Foreclosure occurs where the adolescent will undertake and assume the value system and ideas of someone else, for example, a parent, without ascertaining whether he/she really subscribes to these values. A moratorium can be described as a period of respite while exploring various possibilities. Diffusion indicates a type of apathy in which the individual lacks any commitment towards anything and a negative role identity exists where the adolescent rebels against the expectations of the parents and does everything contrary to them and the establishment (Fleming, 2004).

The researcher maintains that an EI/Ubuntu skill learning programme might enable self-knowledge by facilitating workshops that clarify where each learner is placed in terms of identity formation; this could possibly aid in developing a positive role identity.

2.7.5 Piaget's theory of moral development

Preschool children do not have cognition as regards issues of morality, and embark on life oblivious to the constraints that they later need to learn. From 5-10 years of age they enter the heteronomous phase during which they believe that God, their parents and the police make the rules and think of these as “moral absolutes” and “immanent justice”, in that social rules which are broken will be punished in some way or another (Shaffer,2002). This study focuses on the autonomous morality phase which begins to form around the age of 10 or 11 where learners recognise that rules are arbitrary agreements which can be challenged and changed (Shaffer, 2002, p.515). Here Piaget believed that “...cognitive maturation and social experience play a role in this transition from the heteronomous to the autonomous phase of morality” (Shaffer, 2002, p.515). This is developed through having less of an egocentric outlook and the formation of role-taking skills which ultimately lead to viewing the world through different lenses (Shaffer, 2002).

This perspective, Piaget stated, is developed through “equal-status” communication with friends and one’s peer group, developing less respect for authority figures and more self-respect and increased respect for the peers. Piaget’s solution is for the parents to be more flexible and less authoritative through this phase (Shaffer, 2002). As intimated, the

researcher contends that as learners are just entering pre-adolescence at the 11-year-old stage, they are still malleable and if the development of certain EI based social skills is imparted at this phase, through EI skilled parents and teachers, the entry into adolescence could be smoother. Piaget referred to the fact that parents might also impede moral growth by being overly authoritarian, but according to Walker, Henning & Krettenaur (2000, as cited in Shaffer, 2002, p.517), not all parents behave in this authoritarian manner. Often, if a parent gently discusses with a child the issues involved in a moral dilemma, this will improve the development of moral reasoning (Shaffer, 2002). Although not extensively alluded to in this study, Kohlberg's theory of moral development also arises here; however it was established in subsequent research studies (Shaffer, 2002, p.522) that while children had reached the mutual-role-taking stage, they had not all reached stage 3 in their moral reasoning. It was concurred that "relevant social experience" (Shaffer, 2002, p.522) is what actually influences a change in moral outlook or perspective. Hence, the researcher is of the same mind, that raising a child is a work in progress and that not all children reach a certain developmental phase at the same time; nevertheless positive and pertinent social interaction and experience (Shaffer, 2002) could influence the Social-Emotional Intelligence levels.

2.7.6 Piaget's cognitive development stage theory

Piaget's cognitive development stage theory emphasises that it is very important for the level of instruction to meet the learner's developmental level (Lefa, 2014). In this respect Lazarus (2010, as cited in Lefa, 2014) points out that cognitive development is based on learners' active and exploratory encounters with their physical and social world. The pace of each learner is an individual one, which has implications for adolescents' understanding of the moral, social and emotional issues of life. Consequently they can only learn certain issues at specific stages of their cognitive development.

Hence the formal operation stage takes place from eleven years upwards, where according to Lazarus (2010, as cited in Lefa, 2014) thinking becomes not only abstract, but also logical and more systematic, with conceptual reasoning. Learners are able to accomplish tasks requiring the use of hypotheses. The researcher concurs with Piaget on the basis that once learners are able to conceptualise what is meant by identity, self-esteem, kindness and consideration of the other (the basis of EI) they would then be able to participate in a

more meaningful way in order to acquire better EI/Ubuntu skills. However, the researcher believes, in opposition to Piaget's contention that one can only acquire certain skills along with specific stage-related cognitive development, that EI/Ubuntu learning could take place in the home as well, in order to enhance the child's development to become a more balanced and rounded individual. In an ideal world it should not merely be left up to the school to develop these social emotional intelligence skills in the learner.

2.8 EMOTIONAL INTELLIGENCE THEORIES/MODELS

These models were also referred to in this study; the researcher used three in order to describe EI principles within the context of this study.

2.8.1 The Ability-Based Model - (Mayer and Salovey,1997)

Perception, Appraisal and Expression of Emotion comprises one of the skills and cornerstones of the Ability-Based Model - (Mayer and Salovey, 1997) that could be taught to adolescents to enable them to firstly understand their own emotions, secondly identify the emotions of others and thirdly learn to accurately express their feelings as well as clarify other people's expressions of feeling. It was the researcher's contention that learners be given the opportunity to distinguish between emotions as this should help them to be more discerning and, hopefully, facilitate a smoother transition to adolescence.

Emotional Facilitation of Thinking: Emotions enable people to prioritise their thinking, judgements and memories concerning their feelings. Through feelings people establish what is important. Mood swings could swing from optimistic to pessimistic, depending on the outlook of the person, which could also generate different attitudes towards different situations (Mayer et al, 1997). Part of an EI/Ubuntu skills course could enable the adolescents to recognise these mood swings and facilitate emotional restraint when making important decisions.

Another aspect of the Ability-Based Models is to understand and analyse emotions; here one is employing emotional knowledge. How does one differentiate between like and love, understanding sadness after a loss, coming to terms with complex simultaneous emotions such as love and hate, and the transitions of certain emotions "...from anger to

satisfaction or from anger to shame” (Mayer et al, 1997)? Here, the confusion of adolescence, stemming in this case from hormones, could impact, for example, on young girls possibly unable to distinguish between love from young men, or simply the man’s need for sexual gratification. This emotional complexity and or confusion could lead to heartache and unwanted pregnancies that impact as game changers on young people’s lives. Here an EI course explaining the needs (emotional and otherwise) of adolescents could positively alter the life journey of many young people.

Reflective Regulation of Emotion to Promote Emotional and Intellectual Growth: The model states that the ability to stay open, detach, to reflectively monitor both pleasant and unpleasant emotions, promotes emotional growth. Likewise, to recognise how influential and reasonable certain emotions are, to moderate negative ones and enhance the pleasant ones in a balanced manner takes restraint and a certain amount of inculcated EI. Educating towards regulation of emotion is a most important aspect of adolescent development as this could prevent impulsive actions that might lead to negative outcomes.

2.8.2 The Emotional Competences model (Goleman) and a brief correlation with Ubuntu understanding in terms of the aims of this study.

According to this model, the core skills that would constitute an EI programme would include the Five Components of EI which have been mentioned previously in this Chapter: Self-awareness, Self-regulation, Motivation, Empathy and Social Skills (Goleman, 2009).

Self-Awareness encompasses recognising feelings, giving them names and identifying “...the links between thoughts, feelings and reactions” (Goleman, 1996, p.268). Self-awareness also implies recognising, in a realistic way, one’s strengths and weaknesses and where feelings can generate a decision, but also where alternatives can be employed to avoid certain types of behaviour that are negative. If adolescents could be taught to realistically acknowledge their capabilities, thereby building solid self-esteem, this might well become one of their buffers in life. Solid self-esteem creates optimism, the belief that despite all the setbacks, challenges and frustrations in life, “...things will turn out alright in life”; however, misplaced optimism could also be disastrous (Goleman, 1996, p.88). The perspective of EI envisages optimism as an attitude that safeguards people

against descending into a sense of apathy, hopelessness or depression (Goleman, 1996). Martin Seligman, a psychologist at the University of Pennsylvania (Goleman, 1996, p.88), "...defines optimism in terms of how people explain to themselves their successes and failures." The researcher would like to add that in terms of the South African/African scenario, and this study, learners also need to be given a spiritual dimension, which would be in terms of the Ubuntu (African philosophical/religious) perspective, ... "a universal idea but it so happens that we in Africa gave it pre-eminence. It implies that we have a coherent, indigenous and legitimate set of principles upon which to construct a new self-confident African identity" (Khoza, 2013).

Managing Emotions, another component of Goleman's model (1996), involves the teaching of effective self-regulation whereby frustration and resultant anger can be modified with the expression of anger in a more appropriate manner: the replacement of aggression and destructive behaviour with a better understanding of self and others through recognising one's own shortcomings, embracing them and developing a tolerance for the shortcomings of others. Developing a vehicle to express grievances in a more respectful and harmonious fashion that creates balance, "...positive feelings about self, school and family..." and produces results (Goleman, 1996, p.283). As Khoza (2013, p. 6) declares, "Ubuntu" means "...humanness..."; since we all share in the human condition we need to give credence to this commonality by showing "...humility, compassion and tolerance..." As Khoza (2013, p.6) adds, all people have their "...innate yearnings, hopes, fears and loves...", requiring empathy from others. Humanness imparts dignity through mutual identification with the shared human condition (Khoza, 2013).

Optimism was mentioned above. In this regard, according to Seligman, cited in Goleman (1996), the combination of a certain amount of talent coupled with the ability to continue regardless of hurdles and defeat finally leads to accomplishment and success. This is Motivation and another cornerstone of Goleman's Emotional Competencies model. One aspect of positive or negative outlook is also one's innate temperament but, as Goleman points out, temperament can be "...tempered by experience" (Goleman, 1996, p.89). In other words, feelings of optimism, despair and helplessness can be learned, and the crux of all of these is self-efficacy; the belief that one can have "mastery" over the challenges, events and circumstances of one's life (Goleman, 1996, p.89). In terms of the African approach for the individual, motivation could be encapsulated by the Ubuntu values of

hard work, endurance, and discipline (Nzelibe, 1986; Mbigi, 1995; Teffo, 1998; Ghosh, 2001; Mangaliso, 2001; Wariboke, 1999; Agbakoba, 2004; Gyekye, 1998, as cited in Pietersen, 2005, p.56).

Empathy is another aspect of the Emotional Competences model; according to Goleman (1996), empathy develops with self-awareness, and the more developed one is at understanding one's own emotions, the more skilled one becomes at reading the emotions of others. Part of EI is understanding another person's feelings and undertones through cues, tone of voice, gestures and facial expressions (Goleman, 1996, p.96). Empathy is expressed by the African proverb, "... *Xandla famba xandla vuya* - in order to receive the hand must stretch and give" (Khoza, 2013, p.xx). Caring, empathy and reciprocity are alluded to in this proverb whereby Ubuntu is described in 2.8.2 (p20) of this dissertation. Khoza (2013, p.xxx) alludes to the term "emotionally intelligent leader" in a business context, who is described accordingly as a leader who serves and leads through empathy. In terms of this study, the phrase "a leadership role" could be referring to parents, teachers and school management: all those who are critical to raising the next groups of leaders in a country. Social skills form another arm of Goleman's model (1996), emphasising the ability to analyse, manage, resolve conflicts, negotiate positions and understand relationships between people. The more adept that one is at facilitating social interactions between people, exhibiting empathy, interest and consideration, the more comfortable one becomes within one's inner (self-confident) and outer (approachable, friendly, considerate) worlds (Goleman, 1996). Khoza (2013, p.6) states that Ubuntu is relational; it is meant to facilitate mutual respect and care between people, should transcend all aspects of life and be an innate part of human life.

2.8.3 Trait Emotional Intelligence models

The conceptual differences between EI and Trait EI are demarcated as a collection of self - perceptions located at the lower levels of personality hierarchies (Petrides, Pita, & Kokkinaki, 2007, as cited in Petrides, 2011); however, ability EI is defined as "the ability to perceive and express emotion, assimilate emotion in thought, understand and reason with emotion, and regulate emotion in the self and others" (Mayer & Salovey, 1997, as cited in Petrides, 2011, p.657).

According to Brannick, Wahi, Arce, & Johnson (2009, as cited in Petrides, 2011) the correlations between measures of trait EI and ability EI are consistently low, consequently indicating the obvious distinction between them. Trait EI belongs within the area of personality, while EI is part of the field of cognitive ability (Petrides, 2011). The researcher measured Trait EI through the TEIQue-ASF discussed earlier. From this the researcher was able to ascertain the Cronbach alpha score on the two tests administered to different SES groups, one low and one high. The total alpha for the low SES group was 0,65 whereas the alpha score for the high SES group was 0,75. As Cronbach's alpha reliability coefficient in general ranges between 0 and 1, the closer the "...alpha coefficient is to 1.0, the greater the internal consistency of the items on the scale" (Gliem & Gliem, 2003, p.87).

The researcher concurs with Petrides (2011) that educational trait EI has a definitive effect, either directly or indirectly, on a variety of educational aspects. According to Petrides (2011), high trait EI learners are less inclined to play truant or would be less often involved in school rule violations, unlike learners with low trait EI (Mavroveli et al., 2008; Petrides et al., 2004, as cited in Petrides, 2011). It appears that trait EI also influences the learner's school social interactions (Petrides et al., 2006, as cited in Petrides, 2011) and lessens the probability of belligerent and antisocial behaviour (Santesso, Reker, Schmidt, & Segalowitz, 2006, as cited in Petrides, 2011). Trait EI theory indicates that it does not necessarily have an effect on cognitive ability and or academic outcomes, but showed a moderating effect on low-IQ learners; Petrides et al. (2004, as cited in Petrides, 2011):

...In contrast to their high-IQ counterparts, low-IQ pupils are more likely to be forced to draw on resources other than their cognitive ability in order to cope with the demands of their courses, which is why high trait EI may be an important asset for them... (Petrides, 2011, p.669).

The researcher concurs that trait EI's impact on "academic achievement is modest" but remains more relevant to specific groups of vulnerable children (see Mavroveli & Sanchez-Ruiz, 2011 for a comprehensive review, cited in Petrides, 2011, p.669).

2.9 SIMILARITIES AND DIFFERENCES BETWEEN THIS RESEARCH AND OTHER EARLIER STUDIES

Erasmus (2007) in *The Role of Emotional Intelligence in the Adaptation of Adolescent Boys in a Private School* states that the adolescent will need a repertoire of skills to cope with life and also indicates some adolescents appear to be more able to withstand the stresses of life, are more resilient and less vulnerable than their peers.

Bar-on and Parker (2000:395, as cited in Erasmus, 2007) propose that there are two aspects that provide protective aspects for the adolescent: personal characteristics of the child and the positive features of the child's environment.

Erasmus (2007, p.18) cites the following social and emotional competencies including strong interpersonal communicative skills as being protective factors for the developing adolescent:

...a pleasant disposition, good problem-solving abilities, self-efficacy, a positive sense of self, effective communication skills and high aspirations (Bar-on & Parker, 2000:395; Tarwater, 1993:272 as cited in Erasmus, 2007, p.18).

According to Bar-on and Parker (2000:395, as cited in Erasmus, 2007) certain environmental factors provide a supportive foundation for the socio-emotional development of children; these include, "...a strong bond to at least one caring adult", while it appears that "...healthy emotional responses are learned through interaction with other children and with caring adults..." (O'Neil 1996:8, as cited in Erasmus, 2007, p.18). There needs to be suitable and consistent parenting by which, according to research done by Wootton (2001:219, as cited in Erasmus, 2007), if adolescents are nurtured by a caregiver whose principal style of parenting is that of an emotional coach, this promotes the development of EI in the child. Positive extra-mural involvement and activities as well as access to good schools also promote the development of higher EI skills.

In reference to the research study/thesis by Erasmus (2007), *The Role of Emotional Intelligence in the Adaptation of Adolescent Boys in a Private School*, the research sample aged 14-18 years old comprised adolescent boys who had come to South Africa to

complete their schooling. The International School they attended offered formal schooling to children from different cultures from all across the world, but especially for children from African countries. Erasmus (2007) noted that there were various parental factors that appeared to be dysfunctional, a break in communication generally with the father and a general discussion of school marks and academic pressure when the parents did contact their children. It was established that there were prevailing feelings of depression, poor sleeping patterns, drug usage, lack of concentration and disruptive behaviour, and many of the boys had sought out counselling at the school. After an in-depth, mainly qualitative, study of eight boys was conducted the researcher, Erasmus (2007) concluded that possibly instilling an EI programme into the boarding school could make the difference. Here the researcher of this study agrees with this finding. However, the crucial cultural element of Ubuntu, although alluded to in that study, was mentioned just once (Erasmus, 2007, p.42) as being akin to positive values:

... Youth need to develop strong values that guide their choices. The present 'Ubuntu' campaign in South Africa is an example of a programme aimed at developing strong values in a community. 'Ubuntu' means to reach out...

Nonetheless Erasmus did discuss various aspects that act as protective factors in an adolescent's life; besides EI, which was the main focus of the Erasmus study, another aspect was culture: "culture of co-operation" (Erasmus, 2007, p.16) and "being proud of one's culture" (Erasmus, 2007, p.62). Here the researcher is of the same mind, although the emphasis in the study by Erasmus leant more towards a Western presentation of EI.

In the opinion of the researcher of this study, Ubuntu values are the very foundation of the philosophical mindset of the African person on the African continent. Could the adolescents in the Erasmus (2007) study have felt disconnected to their environment, in this instance their school, due to a general lack of intrinsic cultural identity in the form of Ubuntu values?

Another study entitled, *A Study on Emotional Intelligence Among Adolescent Women College Students at Tiruchirapalli* (Anitha & Jebaseelan, 2014), aimed to assess the EI among adolescent women at a college in Tiruchirapalli, India. A further aim was to assess the socio-demographic aspects of the sample group of 18-20-years-old Hindu

women from nuclear families studying in an undergraduate programme. While this sample was all female and considerably older than the learners in the present dissertation, the goals were similar: to enhance EI in adolescence (Anitha et al., 2014). In this dissertation, the researcher believes that the all-inclusive cultural Ubuntu mindset needs to be a part of EI instruction. This study by Anitha et al. (2014) established that the families were all earning and well educated, all the young women had smartphones, were living in town and enjoying social networking systems, that where they stayed was significant and impacted on their EI understanding. Therefore it appeared that exposure to social networking, and the level of income of the family, enhanced the EI of these adolescents (Anitha et al., 2014).

2.10 SUMMARY

Research by Liao et al (2003, as cited in Anitha et al., 2014) indicated that emotional intelligence is a potential risk factor regarding behavioural issues during adolescence. The researcher of this study concurs with Anitha et al. (2014, p.177) that besides learning how to study in order to achieve academic outcomes, learners need to be able to identify their emotional deficits and be able to improve these through suitable instruction and development programmes while learning the importance of EI in order to improve their worldview. Anitha et al. (2014, p.177), like the researcher of this study, believed that the addition of an EI component into the school programme in conjunction with academic learning, coupled with counselling, could cultivate EI and assist in the all-round (holistic) development of learners. This type of programme, aided by “...activities and workshops...” (Anitha, 2014, p.177), should improve their sense of wellbeing, improve moral values, create positive precedents in their lives and help them to understand the importance and development of EI towards better academic outcomes.

The researcher of this study believes that socio-economic conditions, environment and culture all play a vital role in the lower SES group, but also in the higher SES group. Lack of parental involvement, a form of neglect or not having a significant friend or older adult to confide in can hamper the positive development of the adolescent regardless of SES. It is the researcher’s opinion that even though the learners in the lower SES generally held a positive outlook towards life, their potential towards achieving could be hampered by their circumstances. However, the researcher believes – and this is the whole

purpose of her study – that learners could be taught through an EI/Ubuntu skills programme to rise above their situation, develop restraint, focus and achieve positive emotional and educational outcomes.

CHAPTER 3

REVIEW OF RELATED LITERATURE

3.1 INTRODUCTION

The premise of this dissertation indicates how education in South Africa remains directed towards a Western/Eurocentric paradigm (van Wyk et al., 2004), where the prevailing educational perspective incorporates the analytical, logical and scientific orientations of the latter. Van Wyk et al. (2004) allude to the dominance of western (Eurocentric) thought in South Africa by referring to the need for a “new philosophical discourse in education” (van Wyk et al., 2004, p.201).

The researcher concurred with van Wyk et al. (2004), that the overlooking of indigenous knowledge systems through the hegemony of Eurocentric education has left the African child without an authentic African identity. Accordingly, she wished to explore the inclusion into a South African/African philosophy of education the precepts of the African philosophical equivalent of EI, Ubuntu.

This study also postulated that these principles are just as important as the intelligence quotient (IQ), and should form part of the South African school curriculum. The Ubuntu qualities of caring, forgiveness, equality, sympathy, empathy, compassion, respect, tolerance and humanness were explored in the belief that these qualities enhance the will to learn; see Mbigi (1997 cited in Lefa 2015).

EI/ Ubuntu, self-efficacy, self-esteem and self-worth were explored earlier. Louw’s views (2001) on the overlap between aspects of plurality of culture such as language and ethnic groupings, the issues of colonialism and de-colonialism, and their impact on South Africa/ Africa and education are further elucidated in this literature review. Illiteracy in South Africa was also discussed, as was the issue of how one can estimate in school learners their true sense of Ubuntu understanding if many of them, according to statistics, cannot understand adequately for meaning (help2read, 2016). There are many challenges facing education in South Africa, and with the current difficulties, one may enquire whether a programme using Ubuntu consciousness can be implemented successfully in South African schools in that the “...principles that guide African ways of thinking [are]

invaluable in making the assessment process more accessible to people operating in an African context...” (Beets & Van Louw, 2005, p.175) The researcher explores this in the literature review.

As Khoza (2013, p.16) stated,

...However deeply Black South Africans of all ethnic groupings are caught in the struggle to be at last at home in our homeland of South Africa we cannot ignore the larger world house in which we are also dwellers.

In other words, the researcher, like Khoza (2013), believes it is imperative that Ubuntu values are incorporated into the school syllabus, while seeing the necessity of retaining Western style scientific, logical and analytical thinking. Both streams of consciousness will complement each other and create a more holistic style of education for Africa and the rest of the world. The Western world needs to be more cognisant of the needs of the less privileged and this can only be achieved through the creation of a more inclusive, altruistic and philosophical value-bound approach in education.

Adolescence and its challenges were also explored in the literature review in order to give context to the study (Berk, 2013). The researcher hypothesised that an implementation of a more holistic inclusive educational approach to learning in schools in South Africa could enhance identity and improve self-efficacy for African learners/adolescents, enriching their educational possibilities and potential, in spite of personal circumstances. The "exploration followed by commitment" aspect described in Berk (2013) finally does merge into an organised self-structure (Arnett, 2000, 2006; Moshman, 2005, as cited in Berk, 2013, p.469). This concept was applied in this study emphasising the EI/Ubuntu context.

In tandem, the movement of the African Renaissance is alluded to in this study whereby its impetus towards an African change within the African context asserts that the current measure of success for African learners is being challenged, and by implication that, currently, only “Western European capitalist elitist culture” reflects the yardstick of progress for the African child (van Wyk et al., 2004).

3.2 THE RESEARCH QUESTIONS ARE REFERRED TO IN CHAPTER 1.3.1

As mentioned in the Limitations in Chapter 6.6, the researcher was unable to attain access to a rural school and so in order to continue with the study, it became necessary to alter the focus of the study towards a more peri-urban environment. The researcher was able to measure the EI/Ubuntu levels of a group of peri-urban children from one school in Diepsloot.

3.3 INTRODUCTION TO THE WESTERN AND AFRICAN PHILOSOPHICAL PARADIGMS

Both the Western and African paradigms will be further elaborated on throughout this dissertation.

3.3.1 Western philosophical paradigm

The Western philosophical paradigm was discussed earlier (Robbins, 1996, as cited in du Toit, 2005).

Van Wyk et al. (2004) describes the individual from a Western paradigm as someone who is able to exist and thrive on his [or her] own outside of a community, not bound by relationships, either biological, socio-economic, political, cultural or any other, that might constitute a community (van Wyk et al., 2004).

Western Humanism according to Pietersen (2005) is the human being's desire to depend on his or her own resources and promote humanistic values in opposition to the destructive forces of war, tyranny, oppression by the state and others, which include all aspects contrary to human dignity, integrity and the well-being of people in general. Humanism's impetus also extended to managing the forces of nature, analysing their aspects and codifying them for future reference, and transforming and altering many facets of life with science and technology (Pietersen, 2005). Although Westerners and Western culture value the impersonal rational scientific reality, religion and faith are

considered to be a deeply personal choice and their expression usually occurs in the privacy of one's home or preferred religious institution (Pietersen, 2005).

3.3.2 African philosophical paradigm

African humanism (Ubuntu) accepts the centrality of a Higher Force/ God: an eternal being who teaches human beings to love and show compassion for one another (Khoza, 2011). According to Khoza (2012) in his book, *Attuned Leadership*, leadership without spirit or a spiritual centre will flounder, unlike Western humanism, which leaves spirituality and belief to the individual, African humanism believes that God's presence in the human being is fundamental to all aspects of one's life. African humanism is tolerant and according to Khoza (2012) abhors fundamentalism and that all human beings are individuals. This aspect is the crux of the issue that while African Humanism /Ubuntu acknowledges the dignity, rights of each individual, it does not expect conformity and does not seek to depersonalise the individual (Khoza, 2011). However, the divergence between Africa and the West according to Khoza (2011, p.xxxviii) occurs where

...the community is the 'I' writ large, and the 'I' is the community individualised. This integration of the 'I' and the 'we' and the 'all' can only, in my view, be understood in metaphysical terms. The overarching spiritual dimension of African humanism is the God principle.

3.4 EMOTIONAL INTELLIGENCE

3.4.1 Emotional Intelligence and emotional qualities.

Theoretical models of EI can be demarcated into ability-based and trait-based perspectives:

Ability models interpret EI as a form of intelligence, concentrating on crystallised emotion-based knowledge and emotion-related cognitive processes (Mayer, Roberts, & Barsade, 2008, as cited in Huynh, Oakes & Grossman, 2017). Trait models view EI as a facet of personality, concentrating on character tendencies and self-concepts reflective of

emotionally competent performance (Petrides, 2010, as cited in Huynh, Oakes & Grossman, 2017).

Goleman (1996) states that people have two minds, one rational which is able to reflect and be thoughtful, and alongside it the less rational mind, the emotional mind. The iconic head/heart battle for people is a life-long preoccupation and may lead to incorrect reactions, decisions that culminate sometimes in situations that can be life altering. The deeper the certainty of intensity of feeling within the emotional mind, the more heart will win over head, and the more ineffectual the rational will become (Goleman, 1996). According to proponents of EI like Goleman (1996), the more choices one has to respond to emotion, the richer one's life becomes. Goleman (1996) also avers that the emotional mind reacts much faster than the rational mind, and this virtually reflexive response might have developed as an evolutionary response in order to survive life-threatening situations. Howard Gardner (1983, as cited in Goleman (1996, p.41) considers that "...many people with IQs of 160 work for people with IQs of 100, if the former has[sic] poor intrapersonal skills and the latter have a higher one...". According to Goleman (1996) the most important intelligence is the intrapersonal; if one does not possess intrapersonal skills one will make poor life choices. Therefore, in terms of the behavioural dimensions of EI, there is much research which suggests that a person's ability to perceive, identify and manage emotions and thoughts provides the basis for social and emotional competencies that are important for success in all life dimensions. If one takes note of the approximately eight multiple intelligences of Gardner, the two that refer mainly to EI are the interpersonal and intrapersonal intelligences, where, respectively, people's talents would include: having the ability to "...detect and respond appropriately to the mood, temperaments, motives and intentions of others..." (Shaffer, 2002, p.307), and having the "...sensitivity to one's own inner states, recognition of personal strengths and weaknesses and ability to use information about the self to behave adaptively..." (Shaffer, 2002, p.307). While these two intelligences theorised by Gardner form the basis of EI, moral intelligence is not part of Gardner's multiple intelligences (Clarcken, 2009). However, according to Clarcken (2009) moral intelligence is related to interpersonal and intrapersonal in that it contains aspects of both these intelligences, and to the related constructs of emotional and social intelligence. The difference is that emotional and social intelligence reflect the ability to relate to others effectively with friendliness, openness and supportiveness (Riggio, 1986, as cited in Clarcken, 2009) and are value free, whereas moral intelligence is value centred.

Likewise, Ubuntu is not value free, but also value centred and, in the researcher's opinion, is needed in the development of adolescent awareness and moral consciousness.

Psychologists such as Sternberg and Salovey (cited in Goleman, 1996, p.43) believe in the multiple intelligences of Gardner rather than the narrow IQ framework that enables academic success but little else in the real world. Salovey (cited in Goleman, 1996, p.43) incorporates Gardner's personal intelligences in his elementary definition of EI and divides EI into five domains:

Knowing one's emotions – the ability to monitor one's own emotions, employing insight and self-understanding amounts to having self-awareness, in order to enable better life-making decisions (Goleman, 1996, 43).

Managing emotions – again this involves having self-awareness and being able to manage anxiety, gloom or irritability (Goleman, 1996, p.43).

Motivating oneself – delaying gratification and dealing with impulsiveness and harnessing emotions towards attaining goals, leading to greater productivity in general (Goleman, 1996, p.43).

Recognising emotions in others – empathy is another ability that is part of self-awareness, developing altruism, promoting caring and compassion for others (Goleman, 1996, p.43).

Handling relationships – this also partly consists of managing emotions in others and this involves social competence, leadership, and interpersonal effectiveness (Goleman, 1996). Goleman (1996) argues that people vary in their adeptness regarding the above social skills and that the underlying basis for the individual's level of ability is neural. Goleman (1996, p.44) also considers that "...the brain is remarkably plastic, constantly learning. Lapses in emotional skills can be remedied: to a great extent each of these domains represents a body of habit and response that, with the right effort, can be improved on."

Therefore, in spite of personal circumstances and often difficult challenges, it should be possible with effort, correct exposure, and learned EI skills to enable every person with

the possibility of making the right life choices. Van der Merwe (2011) suggested that EI is the missing component, and that a social-emotional intervention programme be created within schools, in order to form a strategy against violence based on the concept that with education and knowledge and certain teaching methods, negative behaviour can be unlearned. A social-emotional intervention programme could change awareness, promote pro-social behaviour and empower learners.

3.4.2 Emotional Intelligence and the Western philosophical paradigm

The concept of EI as part of the Western philosophical paradigm was first introduced into scientific literature in 1990 (Fernández-Berrocal & Extremera, 2006). The question arises: what are the emotional components that constitute emotionally intelligent people and how are these abilities translated into use by them in everyday life? EI can be described as a mental ability:

...Emotional intelligence involves the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth (Mayer & Salovey, 1997, as cited in Fernández-Berrocal et al., 2006, p.8).

Mayer, Caruso, and Salovey (1999, as cited in Fernández-Berrocal et al., 2006, p.8) comment that their model used to assess EI comprises four abilities: "perception, assimilation, understanding, and regulation of emotions." In other words, EI includes the ability to perceive and understand emotions, to be open to emotional meaning, to be open to feelings about oneself and others. It is the art of learning to build competencies which can assist with managing one's emotions. Emotions and reactions to these emotions are intrinsically part of all of us at a very basic level. However, in order to grow as a person, one needs to develop a sensitised, conscious and thoughtful awareness, firstly of one's own emotions, and then secondly of others' feelings. This is a learning process: one can be taught to develop EI, which is a more beneficial approach to articulating and assessing emotions at a more sophisticated level. It is the art of learning to perceive the use of

emotion in an appropriate manner that is reflective of a certain type of intelligence, according to Goleman (1996).

As Bandura (1971) notes, traditional theories believe that the human being's behaviour is a product of directly experienced response consequences. However, Bandura (1971) argued that all learning phenomena resulting from direct experience can occur on a vicarious basis through the observation of other people's behaviour, and its consequences for them. Bandura (1971) does not believe that one needs constant trial and error scenarios in order to learn by observation. He asserts that the individual will learn through watching other people, be affected by the consequences of their behaviour, and therefore also learn accordingly. Hence the researcher of this study believes with him that adolescents who are taught that certain behaviour could cause pain, or have devastating consequences, are able to solve life's challenges from a symbolic perspective without having to necessarily experience the consequences of certain actions (Bandura, 1971).

Therefore, she contends that adolescents could be taught EI values, just as Bandura (1971) states: that the human being possesses higher mental processes that do allow for insight and foresight in behaviour. The researcher also believes that self-esteem precludes insightful behaviour in that people with a high sense of self-esteem and psychological security make decisions often based on their sense of worthiness. Their sense of worthiness is formulated by "...a reflection of the roles and values..." provided by the individual's cultural basis. If the society values one, and deems one to be a good person, parent or professional then the worthiness of the individual is enhanced (Solomon, Green & Pyszczynski, 2015, p.19). Consequently, according to Solomon et al., (2015, p.40), living up to our cultural roles, be they "good mother", lawyer, or doctor,

... embeds us safely in a symbolic reality in which our identity helps us transcend the limits of our fleeting biological existence.

Ernest Becker in Solomon et al. (2015, p.18) wrote that self-esteem is at the basis of human adaptation and fundamental to the very core of the person's existence. These authors also maintained that self-esteem and the concept of death is at the core of an individual's reaction to life. Cultures vary in what they value, and as Solomon et al. (2015, p.39) have stated, certain attributes and behaviours might be acceptable in one culture

and provide the necessary self-esteem towards social acceptance in that culture, but the same behaviour in another culture might be regarded as taboo, and even against societal norms. Solomon et al. (2015) cited the examples of the coming of age ceremony of 13-year-old Jewish males called the Barmitzvah in which they recite a portion from the ancient Torah and have a party afterwards, and of the Sambian boys in Papua New Guinea who also participate in a coming of age ceremony by playing ritual flutes and performing fellatio on older boys and the elders of their tribe.

In other words, any society creates the conditions and cultural worldview of its members, and people are perceived as good members of that society if certain correct behaviours that most members subscribe to within the particular community, are followed. What is considered to be good and correct is taught to children by their parents, which is reinforced by parental love and acceptance, By the same token doing bad is associated with the idea of losing that love and protection (Solomon et al., 2015). As children then grow up and become part of their wider culture, these values are reinforced in the same way to a greater or lesser extent by a similar concept of reward and punishment. According to Solomon et al. (2015) and in numerous studies conducted on this subject, people with a durable high sense of self-esteem enjoy better mental and physical health and have better interpersonal relationships. The opposite creates defensiveness, anxiety and hostility; hence the development of EI in young children could be the key to greater individual success and community prosperity, which will ultimately impact on the country/continent as a whole.

3.4.3 The correlation between emotional intelligence and intelligence.

Until recently, cognitive and emotional processes have been viewed as separate concepts; however, this has changed with research which has increasingly ascertained that “...emotional and psychometric intelligence recruit shared neural systems for the integration of cognitive, social and affective processes” (Barbey, Colom & Grafman, 2012). Barbey (2009 as cited in Barbey et al., 2012) states that there appears to be a blurring of the distinction between the cognitive and social processes that take place in the brain and that research indicated in their study entitled, “*Distributed Neural System for Emotional Intelligence revealed by Lesion Mapping*” shows that there are neural foundations of EI and that there seems to be a social knowledge network in the

coordination of cognitive, social, and affective processes (Barbey et al., 2012). This study also indicated that damage to this network may produce impairments in EI, which could hamper one's ability to function effectively on a daily basis.

As Barbey et al. (2012, p.270) also declared,

... in particular, damage to this system may produce impairments in one's ability to: (i) be aware of and express oneself; (ii) function interpersonally; (iii) manage and control emotions; (iv) generate positive affect required in achieving personal goals and (v) cope with the immediate situation, make decisions and solve problems of a personal and interpersonal nature.

In terms of the present EI/Ubuntu study, the researcher reiterates her view that a lack of development in EI impairs learning and successful living. This is in line with Cattell and Cattell (1987 as cited in Barbey, 2012, p.271) who hypothesised that "...the rate of improvement in learning depends on emotional and motivational influences." Consequently, these changes will affect the functional activity in the brain structures comprising the orbitofrontal cortex which processes the social and emotional aspects of the brain. This research by Barbey et al. (2012) investigated the neural basis of EI in 152 patients with *focal injuries, but concluded that many neurological disorders and mental illnesses are characterised by acute shortfalls in cognitive behaviours.

Hence, Barbey et al. (2012, p.271) point out that

...outstanding questions concerning these and many other debilitating conditions centre on advancing our knowledge of how emotional and cognitive processes interact in both normal and abnormal circumstances.

Therefore, in line with the above statement, the researcher of this study would like to argue that if certain neural pathways are not developed with exposure to certain ways of thinking and making decisions in normal learners, areas of the brain that foster EI are unable to develop accordingly. Here the research question 2.1.1, *What part does the education (educational system and curriculum) play in the development of the*

adolescent's EI? comes to the fore in that according to the above study by Barbey et al. (2012), EI thinking can be taught and developed in normal learners.

Hence the researcher enquires: If educators and parents could be made aware of the deficits created by not fostering EI/Ubuntu learning, would many generations of learners and adults be saved from future needless academic and emotional challenges, and possible concomitant life skills deprivation?

Schutte and Malouff (2002, as cited in Kanoy, 2014, p.2) state that by incorporating emotional skills content into, in this instance, “College Transition courses”, student retention and functioning will increase as a result of learning to understand, harness and regulate emotions. In other words, according to Kanoy (2014), it has become necessary for tertiary institutions to provide EI instruction.

A focal brain injury is concentrated in one region of the brain (Farlex, 2012).

3.4.4 Emotional Intelligence and adolescence

3.4.4.1 Adolescence and its challenges

There are many aspects of adolescence that are very difficult; physical, mental and emotional changes coupled with the move from primary to high school and finally into adulthood. Attached to these changes are anxieties of transition, issues of self-identity and independence, making friends, and concomitant academic challenges. Adolescents vary in their ability to manage this tumultuous phase. Hopefully they emerge with greater understanding of their own and other social contexts which enables them to face new psychological and physical changes that awaken pubescent emotions, as well as their sexuality (Berk, 2013).

The turbulence of our time draws heightened attention to the importance of helping adolescents to grow socially and emotionally. The primary responsibility for children’s social and emotional education devolves onto the family but changes in the family structures, such as divorce, separation, single parenthood and or children-headed households due to parents dying of HIV/Aids related illnesses impact on traditional

societal frameworks. Numbers of youth-headed households in South Africa had declined by 1.4% since 2009 but were still very disturbing at 26.1% in 2014 (City Press, 2016). Notwithstanding these aspects, other adverse socio-economic conditions increasingly deprive children of resources for socio-emotional support. Hence the need to look further than the nuclear family for seriously needed intervention, and to the support of the greater community. In the Ubuntu sense, this would mean government, the community, the school, and the extended family unit wherein every aunt is a “mother” and every uncle is a “father”. Furthermore, the broader “family” structure, ultimately the country itself, needs to assume responsibility for the future of its children. Currently, “...the age-specific fertility rate for teenagers was 71 births per 1,000 women aged 15-19, showing little change since 1998” (Stats SA, 2017). Another shocking statistic reveals that

...more than 190 learners in Grade 3, 4 and 5 fell pregnant between 2014 and 2016, a response to a parliamentary question has revealed. If learners from Grade 6 and 7 who fell pregnant are taken into account, the number jumps to 1,449. (Cowan, K. 2017, The Herald LIVE).

Another aspect pertinent to this study is evident in Yazici, Seyis and Altun (2001) who established that there are significant differences between students' socio-economic status and their academic achievements. This result showed similar findings to those in studies conducted by Muijs (1997) and Yang (2003, as cited in Yazici et al., 2011): that the academic achievements of learners with higher levels of socio-economic status are greater. Consequently, Yazici et al. (2011) found, EI and self-efficacy beliefs are significant predictors of academic success.

In addition, *City Press* published an article (April, 27, 2016) stating that there were millions of young people living below the breadline. The article also emphasised that approximately 70% of South Africa’s 20 million young people were more probably going to be victims and perpetrators of assault, robbery and property theft than adults who were 35 years and above. These figures show that it is clearly the youth of South Africa who are in a state of crisis at many levels and are in dire need of an intervention, beginning in education.

Viktor Frankl's book, *Man's Search for Meaning*, comes to the fore at this point on the basis that although it is 23 years since the end of the Apartheid regime, black adolescents two decades later are still battling numerous social, emotional and economic challenges that are often overwhelming, especially considering their age and stage of development. Frankl (2008) in his epic book written in 1945 published straight after the unimaginable horror of three years in the concentration camps of Auschwitz, Dachau and others, is portrayed in the book's Preface as having written a book about survival (Kushner in the *Preface*, as cited in Frankl, 2008, p.7). This element stands out as a testament to the person's incredible will to survive in all circumstances, especially if he/she finds meaning to survive, that is, meaning in life. Notwithstanding such an extreme example of tremendous suffering where 9 million people were murdered in concentration camps in total, while 6 million Jews were deliberately targeted for extinction by the Nazis, there remain important lessons to be drawn from being able to still find meaning for life in such suffering.

In the South African/African context of debilitating poverty and concomitant deprivation: a lack of financial resources due to rising unemployment, with resultant hunger and extreme material scarcity, there needs to be some motivating aspect that will keep that child/ learner prepared to come to school the next day and the next.

Frankl (2008) states that in spite of many inmates of the concentration camps wanting to survive, he remains surprised that anyone would survive at all. Based on this principle, he states that as terrible as Auschwitz was, the experience reinforced one of his original key ideas (Frankl, 2008):

... Life is not primarily a quest for pleasure, as Freud believed, or a quest for power, as Alfred Adler taught, but a quest for meaning (Kushner in the *Preface*, as cited in Frankl, 2008, p.8).

In other words, the biggest task that anyone could accomplish is to find meaning out of suffering; suffering for suffering's sake is a meaningless exercise, because "...we give suffering meaning by the way in which we respond to it ..." (Kushner in the *Preface*, as cited in Frankl, 2008, p.8). Frankl believed that people should remain "...brave, dignified and unselfish or in the bitter fight for self-preservation, [they] may forget [their] human

dignity and become no more than an animal” (Kushner in the *Preface*, as cited in Frankl, 2008, p.8). He does state that very few were able to preserve their dignity in the face of such torment, but he also adds that even if one person attempted to find meaning, it was sufficient to show that the person’s inner strength can rise above his or her external fate (Kushner in the *Preface*, as cited in Frankl, 2008, p.8).

Using the concentration camps as an analogy to find meaning in the worst moments of despair and suffering, demonstrates that the individual has the potential to overcome whatever challenges are placed before him or her. It is also an unfortunate reality that hunger, poverty, inadequate housing and schooling, etcetera, remain a daily part of many learners’ lives in South Africa and the rest of the continent. The researcher would have liked to consider the possibility of inserting into an EI/Ubuntu awareness programme, the principles of Frankl’s theory of logotherapy; the main ones being that one needs to cure the soul by leading it to finding meaning in life, that life is meaningful and that one needs to see life as meaningful despite one’s circumstances (Kushner (preface), as cited in Frankl, 2008). In terms of this theory, one does not necessarily choose to suffer but if one is suffering and one cannot change one’s circumstances, one can at least change one’s attitude (Frankl, 2008).

The essential role of culture comes to the foreground here: according to Huynh et al. (2017), society’s understanding of EI does not reflect the essential role of culture and as societies become progressively multicultural, it has become important to consider and understand cultural differences.

For example, emotional perceptions across ethnic and social class groups indicate that cultural differences have important implications for the emotional perception component of EI. Culture impacts on how people perceive and experience their world; the obvious differences include the environments that people grow up in, which contribute to the formation of different social groups, which ultimately affect how people interpret other people’s emotions. According to Huynh et al. (2017), research alludes to the fact that cultural differences in emotional perceptions appear not only *across* Western and other cultures, but also *within* cultures, that is, in higher-SES and lower-SES groups.

It is ironic that the majority of people in South Africa have their origins out of an African context yet the predominant influence on culture is Western and modern. What is interesting in the South African context is that the majority population has assumed the behaviour of a minority culture where ethnic identities are overwhelmed by the impetus of a Western-oriented driven society. Likewise, in other countries such as the United States of America, Phinney (1996); Phinney, Ferguson & Tate (1997, as cited in Shaffer, 2002) state that once ethnic identity has been attained, then minority youth tend to have higher levels of self-esteem, better relations with their parents and a better understanding of other ethnicities, unlike some of their peers who are either foreclosed or ethnically diffused. Foreclosure occurs where the parents have influenced them to identify with their ethnic group whereas diffused implies that they have not given the issue much thought at all (Phinney, 1993, as cited in Shaffer, 2002). In other words within the context of minority culture consciousness, and according to Shaffer (2002) youth who move into the moratorium period of wanting to know more about their culture, festivals and other traditions will adapt better to life in general. According to the researcher this would underscore the need in South African youth for Ubuntu awareness. The latter could form the backbone to the successful functioning of African children, fulfilling the goals of the African Renaissance, without losing the competitiveness and growth of a Western economy. In this instance, the researcher used an economic analogy to visualise the potential of educating learners in the EI equivalent of African Humanism, Ubuntu. In this vein, Khoza (2013) referred to the relational logic concept which explains the relational African kinship approach; this minimises risk by enabling social bonds while supporting "...modern production, exchange and accumulation..." (Khoza, 2013,102). Hence, he believes that African corporations which include African Humanism as part of their "...value systems and practices will transform stakeholder relationships in aligning culture with production...". Khoza (2013, p.102) went on to state that the East Asian countries like Japan and South Korea are considered miracle economies, and are fully ensconced in "...customary principles and behaviours of their populations..." (Khoza, 2013, p.102).

3.4.4.2 The development of emotional intelligence in early adolescence

During adolescence, the areas of the brain that control generation and regulation of emotions are the limbic system and prefrontal cortex, which go through extended

structural and functional development. Adolescence is a time that could manifest poor emotional regulation, which might include depression, anxiety and antisocial behaviour (Ahmed, Bittencourt-Hewitt & Sebastian, 2015). According to Ahmed et al. (2015) the high-level executive and social processes which are needed to process the cognitive aspects of the brain include "...working memory, inhibitory control, abstract thought, decision making and perspective taking, all undergo development during adolescence..." (e.g. Blakemore & Robbins, 2012; Dumontheil, 2014; Sebastian et al., 2010a; Somerville and Casey, 2010, as cited in Ahmed et al. 2015). Adolescence is characterised by a period of "...heightened emotional reactivity, instability and risk-taking...", and in a longitudinal study, it was found that "...average emotional states over a week became more negative across early adolescence but this decline in emotions ceased by late adolescence (18 years of age) (Larson et al., 2002, cited in Ahmed et al., 2015). Stability of daily emotional states also increased with age..."

During the phase of adolescence, young people learn to navigate multifaceted social contexts (Sebastian et al., 2010a; Vartanian, 2000, as cited in Ahmed et al., 2015).

According to Casey and Caudle (2013, as cited in Ahmed et al, 2015) there is the possibility that the exchanges between the neurocognitive processes and social pressures might influence the theory that adolescent emotional processing and regulation development appear to follow a non-linear path. Hence, this might in part clarify the increased emotional instability and risk-taking behaviour associated with adolescence.

Therefore Ahmed et al., 2015 state that adolescence could be a vital phase for the development of adaptive emotion regulation, with long-term consequences for future regulatory success and mental health, and a stage for intensified learning and plasticity (Casey et al., 2008; Steinberg, 2005, as cited in Ahmed, et al., 2015). Hence, adolescence would be the ideal phase for implementing emotion regulation and intervention strategies (Wekerle et al., 2007, as cited in Ahmed et al., 2015).

In consequence, the researcher of this study maintains that EI instruction/interventions/skill development could begin in Grade 7 as the learner enters puberty, a critical stage of cognitive and self-concept development when the emotions associated with this phase become erratic and confusing. It is imperative that adolescents are exposed to social and

emotional intelligence (SEI) learning. The learning of these pertinent skills involves the processes through which adolescents acquire and effectively apply the knowledge, attitudes, and skills necessary to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, establish and maintain positive relationships, and make responsible decisions.

The development of self-perception and self-concept becomes "...more psychological, more abstract and more of a coherent self-portrait..." as one moves from childhood through to adolescence (Shaffer, 2002, p.426) and can also vary depending on the culture. In a more Eurocentric culture the emphasis is on the individual personal attributes, for example, "I am smart and I am honest", whereas in collectivist societies around the world, this emphasis would be different, and generally based on social and relational attributes, such as "I listen to my parents and I am a good son" (Shaffer, 2002, p.427).

According to Shaffer (2002) the period of early adolescence centres around the development of self-worth and interpersonal relationships, during which different relationships all contribute to the adolescent's global self-esteem. A very important marker in terms of global esteem depends not only on how others might evaluate the individual, but on how the individual chooses to evaluate him/herself. Erik Erikson (1963, as cited in Shaffer, 2002) stated that the many stressors of adolescence including the physical, cognitive and social transformations of puberty could cause teenagers to doubt themselves and their capabilities, and a lowering of self-esteem may occur. During this phase they leave their childhood and search for a "...stable adult identity..." (Shaffer, 2002, p.430).

The very significant changes in puberty and possible strife and difficulties associated with poverty or fractured, single family homes, which are often the case in South Africa, could make this phase of development even more traumatic for the average child (Shaffer, 2002). Therefore, according to Kanoy (2014) teaching EI skills influences student success and assessing the amount of time allocated to studies and social activities. These aspects, according to Kanoy (2014), often forecast ultimate academic success, with greater clarity, more often than, for example, the SAT (Scholastic Aptitude Test).

It will be evident that the researcher of this study concurs with Kanoy (2014) that EI can be taught and that one can attain better retention of academic information which ultimately ensures graduation and helps learners to develop and grow as individuals.

Parker et al. (2005, as cited in Kanoy, 2014), in a study that involved 1400 first-year students, reported that academic success strongly correlated with the EI skills of adaptability, stress management, and interpersonal abilities. Parker et al. (2005, as cited in Kanoy, 2014) and Song et al. (2010, as cited in Kanoy, 2014) also established that both general mental abilities and EI contribute towards predicting academic performance. However, EI, not general mental abilities, strongly influenced the quality of a student's social interaction. Berenson, Boyles, and Weaver (2008, as cited in Kanoy, 2014, p.2) conducted a study which clarified that the most noteworthy predictor of certain grades in online courses was EI.

3.4.5 Emotional Intelligence and the development of the social knowledge network

3.4.5.1 Emotional Intelligence and social qualities

The findings of the Barbey et al. (2012) report stated that the role of the social knowledge network is essential in the coordination of cognitive, social and affective processes providing an integrative neural system for key competencies of human intelligence. Therefore, as intimated, EI is seen as a key competency in the functioning of human intelligence. While relying on parents to develop the precepts of EI/Ubuntu awareness, the reality is that the majority of parents might not have the tools to do so: in other words, bar exceptions, they too might not have been schooled to access their emotional intelligence, in order to access their own social knowledge network. How does one attain an understanding of the common language of a community or the understanding of "the other" within different communities?

According to Howarth (2001) problems such as conflict, social marginalisation, poverty, unemployment, homelessness, crime as well as mental illness, all relate to various aspects of community life. Therefore, depending on a learner's normative

reference points through upbringing and social exposure, different communities will employ different languages in order to explain their understanding of “the other”.

However, most human beings do understand fair play, right action, kindness, compassion while most crave connection through giving and receiving love.

Tay and Diener’s research (2011, as cited in McLeod, 2016) tested Maslow’s theory by analysing the data of 60,865 participants from 123 countries in a study conducted from 2005 to 2010. The participants responded to questions about the six needs that are similar to Maslow’s model: basic needs such as food and shelter; safety; social needs such as love and support; respect; mastery; and autonomy. They also evaluated their well-being across three distinct measures: a person’s life evaluation (a view of his or her life as a whole), positive feelings (day-to-day instances of joy or pleasure), and negative feelings (everyday experiences of sorrow, anger, or stress). Diener (2011, cited in McLeod, 2016) stated that the study clarified that there are universal needs which are not necessarily in a hierarchical order as prescribed by Maslow (McLeod, 2016) and which prevail regardless of cultural differences. One also does not need to attain all these needs in order to be fulfilled in life as well (Diener, 2011, cited in McLeod, 2016).

In alluding to the different “languages” of community, can a learner exposed to the above social problems such as poverty, exclusion, crime, mental illness and the like, transcend circumstances, remain sensitised, flourish individually, and even make a difference within his/her community as well? Would this just be the rare exception, or could negative patterns be transformed if there was an EI/Ubuntu educational course that could enable people, in spite of circumstances to access their EI potential, in other words?

The study by Barbey et al. (2012) indicated that learning to incorporate EI into one’s brain circuitry should enhance cognitive application in normal, as well as brain impaired, individuals. In alluding to the application of EI/Ubuntu enhancing skills in normal learners, the school curriculum could become the vehicle in expanding the thinking, application, motivation, creativity and life enhancing skills of young adolescents, thereby hopefully improving cognitive skills and academic performance.

A recent study into *Differences in Empathic Concern and Perspective Taking Across 63 Countries* using a sample of 104,365 adults across 63 countries, revealed that countries with higher levels empathy also have higher levels “...of collectivism, agreeableness, conscientiousness, self-esteem, emotionality, subjective well-being, and prosocial behaviour” (Chopik, O’Brien & Konrath, 2016, in abstract).

Empathy is a pertinent characteristic of EI as well as Ubuntu consciousness, is connected to life satisfaction, self-esteem and the ability to be prosocial (Chopick et al., 2016). It is also characterised as a person’s having the propensity to be emotionally aware of other people’s feelings and perspectives (Decety & Lamm, 2006, as cited in Chopik et al., 2016). This also includes the concept that empathic sensitivities are made up of many aspects including distinct emotional feelings of concern and compassion for others as well as cognitive components, and an ability to imagine different viewpoints beyond one’s own (Davis, 1994, as cited in Chopik et al., 2016).

Chopik et al. (2016) suggest that there is evidence which reveals that interventions can increase the empathy competency in people (Castillo, Salguero, Fernández-Berrocal, & Balluerka, 2013; Konrath et al., 2015, as cited in Chopik et al., 2016). If this is the case, then the impetus to educate young adolescents towards more empathy is feasible. Nevertheless, Chopik et al. (2016) also allude to the fact that it is possible to possess a consistent dispositional empathy as an individual characteristic over a lifetime (Eisenberg et al., 1999; Grühn et al., 2008, as cited in Chopik et al., 2016).

Therefore, educating parents and caregivers to teach their children/charges to identify, consider and value the feelings of others could develop a dispositional empathy; without this quality, learners do not fully develop their cognitive potential (Barbey et al., 2012). Here the research question 3a becomes pertinent: *What part do role models (parents and teachers) play in the development of the adolescent’s emotional intelligence?*

Could one state that a lack of EI is a form of cognitive dissonance, in which a lack of EI awareness implies that one is not fully in tune with one’s true human identity? To be truly human is to embrace all the qualities of being human; part of this from an African (Ubuntu) perspective suggests that a person grows more fully human, more truly in their identity, through engagement with other persons. Shutte (2004, as cited in Forster, 2009)

states that a person exists and develops as a person only in relation to others, and is not static but is still forming during the course of life. The person will only truly emerge through the interaction, co-existence, common identity and the influence of others; this being an important aspect of Ubuntu consciousness.

3.4.5.2 *Emotional Intelligence and cognitive qualities*

In order for a person to function effectively in daily life, his/her cognitive processes need to be in control of the emotions; otherwise the latter will control the person and the result could be damaging (Culver, 1998). Salovey (1990, as cited in Culver, 1998) merged the work of several researchers in order to define an effective use of emotion. According to Salovey (1990, as cited in Culver, 1998) recognising a feeling as it occurs is a fundamental aspect of EI, coupled with the ability to assess feelings instantaneously on a cognitive and effective level which is vital to self-insight and self-understanding.

An inability to understand one's real feelings leaves one vulnerable; yet, being able to manage these emotions enables self-awareness. It also enables one to placate oneself, and deal with uncontrolled anxiety, gloom or irritability. This skill is essential in order to recover from life's setbacks and upsets (Salovey, 1990, as cited in Culver, 1998). One also needs to be able to harness the emotions in order to pay attention, be self-motivated and creative. Another essential quality is self-control or delaying gratification and restraining impulsiveness as this enables the ability to accomplish challenging tasks (Salovey, 1990, as cited in Culver, 1998). Salovey (1990, as cited in Culver, 1998, p.2) alludes to the "flow state" which ultimately is a skill that facilitates all kind of extraordinary performances; people in this mindset accomplish and complete tasks in an exemplary way. Empathy, according to Salovey (1990, as cited in Culver, 1998) is the basic "people skill"; when people are empathic they are tuned into the subtle social signs that reflect other people's reactions and needs, create altruism and are the basis for social morality (Salovey, 1990, as cited in Culver, 1998). The art of managing relationships is a very unique skill to develop as ultimately it refers to how one manages the emotions in others as this ability reflects one's "...leadership and interpersonal effectiveness..." (Salovey, 1990, as cited in Culver, 1998, p.2). People differ in their skills; some are more adept at handling other people's emotions but not their own and vice-versa. Nonetheless, Culver (1998) states that the cognitive area of the brain remains flexible and is constantly

learning; he adds that hiatuses in the development of emotional skills can be overcome and remedied. The cognitive aspect of the brain has the capacity for long term growth, and Culver ascertained that emotional literacy courses like Self Science, for example, alluded to in Goleman's book (1996), *Emotional Intelligence*, can enable the cognitive aspect of the brain to assert more control over the emotions. These courses are not intended to suppress emotions, but to aid one to get in touch with one's feelings, to understand what causes them, and then to take appropriate measures to deal with them (Culver, 1998). Accordingly, and especially in this instance, the researcher of this study asserts that the goal of an EI/Ubuntu type school intervention programme could similarly enable the adolescent learner to harness his/her emotions by developing cognitive abilities to recognise, reflect, manage, harness, empathise with emotion while understanding from an Ubuntu perspective the importance of humanness and interpersonal connection of the "other". The old adage of learning "to count to ten" when angry, is intended to allow the neocortex the time to assess the incoming information and decide on a rational response instead of reacting verbally or physically in response to the initial "emotional rush ...". (Culver 1998, p.3).

3.4.5.3 *Emotional Intelligence and behavioural qualities*

One very important aspect of EI is ability to regulate emotion: teaching adolescents to control their emotions can improve their quality of social engagement, relationships and ultimately their happiness (Cabello & Fernandez-Berrocal, 2015). While the particular study of Cabello et al. (2015) involving 1006 participants aged 18-80 (42% males) was intended to corroborate that certain personality traits can be directly associated with happiness, the study also revealed some pertinent factors relating to EI and behaviour; it was established that the quality of relationships and the ability to regulate emotions are able to directly influence a person's level of happiness. This aspect was particularly evident in extroverts; however, in terms of introverts and although the effect size was small, those introverts who showed a higher emotion regulation ability displayed a higher quality of social relationships (Cabello et al., 2015). This indicated a definite potential in terms of learning to regulate behavioural responses to emotional stimuli; this can make a difference to an individual's level of happiness. Researchers such as Eckman (1994, as cited in Culver, 1998) state that there is also physiological evidence concerning the reaction to the "emotional rush", whereby the external stimulus is transferred to the

thalamus and then to the neocortex to be analysed and processed for meaning and response. An emotional response will be transmitted to the amygdala which activates the emotional centre of the brain; however, sometimes the message goes straight through to the amygdala for faster processing and will trigger a response before the thalamus has had time to process a proper response. The amygdala houses memories of previous responses and, as mentioned, sometimes this is necessary for critical life-saving reactions, whereas at other times the response might be inappropriate (Culver, 1998). As Culver (1998) emphasised, the connection between the amygdala and the neocortex is critical to the functioning of the human mind. Culver (1998) relates a brain-related incident whereby a very bright lawyer developed a tumour on the brain, but when the tumour was removed the link between the cortex and the amygdala was severed. The lawyer was still able to analyse complex data, but everything else failed in his life: he lost his job and his marriage because he was unable to make decisions. Hence, decision making is tied to the emotions, since it is value-based (Culver, 1998).

3.4.5.4 Emotional Intelligence and self-efficacy

Yazici, et al. (2011) argue that educational institutions need to give significance in education to cognitive as well as EI skills, which should ultimately precipitate academic achievement and improve the quality of life of students in general. The researcher of this study concurs with this approach, in that learning to have control over one's emotions and being able to self-discipline despite socio-economic or familial challenges, could enable learners to rise above their circumstances and create the lives they wish to have, regardless of their background. This approach should impart self-confidence in the learner's own abilities; as has been indicated, Yazici, et al. (2011) stated that self-efficacy beliefs impact on academic achievement. Self-efficacy beliefs developed out of Social Learning Theory and can be defined (Bandura 1982, as cited in Yazici, et al., 2011) as an evaluation of one's capability in managing and completing a task successfully. Hence, self-efficacy could be developed through instruction by enabling the early adolescent to assess his/her capabilities for tasks. According to Bandura (1995) a person needs a positive and optimistic sense of personal efficacy to succeed. Misjudgement of capability might also lead to difficulties; and an individual must learn to decide for themselves which tasks/pursuits they are able to accomplish and which hardships they are willing to endure along the journey (Bandura, 1995). When individuals err in self-appraisal, they

could be inclined to overestimate their capabilities (Taylor, 1989, as cited in Bandura, 1995). However according to Bandura, this is not necessarily negative as they need to challenge their capabilities and need to develop and use “cautious self-appraisal” (Bandura, 1995, p.16).

The Bar-On model (emotional-social intelligence) is both a teachable and learnable concept; hence Bar-On (2006) declared that to have SEI is to possess intrapersonal skills which require awareness of self, including one’s strengths and weaknesses, to effectively understand and express oneself as well as others and cope positively with challenges.

Schunk (2009, as cited in Yazidi, et al., 2011) states that the individual learner’s goals, motivation levels and academic achievements all have an effect on individual adequacy beliefs, as well as the ability to absorb knowledge and, by means of learning, achieve better academic results. There are four major psychological processes through which self-beliefs regarding efficacy affect people’s functioning in life. Considerable research has been conducted into these: cognitive, motivational, affective and selection processes (Bandura, 1994, as cited in Ramachandran, 1998).

According to Bandura (1994, as cited in Ramachandran, 1998) most human behaviour is motivated on a cognitive level by a self-assessment of one’s capabilities. If a person has a high level of perceived self-efficacy, then the challenge, and the incentive to complete it, will be higher as well. Sound cognitive processing, according to Bandura (1994, as cited in Ramachandran, 1998), is visualising a successful outcome at the end, which will pave the way for a positive result. On the contrary, self-doubt and a lack of self-efficacy will hamper the result of a task. As Bandura (1994, as cited in Ramachandran, 1998) stresses, one needs sound cognitive processing and a solid sense of efficacy to remain committed to the task especially when the environment frequently becomes trying and one faces setbacks and failures that could have major consequences. Often when challenged under these circumstances, people who also doubt their self-efficacy become less focused, and their attention to detail deteriorates. However, those people who in spite of environmental conditions remain committed to the task at hand and clear in their thinking will, in general, finally accomplish their goals (Bandura, 1994 as cited in Ramachandran, 1998).

Bandura (1995, as cited in Yazidi, et al., 2011) stated that there are four main sources to attain self-efficacy: direct and indirect experiences in social interaction, models, verbal persuasion and an individual's physical and emotional situation. Direct experiences or "mastery experiences" (Bandura, 1994, as cited in Ramachandran, 1998) are the most effective, whereby a person's self-efficacy will be directly affected by his/her own individual success or failure. These direct experiences have a direct impact on academic motivation: learners who possess high self-efficacy are generally more motivated and resilient than learners with low self-efficacy; they will also spend more time devising ways to overcome challenges (Eggen ve Kauchak, 1997, as cited in Yazici, et al., 2011). For Bandura (1994) self-beliefs which are cognitively based influence and regulate motivation, where people form beliefs about their abilities, set goals and plan their courses of action accordingly. For example, Bandura (1994) alludes to expectancy-value theory where motivation is regulated and influenced by the levels of perceived self-efficacy regarding a certain task; if a person does not believe he/she has the capabilities to complete a task then it will not even be attempted (Bandura, 1994).

3.4.5.5 *Trait emotional self-efficacy*

Yeo and Neal (2006, as cited in Bandura 2012, p.10) argue that "...in a test of trait self-efficacy theory, domain-linked self-efficacy is debilitating, whereas general trait self-efficacy is behaviourally enhancing" In other words, believing that one has resilience in the face of life's challenges, that one can finish a task regardless of circumstances, is dependent upon one's level of inherent trait self-efficacy. As indicated, this can be defined as each person's belief in their capabilities and the ability to implement control over their own performance and over the occurrences that impact on their lives (Bandura 1994), so that a healthy sense of self-efficacy is required in order to sustain the perseverance often needed to succeed. Self-efficacy also changes throughout one's life, however people that continue to mull over their deficiencies could eventually be prone towards stress and depression (Bandura 1994).

3.5 ROLE MODELS AND THE DEVELOPMENT OF EMOTIONAL INTELLIGENCE

3.5.1 Parents

According to Epstein (1998, as cited in Yazici et al., 2011), EI requires that one understands that emotions have their own intensity if not regulated. (Mayer, Salovey and Caruso, 2004, as cited in Yazici, et al., 2011) argue that children who grow up in families who are emotionally aware of their children's needs, who teach them how to express their feelings, who are open to constructive criticism, and are able to have open dialogue with their children develop children that are emotionally open. These parents will converse with their children on any number of subjects that include their feelings, morals, aesthetics and spiritual issues. These EI enabled parents will also assist their children to develop problem solving skills, while constant dialogue with their children should encourage a higher level of EI.

In her Master's dissertation, *The Role of Parents in the Development of Adolescent Emotional Intelligence*, Wootton (2001) recorded her observation that some of the adolescents she had encountered during her work seemed to cope better with adolescent stress, were more socially cognisant and emotionally aware, and were not necessarily influenced by peer pressure. Wootton (2001, p.16) noted that parenting styles, such as the "emotion coaching style", seemed to provide the most effective foundation for these adolescents. Wootton (2001) considered that adolescents who were able to identify their emotions and those of others, shared these feelings and established ways of coping with them successfully, would probably have a better level of self-concept and be more socially competent.

Wootton alludes to the foreword written by Goleman (in Gottman 1997:13-14, as cited by Wootton, 2001, p.17), which pointed out that a random, nationwide study conducted on more than 2000 adolescents in America revealed a definitive lower level of EI skills. It was posited by Wootton (2001, p.17) that "...poor parenting, less available caregivers, peer pressure and growing social dysfunction may account for this steady decline in emotional skills...".

The researcher of this study concurs with Wootton (2001) that the high drop-out rate of learners in South Africa as cited in the *South African Demographic and Health Survey* (2016 Key Indicators report) demonstrates that since 1998 nothing has changed for young women's health in SA; at least 18% of women have unplanned pregnancies which interrupt their education, skills development, employment opportunities and continue the cycle of poverty into the next generation. Gottman (1997, as cited in Wootton, 2001) asserts that EI awareness will benefit adolescents, their parents, peer group and families in general. A countrywide educational drive needs to occur in order to facilitate EI learning; a value system needs to be created whereby people need to find ways to deal with their emotions more effectively, creating a better understanding of themselves and the emotions of others, and in the process, develop "...family standards of love and connectedness, loyalty and affection..." (Gottman, 1997, p.17, as cited in Wootton, 2001, p.17). However, in applying the idea of EI to the South African context, the researcher contends that African parents should be able to lean on an identifiable African belief system. This belief system needs to have meaning and a sense of identification; including the values of the ancestors, the African philosophy of Ubuntu, in the EI mix, will serve as a source of cultural identification and pride. (Please see further elaboration in Social and Emotional Skills in Schools in 3.4.4 for different cultures.) According to Mbigi and Maree (1995b:8, as cited in Mpofu, 2002) the parental institution is an aspect that is under-utilised within the context of education in South Africa, and is particularly glaring in terms of former black schools, so that it has become essential to connect with the collective spirit of Ubuntu for the benefit of all South Africans. Parents are obliged to take responsibility for raising children with good community values (Mpofu, 2002).

The researcher maintains, with Mayer et al. (1997, as cited in Yazidi et al., 2011), that when all these positive features are considered, it is gratifying to know that EI is learnable, can be developed and has the potential to be life-saving.

3.5.2 Emotional Intelligence and educators/teachers

Emotionally intelligent teachers convey a sense of caring and empathy towards their learners. They also create an emotionally warm and invitational climate that enhances the learning environment, reduces peer conflict and facilitates a more desirable teaching context — that is conducive for effective teaching and learning.

In alluding to two of the research questions relating to this study, the development of SEI should be a significant part of the educational impetus of schools, as teachers remain part of the microcosm of a learner's life, a pivotal influencer there:

1a. What part does the education (educational system and curriculum) play in the development of the adolescent's EI?

1b. What aspects of an EI/Ubuntu programme would be suitable for implementing at schools to assist adolescent learners, teachers and parents with EI awareness?

Tal (2005) and Bar-On (2007) (as cited in Dolev & Leshemb, 2016) comment that most Western schools including Israeli ones, for example, emphasise academic achievement. However, it is noted that academic achievement in Israel is not on the increase (Lior, 2008; Yogev, 2008, as cited in Dolev & Leshemb, 2016). It is more apparent that disciplinary and behavioural problems are increasingly prevalent (Kfir & Ariav, 2008, as cited in Dolev & Leshemb, 2016) with reports of learners having violent encounters with other learners as well (Benbenishti, Astor, & Marachi, 2003; Gottlieb, 2009, as cited in Dolev & Leshemb, 2016).

In assessing the cycle of a lack of EI in the classroom, the researcher of this study concurs with Day, Sammons, Stobard, Kington, and Gu (2007, as cited in Dolev & Leshemb, 2016) who believe that a too extensive focus on academic achievement could be to the detriment of the emotional, social, and behavioural aspects that impact positively on effective learning, and ultimately hamper the learners in becoming healthy, happy and successful young adults (Cohen, 2006, as cited in Dolev & Leshemb, 2016). Israeli parents, learners (Amir, 2006; Shavit & Blank, 2011, as cited in Dolev & Leshemb, 2016) and teachers (Smith & Pniel, 2003, as cited in Dolev & Leshemb, 2016) attest to the lack of adequate preparation of learners for the challenges of life in schools. The researcher argues that, consequently, EI learning and the development of self-efficacy in the classroom can only successfully be implemented with concerted effort on the part of tertiary educators determined to firstly instil in teachers the necessity of SEI awareness, instruction and implementation in the classroom. Marzano, Marzano, & Pickering, (2003, as cited in Jennings et al., 2009, p.492) declare that it is essential for teachers to supervise the social and emotional challenges that manifest within their school environment;

otherwise learners will show "...lower levels of on-task behaviour and performance...". If there is no such supervision the classroom atmosphere will decline, with concomitant negative learner behaviour; teachers will probably become unable to maintain effective control and they too may become emotionally affected by the downward spiral, and a negative cycle ensues so that they finally resort to reactive punitive measures (Osher et al., 2007, as cited in Jennings et al., 2009).

Jennings & Greenberg (2009) state that social and emotional competence (SEC) is the prime requisite for teacher-learner relationships. A SEC teacher needs to be able to cognitively appraise and understand the emotions associated with the learner's behaviour and is able to react to each individual learner with the appropriate response (Jennings et al., 2009) The teacher who recognises that the learner is unable to self-regulate his/her emotions should endeavour, with "empathy and concern" (Jennings et al. 2009, p.493), to enable the learner to recognise his/her reaction to an event, person or other frustration. The teacher, instead of resorting to punitive methods, should endeavour to identify the cause of the unregulated emotion and, with the learner, address its impact on the latter's outlook and behaviour (Jennings et al., 2009).

According to Jennings et al. (2009), teachers that have SEC training and abilities exhibit more effective class management, are proactive, use emotional expression and provide verbal support when encouraging the joy of learning, while concomitantly guiding and managing learner behaviour. The SEC teacher will be constantly aware, assessing for signs of difficulty and guiding the learners towards a healthier classroom environment, for learners and teachers alike.

Teachers also need support within the school environment in order to remain socially and emotionally aware educators (Jennings et al., 2009); this includes support from other teachers, parents and principals; in the South African context, the Department of Basic Education needs to recognise the essential need to enable educators to fulfil an SEC rolel effectively.

It is important to consider, as stated by Yazici et al. (2011), that the education system needs to facilitate grounding in intellectual skills, but should also help develop and instil positive mindsets, attitudes and behaviour in its learners, which can be achieved through

developing EI within the school environment. According to the same study (Yazici et al., 2011) it was empirically shown that variables like gender, age, being aware of emotion and perseverance in behaviour (aspects of self-efficacy) demonstrated a distinct influence on academic achievement.

3.5.3 Emotional Intelligence and adolescent peer groups

Learners during their adolescence might have to manage serious peer relationship issues as well as, occasionally, mental health problems (Asher & Rose, 1997; Salovey & Sluyter, 1997, as cited in Ciarrochi, Chan & Bajgar, 2001).

Yazici et al. (2011) found that IQ and EQ are concepts which support each other; however, age remains a negative predictor of academic success which will decline with increasing age, as peer relationships and social acceptance become more important with age. It has been acknowledged that students' academic motivation and academic achievements can be affected negatively (Phillips & Lindsay, 2006) or positively (Wentzel, 1991, as cited in Yazici, 2011), according to the quality of available friendships and peer relationships. From early to late adolescence, teenagers will spend intensive time with their friends, sharing common activities, disclosing their innermost fears and hopes, experiencing more intimacy with opposite-gender friends and developing loyalty and trust with each other (Larose & Roy, 1995, as cited in Parker, Creque, Barnhart, Irons Harris, Majeski, Wood, Bond, & Hogan, 2004). According to (Bar-On, 1997, 2002; Bar-On & Parker, 2000, as cited in Parker et al., 2004) intrapersonal skills tend to increase with maturation while Labouvie-Vief, DeVoe, and Bulka (1989, as cited in Parker et al., 2004) report that there is definite further emotional maturation after school.

For Parker et al., (2014) by the time students are in university their intrapersonal skills are more developed and the link and clarity between social and emotional competency and academic success is more pronounced.

3.5.4 Social and emotional skills in schools for different cultures

Cronbach and Snow (1977, as cited in Shaffer, 2002) state that the student and the school environment interact in a way that is known as the "aptitude-treatment interaction (ATI)"

(Shaffer, 2002, p.589). According to educational research, the approach that a particular type of teaching method will prove superior for all learners, irrespective of their abilities, personalities and cultural backgrounds has been proven to be incorrect. In fact, certain approaches might only work with some learners and not others, and it remains imperative to find the appropriate fit between learners and educational systems (Shaffer, 2002).

On the whole, Shaffer (2002, 589) observes, most teachers seem to derive the most output from “high-ability middle class” learners while moving through the material at a rapid rate (Shaffer 2002, 589). Shaffer adds that the other, “low ability and disadvantaged”, learners often need just a warm and encouraging teacher rather than an “intrusive and demanding” one (Good & Brophy, 1994; Sacks & Mergendoller, 1997, as cited in Shaffer, 2002, p.589). Here Shaffer (2002) affirms the very crux of this dissertation, which is that attention given to cultural traditions in education is vital to the learner’s sense of belonging and identification. Because, as indicated, Western learners come from cultures that emphasise individual learning they are “...well suited for the individual mastery expectations that are emphasised in traditional classrooms.” In terms of the North American context, ethnic Hawaiian learners emphasise “co-operation and collaborative” (Shaffer, 2002, p.589) approaches to learning found in their traditional classroom contexts. Interestingly, according to Shaffer (2002, p.589), this manifests in these learners ignoring the teacher and their lessons, and “seeking the attention of their classmates”, which is consequently perceived by the teacher as a reflection of a lack of interest in academic pursuits (Tharp, 1989, as cited in Shaffer, 2002, p.589). However, Shaffer (2002) indicates that as soon as the teaching method changes and becomes more compatible with the tenets of a more cooperative cultural milieu, where small groups of learners are formed with the teacher moving between the groups assisting and instructing, the Hawaiian learners subsequently cooperate and assist each other, in order to achieve the required learning objective (Shaffer, 2002). As a result, these learners show greater motivation and begin to excel academically as well. However, this cultural aspect is not always ascertained in time and often these talented and bright children do not necessarily succeed within the mismatched education system (Shaffer, 2002).

3.5.5 Different cultures and the connection to EI/Ubuntu education

In terms of the South African context, and Ubuntu consciousness, African traditional education is approached, not just as a familial undertaking, but from a holistic perspective whereby the community (Samkange & Samkange, 1980:77, as cited in Mpofu, 2002) also participates in deciding what information should be passed onto its children. As the children form an integral part of the community, the learning stems from the group's needs, economic or otherwise. Nature is a very important component, and, as mentioned, the children are taught the names of trees, birds, animals and rivers. Certain fruit trees and animals engender respect as the community depends on them for food (Samkange & Samkange, 1980:23, as cited in Mpofu, 2002). Respect for leadership, tolerance and loyalty is cultivated in the children in order to create group solidarity (Mbigi & Maree, 1995a: 1, as cited in Mpofu, 2002). Obeying the instructions of one's superiors is a cornerstone of African norms and tradition. For this reason, Grobler and Moller (1991:35, as cited in Mpofu, 2002) declare that it is through intensive interaction and educators modelling worthy norms and values that the learners begin to thrive in an atmosphere of shared respect and understanding; these imparted values become the learner's frame of reference in life.

Young people according to Mpofu (2002) use their elders as a form of interactive reference, and out of this establish their own normative principles. Busia (1967:90, as cited in Mpofu, 2002) remarks that it is probably inconceivable to most, that people can "communicate" with dead ancestors and might regard this type of belief as nonsense, but that educational authorities need to consider this aspect of African community belief. Accordingly, the researcher contends that in this instance, this belief system is not unlike most belief systems, as Africans also believe in an all-powerful unseen superior being (God), not unlike the three monotheistic religions that rely on the perceptions of a Messiah, prophets and others to entrench their views and faith in a Higher Force, so to speak. African religion is not written down as a belief system per se but is passed down from generation to generation through stories, rituals such as initiation and marriage which represent an attainment of adult identities and traditions practiced within communities; see Mbigi (1997: 138, as cited in Mpofu, 2002). Sebidi (1988a:57, as cited in Mpofu, 2002, p.15) remarks that traditional African society draws on the life experiences which originate from African history; the precolonial wars, music, art and

artefacts, storytelling which includes “...astronomy, sociology, criminology and administration...”, again indicating that the whole community plays a role in the education of the individual child. In assessing the social and emotional skills training of learners from different cultures, it was found by Mpofu (2002, p.116) that African children “...do not receive education relevant to their educational background...”; education according to Mpofu (2002) mostly consists of systems that are models from Africa’s colonial past. By implication, African children feel alienated in their own cultural milieu (Mpofu, 2002).

Against this backdrop of Ubuntu society expectations, and the many socio-economic disadvantages that hamper healthy development in South Africa, where parents are unable to make the difference, therefore it does behove educators to impart EI in education.

African children are taught a great many aspects within their culture that are ultimately overlooked in Western educational institutions; for example, the Ubuntu proverb that emphasises universality and community mindedness of Ubuntu (Khoza, 2013, p.xx). In essence this counters the Western idea of individualistic and competitive attainment which is a cornerstone of Western education. In Ubuntu interdependence is seen as having a superior value to independence (Khoza, 2013), and accordingly, this fundamental tenet forms the foundation for all aspects in life, social, political and economic. The spirit of humanity that endeavours to treat all people as equals, to share, to assist one another, to alleviate suffering of fellow human beings and to conduct oneself in a respectful way all form part of the Ubuntu impetus (Mpofu, 2002). These aspects also constitute part of the EI stream which endeavours to make learners more aware of their emotions, of other people’s emotions, of their self-efficacy, of their real capabilities, and enables certain emotional skills to be developed that provide a buffer against life’s innumerable challenges. The Ubuntu features mentioned above need to be considered when forming a curriculum that provides meaning and connection for African learners, without compromising the relevance of Western skills, training and knowledge. In other words, creating a more holistic, emotionally intelligent, value driven, knowledge-based body of education should emotionally and educationally sustain and enrich all of Africa’s children and protect them against the “emotions are wild horses” conundrum (Coelho, 2008)

3.5.6 Programme to implement social and emotional learning (EI) in a school

3.5.6.1 *The models of EI*

There are three main models of EI to address: The Ability-Based Model (Salovey's and Mayer's), The Emotional Competences model (Goleman) and the Trait Emotional Intelligence models

The Ability-Based model (Salovey's and Mayer's):

The ability to perceive emotions, integrate emotions to facilitate thought, understand emotions and to regulate emotions to promote personal growth.

The Mayer-Salovey Four Branch Model of Emotional Intelligence comprises 5 branches: perception, appraisal and expression of emotion; emotional facilitation of thinking; understanding and analysing emotions; employing emotional knowledge; reflective regulation of emotions to promote emotional and intellectual growth (Mayer & Salovey, 1997).

In the Four-Branch Model of Emotional Intelligence (adapted from Mayer and Salovey, 1997),

EI is described as: managing emotions so as to attain specific goals; understanding emotions, emotional language, and the signals conveyed by emotions; using emotions to facilitate thinking and perceiving emotions accurately in oneself and others (The Mayer and Salovey Model-Appendix) (adapted from Mayer and Salovey, 1997, Chapter 1, p.10-11).

The Emotional Competencies model (Goleman, 1996): According to this model, EI is not an inherent talent but an acquired competence that needs to be worked on and can be developed to achieve outstanding performance. Goleman's (1996, p.43) five EI competencies are: self-awareness; self-regulation; motivation; empathy and social skills. According to a study conducted by Goleman (1996) it was established that certain core elements were common to the different competencies. Goleman demonstrated that self-

awareness instruction with the students in the study resulted in emotional self-awareness and the ability to identify and name one's own emotions. An understanding of the causes of feelings emerged, and a recognition was developed of the difference between feelings and actions. The teaching of self-regulation techniques created an ability to manage emotions and improved frustration, tolerance and anger management competencies. Motivation instruction enabled the harnessing of emotions, leading to greater responsibility, creating improved focus and attention skills. The students were less impulsive, exercised more self-control, and their scores improved. Teaching aspects of empathy resulted in the students being able to read emotions, learning to understand another person's perspective, creating more sensitive listeners. In developing the students' social skills, they learned how to manage interactions, and developed an increased ability to analyse and understand relationships. Conflict resolving skills were developed and disagreements were negotiated, more effectively becoming more assertive and skilled at communicating. The gaining of these skills resulted in these students becoming more popular, outgoing, friendly, pro-social, considerate, concerned and more involved with their peer group (Goleman, 1996).

In "A Review of Emotional Intelligence by Daniel Goleman: Implications for Technical Education", Culver (1998) stated that emotions are an indispensable tool for a successful life but if no control over them is exercised, then the outcomes might be disastrous, which ultimately could affect one's life in many different spheres: relationships, self-identity and the ability to complete tasks.

Trait Emotional Intelligence models

According to the Emotional-Social Intelligence model (Bar-On, 2006), EI and cognitive intelligence equally contribute to a person's general intelligence, which consequently indicates a person's potential for success in life. The Trait Emotional Intelligence model (Petrides, 2011) focuses on the personality framework. The Bar-On model emphasises emotional expression, and interprets the outcome of emotionally and socially intelligent behaviour in Darwinian terms of effective adaptation (Bar-On, 2006). Emotional-social components consist of one or more of the following: (a) the ability to recognise, understand and express emotions and feelings; (b) the person's ability to understand how others feel and relate with them; (c) the ability to manage and control emotions; (d) the

ability to manage change, adapt and solve problems of a personal and interpersonal nature; (e) the ability to generate positive affect and be self-motivated (Bar-On, 2006).

According to Bar-On (2006) the higher that one scores on the ES-i model (Appendix V), the more positive the prediction for effective functioning in meeting daily demands and challenges. On the other hand, low EQ scores suggest an inability to be effective and the possible existence of emotional, social and/or behavioural problems (Bar-On, 2006). Trait EI or trait emotional self-efficacy relates to emotion and pertains to self-perceptions of one's emotions; these are indicated in a self-report. However, ability EI or cognitive-emotional ability involves emotion-related cognitive abilities which are measured via maximum-performance tests (Petrides, Pita, & Kokkinaki, 2007, as cited in Petrides, 2011). Correlations between measures of trait EI and ability EI are low, thereby indicating and supporting the difference between them (Brannick, Wahi, Arce, & Johnson, 2009, as cited in Petrides, 2011). Trait EI is part of the sphere of personality, unrelated to cognitive ability, and (e.g., Ferrando et al., 2010 as cited in Petrides, 2015) corresponds with existing models of personality. The sampling domain of trait EI in children includes aspects such as "adaptability, affective disposition, emotion expression..." and other EI facets (Appendix U) (Petrides, 2011, p.665).

Trait EI is regarded as directly or indirectly affecting aspects that have a strong influence on learner behaviour and educational outcomes. As noted earlier, high trait EI learners are more law abiding, have stronger interpersonal relationships and less aggression than low trait EI learners (Mavroveli et al., 2008; Petrides et al., 2004; Santesso, Reker, Schmidt, & Segalowitz, 2006; Petrides et al., 2006, as cited in Petrides, 2011).

However, according to Petrides (2011), Trait EI theory postulates that the construct does not reveal strong direct associations with cognitive ability or academic performance. Nevertheless, Trait EI did show a positive in performance in low-IQ learners only, which according to this study could imply that low-IQ learners needed to rely on other aspects of their make-up such as high trait EI rather than intellectual (cognitive) ability to succeed (Petrides, 2011).

3.6 UBUNTU, AN AFRICAN EPISTEMOLOGY

Kenyatta (1965, as cited in van Wyk et al., 2004, p.204) declares:

...according to the Gikuyu way of thinking, nobody is an isolated individual, or rather his uniqueness is a secondary fact about him; first and foremost, he is several people's relative and several people's contemporary.

In traditional African life, a person depends on others just as others depend on him or her. Africa, the continent, has been left to find its own voice after decolonisation and Apartheid, and assert the right to call its world by its own African names. There are various commonalities that are found in the African expression and experience of life: Letseka (2000, as cited in van Wyk et al., 2004) indicates that belonging to a community is very important, and the ultimate expression of traditional African life. The following common proverbs and idioms emphasise the Ubuntu commonality that is expressed on the African continent (Khoza, 2013). The Nguni languages are replete with proverbs such as *Inkosi inkosi ngabantu* - A king is king because of his subjects, *Inzandla ziyagezana* - one hand washes another and in Xitsonga *Rintiho rinwe a ri nusi hove* - one finger cannot pick up a grain (Khoza, 2013,p.xx).

All these expressions have a common thread reiterating that the collective surpasses the individual; interdependence surpasses independence (Khoza, 2013). Khoza (2013) states further that the Darwinian concept of the survival of the fittest is a false assumption and that the universe is so structured that many aspects of life go awry if people are not concerned with cultivating the "other-regarding dimensions" (Khoza, 2013, p.xxi).

...The self cannot be self without other selves. Self-concern without other concern is like a tributary that has no outward flow to the ocean; stagnant, still and stale it lacks both life and freshness... (Khoza, 2013, p.xxi).

Africa did not experience the class issues of Europe through the ages, as indicated by Khoza (2013) where he notes that societal organisation along class lines did not exist, in that Ubuntu facilitated the accumulation of worldly possessions by individuals, but the wealthier would try and enable the poorer person through the concept of *ukusisa*

(explained in 3.9 of this dissertation). As already remarked, traditional African life was eroded by colonial occupation and the subjugation of the African person with the disregard of indigenous knowledge systems, which consequently impacted on the African's worldview and his/her performance in the world (Ramose 2002, as cited in van Wyk et al., 2004).

In fact, according to van Wyk et al (2004, p.201) African identity became an "inverted mirror of Western Eurocentric identity." While the researcher does see the need for an overhaul of value systems that are imbued with an African consciousness, the main reason for her study is to change the status quo for South African adolescents who are enmeshed in self-destructive behaviours that impact on themselves and, as with all people, are intertwined with one another, eventually affecting all of society. Crime, poverty, teenage pregnancies, drugs, bullying and lack of motivation have become the norm in many Gauteng schools, and children have lost a sense of identity and pride in their surroundings, as mentioned previously. The study completed recently by the Organisation for Economic Co-operation and Development (OECD) highlights the need for change throughout the education system in South Africa. The OECD's recent index of education systems identified that out of 76 countries, South Africa and Ghana ranked lowest. The OECD has estimated that even if all 15-year-olds merely achieved a basic level of education, South Africa's economic growth would improve by 2,624% and Ghana's economic growth would soar by 3,881% (Pota, 2015, as cited in World Economic Forum, 2015). The WEF study leaves little doubt as to the extensive work that has to be implemented in South African educational systems while addressing the individual needs of urban/peri-urban learners in the area of EI/Ubuntu consciousness, in order to create a more socially aware, community conscious and motivated personhood in South Africa's children.

Education in Apartheid South Africa promoted enslavement, impoverishment and subjugation (Khoza, 2013) with the implementation of Bantu Education and its parallel counterpart, Christian National Education. If education is the vehicle towards empowerment then the knowledge acquired through the act of learning will be used in order to create an environment that is safe and accommodating and through this act derive sustenance and finally self-actualisation (Khoza, 2013). According to Khoza an inhospitable environment will be improved through knowledge, hopefully in order to

create a more optimum environment. While South Africa today operates in a different dispensation, education for its children is still well below par.

In metaphysical terms, Ubuntu is firstly a statement of being, asserting the “I am” in all of us. Although we all live separate lives we recognise our humanness and our existence in terms of the collective (Khoza, 2011). Ubuntu asserts that the one and only God Almighty is forever part of the individual and community life as all powerful, all-encompassing spirit, and this is a uniting factor, while the ancestors remain as a presence beyond the grave to remind the individual of his or her connection and duties towards the community (Khoza, 2011). Ontologically, Ubuntu perceived the world in terms of human and non-human and considered that the person is social, not just a physical entity but endowed with a “...moral, intellectual and emotional life...”, and this remains an intrinsic part of the social context (Khoza, 2011, p.84). There is no Cartesian mind-body dualism vis-à-vis the human being in Ubuntu philosophy (Khoza, 2011). The human being is at the centre, and the perceptions and interpretation of the world are part of what the ancestors have imparted to the individual, and what the individual develops in her or his lifetime (Khoza, 2011). Epistemologically, Ubuntu acknowledges that knowledge is gathered from generation to generation: this collective knowledge is always in flux; it can be altered, added to and reformed through emotions, empathy, logic, reasoning and communication with one another, and one’s society. Ubuntu perceives the individual human being as a holistic phenomenon, unlike the Western dualistic mind/body approach which remains separate from the senses and from passion (Khoza, 2011, p.86). The holism of Ubuntu positioning entails that the “I” cannot exist without the “we”. Ethical, political, moral and even aesthetic values are not created in a vacuum or in isolation; instead, the “...interconnectedness is both a precondition of social living and the basis of individual and group morality...” (Khoza, 2011, p.86).

Khoza (2012, p.87) also emphasises that Ubuntu articulates the philosophy of ethical leadership which includes communal, consultative consensus in decision-making which impacts on business, science and society. However, Khoza (2012) when alluding to this aspect avers that Africa needs to find its own way regarding democracy, in order to accommodate the tenets of tradition within the requirements of modernity. Hence the researcher of this study believes that, like politics or any other aspect of contemporary life and especially in Africa, educational principles also need to find their mark,

considering both tradition and modernity in order to create a relevant reference point for African learners.

3.7 UNDERSTANDING UBUNTU FROM A WESTERN MINDSET

As Metz (2011, p.532) explains,

...there are three major reasons why ideas associated with Ubuntu are often deemed to be an inappropriate basis for a public morality in today's South Africa. One is that they are too vague; a second is that they fail to acknowledge the value of individual freedom; and a third is that they fit traditional, small-scale culture more than a modern, industrial society...

Metz (2011) considers that, using the values of Ubuntu, it is possible to create a moral theory and a new conception of human dignity. However, the three reservations that emanate from the use of Ubuntu in creating norms is that firstly the word *Ubuntu* means humanness, which remains a vague concept for certain forums, such as in legal adjudication. There appears to be no precise definition in terms of an accepted Western normative principle (Metz, 2011, p.533). A second reservation is its collectivist orientation which implies

...group-think uncompromising majoritarianism or extreme sacrifice for society, which is incompatible with the value of individual freedom that is among the most promising ideals in the liberal tradition...

In terms of Western conceptions of Ubuntu, it appears that the society is given primary importance over the rights of the individual. The third reservation is its origin in a traditional, pastoral, pre-colonial era where the world views are based on notions formed by revered ancestors (the “living-dead” as Metz, 2011, writes). There is a certain amount of skepticism that the values of an Ubuntu oriented society would fit “...large-scale, industrialised, modern society with a plurality of cultures, many of which are secular” (Metz, 2011, p.534).

The worldview of Western society is based on the maxim of “survival of the fittest” (Khoza, 2013) which lends itself to the individualistic conceptualisation that every man/woman must take care of himself/herself. On the whole and in general, there are different permutations on the continuum of what constitutes “modern living” or the Western man/woman. The Western community becomes the community that the individual chooses to associate himself/herself with, for instance the nuclear family and friends becomes based on upbringing or the instilled value system. Likewise, the Western man/woman decides for himself/herself what obligations or undertakings there might be to the “extended family”. Current living arrangements in South Africa and in particular those of white South Africans, and at varying levels, can be characterised as a consequence of modernisation stemming from the development of the industrialised capitalist civilisation which created separate living, and encouraged independence and privacy (Blumberg & Winch, 1972; Burch, 1967, 1995; Caldwell & Caldwell; De Vos, 1995; Goode, 1963; Martin & Beitel, 1984; Ogburn & Nimkoff, 1955; Parsons, 1956, as cited in Amoateng, Heaton, Kalule-Sabiti, 2007).

The Western individual also perceives him/herself to be in a competitive world in which the individual will work towards creating the “preferred” life based on fundamental work and social opportunities, skills and capabilities that are nurtured and formed over a lifetime of hard work and accumulation. Living separately, according to Burch (1995, as cited in Amoateng, et al., 2007), is considered to be a luxurious and an expensive way of living, and viewed as an outcome of good economic times. The emphasis on living independently in Western societies has engendered a certain type of household living arrangement that might not become part of African or Asian societies (Burch, 1995, as cited in Amoateng, et al., 2007).

Western consciousness is built on a Calvinistic work ethic that encourages resourcefulness and a strong work orientation, culminating in possible individual success as a result. Calvinism exerted an influence on American capitalism and therefore Western capitalism. German sociologist Max Weber wrote *The Protestant Ethic and the Spirit of Capitalism* in 1905, in which he argued that capitalist success stems from Calvinism. Calvinism believed that the “outward signs” of one’s life revealed their ultimate fate: being good looking, having certain talents or skills or being a financial success indicated that this person had a special place amongst those chosen by God for salvation, or eternal

damnation (Luzer, 2013). Calvinists tried to ascertain who the chosen elect would be and it appears that those who were successful in business were given special preference by God. Weber (Luzer, 2013) believes that this spurred on capitalism and the idea of “predestination”, and “...promoting the idea of a job as a ‘calling’, as opposed to something one did for money...” (Luzer, 2013).

Western consciousness does not perceive the Ubuntu concept of community, whereby “...all of humanity has a common origin, and ipso facto belongs together...” (Khoza, 2013,p.xx); therefore the concept that “...the collective supersedes the individual; interdependence is seen as a superior value to independence...” (Khoza, 2013, p.xxi) is regarded as an outlandish notion, and foreign to the being-ness of Western culture. Western parents motivate and encourage their children to become independent as soon as they finish their learning of a skill/occupation after their schooling has ended. Generally, parents remain on the periphery and the adult “children” move out of the family home, and make life decisions based on what they have gleaned from their upbringing and religious awareness instilled by the home and school, seeking parental advice on occasion. Families globally including in both the West and in Africa are complex and dynamic social systems, all the while, every family member is a developing individual as well (Shaffer, 2002). Relationships between spouses, parents and their children, and between siblings; all these can ultimately affect the development of the individual (Klein & White, 1996, as cited in Shaffer, 2002). According to Shaffer (2002) these changes are part of the developmental process as parents start by encouraging autonomy and individual initiative in the growing toddler.

However, parental interference from a Western mindset, once the child is an adult, is frowned upon and often creates tensions between the parent and the adult child. This does differ from society to society, and accepted traditions and norms. A family might be Western oriented in terms of desired levels of achievement, but traditional respect for parents and their viewpoint and involvement might still be a part of acceptable family life. Tensions within relationships in families do arise; these include unwelcome advice, frequency of contact, personality issues, unwelcome advice on child rearing, and past relationship problems between parent and adult child (Birditt, Miller, Fingerman & Lefkowitz, 2009).

However, all these permutations do depend on the individual family's socio-economic situation and at what point along the Western-traditional continuum the family sees itself. African parents on the other hand, especially in more traditional African society, generally remain part of the extended family (Amoateng et al., 2007) and, depending on their socio-economic situation, often help to rear the grandchildren and play a very important role in continuing to instil African values and community obligations.

3.8 SOCIOCULTURAL BACKGROUND OF LEARNERS

The sociocultural background of learners regarding assessment according to Beet & le Grange (2005) needs to be considered: according to Beets et al. (2005), assessment practices remain framed within a Western paradigm. The effects of increasing globalisation might lead to greater homogenisation of assessment practices. Culture is a complex structure that includes "... knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society..." (Tylor, 1958, as cited in Anwar, 2008). Ogburn and Nimkoff (1964, as cited in Anwar, 2008) point out that there are two elements of culture, material and non-material; the material being the physical and technological aspects while the non-material refers to customs, norms, values and all the other features that incorporate a nation's sense of reference and identity. For Anwar (2008, p.3) all cultures develop "...through a process of borrowing and re-configuring the traits of other cultures so as to enhance one's own...". Cowen (2002, as cited in Hassi & Storti, 2012) contends that changes do take place, and there is potential loss imposed by globalisation on traditional cultures. Globalisation could cause damage to these societies through cultural homogenisation and a resultant loss of cultural identity; however, these changes might also lead towards potential future opportunities. Likewise, in education where collective assessment practices do dominate, these could disadvantage many learners within the South African/African context, as these methods are in conflict with the lives of many of these learners (Beets et al., 2005). The researcher has already noted that during the Apartheid years, according to Higgs (2003, as cited in Le Grange, 2004) Fundamental Pedagogics was the dominant philosophical discourse in South Africa (Naicker, 2000). Even though Apartheid was dismantled along with Christian National Education, there remains a gap in education as this researcher intends to show, an opportunity to re-conceptualise education in South Africa. Higgs (2003) as cited in Le Grange (2004) identifies the need to centralise African philosophical thought in South

African education through the impetus of the African Renaissance. However, the researcher of this study wishes instead to see a merging of both Western and Ubuntu values into a holistic South African/African educational approach providing identity and cultural connection to all learners. The researcher concurs with Achieng (2014, as cited in Hirtenfelder, 2014) who stated that it is necessary to develop a multidisciplinary framework, and as stated by Asante (2007, as cited in Hirtenfelder, 2014) make use of Afrocentricity as a paradigm whereby Africans consciously seek to action a perspective that asserts their place within the context of African history. Regarding the centrality of Africa in human history, Asante (1986, as cited in Hirtenfelder, 2014) further suggests that the philosophy and teachings of African scholars should be given more importance in higher education institutions

Using an Afrocentric paradigm will enable the development of a framework borne out of Afrocentric knowledge, culture and experiences, in so doing making Africans agents of their own destinies as opposed to spectators of change (Asante, 2007, as cited in Hirtenfelder, 2014). As Bialostocka (2017) emphasises, the core of Ubuntu acknowledges reciprocal respect and appreciates the individual and others within the community, where the latter is not above the individual and is based on consensus, dialogue and exchange between individuals and communities. Here self is constructed through dialogue; in such a philosophy,

... philosopher Martin Buber recognises that all sides to the dialogue are equal, resulting in a mutually beneficial encounter... (Bialostocka, 2017).

According to Bialostocka (2017), though, the historian Michael Onyebuchi Eze believed that the dialogue can be seen as non-consensual: that there is the option “to agree to disagree.” Bialostocka (2017) considers the aspect of Michael Onyebuchi Eze’s non-consensual approach towards dialogue in terms of multicultural Namibia, where teachers and learners need to participate and share experiences and views without passing value judgements, and without needing to establish a dominant perspective or cultural approach. Bialostocka (2017) describes Ubuntu as a value system which can create an appropriate foundation for moral education, in this case for Namibia. Ubuntu acknowledges that there remains a pluralism in African cultures, so that even if they are exposed to other value systems (Bialostocka, 2017) they will maintain an openness and a

creative dialogue with other traditions, religions and beliefs. Concomitantly, African traditions will be revitalised through interculturality (Bialostocka, 2017).

Conversely, it will be recalled that according to Ramose (2002, cited in Higgs, 2003), colonialism in Africa created a structure which ultimately subjugated the cultural, scientific and economic life of millions of people in Africa. This altered the African person's perspective on his/her world. In resisting this, there were attempts to reassert and revalidate African identity through the concept of the African Renaissance (Ramose, 2002, cited in Higgs, 2003). The general understanding of the concept of Ubuntu is that it is the theory of African humanism (Eze, 2010). However, perhaps it is the role of Ubuntu that is most under threat today. In June 2008, in the wake of the nationwide bouts of xenophobia that resulted in the deaths of over 60 people, the very same Archbishop Desmond Tutu who was seen as the enthusiastic evangelist of Ubuntu in the 1990's appeared on the national media repeating the term Ubuntu many times, and making the impassioned statement that the term should not be heard any more in a nation in which such atrocities could be perpetrated. In fact, Eze (2010) declares that Ubuntu might be understood only as an ideological exercise of ideas and that it is limited in "...its availability as a genuine ethical practice" (Abstract, Eze, 2010).

Eze (Abstract, 2010) questions how it is possible to merge the very idea of Humanism in Africa, namely Ubuntu, with the:

... genocide in Burundi and Rwanda ..., ... Robert Mugabe's justification of his chaotic land seizure in Zimbabwe on the basis of Ubuntu principles ... and the ... deeply entrenched political corruption in contemporary Africa.

Eze (2010) believes that Ubuntu must not just remain an ideology but become part of everyday contemporary African humanism and life. "Redeeming it from the shackles of ideology enables its availability for healthy humanism" Eze (Abstract, 2010).

The researcher reiterates that Ubuntu, the well-spring of EI in Africa, needs to be authenticated and grounded in African education without undermining Western strides in education, as these too are grounded in endeavour, essential progress and contribution to humanity. As Khoza (2013, p.51) states, for example, when alluding to the positive and

important contribution of other cultures in the business world: only through integrating the best of all cultures, African Western and Asian, will "...modern corporations in Africa ... be able to face the challenge of global competition." Notwithstanding that Africa, according to Khoza, needs to acknowledge how Europeans and other cultures like the Jews, Arabs and Chinese can augment "...business, leadership and organisational efficiency", regardless "...there are important lessons to be learned from African values" (Khoza, 2013, p.51):

...Ubuntu is very difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, 'Yu, u nobunto'; 'Hey so-and-so has ubuntu.' Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It is to say, 'My humanity is inextricably bound up in yours.' We belong in a bundle of life... Tutu (1999).

The researcher contends that in order to render Ubuntu into a workable educational model, it needs to transform into the practical application of EI awareness, teaching and skills learning.

3.9 CULTURAL HOMOGENISATION

As Ervin and Smith (2008) note, cultural homogenisation is an aspect of cultural globalisation and is created, and spread, through technology. Information is transmitted across the world instantaneously via satellite communication, computers and the Internet. The continuous spread or availability of American/Western culture is considered a form of cultural globalisation, which translates into symbols which, through their influence, could result in the loss of cultural diversity. It is through the universalisation of symbols, customs, ideas and values that the homogenisation of culture takes place: this could effectively cause the breakdown of cultural barriers, resulting in the global assimilation of a single culture.

Regarding the above threat to cultural diversity, the researcher would like to concur with Beets et al. (2005) in positing that Western practices also play a very important role in maintaining a qualitative world edge regarding all aspects of universal endeavour.

However, she reiterates that there is a necessity, especially in South Africa/Africa, to make learning processes more accessible to learners through Ubuntu principles that frame the African way of thinking, which would decrease the sense of alienation experienced by African learners. Ubuntu according to Khoza (2011, p.xxxviii) is opposed to total individualism but “it also resists forced conformity that depersonalises us.” Shizha (2013, p.2) maintains that it is by implementing indigenous knowledge in schools that “...students, parents and communities can reclaim their voices in the process of educating the African child.”

Shizha (2013, p.6) opined that postcolonial school syllabi still tend to reflect colonial education which confines “...the actions, feelings, attitudes, beliefs and the conceptual capabilities of indigenous people”. A Kenyan writer on decolonization, wa Thiong’o (1986, as cited in Shizha, 2013), reflected that such education does not enable people’s confidence in their reality, or helps them to overcome obstacles, but instead subdues confidence, exposes inadequacies and lack of ability and encourages a learned helplessness response within their reality, especially when the situation feels insurmountable.

According to Khoza (2013, p.127) education within the African Renaissance must look to the future, and not cling to the past, though it is “...no shame...” to borrow from those that have “...travelled this road before...”. However, Khoza (2013, p.124) believes that the African renaissance needs to be about Africa’s “magnificent future” and not about Africa’s “glorious past.”

The researcher has alluded to Louw’s (2001) point that after the dismantling of Apartheid a plurality of cultures emerged in terms of 11 official languages. As Louw (2016, 16) observes, it was also essential to include other factors such as “... language, religion, class (income), gender, sexual orientation, age, ability /disability, literate/illiterate, urbanised/non-urbanised...” and aspects of the “...premodern, modern, post-modern which emerged as part of a new decolonised society.”

However, Fanon (2008, p. xvi as cited in Oelofsen, 2015) argues that “...the juxtaposition of the black and white ‘races’ has resulted in a massive psycho-existential complex.” In other words, one might be “free” physically from the machinations of colonialism and

Apartheid but the psychological scars remain, so that according to Fanon's tenets (2008, as cited in Oelofsen, 2015) there is a strong rationale to decolonise the minds of South African citizens by decolonising the South African intellectual environment.

Fanon (2008, p.132, as cited in Oelofsen, 2015) as a psychiatrist and philosopher elaborates that generally the black person's "phenomenological experience and creation of identity" has caused an inferiority complex, one on an "economic and material level" as a result of "colonial subjugation and exploitation." Fanon (2008, p.132, as cited in Oelofsen, 2015) contends that when "...economic inferiority is internalised, and becomes a psychological pathology...", these complexes become pervasive and affect "...the individual and collective psyches and political identities...". According to Fanon (2008, p.132, as cited in Oelofsen, 2015), "...a parallel white superiority complex..." is created with "...economic and material superiority which is internalised and becomes a complex of entitlement and belief in one's superior worth...". These complexes are so deeply internalised (according to Fanon, 2008, as cited in Oelofsen, 2015) that the effects of colonialism and Apartheid remain deeply ingrained, and this way of thinking cannot be altered by political change alone. Oelofsen (2015) comments that life is affected by one's economic situation as this impacts on all aspects of one's quality of life, which include nutrition, medical care and education. While race classification and the concomitant loss of self-esteem (Oelofsen, 2015) as a result of Apartheid have led to many black South Africans leading a less than prosperous life, the researcher of this study believes that with political will and the right approach to education, the "phoenix can rise from the ashes." Therefore, she contends that this consciousness needs to be shifted in a definitive and determined way through Ubuntu/EI awareness in education. By merging and absorbing Western education and values with the values of Ubuntu in order to provide identity and balance in education, it is required of the system to accord predominance to humanness by adopting a more holistic view of learners, and giving credence to the qualitative dimensions of learning instead of "...reducing their abilities to quantitative indices" (Beets et al., 2005, p.1198).

3.10 COMMUNALITY IN AFRICA

A feature of the African philosophical paradigm called Ubuntu is sociality, which translates into the African concept of Humanism that includes values like “patience, optimism, sympathy, empathy” in order for people to embrace one another within African community life (Nyasani, 1989). These are ultimately universal features of Humanism in general but are also the very core of African communalism expounded upon by writers such as: Edwin Smith, Senghor, Kenyatta, Sekou Toure and many others (Nyasani, 1989). Sekou Toure describes the African way of life as “communocratic” in which one cannot imagine organising one’s life outside of the family, village, tribe or community (Nyasani, 1989). While Africa is a heterogenous continent, there are identifiable social norms which remain peculiar to its value system; these include its sense of communality, the sense of the sacredness of life, hospitality, respect for authority and elders (Ogbujah, 2014). Central to these concepts is the idea of communality, the consciousness that does not identify the individual as an isolated ego, but as part of a much larger entity, a community, whose very being and survival is dependent on this larger entity. The culture of a people includes their laws, customs, conventions and values, way of feeling, acting, thinking, knowledge (explicit or tacit), norms and dress, these being passed from one generation to another (Ogbujah, 2014):

...Culture therefore, embodies the totality of a people’s response (values inclusive) to nature and social environment... (Ogbujah, 2014, p.208).

Customs, traditions and laws in turn become the gauge for living a certain kind of life: these norms exist in relation to societal and or cultural values. Like many other critics (Ogbujah, 2014) indicates that each individual is tied to a community of other human beings. Cultural values are always representative of a people’s interpretation of the ethical, moral, ideological, religious and social norms that become prevalent, and an integral part of a specific cultural group (Ogbujah, 2014). The economy and sense of communality in traditional Africa also dictate how people live, most business ventures are communal and poverty used to be unknown. Only if the entire community was affected, then people felt its adverse effects (Ogbujah, 2006, as cited in Ogbujah, 2014). Biko (1978, as cited in Ogbujah, 2014) indicates that if one was struggling economically it was acceptable to ask neighbours for help; consequently, there was co-operation

between neighbours. Accordingly, festivals showcasing dancing and athletic prowess were presented in a friendly atmosphere and the community catered for the religious, psychological and political aspects of people's lives such as communal shrines, initiation rights and ritual objects (Ogbujah, 2014). As noted, the beliefs in African religion are centred around the one Supreme Being who is "... aloof and awe-inspiring..." and "...is reached through the ancestors and the divinities who are his emissaries" (Ogbujah, 2014, p.210). Interpersonal bonds are not just found within the confines of the nuclear family, but are interdependent and extend to the community as a whole; joy and sorrow are felt by all, and it is within this communality that community members are most fulfilled (Igboin, 2011, p.100).

According to Igboin (2011), Western individualism has threatened the very foundation of African communalism through colonial influences, but it is important to note that the individual still retains "...personal will and identity..." (Igboin, 2011, p.100) within community life. People still retain their individual values and "...are respected just like the communal" (Gyekye, 1996: 47, as cited in Igboin, 2011, p.100). Morality is a crucial element within the orderly functioning of the community; for this reason "...responsibility, kindness, honesty, hospitality, accommodation, generosity, compassion, faithfulness, fruitfulness, love, dignity, diligence, etc., are all considered to be moral values" (Igboin, 2011, p.100). This is contrary to the Western notion of ethical egotism whereby every individual pursues his/her own self- interest (Igboin, 2011).

Khoza (2013, p.51) elucidates the African personality which through its unique view of the human being articulates itself through its "collective existence and intersubjectivity". The adjectives that come to mind, according to Khoza (2013, p.51), include supportiveness, co-operation, collaboration and solidarity. The African personality is more concerned with moral right or wrong in terms of one's fellow human than the sins against God. As Khoza (2013) states, the person is at the centre of African life, through the ancestors, men and women who have passed on, and the descendants who come after, reaffirming the continuity of life. In Western philosophy, there is the concept that "...survival of the fittest or self-preservation is the first law of life..." but, according to Khoza (2013, p.xxi), the preservation of the other is just as important. Accordingly, Khoza (2013, p.xxi) believes that we cannot preserve ourselves without being concerned about the preservation of others, and that the universe is structured in such a way that an

individual cannot just survive by protecting only the “I” without considering the survival of the “thou”. As Khoza (2013, p.xxii) puts this, Ubuntu consciousness in African society “...blurred the lines between rich and poor, the capable and the incapable”. Individual accumulation was acceptable as long as people were aware of the needs of the less fortunate or able to assist through ‘ukusisa’ (lending with the view of enabling); enablement was encouraged, and not competitive accumulation (Khoza, 2013, p.xxii). Therefore, the African community was the pivot, the starting point, and the common denominator in every individual’s life. Mandela (foreword in Khoza, 2013, p.xxix) states that the liberating of many African states was driven by the desire to rid the continent of colonialism and restore human dignity. However, Mandela (foreword in Khoza, 2013, p.xxix) emphasised that this has been gradually eroded by “...mismanagement, corruption, war, disease and famine...”; while he (foreword in Khoza,2013, p.xxix) alludes in this instance to economic development with concomitant civic liberation, these points all converge into one common aim that it is vital to improve the plight of others via conscious community awareness and input. The researcher of this study notes that Mandela (foreword in Khoza, 2013, p.xxx) wrote of the “emotionally intelligent leader” who succeeds through applying “empathy”: the term in this instance according to Mandela means “skilful, compassionate management of relationships”, a “positive attitude” by “engaging with others on a level of shared understandings and shared feelings”; acknowledging the “common bond of humanity” enables this approach. Similarly, the researcher concurs that leadership in education needs to embrace similar ideals considering and embracing all stakeholders within the educational community. In conjunction with the Departments of Education, this would include principals, parents, teachers and learners in an attempt to create and nurture the best forms of open informal communication and communal identification.

3.11 AFRICAN HOLISM

According to Strauss (2008) traditional societies are closer to the holistic perspective where the extended family and clan form part of the politically stronger organised tribe and all comprise examples of close-knit social practices. In this capacity, the community performs various roles and capacities whether, for example, in farming or in politics.

Religion helps maintain harmonious relationships in which "...the ancestors are the guardians of family affairs..." and these include "...customs, traditions and ethical norms" (Ogbujah, 2014, p.210). Disputes are settled within the family and or community structures within the community square where it is thought that the ancestors congregate and bear witness to the testimonies (Ikenga-Metuh, 1981, as cited in Ogbujah, 2014). An offence is considered an offence against the ancestors and retributive justice by them is thought to occur. Therefore, individuals within the community do comply with the norms and traditions of their culture; this restores harmony and peace with each other and the ancestors. The family is highly valued in Africa and is the key unit of the social life of the community, and its cohesion, social and moral values are essential elements, while the nuclear family functions within an extended family (Igboin, 2011). Children have rights and obligations towards parents, whereas the latter have the same towards their children. Husband and wife perform certain duties and are accorded specific privileges; marriage is one of the rites of passage while bearing children has socio-religious implications (Igboin, 2011). Divorce is a last resort in African culture because it is perceived as "...obstructing the solidarity, mutuality, love, care, togetherness, cohesion, nourishment, fellowship and continuity of the family" (Gyekye, 1996; Megasa, 1997; Khapoya, 1998, as cited in Igboin, 2011, p.100).

During the initiation rites and rituals for young boys and girls the candidates are taught to share, are exposed to important secrets, landmarks, myths and symbols and taught the acceptable codes of conduct of their community. This wisdom is imparted in order to maintain harmonious co-existence within the communities of Africa (Ejizu, 2013, as cited in Ogbujah, 2014). The initiation ceremony ushers in manhood/womanhood with rights and responsibilities but there is also a religious aspect, of "...the supernatural power and divine authority of ancestors and other spiritual patrons for the validation of its processes" (Ogbujah, 2014, p.210). Invisible beings are symbolised by carved objects. These are given special significance at altars and shrines and handled solely by Chief Priests/family clan heads in order to facilitate the blessings of the gods through harmonious living (Ogbujah, 2014).

3.12 VITALISM WITHIN THE AFRICAN COMMUNITY

The community from within the African structure is a vital one that includes extended family who continue to manage the lives of the family's members even after they have left their home and migrated elsewhere. These members often return to celebrate and acknowledge certain festivals or important cultural events and continue to give financial support to those at home in an attempt to support and uplift the socio-economic landscape of their rural communities (Ogbujah, 2014). The African does not live in a nuclear family structure like the European/North American family but in an extended family consciousness with uncles and aunts and other traceable relations receiving the title of father and mother, and cousins the title of brother and sister. They live in close proximity and the child is not known by her personal name but by how she is related to the family and the community: "I am the child of ... from so and so...". The individual remains regulated by her or his community, cultural norms are passed on and communal living is encouraged (Ogbujah, 2014). Nigerian expatriates form "kith and kin" groups called "Town Unions" that are established all over Africa, America and in Europe. This is part of the vitalism of African life whereby associations of ethnic descent, clan or religious affiliation keep individuals part of a vibrant sense of community, to support one during a time of joy and sadness or difficulty (Ogbujah, 2014). There are penalties for dissent, and individuals generally choose to be on good terms with one another.

The clan thus has a live force without which individual constituents suffer grievously. Davidson (1969: 55, as cited in Ogbujah,2014) underscores this point when he notes: "Outside this ancestrally chartered system there lay no possible life, since 'a man without lineage is a man without citizenship': without identity, and therefore without allies...".

The community remains the custodian of the individual's life, well-being and values, in terms of which the individual's very being and functionality are inextricably bound to their community. This community that shaped the individual and is shaped in turn by the same individual, includes men, women, inanimate, animate beings, the living and the dead of the same community (Igboin, 2011). Mbiti (1990, p.106, as cited in Ogbujah, 2014, p.211) remarks on this symbiotic union between the individual and the community. Therefore, whatever happens to the individual happens to the group and vice versa. Each individual becomes the "...community-cultural bearer..." (Ogbujah, 2014, p.211). Each

member of an African community is sustained through his/her community and in turn will maintain an essential relationship with its other members. Achebe (1958, as cited in Ogbujah, 2014, p.211) remarks that a person who loses his/her place within the community "...is like a fish cast out on to a dry, sandy beach, panting."

3.13 THE EFFECTS OF GLOBALISATION AND SECULARISATION ON UBUNTU AND OTHER MORAL TRADITIONS THROUGHOUT THE WORLD

As a society moves further into modernity, society has changed from having a close connection with religious values and traditions towards irreligious and more secular institutions, whereby the "modern empirical worldview has replaced the miraculous religious worldview" (Roberts 1995: 337, as cited in Maguire & Weatherby, 1998, p.171). Eze (2010, as cited in Spariosu & Rusen, eds., 2012) states that indigenous African society slants towards a communitarian character, but this has been shattered by the constant battering of modernity against its very ethos, in which modernity encourages an "...abstract individualist mode of life that has become a threat to the fabric of traditional African societies" (Eze, 2010, as cited in Spariosu & Rusen, eds., 2012, p.251).

C. Wright Mills quoted in Inglehart and Norris (2004, p.1) clarified the process of secularization as follows,

...Once the world was filled with the sacred – in thought, practice, and institutional form. After the Reformation and the Renaissance, the forces of modernization swept across the globe and secularization, a corollary historical process, loosened the dominance of the sacred. In due course, the sacred shall disappear altogether except, possibly, in the private realm...

Modern culture tends to encourage the belief in rational thought, in other words a belief system based on secularisation. According to Lehmann (2009, p.408), religion is a source of comfort for most people, offering a sense of identity, social, ethnic demarcations with rituals and traditions marking important occasions in one's life and "... providing powerful emotional and meta-social mechanisms for the resolution of psychological and social tension." Members of a religion as a whole, whatever the belief system, embrace

the symbols of that religion and these become emotional and psychological markers. When these are challenged and notably when one religion attempts to force its belief system on another there is no automatic imbibing of another set of beliefs (Lehmann, 2009). As Lehmann (2009) expounds further, European colonisation arrived in Africa, for example with violence, economic infringement, slavery and political subjugation, and managed through force to impose a new cultural milieu with different social, religious and political boundaries. Eventually the local people succumb, perhaps through a "...contest of wills..." (Lehmann, 2009, p.410), gradually absorbing the stronger, but not necessarily better, culture. Their descendants who are born into this "new world", often "untainted" by the old different religion or culture, will, out of necessity, take on the dominant values of the perceived stronger and conquering culture. It is at this juncture that indigenous belief systems will come under threat. As soon as the youth no longer perceive the value or dominance of these in their lives, old values and traditions will be compromised, and possibly superseded and eclipsed by Western mores. As with most cultures, people fall along a continuum in terms of their beliefs, whether more or less religious, traditional and or community conscious.

Ironically, globalisation has been prompted by technology, creating spaces that traverse geographical boundaries and enable capitalists. These spaces facilitate greater economic activity which in the past was limited by access and marketability. In general, globalisation erodes local identities, religion is being abandoned and cultural values are being replaced by more common normative values (Shapira, 2006). It is indubitable that Ubuntu, as with most other moral traditions throughout the world, is under serious threat from globalisation and secularisation.

Many African writers believe that the individual is solely a product of the community and can only gain full personhood through the community. Eze (2010, as cited in Spariosu & Rusen, (eds), 2012, p.252) disagrees with this sentiment; he believes that while the community "...intuitively forms an individual...", the person is not fully dependent on the community. However, some African writers believe that in order to

... curb the excesses of Western individualism and its associated ills, ... the crises in contemporary Africa are primarily due to the abandonment of African

cultural values in favour of alien (Western) metaphysical values and, thus, make individual autonomy the first victim of their attempt at rehabilitation.

Nonetheless, as many African people today straddle various points along the continuum between traditional and modern life, it would be ultimately utopian for the African continent to find itself again adopting a solely Ubuntu value system without any modern context or framework. Therefore, change is inevitable, and in this instance and study, the researcher sees the necessity to link Ubuntu with the form taken by the change which could be brought about by the inculcation of EI. The best of Ubuntu (van Wyk et al, 2004) could be applied together with the principles of EI, teaching learners skills which can help them discern their emotions (Coelho, 2008), and emphasising that it requires wisdom and restraint to be able to control them. This must begin with adolescence. Most of all it is hoped that adolescents will develop EI characterised by genuine Ubuntu. Globalisation remains a threat to ancient philosophies, religions and cultures, therefore, it behoves educators of today to harness these teachings, in this instance, African ones in order to revive their significance for a continent and world in turmoil. This was exemplified by Archbishop Desmond Tutu as mentioned earlier. Here one could argue that perhaps it is the role of Ubuntu that is most under threat today. Notwithstanding the above assertion, Ubuntu might be Africa's gift to the world, the best in African morality by means of which the world, not least the Western world, can be shifted from a purely individualistic and self-oriented society to one where the poor, disenfranchised and disempowered members of communities will genuinely matter.

In perusing the courses on EI which are available in South Africa, the researcher came across various ones that are available privately in South African schools. However, upon further inspection there did not seem to be any African cultural awareness within the precepts of the courses, and once again, the researcher asserts that without a strong Ubuntu basis, the African child's identity remains under-acknowledged and undermined. There are many sources that have studied the merits of teaching EI to children and adults alike, incorporating these EI courses into school and university programmes as well as the business world. Khoza (2013) asserts that Ubuntu has its place in politics, society and business and even a larger place in modern life where

...because of its potential to unite diverse communities, it behoves us to study and understand it more deeply – as mode of approach to life that, perhaps the whole world can think about... (Khoza, 2013, xxiii).

Khoza (2012) expands on Ubuntu by stating that it is part of his very being, it comes out of the collective past and provides an inspiration for the future. He emphasises that Ubuntu is Africa's compass and moral centre for governance and authority.

In many instances, and especially in African writing, there is the call to see Ubuntu become part of contemporary life as expressed by Khoza (2013). Empathy, for example, a value deeply embedded within the Ubuntu ethos, is at "...once individual and communal". Immanuel Kant as cited by Khoza (2012, p.101) argues "...we introspect to discover our being", but Khoza with respect to Ubuntu adds that "we empathise to discover our collective being." Tutu (Battle, 2009, as cited in Khoza, 2011, p.82) considers that Western humanism finds truth in the "...rational capacities of individuals...", while "...in contrast African humanism seeks a balance between material and spiritual realities." Ubuntu, according to Khoza (2012, p.83), constitutes part of the body of philosophies that upholds the dignity of all people, having the ability to clarify right and wrong.

This study intended to assess whether learners raised and schooled in an urban environment or a peri-urban environment displayed more or fewer Western/African characteristics and whether these aspects impacted on their perceived EI/Ubuntu values, outlook and attitude to the various aspects of their lives. The researcher also wished to ascertain whether the measured levels of EI differed geographically, or if this was just a misconception simply predicated on upbringing and exposure to those qualities in the home, school and community.

Hence the following two research questions: To reiterate, RQ1 and RQ2 respectively; Does living in an urban (Western Eurocentric psychological paradigm) or peri-urban (African Ubuntu paradigm) area have a significant influence on the EI development of South African adolescents? To what extent do the measured EI levels of learners from peri-urban versus urban areas differ?

3.14 IMPLEMENTING SOCIAL EMOTIONAL INTELLIGENCE AND UBUNTU EDUCATION IN SCHOOLS – THE WAY FORWARD

The researcher has asserted that a Social Emotional Intelligence program (SEI) using Ubuntu consciousness needs to be implemented in South African schools. As noted, she did ascertain that there are EI programmes available for use in schools, albeit in a private capacity but without an Ubuntu emphasis, and this is elaborated upon in the conclusion of this dissertation. Accordingly, as mentioned, an EI approach, with an Ubuntu philosophical framework towards raising and educating learners, needs to be imparted to parents and teachers alike in order to affect a top down EI/Ubuntu consciousness towards education. This type of nurturing could create a more pertinent Western/African holistic, inclusive, culture-bound and identity orientated South African model.

Khoza's (2013) statement, quoted earlier, that black South Africans have waited for a long time to feel at home in their homeland, but that ultimately one cannot function on a global level without being inclusive of the outside world as well, emphasises the inclusivity of this proposal.

It is the researcher's aim to create a more inclusive philosophical approach towards education without compromising the "larger world house" of Western analytical and scientific thinking.

Makgoba (1996, as cited in Mpofu, 2002) elucidates that other nations in the world, for example, the Americans [sic], Japanese and Australians, have striven to recognise their cultural heritage by doing some soul searching. He argues that it is only Africans who are still struggling with the dilemma of reconciling "civilization, culture and education"; Makgoba (1996, p.42-45, as cited in Mpofu, 2002, p.1).

Adolescence and its challenges were also explored in the literature review in order to furnish context to the study (Berk, 2013). The researcher hypothesised that the implementation of an SEI/Ubuntu educational approach to learning in schools in South Africa would accord identity to and improve self-efficacy in African learners/adolescents, thereby enhancing their educational possibilities and potential in spite of personal circumstance. She did so in the light of Erikson's affirmation (1950, 1968, as cited in

Berk, 2013, p.468) that as adolescents achieve well-structured self-descriptions and a discerned sense of self-esteem so an identity will be formed; and this will be a major step forward in terms of the individual's personality, and his or her growth towards becoming an industrious, contented adult. This concept was applied in this study.

In the early 20th century Alfred Binet, the inventor of the IQ test, wrote:

A few modern philosopher's [sic] assert that an individual's intelligence is a fixed quantity, a quantity which cannot be increased. We must protest and react against this brutal pessimism.... With practice, training, and above all, method, we manage to increase our attention, our memory, our judgment and literally to become more intelligent than we were before... (cited in Walters, 2015, p.3).

A SEI/Ubuntu program needs to implement certain key concepts; the following is a brief synopsis of what the researcher of this study would like to see in a school SEI/Ubuntu programme implemented in the future.

She has established that academic content and processing of the material is not sufficient for learner success, as educators mainly focus on curriculum and pedagogy when instituting educational reforms (Dweck, Walton & Cohen, 2014). It has become imperative to focus on the psychology of the student; the motivational and non-cognitive factors such as students' beliefs about themselves, feelings about their school and their emotional self-regulation (Dweck et al., 2014). For Dweck et al. (2014), these aspects can change the achievement levels of underprivileged children and close the achievement gap which is hampered by socio-economic issues. Dweck et al. (2014, p.2) believe that educational interventions which will target these aspects can transform the learner's experience and ultimate achievement in school, "...improving core academic outcomes such as GPA and test scores months and even years later...".

The SOE mindset training was developed by Carol Dweck, a Stanford University psychologist who asserts that the power of the individual's mindset could be either a fixed mindset (for failure or success, or a growth mindset (the individual sees setbacks as opportunities to grow and improve oneself). See Appendix.

The researcher argues that it is essential for education, involving all the stakeholders (learners, parents, teachers, principals), to first and foremost establish individual awareness of the self and concomitant abilities, as well as each individual's sense of self-efficacy by incorporating the values of (Western) SEI with the (African) Ubuntu equivalent. This needs to be operationalised in order to enable adolescent learners through SEI/Ubuntu skills development to discover their individual subjective and objective self and to enable the learner to find the other, from the same subjective and objective questions. Examples of these follow:

“Who am I? What do I want? What do I want to achieve? Who do I want to become? What do I feel? Am I overwhelmed by my life's circumstances? Do my life's circumstances hamper my achievements? Do I speak to my friends or parents about how I feel? Do I know how my friends feel? Am I able to see when they are happy or sad? Am I a support to my parents /friends? When I am sad do they support and try to uplift me? Do I like to work by myself or would I prefer to work in a group with my friends? Do I feel that I need to be the best in my class or am I just as happy when my friends succeed as well?

“Do I feel competitive? Do my teachers make me feel that I need to compete? Do my parents want me to be the best at what I do? Is my school a happy place? Do I like coming to school and do I take care of my school's environment? Am I proud of my school? What can I do to make my school a happier place for all of us? What can I do to make my home and my world a happier place? Am I able to make a difference? Am I punctual? Are my teachers punctual?”

“If we could all do well in class by being able to concentrate and learn our work more effectively would this be a worthwhile goal? Would you want to strive towards this goal? If all learning could be done in a fun and interesting way, while knowing that we are challenging ourselves and be part of a group that supports us and likewise we in turn support them, would this make us happier and more motivated to achieve?

“Do I even know what my abilities are and if I do, do I actually know whether my perceptions about my capabilities are accurate? Do I realise that I can make the change by changing the way that I think about myself? Do I realise that even if I have a very

difficult life, I can still change my own outcomes, and help my friends change their outcomes through thinking differently, and thinking together to make a better future for all of us?

“If I was taught how to do this, would this motivate me to make a different life for myself and for those around me as well?”

The above questions facilitate a chance for the individual to explore and to self-actualise the following varied qualities of desired character traits (based on a table in Pietersen, 2005, p.56 comparing Western and African Humanistic values):

Firstly, to ascertain a person’s level of thinking independence in order to rise above the circumstances of one’s life. In seeking to be superior, one needs to employ a respectful, dignified, kind, self-directed, self-controlled, disciplined, hard-working, generous and patient (committed to reward) attitude to achieving potential goals (Pietersen, 2005, p.56).

Secondly, the individual strives to be open and available, seeks out others and affirms them, does not feel threatened by others’ creative potential but seeks to enable them as well for the collective betterment of all (Pietersen, 2005, p.56).

Thirdly, the individual seeks to be loyal, compassionate, accountable, employs individual ambition while conforming to group values and norms. She or he is a team player, values friendships, group solidarity, group spirit, displays community spiritedness, employs empathy, offers sympathy and care and is sensitive to the needs of others. The individual is hospitable and strives to be sociable (Pietersen, 2005, p.56).

Fourthly, the individual cares for his/her community, the elderly, the infirm, the orphan and the destitute, respects elders and parents and does not seek to change social customs (Pietersen, 2005, p.56). (See Appendix W for the Western Approach towards Humanism and the African Approach towards Humanism.)

In this regard, the African Renaissance impetus is striving towards an African change within the African. The African Philosophy of Humanism needs to be unravelled, explored and written down for posterity as the Bible for African consciousness and a way

of life – putting people first (*Batho-Pele*) is applicable and valid in all cultures (Khoza, 2013, p.xii).

As Khoza (2013, p.xii) avers, putting people first:

...is not confined to Africans...but drives the behaviour of Afrikaner, Indian and Jewish communities, for instance, reveals that these have many elements that are consistent with the value system of Ubuntu...

The researcher of this study also noted that there are some schools in South Africa that have recruited private companies who employ and impart EI skills to learners, teachers and parents alike, such as *Six Seconds, The Emotional Intelligence Network* (Stillman, 2013), but an Ubuntu or culturally based impetus in order to provide context and identity for South African learners does not seem to exist. There is also a well-known private school in Johannesburg using the Edward de Bono CORT programme which employs EI principles but these are seemingly based on Western style approaches such as generative, creative, operational and constructive thinking (Royce, 2017).

A further example is that of AdvTech, a private company, one aspect of which consists of very prestigious South African schools and tertiary institutions who employ EI/Ubuntu values to some extent as a basis for their teaching such as ethics, people-centredness, caring and responsible leadership and respect (AdvTech, 2014-2017); however, this exemplary approach still does not reach the underprivileged learner.

The Thandulwazi Teacher Development Programme, and The Thandulwazi Maths & Science Academy (active for 12 years), are committed to the transformation of education in South Africa. Thandulwazi comprises part of another private school initiative and has made a substantial academic difference in raising the benchmark in the core gateway subjects: Mathematics, the Sciences, English, Accounting and Technology. The aim of the academy is to improve the quality of teaching and learning in “gateway” subjects; it wishes to ensure that quality education is available to all young South Africans, irrespective of their socio-economic circumstances, and is delivered by teachers who are professional, competent and confident in their subject knowledge (Johnson, 2017).

Thandulwazi describes itself as “Ubuntu in action” and especially ascribes this description to its teacher training initiative. Thandulwazi’s approach includes developing “...complex problem-solving skills, critical thinking, creativity, team work and coordination, good EQ (Emotional intelligence) and cognitive flexibility” (Johnson, 2017). Although the Academy is academically successful, the initiative appears to function from a mostly Western perspective on instruction.

A grassroots example that does employ Ubuntu principles and values is the Sinenjongo High School where in 2008, the Matric pass rate was 27% but by 2010 the pass rate was at 98%. In this particular instance, the school Principal was described as having the X-factor which is described as having an unexplained special quality (Collins English Dictionary). The school has only prefabricated structures, no grassed playing fields, no library, no hall and is consequently considered to have a low socio-economic status. Nevertheless, this school demonstrates the accuracy of the article by Servaas van der Berg, National Research Foundation Chair in Social Policy and professor of Economics at Stellenbosch University, “Apartheid's Enduring Legacy: Inequalities in Education”. He argues that resources do matter but that the correct implementation of these resources by school management is more important (Rich 2015, as cited in *Fair Lady*, 2015, p.56).

Principal Nopote believes in being “hands on”: she teaches classes and is therefore visible. She ensures that teachers work according to professional ethics, that teachers and learners are equally accountable; she herself treats cleaners and subordinates as equals. Her respectful attitude, towards everyone, merits her respect in return. She recognises that she needs to keep learning and leads by example. She demands punctuality and is punctual as well, and has involved a corporate company to aid with resources and improve her school academically. Her interaction with her deputies and Heads of Department has created a pride in the learners who undertake to ensure that all learners are in class when they need to be, and they do so in order to ensure that everyone is working towards the same goal, the attainment of results.

This example of Ubuntu concern for one another has also increased the learners’ belief in their own self-efficacy, and as this approach has been initiated by management, it has motivated the learners to find solutions. Those who had nowhere to study were told that the school was their home, and that as long as they took care and locked up after

themselves, they could study after hours at their school. Trust was established between the principal and the learners through this very important move to accommodate their basic need for a place to study. Law enforcement in the area also assists in keeping a watchful eye on learners, and helps in looking after the safety of the school premises. The local church, an NGO and a new uniform have all made a difference in facilitating more support and creating a sense of identity in Sinenjogo (Rich, 2015, as cited in *Fair Lady*, 2015). While one could implement expensive programmes in order to facilitate an EI/Ubuntu approach in schools, this principal employed her innate EI/Ubuntu skills and a sensitised approach to create change. She managed to improve the attitudes of teachers and learners alike by example, through respectful dialogue, trust, identity and team-work; with the aid of civic and business input she restored self-efficacy in 98% of the learners at her school.

Currently, “Western European capitalist elitist culture” reflects the yardstick of progress for the African child (van Wyk et al., 2004); however this also reflects the yardstick of progress for all children, who are generally becoming indifferent and uncaring. The spill-over effect is reflected in Khoza’s (2013, p.xxi) words, quoted earlier:

... Self-concern without other concern is like a tributary that has no outward flow to the ocean; stagnant, still and stale it lacks both life and freshness.

3.15 CONCLUSION

Research and statistics have confirmed that there is a dire need to shift the education parameters in South Africa, to motivate for a “...new philosophical discourse in education...” (van Wyk et al, 2004, p.201). While it appears that there are a number of initiatives that involve EI teaching and skills development in schools and in tertiary education, there does not seem to be an impetus towards enabling an African Renaissance in education. Like Khoza (2013, p.127) the researcher believes that education within the African Renaissance must cast its eye towards the future and not cling to the past. This study asserted that EI is just as important as the intelligence quotient (IQ) and concurs with van Wyk (2004) that overlooking of indigenous knowledge systems has left the African child without an authentic African identity. The researcher explored the inclusion of the precepts of the African philosophical equivalent of EI, Ubuntu into a South

African/African philosophy of education. Therefore, because the learners of today create the world of tomorrow, she contends that creating a new combined educational impetus which harnesses the best in humanity for humanity's sake, inclusive of all religions, belief systems and cultures, is the way forward to overcome greed, poverty and conflict and create a lighter, more fully community-oriented world.

The researcher concludes that every school in South Africa has the potential for change. This is a remarkable country blessed with very creative, entrepreneurial and resourceful people, yet the statistics show that there is a disproportionate level of education which does not reflect the tremendous talent that abounds in the country. It behoves the powers that be to make the difference: to rediscover the core and essence of the value-bound philosophy of Ubuntu lacking in government and most profoundly in education, and to take South Africa forward into the next century by embracing the best that the Western world has to offer and merging it with the best of African philosophy, Ubuntu, in order to become the proverbial "light unto the nations" (Isaiah, 49:6).

CHAPTER 4

RESEARCH DESIGN AND METHODOLOGY

4.1 INTRODUCTION

After a brief background overview, this chapter continues further with an introduction into methodology, and the relevant philosophical paradigms influencing this study. Thereafter, in order to contextualise the methodology, the research paradigms and methods chosen by the researcher will be justified, while the problem statement, the purpose of this study (aim) and the specific research objectives are also revisited together with a brief discussion of how each section was addressed. Next, the research questions are re-introduced, followed by a detailed exposition of the approach the researcher used in this study, which in this case, includes both the qualitative and the quantitative methods and the assumptions associated with each approach. Thereafter, the researcher elucidates the specific mixed methods research design deemed most suitable for this study.

This is followed by a description of the sampling procedure used and the participants, as well as the data collection tools (instruments) used to collect the data in order to enable the answering of the research questions. Finally, in the data analysis section the methods used to analyse both the textual and numerical data are explained. The end of this chapter deals with the verification of the data in terms of trustworthiness (reliability) and credibility (validity).

4.2 BACKGROUND OVERVIEW

This research study was centred within the framework of the concepts of EI, Ubuntu consciousness, adolescent learners, as well as the South African school environment and adaptation problems that learners experience. The concept that the development of EI is a learned skill forms one of the central points of this research. Adolescent learners with adaptation problems lack certain socio-emotional (SEI) and life skills which render them vulnerable, thereby increasing their chances of becoming involved in risk-taking behaviours. However, the researcher is also proposing that all learners be exposed to an SEI/Ubuntu programme within the school curriculum that enables them to assess their self-efficacy, abilities and actual capabilities within the academic and social contexts. In

this study both low SES and high SES learners were measured quantitatively and qualitatively. This was done in order to measure via self-report as well and through the narrative of both groups, what it is that learners in early adolescence are actually thinking and experiencing. This was done in order to show that regardless of circumstances, whether socio-economic or in any other context, all learners could benefit from a school's EI/Ubuntu skills development programme. The current educational approach and curriculum does not appear to equip learners with socio-emotional skills and does not actively promote EI – as argued earlier, the latter will assist with adaptation, responsible behaviour and empowering life choices.

A major purpose for conducting this research is thus to emphasise that educators within the South African/African education curricula also do not consider or contextualise the culture of the majority of learners. The researcher asserted that the majority of learners are therefore at a disadvantage as the curriculum is based upon a Western Eurocentric educational approach which advocates analytical, scientific and logical hegemony and thinking, without considering that the majority of learners have a more African humanistic outlook on life (van Wyk et al., 2004). An inclusive approach to both Western humanism, namely EI or SEI, and African humanism, namely Ubuntu, is proposed as an alternative educational impetus: although there are differences to which the researcher alluded in the Literature Review (Pietersen, 2005), both approaches actually do overlap with and complement each other in many instances. Both prescribe equality and democracy, and are people centred (Pietersen, 2005). The researcher again emphasises that a new approach to education could change the status quo, enhancing learners' coping skills in all facets of their life at school and at home.

This next section starts off with an introduction to the methodology and discusses the philosophical research paradigms in general (e.g., positivism, interpretivism and social constructionism), and also the specific methodological paradigms adhered to in this study (i.e., quantitative, qualitative and mixed methods). This is followed by the problem statement, the aim and the purpose of this study, the research questions and the research objectives.

4.3 METHODOLOGY AND ASSOCIATED PARADIGMS

4.3.1 Methodology

Methodology implies acceptance of a philosophy that is compatible with the methods chosen (Vosloo, 2014). Mouton (2001, p.56, as cited in Vosloo, 2014) views research methodology as concentrating on the research process and identifying the kind of tools and procedures to be used. In methodology, the point of departure would be the specific task (data collection), the individual steps and most “objective” procedures that will be used in the research process. Carter and Little (2007, p.1317; p.1320, as cited in Vosloo, 2014) state that methodologies justify the methods which ultimately produce data and the subsequent analyses; therefore, methods produce knowledge and accordingly methodologies have epistemic content.

Research methodology is a way to methodically and scientifically solve the research problem, to identify the research methods/techniques but also the methodology, to develop certain indices or tests, to calculate the mean, the mode, the median or the standard deviation or chi-square. Research methodology also assesses how to apply particular research techniques, to assess which methods or techniques are relevant, what they are intended to indicate and why. Researchers need to understand the assumptions underlying various techniques and need to know the criteria by which it can be decided that certain techniques and procedures could be applicable to certain problems but others will not. The researcher needs to design the methodology for his or her particular problem, as the methodology may differ from problem to problem (Vosloo, 2014). As such, the concept of methodology generally includes the research method as well as the underlying philosophies or research paradigms (Creswell, 2014). The researcher’s choice of an approach is also influenced by the issue being studied and her or his life experience (Creswell, 2014).

Paradigms can be defined as a “system of thinking” (Neuman, 2011, p.94, as cited in Vosloo, 2014, p.300) and are the lenses used to look through when research is conducted, and a framework from which to understand the human experience (Kuhn, 1962, as cited in Blackstone, 2017). Paradigms can be broadly classified as philosophical and methodological, and include “the accepted theories, traditions, approaches, models, frame

of reference, body of research and methodologies; and [they] could be seen as a model or framework for observation and understanding” (Vosloo, 2014, p.301).

The following section deals with the problem statement, the aim/purpose of this study, as well as the research questions (primary and secondary) and the methods employed in answering each of the research questions. The research objectives are discussed thereafter.

4.4 PROBLEM AND PURPOSES OVERVIEW

The problem that this study addresses pertains to South African adolescent learners, who, to recapitulate, are presently exposed to two seemingly opposite worldviews, the Western (Eurocentric) and Ubuntu (the African equivalent of Social Emotional Intelligence) philosophical paradigms.

South African learners are imbued with these either/or approaches, or placed somewhere along the continuum of modern and traditional outlooks, as a result of cultural, family and parental influences and values, as well as contextual factors such as environment (urban/rural/peri-urban/township) and socio-economic factors. Peri-urban areas have formed as a result of a lack of available inner-city residential space, on the periphery of South African cities, and have been populated by informal settlements, such as Diepsloot, accommodating a multi-cultural population that generally live in sub-standard conditions (Macagnano, 2002). Moreover, oftentimes, rural/township/peri-urban and urban adolescent learners face emotional and sociocultural challenges they are not sufficiently equipped to handle. As such, their emotional skills and competence as conceptualised in EI appear to be deficient. Recently, in South Africa there were shocking statistics that 190 learners in Grades 3, 4, and 5 fell pregnant between 2014 and 2015, and if one takes into account Grade 6 and Grade 7 learners as well, then the figure reaches 1449 children having babies (Cowan, 2017). This indicates a lack of awareness amongst caregivers, parents and educators, a lack of EI to pick up the markers that might indicate that something is amiss with certain children in their care.

Furthermore, EI, although foundational for individual well-being and healthy societal living, is not promoted in schools and often not developed in children by their parents.

Parker, Summerfeld, Hogan, and Majeski (2004:163, as cited in Erasmus, 2007, p.19-20) “suggest quite strongly that intra-personal, adaptability and stress management abilities are important factors in the successful transition from high school to university”.

Parker et al. (2004, as cited in Erasmus, 2007) refer to the intra-personal dimension that enables adolescents to distinguish between and label feelings, as well as to develop the ability to use information about feelings in order to understand and guide behaviour. From the research, it is clear that there is a general consensus that the emotional development of the adolescent plays an important role in the successful transition from adolescence to adulthood. However, currently, EI training is not a priority in public schools in South Africa, although as has been indicated there are a number of private companies running EI-based programmes in some private schools (Stillman, 2013). Nevertheless, there seem to be no existing life skills programmes that specifically address the development of EI competencies/ Ubuntu cultural values which would give relevance and identity to the majority of learners in South Africa (Mpofu, 2002).

4.5 THE PURPOSE OF THIS STUDY

The aim of this research study was to evaluate the levels of EI and the awareness of Ubuntu values in a population sample of adolescents from both rural/peri-urban/township and urban areas. The impact of education and role models on these levels was investigated, in addition to exploring which EI-Ubuntu concepts would be suitable for inclusion in an EI/Ubuntu school programme.

4.6 THE RESEARCH QUESTIONS

One should recall that there are four research questions that guided this study. The first two (RQ1 and RQ2) focus on whether living in an urban or a **peri-urban environment influenced an adolescent’s EI development, and also to what extent the measured EI levels of learners from a peri-urban environment differ from those living in an urban environment. RQ3a and RQ3b focus primarily on the impact of well-adjusted role models, and on assessing the role of education on the development of EI in these learners. RQ4 then assesses what aspects of an EI/Ubuntu programme would be suitable for implementation at schools to assist in developing EI awareness.

RQ 1: Does living in an urban (Western Eurocentric psychological paradigm)/ **peri-urban (African Ubuntu paradigm) area have a significant influence on the EI development of South African adolescents?

RQ 2: To what extent do the measured EI levels of learners from peri-urban areas versus urban areas differ?

RQ 3a: What part do role models (parents and teachers) play in the development of the adolescent's EI?

** The researcher was unable to gain access to a rural school and so in order to continue with the study, it became necessary to alter the latter's focus towards a more peri-urban environment. She was able to measure the EI/Ubuntu levels of a group of peri-urban children from one school in Diepsloot.

RQ 3b: What part does the education (educational system and teachers) play in the development of the adolescent's EI?

RQ 4: What aspects of an EI/Ubuntu programme would be suitable for implementing at schools to assist adolescent learners, teachers and parents with EI awareness?

4.7 DATA COLLECTION AND INSTRUMENTATION

Research Question 1 (RQ1) addresses the learners' context and exposure to worldviews (and social influences) and the impact of the geographical environment on EI.

In order to investigate the influence of areas (peri-urban/ vs urban) and worldviews (Western Eurocentric; African Ubuntu paradigm) on the development of the adolescent's EI, the following procedures were undertaken:

A biographical questionnaire was filled in by all the learners and thematic analysis was employed in order to discover relevant themes in the data.

The Trait Emotional Intelligence Questionnaire – Adolescent Short Form or TEIQue-ASF measuring the Trait EI levels in the learners was used to quantitatively assess the EI aspect.

The ASF consists of 30 short statements, two for each of the 15 trait EI facets, and is designed to measure *global* trait EI. It is also possible to derive factor scores from the TEIQue-ASF, but these are considered to be less reliable. The internal consistency of the global score usually exceeds .80 and the TEIQue-ASF form has been used successfully with children as young as 11 years old (Petrides, Sangareau, Furnham, & Frederickson, 2006).

In order to measure the extent of compliance with Ubuntu values, certain aspects and values of Ubuntu were presented to the learners in a questionnaire; the learners were then required in three hundred words to provide their understanding of Ubuntu within the context of their home, school and social interactions.

The researcher utilised a biographical measure and the TEIQue-ASF to assess the socio-economic status and EI levels (quantitative), and the Ubuntu questionnaire to assess from a qualitative perspective the absorption of Ubuntu values. The second Research Question (RQ2) investigated the extent to which the measured EI levels of learners from peri-urban versus urban areas differ. The methods employed in answering RQ2 involved qualitative and quantitative measures; this included a biographical questionnaire, TEIQue-ASF (purchased from the London Psychometric Laboratory), the Ubuntu questionnaire (the researcher's own 10-item formulated questionnaire) and semi-structured interviews (the researcher's own formulated 22-item questionnaire) with teachers and parents. The third research question (RQ3a and RQ3b) dealt with the impact of education and role models on the development of the adolescent's emotional intelligence: RQ 3a: What part do role models (parents and teachers) play? and RQ 3b: what part does the education (educational system and teachers) play in the development of the adolescent's EI? In order to investigate the role of education- the following instruments were used: the biographic questionnaire, parental and teacher semi-structured interviews.

In order to investigate the impact of well-adjusted role models on the development of the adolescent's EI, the following process was followed: the EI levels in role models were

assessed in terms of the biographical questionnaire to ascertain what impact their home-life, housing arrangements, parents/guardian educational background, siblings, living conditions and exposure to the internet might have had on their EI understanding. The topic of the 300-word paragraph that they were expected to write has been mentioned: “What distinguishes human beings is that we are capable of positive change.” With this particular qualitative measure, it was important for the researcher to see whether the participants believed that they were individually able to make changes in their life, in spite of the challenges that confronted them; she wished to grasp their levels of self-efficacy and self-esteem.

Parental interviews were conducted using semi-structured interviews to ascertain their understanding of the importance of being an aware and empathic parent. There were 22 questions in the interview. Some included, in general: Is the parent able to give time to their child, and does the prevailing socio-economic situation in the home lend itself towards a balanced upbringing for the child? Does the parent understand the meaning of EI and Ubuntu awareness? The 22-item questionnaire was compiled by the researcher and the items were acknowledged as having face validity by a colleague as well as a research psychologist.

Teacher interviews were conducted using semi-structured interviews containing some of the same questions that were asked of the parents. Some of the questions were simply designed to establish whether the teacher was aware, for example, of peer pressure in his/her school? The interviews were also conducted to ascertain the teacher’s understanding of EI and awareness of Ubuntu.

The answering of RQs 3a and 3b required a mixed methods approach measuring (assigning a numerical value) to ascertain the education levels in the biographical questionnaire, as well as measuring the EI levels in role models in order to determine whether the role models were well-adjusted or not. This was ascertained qualitatively by means of interviewing some of the role models as well. The parental and teacher interviews were intended to obtain personal information about the role models; insight into their role in promoting or hindering/thwarting EI awareness. The researcher believed that it would be logistically difficult to interview all the parents of the learners involved in the research study. Therefore, she decided to establish the education levels of the

parents in the biographical questionnaire and then interview a purposeful sampling of parents in order to ascertain their level of EI/Ubuntu awareness. This was done in order to assess whether the learners were being nurtured in the home in this area, or whether education at all levels, including EI skills, was being left to the educators. Since the latter proved to be the case, then educators will need to address the gap in EI/Ubuntu skills development which ultimately impacts on the positive emotional, social and academic adjustment of learners, and incorporate this into the syllabus. The RQ4 deals with the EI/Ubuntu programme and which aspects of such a programme would be suitable for inclusion in a high school programme in order to assist adolescent learners, teachers and parents with EI. The methods employed in answering RQ4 included investigating which aspects of an EI/Ubuntu programme would be suitable: this required exploratory research and thus a qualitative investigation via interviews and discussions with teachers and parents. In order to carry out this exploratory research, the following procedure was utilised: Semi-structured interviews with teachers, semi-structured interviews with parents, analysing results from the EI questionnaire and Ubuntu questionnaire and ascertaining which aspects learners scored poorly on, and thus should be included.

It was also necessary to assess from semi-structured interviews conducted with the teachers and parents which aspects are important for inclusion in a future EI/Ubuntu programme. In the semi-structured interviews with parents and teachers the researcher evaluated, through discussion, what was lacking in school instruction in the areas of EI understanding, bearing in mind that Ubuntu is the African equivalent of EI. In discussion, she attempted to ascertain what aspects were more evident in the classroom, and therefore if learners were given the opportunity to develop EI skills with an Ubuntu consciousness that the majority of adolescents regardless of culture could identify with: care and consideration of the other, to show and gain respect for themselves, their teachers, parents and their peer group. Also, to learn to know their emotions and the emotions of others and to learn to show sensitivity and empathy for those emotions (Goleman, 1996). Knowing one's emotions incorporates the ability to monitor one's own emotions, while employing insight and self-understanding amounts to having self-awareness. This enables one to make better life decisions (Goleman, 1996, p.43).

As Goleman (1996) states, people vary in their adeptness regarding social skills. He considers that the underlying basis for the individual's level of ability is neural. As

mentioned, Goleman (1996, p.44) also considers that "...the brain is remarkably plastic, constantly learning. Lapses in emotional skills can be remedied: to a great extent each of these domains represents a body of habit and response that, with the right effort, can be improved on."

Although adolescence is a time of heightened emotional instability, the stability of emotions increases with age (Larson et al., 2002, cited in Ahmed et al., 2015). Therefore, in terms of the behavioural dimensions of EI, there is much research which suggests that a person's ability to perceive, identify and manage emotions and thoughts provides the basis for social and emotional competencies that are important for success in all life dimensions (Goleman, 1996).

4.7.1 Research objectives

In order to answer the RQ's the following specific research objectives were identified (clarified) as central to the aim of this study. Each objective is discussed hereafter, together with the method/s and tool/s used in the study to ensure the research objectives were met.

- To identify the emotional and social needs and EI status of adolescent learners and to investigate to what extent these are being met in the current education system.
- To investigate which contextual factors influence EI in adolescent learners (e.g. paradigms/worldviews, religious values, parental level of education, etc.). To explore how adolescents align their behaviour with the values and virtues of EI and Ubuntu.
- To identify EI and Ubuntu attributes/components suitable for an EI/Ubuntu programme for adolescents.
- To examine the roles, values, virtues and tenets associated with both EI and Ubuntu.
- To explore the relationship between Ubuntu and EI in order to ascertain the role that EI could play in the application of Ubuntu, and vice-versa.

In order to contextualise the EI/Ubuntu awareness/understanding of the learners involved in the study, it was necessary to attempt to understand the home/school environment, and also what value the teachers and parents give EI/Ubuntu skills development. Do the parents and teachers realise that EI skills could change the future approach that their children/learners will have towards their academic success, social integration and emotional outlook on life? The researcher needed to ascertain whether EI plays a role and whether parents and teachers feel in any way equipped to deal with the challenges that their children/learners might need to deal with.

She considered it vital that teachers and parents attend an EI/Ubuntu course educating and informing them of EI/Ubuntu skills, and how to impart them to their learners/teachers. An EI trained teacher will be trained to see the signs of maladjustment with concomitant lack of self-efficacy and self-esteem, and this will be reflected by the adolescent's poor choices, lack of motivation, negative behaviour and depression. Teachers and parents need to be involved in an EI/Ubuntu awareness course that brings to light and gives clarity to the idea that many of life's challenges are influenced by socio-economic difficulties, and could possibly be alleviated through developing and teaching adolescents a different way to see their world. This type of instruction could inform and motivate educators and parents alike that there is another way to cope and to enact a new reality needed for successful outcomes.

4.7.2 The following objectives were accomplished using the following tools:

Objective 1: The TEIQUE-AF EI questionnaire was used to obtain a measure of the individual learner's EI in order to identify their EI status. This process helped to identify their social emotional awareness and needs as specified in objective 1.

A few of the schools that had agreed to participate in the research withdrew; hence the parameters of the research shifted in that the researcher was only able to study seven learners from one private school and another learner who, although from a public school, was at a high SES level as well. In total for the purposes of the measure there were eight high SES learners. As noted, the researcher was also able to also study a group of eight learners from a peri-urban school in Diepsloot and then compared the EI/Ubuntu understanding/awareness of the learners from the two groups in the age group of 11-14.

In order to investigate to what extent emotional and social needs were being met in the current education system in the 11-14 age groups, that is, early adolescence, the researcher evaluated the TEIQue quantitative questionnaire and the Ubuntu questions. The interviews with the teachers and parents were added to establish whether SEI skills are a relevant and essential part of education in South African schools. The use of role playing and a DAP test was used to explore the phenomena in order to ascertain to what extent the social and emotional needs and a sense of self-esteem and self-efficacy presented in the sample selected for these activities.

Objective 2: Certain contextual factors influence EI in these learners

A biographical questionnaire was given to all learners in order to establish which contextual factors impact on EI/Ubuntu consciousness (e.g. religion, gender, educational level, SES, living conditions, parents' highest qualification, etcetera). The researcher then measured how EI correlates with religion/ gender, and so forth.

The said questionnaire assessed some of the following factors:

- religion, which for the researcher embodies the assumption that an underlying spiritual dimension in a family's life will create concern for the "other" through the idea/concept that there is a Higher Power, and that there is an expectation to behave with consciousness of one's world and of other people.
- gender, which would clarify the EI mindset in so far as females are generally thought to be more socially conscious than males. However, according to Shaffer (2002), girls will outperform boys in terms of verbal ability, will be more emotionally expressive, more acquiescent and more reticent than the latter. Boys are more physical and verbally aggressive than girls, will outdo them in tests of mathematical reasoning, and possess better visual and spatial skills; however, according to Shaffer (2002, p.487), the sexes "...are more psychologically similar than they are different...". Nevertheless, the gender-role stereotypes often do play a role here, whereby girls are stereotyped into being "...more sociable, suggestible and illogical, less analytical and less achievement oriented than males...": the continued reinforcement of these

stereotypes may transform these into self-fulfilling prophecies that promote sex differences in terms of cognitive performance, and point males and females along different career options (Shaffer, 2002). In the adolescent phase, relational aggression in girls becomes more understated and vindictive (Galen & Underwood, 1997, as cited in Shaffer, 2002) whereas boys express their anger and frustrations through "...acts of theft, truancy, substance abuse and sexual misconduct..." (Department of Justice, 1995, as cited in Shaffer, 2002, p. 492).

- educational level, this being the educational level of parents as well as siblings, was thought by the researcher to indicate the capabilities of the family to support the growing adolescence's academic support. Parents imbued with strong cultural traditions could instil strong Ubuntu/EI awareness in the child, which in turn could motivate the adolescent to achieve despite his /her background, as well as possibly develop altruistic, moral, pro-social, empathic qualities. As asserted in Shaffer (2002, p.510-511), warm affectionate parents who were highly concerned about the welfare of others, practiced good deeds and were empathic themselves towards their children and others, often raised empathic children.
- socio-economic status often reveals the type of living environment and the concomitant deprivations which generally would impact on the healthy development of the young adolescent. Difficult and crowded living conditions, family dysfunction and insufficient nourishment, that is, leaving for school in the morning without breakfast or a sandwich, would seriously demotivate and or depress a growing child.

These were some of the issues assessed in the biographical questionnaire which are linked to the level of developed EI in the adolescent. If the adolescent remains constantly deprived and neglected, his/her natural human response is to protect himself/herself and find ways to survive the enormous hardships. Cognitive and language development is severely affected by neglect; this will be reflected in a decreased interest in schoolwork and an increased involvement in delinquency and substance abuse (Steinberg et al., 1994, as cited in Kerig & Wener, 2006). According to Kerig and Wener (2006, p.446) neglected children show a myriad of deficits in adolescence; these include academic, social,

behavioural and emotional problems. Therefore, correlating the above examples with EI/Ubuntu could reveal that a certain SEI approach to child rearing could be significant in changing outcomes.

Through statistical analysis it would be possible to identify whether there is a significant correlation, for example, between age, religion, gender, parent's educational levels and EI values.

Objective 3: To explore how adolescents align their behaviour with the values and virtues of EI and Ubuntu:

This was assessed through the sample involved in the role-playing scenarios/DAP and the Ubuntu-style questionnaire and paragraph (formulated by the researcher to obtain insight into the individual learner's conceptualisation of EI and the influence of their paradigms and context on their experience of EI).

This also highlighted whether the learners affiliated themselves with Ubuntu values; the way in which they interpret situations, envisage strategy towards conflict, and solutions towards resolving misunderstandings would reflect their EI/Ubuntu understanding and level of skills regarding intrapersonal relationships. The Ubuntu-style questionnaire and paragraph were completed by all the learners.

Kenneth Dodge (1986; Crick & Dodge, 1994, as cited in Shaffer, 2002, p.494-495) developed a model that seeks to explain how children favour aggressive or nonaggressive solutions to social issues. There are six cognitive phases:

(1) interpreting the meaning of the cues; (2) encoding and then (3) interpreting the social cues. Then (4) the child formulates a goal to resolve the situation. Then (5) generates and evaluates possible strategies for achieving this goal, and finally (6) selects and enacts a response. This is enacted against the background of the mental state of the child: his/her past social experiences, knowledge of social rules, emotional reactivity, and the ability to regulate emotions (Shaffer, 2002, p.495). The Ubuntu style questionnaire revealed to some extent the developed EI awareness, sense of self-efficacy and self-esteem in the adolescent.

Learners were given a short introduction to Ubuntu together with the administration of the Ubuntu style questionnaire formulated by the researcher - with interpretative answers - to obtain insight into the individual learner's conceptualisation of Ubuntu.

The Ubuntu questions cover aspects such as the individual's interest in the well-being of his/her fellow student: empathy, caring, being aware of bullies and caring enough to protect those weaker than oneself, and in general having an "other" centred-focus. The issue of punctuality and accountability for oneself and for others, including educators; care for the school environment and personal involvement in order to make the school setting conducive to learning; the issue of conflict management and the ability to express oneself adequately, and the awareness that one is responsible for one's own life in spite of life's innumerable challenges.

In addition to the Ubuntu questionnaire, the role playing that was facilitated with a sample of the learners provided further insight, and in providing an opportunity for them to roleplay different scenarios, the researcher was able to ascertain whether the learners have an EI/Ubuntu understanding. The researcher presented various problematic encounters, and the learners, chosen at random, acted out their responses in an impromptu manner. The researcher then deduced whether the responses were emotional and erratic or rational and empathic. The short paragraph indicated to what extent the learners actually felt change could occur, and whether they were able to impact on this change. Alternatively, do human beings merely remain victims of their own circumstances? The DAP diagram also provided further insight into self-esteem, self-awareness, and confidence levels, adding enriched in-depth assessment of the learner and his/her self-perception.

Objective 4: To identify EI and Ubuntu attributes/components suitable for an EI/Ubuntu programme for adolescents. Based on findings and recommendations stemming from the extant EI and Ubuntu awareness through the questionnaire, the 300-word paragraph, the roleplaying, and DAP, the researcher was able to assess what attributes appeared to be present in learners, and what still needed to be nurtured.

Objective 5: To examine the roles, values, virtues and tenets associated with both EI and Ubuntu. Through all the measures associated with the EI/Ubuntu assessments the researcher was able to ascertain whether learners were being imbued with the values and

tenets of emotional intelligence in the home and at school. She was also able to assess whether the teachers and parents felt that they were equipped to instil these EI qualities, or whether they felt that a Parents/Teacher course that gave insight into a different approach might be helpful.

Objective 6: To explore the relationship between Ubuntu and EI in order to ascertain the role that EI could play in the application of Ubuntu, and vice-versa. In exploring both, there were certain fundamental issues that were regarded by both approaches as irreconcilable. For example, the role of the individual: according to the Western impetus, the focus was the task and the achieving individual, while the African impetus perceived the individual as human- focused and the individual as a serving individual (Pietersen, 2005, p.56). However, the researcher noted in fact that there were overlaps especially regarding the humanistic approach towards the collective/community: Western Humanism extolled “good teamwork, friendship, good group spirit, good belongingness and group love as essential values. African Humanism extolled group solidarity, conformity, co-operation, living in harmony, recognising the humanity of others, community spiritedness, involving alms-giving, sympathy, care and sensitivity for the needs of others, hospitality, conviviality, sociability” as indispensable values, according to Pietersen (2005, p.56). The researcher maintained that both approaches could be combined to form one educational entity where both individual task and human-minded consciousness could be developed. She envisaged educational bodies creating this combined system of ethics in order to create a more holistic approach within an educational programme for the school curriculum.

While exploring the issues, one can determine that there is an overlap regarding the qualitative and quantitative measures. As Creswell, Fetters and Ivankova (2004:7, as cited in Mafuwane, 2011, p.70) state, the term “mixed methods” indicates the quantitative and qualitative data that are collected “...are integrated, related, or mixed at some stage of the research process...”.

Johnson and Onwuegbuzi (2004:17, as cited in Mafuwane, 2011, p.70) note:

...that mixed methods research includes the use of induction which refers to the discovery of patterns, deduction which involves testing theories and

hypotheses, and abduction which refers to uncovering and relying on the best set of explanations for understanding one's results...

Sale, Lohfeld and Brazil (2002:46, as cited in Mafuwane, 2011, p.70) also argue in favour of combining both approaches by alluding to the fact that "...both share the goal of understanding the world that we live in..." and provide a number of perspectives from which to view a particular occurrence, a common commitment to understanding and improving the human condition. Incorporating both approaches provides a cross-validation/triangulation, an enhancement of both approaches incorporating both an interdependence and an independence (Sale, Loafed & Brazil, 2002, p.46, as cited in Mafuwane, 2011).

In this next section a detailed discussion follows of the research methods/ approaches (that is, the methodological paradigms) the researcher deemed most suitable for this study. This study is a mixed method one and thus combines both qualitative and quantitative methods. The three methodological paradigms (quantitative, qualitative, mixed method) are explicated hereafter, together with the reasons for selecting each approach, and also the assumptions associated with each approach.

4.7.3 Philosophical meta-theoretical paradigms

As noted, the way researchers conduct research is influenced by the philosophical paradigms they choose to align themselves with. In research, the major categories of philosophical paradigms include positivism, interpretivism and social constructionism (Maree, 2007). Similarly, Gephart (1999, as cited in Thomas, 2010, p.293) classifies research paradigms into three philosophically distinct categories: positivism, interpretivism and critical postmodernism. Each category has its own assumptions and preferred way of doing research.

Moreover, all research is based on underlying philosophical assumptions about which methods and tools are suitable for accessing or constructing knowledge, and what constitutes valid research in a given study (Thomas, 2010). In order to conduct and evaluate any research, it is therefore important to know the worldview that the researcher subscribes to (Creswell, 2014).

Furthermore, the theories upon which researchers' base investigations also form the theoretical frameworks that direct the research and observations.

According to Terre Blanche and Durrheim (1999), research paradigms address three major dimensions: ontology (origins), epistemology (knowledge), and methodology (methods grounded in philosophy). These authors specify that a research paradigm is an all-encompassing system of interrelated practice and thinking that defines the nature of enquiry along these three dimensions. Similarly, Maree (2007) identifies three major classes of philosophical paradigms which influence research. These provide the philosophical (i.e., ontological, epistemological, methodological) foundation for conducting research and include amongst others, positivism and post-positivism, interpretivism and pragmatism (to be discussed below). These philosophical research paradigms differ from the three broad categories of methodological paradigms or research approaches (i.e., quantitative, qualitative, and mixed methods approach), which deal specifically with the methods/approaches used in conducting research. Each methodological approach has its own set of assumptions, congruent with the philosophy (ontology and epistemology) upon which each method is based. For example, the quantitative approach or methodological paradigm is underpinned by positivist or post-positivist philosophies, whereas the qualitative approach/ methodological paradigm is based on the interpretivist philosophical foundation, and the mixed methods approach adheres to the philosophy of pragmatism. These three methodological approaches (quantitative, qualitative, mixed methods) will now be further discussed.

4.7.3.1 Positivism and post-positivism

The positivist paradigm employs the scientific methodology and its principles of objectivity, a logical-positivist search for truth, value-free research as well as empirical, systematic observation (Terre Blanche et al., 2006). Furthermore, quantitative research is concerned with the measurement and quantification of data and the generalisation of findings to the population represented by the randomly selected sample/s. Positivists assume that there is an objective, observable reality that exists outside of personal experiences, and that the researcher is able to assume a separate and impartial position and make detached assumptions about the data that has been collected in an unbiased manner (Vosloo, 2014). Therefore, only scientific empirical evidence has validity: this

evidence needs to be experienced and observed directly (Vosloo, 2014). Positivists state that both the natural and social worlds operate within a strict set of laws, and ideas can only become part of the body of knowledge once they have been empirically tested (Gray, 2013).

An alternative approach to positivism is post-positivism (Creswell, 2009, as cited in Vosloo, 2014) an offshoot of positivism which challenges the traditional conception of the absolute truth of knowledge (Phillips & Burbules, 2000 in Creswell, 2014) and acknowledging that it is not possible to be conclusive about claims of knowledge when studying the behaviour and actions of humans. In other words, post-positivism maintains that in reality it is impossible to attain a definitive understanding of the reality of any situation by just using measurement (Gratton & Jones, 2010, p.26-27, as cited in Vosloo, 2014); therefore, post-positivism will employ both qualitative and quantitative methodological approaches while continuing to maintain an objective stance towards reality (Glicken, 2003, p.23; Creswell, 2007, p.20; 2009, p.7, as cited in Vosloo, 2014). Onwuegbuzie, Johnson, and Collins (2009, as cited in Gray, 2013, p.23) emphasise that nowadays practising quantitative researchers would consider themselves to be post-positivists, maintaining that there is an independent reality that needs to be studied and that all observation is inherently fallible. According to them, researchers can only approximate the truth, never being able to completely explain it. Observations are fallible; post-positivist research therefore prefers to emphasise inferential statistics “with its emphasis on assigning probabilities that observed findings are correct (not certainties)” (Grey, 2013, p.23).

4.7.3.2 Interpretivism

In this study, the meta-theoretical (philosophical) perspective informing the qualitative aspect of this research is interpretivism. In this school of thought, the researcher not only investigates the participants’ experience of the phenomena, but is also involved in interpreting the experiences. The researcher’s interpretation is based on her own experience of the process, as well as the theoretical framework she has adopted, and also her own conceptualisation of the research process (Willig, 2008). In other words, the researcher does not separate the description of events/phenomena from the interpretation of these events (Willig, 2008). Furthermore, in interpreting the events/experiences, the

researcher offers explanations and provides different interpretations and even different conceptualisations of the phenomenon being investigated.

As there is no direct, one-to-one relationship between ourselves (subjects) and the world (object) (Grey, 2013), phenomena in the world are understood by categorising them in the schemas of the mind (Williams & May, 1996, as cited in Gray, 2013). The natural sciences search for consistencies in data in order to deduce “laws” which are nomothetic, that is, they are quantifiable and empirical. However, the social sciences need to decipher the actions of the individual, or the ideographic content and interpretation of the individual’s unique, qualitative experience of reality (Crotty, 1998, p.68, as cited in Gray, 2013; Gray, 2013).

4.7.3.3 *Pragmatism*

There are numerous forms of pragmatism. For many of them, knowledge claims arise out of actions, situations, and consequences, rather than antecedent conditions as in post-positivism (Creswell, 2014). The pragmatists consider the “what” and “how” of research based on its intended consequences – what they intend with it. Instead of method being important, the problem is most important, and researchers use all approaches to understand the problem. In other words, they are “free” to choose the methods, techniques, and procedures to collect and analyse data, rather than subscribing to only one way (Creswell 2014). Thus, pragmatism opens the door for mixed methods researchers; accordingly, “pragmatism views the mixing of quantitative and qualitative data in a single study not only as legitimate, but in some cases necessary” (Gray, 2013, p.29).

4.8 METHODOLOGICAL PARADIGMS (RESEARCH APPROACHES)

4.8.1 Quantitative, qualitative and mixed methods approaches

According to Williams (2007) quantitative and qualitative research methods investigate and explore the different claims to knowledge: each method is designed to address a specific type of research question and collect a particular type of data. While the quantitative method assumes that reality is fixed, exists “out there” and can be objectively

measured, the qualitative method assumes that reality is subjective, flexible and influenced by the context, the researcher and the participants. It allows the researcher to explore and better understand the complexity/intricacy of a phenomenon, by entering the participant's world and describing it from the perspective of the participant/s. The mixed methods approach incorporates both qualitative and the quantitative methods in the process of collecting, analysing and interpreting the data.

Each method/approach has its own research designs and data collection strategies, based on the fact that the goal of quantitative methods is to collect and analyse numerical data, while qualitative methods collect and analyse textual types of data. On the other hand, the mixed methods approach, based on the assumption of pragmatism, allows the researcher to combine both quantitative and qualitative research methods in a single research study. In this study, a mixed methods approach/methodological paradigm will be used to explore EI and Ubuntu in adolescents. As such, both qualitative and the quantitative methodologies will be incorporated in the mixed methods design deemed most suitable for this study (see the Research Design section). The design the researcher deemed most suitable for this study was the concurrent mixed methods design. The justification for this choice of design is based on the following reason: that there is a time factor involved in ascertaining a true measure of EI, so that conducting a measure after the fact might enable the participants to think about EI and evaluate their answers, thereby influencing the findings of the study.

The three methodological paradigms used in social science research are now described.

4.8.1.1 The quantitative research method

As indicated, the quantitative research approach is compatible with the positivist paradigm which employs objectivity, a logical-positivist search for truth, value-free research as well as systematic observation – all of which are considered empirical procedures (Terre Blanche et al., 2006). Furthermore, quantitative research is concerned with the measurement of the variables under investigation and can be described as explanatory research as it is interested in the relationship (e.g., causal or correlational) between the variables and the explanations for these relationships. Additional assumptions associated with this paradigm include probability sampling, replicability of

results and generalisability of the findings to similar populations (Leedy & Ormrod, 2009). As such it is concerned with the generalisation of findings to the population from which the randomly selected sample/s were taken. Moreover, in quantitative research, numerical data is collected from relatively large samples and it is this data that is analysed statistically (Leedy & Ormrod, 2009). Thus, one of the central goals of this approach is the quantification/measurement of data. Analysis of it allows one to draw conclusions based on the measured data. This is achieved by investigating a great number of cases, which improves the chances of statistical significance. The advantage of quantitative studies is that the results can be replicated, and conclusions generalised and applied to similar situations (Leedy & Ormrod, 2009).

In this study, the researcher used a quantitative questionnaire to obtain a measurement of the EI levels in the adolescents. This allows for the quantification of EI in order to compare and categorise the learners according to the measure assigned to their responses.

4.8.1.2 The qualitative research method

The qualitative research is conducted within a unique context, which is not easy to replicate, but which it is not necessary to replicate because the uniqueness of each situation is deemed important. Qualitative research is holistic, needs to be flexible and emergent and assesses the larger process and environment in order to understand all the parameters of the ‘what’, ‘how’ and ‘why’ questions in terms of the quality of the gathered information. (Yilmaz, 2013). In, qualitative research, conclusions cannot be drawn from statistical reasoning; neither are the results generalisable. The textual data is analysed thematically so as to identify general and specific themes pertaining to the study.

The qualitative methodological paradigm emphasises the collection of rich, meaningful, textual data that enables the researcher to obtain an in-depth insight into the topic being researched. The samples are small and the results are not quantifiable or generalisable, as no random selection or random assignment takes place; thus, samples do not represent the larger population. Instead the emphasis is placed on explaining the uniqueness of each particular situation (idiographic), and not on identifying general laws and principles (Maree, 2007). Furthermore, the benefit of the qualitative approach is that it encourages personal interaction with the participants, enabling the researcher to gain an emic (insider

perspective) into the participants' experience of the phenomena (Maree, 2007) pertaining to the topic being investigated – in this case EI. As such, the qualitative researcher enters the participant's worlds (trying to understand how they perceive and make sense of their worlds and their experiences). Qualitative research also emphasises context and culture and the role these play in understanding the meanings the participants assign to the phenomena they are experiencing (Terre Blanche et al., 2006). Furthermore, qualitative research allows for subjectivity and inter-subjectivity, thereby accommodating the participants' values and experiences as well as the researcher's interpretation of events (Willig, 2008), making qualitative research open to the influence of the researcher's own values. This precludes objectivity and replicability of results by a different researcher in a different context. However, this is not a disadvantage because the emphasis falls on capturing the phenomenological experiences of participants as they interact with the phenomena being investigated – in this case EI and adherence to EI/Ubuntu values.

In this study, the researcher employed the qualitative methodological paradigm in the use of the Ubuntu-styled questionnaire and the insights gained from the 300-word paragraph. It was hoped that these would provide possible themes that the researcher would wish to explore, and which could provide insight into certain perceptions, attitudes and behaviours that reflect EI/Ubuntu consciousness or lack thereof. The purpose of this study's qualitative research is thus to gain a deeper meaning and better insight into the way the phenomenon of EI is understood and experienced by learners. While the quantitative aspect of this research sought to measure the EI levels in the participants, the qualitative approach, which is compatible with interpretivism and exploratory research, was used to gain an insider perspective into the participants' experience and understanding of EI. The use of qualitative inquiry served as a tool in supporting the purpose of this study, as it provided a way to explore and gain depth in understanding the perceptions and beliefs of the adolescent learners and their role models.

While “triangulation” is a process of substantiation that augments validity by including several viewpoints and methods (Yeasmin & Rahman, 2012), the researcher preferred to use the mixed methods approach incorporating a quantitative measure in order to ascertain more conclusively that the learner participants have a certain EI awareness which would enable the researcher to more comprehensively gauge their social and emotional skills. The benefit of using a convergent parallel mixed method (Creswell,

2014) is that the responses to the EI/Ubuntu qualitative aspect of the study would be more spontaneous, “in the moment” responses as opposed to later (sequential) contrived answers. Here the researcher collected both forms of data, qualitative and quantitative measures at the same time, and integrated the information in order to garner a complete understanding of the research problem through the interpretation of the results (Creswell, 2014).

4.8.1.3 *The mixed methods approach*

As indicated, the mixed methods approach provides a framework within which researchers collect, analyse, and integrate both quantitative and qualitative data.

Timing in mixed methods data collection refers to the sequence of data collection in a study; in this particular one the data was collected concurrently, at virtually the same time.

Once a researcher has selected a mixed methods approach for a study, the next step is to decide on the specific design that best addresses the research problem. As previously stated, this research project aims to acquire a deeper understanding of how the participants experience the phenomenon of EI and Ubuntu, in addition to gaining insight into their understanding and application of EI in their personal lives. This was best achieved using a mixed-methods design (Creswell, 2008).

While the quantitative aspect of this research sought to measure the EI levels in the participants, the use of qualitative inquiry served as a tool in supporting the purpose of this study, because it provided a way to explore and gain depth in understanding the perceptions and beliefs of the adolescent learners and their role models.

4.8.1.4 *The research design selected for this study*

The design was discussed earlier. The section which follows hereafter deals specifically with data collection, data analysis and data verification. With regard to data collection, the selection of the participants (the sample/source of data) is considered, including the sample selection strategies used to select the participants (i.e. non-probability, purposive

sampling). The data collection tools (e.g. the EI questionnaire) and techniques (e.g. the interviews) used to collect the data and facilitate answering the research questions are also described in detail. Thereafter the methods of analysis applied to the quantitative and qualitative data are described, while finally the methods used to verify the data (i.e. enhance the validity and reliability of this study), are discussed.

4.9 DATA COLLECTION

4.9.1 The preparation

The researcher received ethical clearance from the University of South Africa (UNISA) to conduct this research study, and once permission from the Department of Education had been granted (which took a number of months to obtain), 12 schools were approached for this study: these included urban private schools and other public schools from a more rural/peri-urban environment. The schools that the researcher approached included three private Gauteng high SES schools (Braamfontein, Dainfern and Bryanston), one urban public school (Randburg) and six Gauteng rural, and peri-urban schools (Diepsloot, Lanseria/Broederstroom); these were low SES schools. The researcher was able to finally contact two schools in the Kwa Zulu Natal area, one high SES and one low SES, who did agree to have the study take place in their schools. However, this would have meant changing some of the parameters of the study, and would have included escalating the cost of this research study as well; this will be elaborated on in the limitations section. The schools would agree to take part in the study and then at the last minute not be available, citing the reason that “it just wouldn’t be possible”, not answering emails or calls, “stating that after hours was problematic especially since the learners were involved in extra-mural activities and that transport would be an issue as well.”

The researcher telephoned and corresponded by email with each school’s management in order to gain access and create availability for the study with learners, teachers and parents. The researcher constantly reiterated to school management that this study as required by the DoE would be conducted after school hours at the convenience of all participants. Finally, only one private school committed to the study and the researcher managed to contact eight learners from a low SES school in Diepsloot. Initially the private school tried to facilitate the involvement of at least twenty learners but only seven

learners arrived on the day. The researcher then contacted an eighth learner from another high SES environment who also agreed to partake in the research. As required for the study, the researcher then had an equal cohort of eight high SES learners and eight low SES learners in order to obtain meaningful results. The low SES participants included one teacher/parent and a second parent from the same group. Participants from the high SES group included one teacher and 3 parents. All participants were given consent forms, which were signed and returned to the researcher for safekeeping, while all ethical considerations were maintained throughout the study. The researcher liaised on a constant basis with school management to ascertain availability of learners, teachers and parents. The researcher had originally estimated that the time frame needed for the study might amount to only about two hours; however, this did translate into at least another hour for the low SES group, which needed more time to understand language and concepts. On the day of the study at the private school (high SES), the researcher met with the school psychologist after receiving the letters of consent from all the participants and their parents. On that day five learner participants met with one teacher and two parents. A short introduction to Ubuntu, and why the research was being performed, was presented to the parents/teachers before their interviews (Appendix B). The researcher, with an assistant, interviewed the teacher and two parents on that same day. Availability was problematic as well; this will also be discussed in the limitations. Another two participant learners (high SES) and another parent were met on another day by the researcher. All filled in consent forms and all were given the various questionnaires and interviewed accordingly. On another day, the researcher met with one more learner from a high SES background in order to make up the cohort of eight learners for the high SES study. Likewise, the researcher met with eight learners from the low SES school and two people fluent in Zulu and conversant with English who assisted the learners in an interactive way (this aspect will also be alluded to in the limitations of the study) with understanding the content of the biographical questionnaire, the TEIQue-ASF questionnaire, the 10-item Ubuntu questionnaire and the 300-word paragraph. Two of the participants participated in a role-playing scenario and the researcher noted their EI/Ubuntu understanding and awareness, empathy levels and identification with the “other” person undergoing the challenge. The researcher presented the challenge to the two learners who then interpreted their understanding of this scenario in their own way. The researcher observed and took notes (Appendix M). All the participants also did DAP drawings, giving the researcher a sense of the prevailing self-image and confidence levels of the participant learners. The

researcher met with a teacher/parent and another parent (low SES) on another day to complete the parental/teacher component of the study using the semi-structured 22-item interview questionnaire, with one of the translators present to clear up any misunderstandings. Once again, all consent forms were completed, and as both participants were relatively fluent in English, further translation of concepts was not required, or at most minimal translation was needed. Nevertheless, language remained a problem throughout the study for the low SES cohort, as will be considered in the limitations section of this study.

4.9.2 Sampling strategies

Sampling refers to the process of selecting a portion of the population for study (Maree, 2007) and includes the strategies employed in the selection of the participants. Drawing samples from the population of interest is necessary, “a small instance of a phenomenon” (Terre Blanche, 2006, p.50), because it is not practical or possible to research every person in the population relevant to one’s study; this also allows for an in-depth investigation that otherwise might not be possible (Terre Blanche et al., 2006).

4.9.2.1 Probability versus non-probability sampling

In quantitative research the sampling is often non-probability. In probability/random sampling each person in the population has an equal chance of being selected (equal probability). Although probability sampling is the ideal standard when conducting quantitative research, it is not always possible, in which case, non-probability sampling can be used (Leedy & Ormrod, 2009).

In this mixed methods study, although both quantitative and qualitative research was conducted, the researcher only made use of non-probability sampling and selected a purposive sample of adolescents based on the fact that they were able to provide useful and necessary information (Wagner, Kawulich, & Garner, 2012). Whereas in positivist, quantitative research, the samples are representative of the broader study population, in qualitative research, the samples are not representative; instead they provide unique and idiosyncratic or distinctive information about specific events and/or phenomena. In this

mixed methods study, the sample size is relatively small (in terms of quantitative samples) and the sample is not representative of all adolescent learners in South Africa.

4.9.2.2 *Purposive sampling*

In this study, the sample was selected using the purposive sampling technique. Purposive sampling, also referred to as judgmental or selective sampling, provides the researcher with a sample which best serves the purpose of the study (Wagner, Kawulich & Garner, 2012). In other words, the individual participants making up the sample will be chosen because they are most likely able to provide the researcher with relevant and meaningful data with regard to the concepts being investigated.

4.9.2.3 *Description of the participants*

The sample or source of data included adolescent learners (between 11-14 years of age), a sample of 16 learners from both high and low SES levels, as well as a purposeful sample of teachers and parents from both the high and the low SES. The sample size in qualitative research is not important; instead, the emphasis falls on obtaining in-depth information from a sample that is able to provide the researcher with useful and meaningful data or information (Willig, 2008, as cited in Wagner et al., 2012) pertaining to the topic being researched, and the concepts being investigated, which in this study include EI, Ubuntu, Western-derived concepts and adolescents. Most of the schools approached chose not to participate in the study. As noted, it was very difficult to obtain permission from them to commit to the actual research taking place in their schools. Eventually, the study consisted of seven children from a private school, while the pilot and research study involved learners from four different Gauteng schools. The study had six learners participating in the pilot study, four from two different public schools and two from one private school. A pilot study was conducted in order to identify potential problem areas within the research protocol and instrumentation; this was done prior to implementation of the full research study (Abu Hassan, Schattner & Mazza, 2006). This was to test the measures and establish whether the measurement instruments which required self-completion were age-appropriate and comprehensible to participants from the two socio-economic statuses (SES). The participants were asked to take part in all aspects of the intended research including the TEIQue-ASF questionnaire, the 10-item Ubuntu measure and the 300-word

paragraph. Two of the participants from each SES bracket participated in role-playing while all did the DAP (Draw-a-person). For the participants whose second language was English, the researcher employed the services of a translator.

For the main study, one Gauteng private school committed to the testing; after that the researcher relied on contacts to help connect her with the learners from three other schools: two public and one private school.

4.9.3 The data collection instruments

The data in this study was collected using the following tools/instruments:

- A biographical questionnaire (Appendix A)
- A TEIQue-ASF (11-13 years) Adolescent Short Form questionnaire (Appendix C)
- A list of 10-item Ubuntu-style questions compiled by researcher with interpretative answers (Appendix D)
- A 300-word paragraph on a chosen EI theme (compiled by researcher) (Appendix E)
- Semi-structured 22-item EI/Ubuntu interview for parents/teachers (Appendix F) (with a short introduction to Ubuntu understanding and the reasons for the research, presented to the parents/teachers before their interviews – Appendix B)
- Role-playing scenarios (Appendix G)
- DAP (Draw-a-Person diagrams) (Appendix G)

4.9.3.1 The Trait EI questionnaire

Validity and reliability of the TEIQue-ASF EI measurement

The Trait Emotional Intelligence Questionnaire, or TEIQue, is a measure developed to measure global trait EI, is available in 20 languages, and is positively correlated with EQ-I. The TEIQue is based on the Trait Emotional Intelligence Theory, and is available in a

long form and a short form. In Petrides & Furnham (2003, as cited in Lani, 2010) Farzam Memar researched a sample to establish validity and reliability for TEIQue, internal consistency and test-retest. The TEIQue indicated scale reliabilities of 0.71 and 0.76.

The TEIQue-ASF (11-13 years) Adolescent Short Form questionnaire (Appendix C)

This questionnaire was developed by the London Psychometric Laboratory, which is currently based at University College London (UCL). It is directed by K. V. Petrides and is home to the trait emotional intelligence research programme. Petrides (2011) describes the TEIQue-ASF as a simplified version of the adult short form of the TEIQue in terms of wording and syntactic complexity. There are 30 short statements, two of each of the 15 facets designed to measure global trait EI. In addition to the global score, it is possible to derive scores on the four trait EI factors; however, these tend to have considerably lower internal consistency than in the adolescent full form. This form does not yield scores on the 15 trait EI facets. The main target audience comprises adolescents between 13 and 17 years old; however, the ASF has been successfully used with children as young as 11 years (Petrides, 2011).

4.9.3.2 *The semi-structured interviews*

The researcher conducted semi-structured interviews (Appendix F) with two teachers, one of the teachers was also a parent (Low SES group), the other teacher was from the High SES group. The researcher also interviewed one parent from the low SES group and three parents from the high SES group in order to understand the contexts of their school, home and communities. The interviews were based on availability, but the low SES group were less available at the time set aside for them to participate. Parents and teachers from the low SES were only able to meet on the weekend due to work commitments. The semi-structured interviews were used to develop an overview in terms of attitudes, support and involvement of the school, the home and the community in the lives of the adolescents. Moreover, the semi-structured interviews were conducted to gain more insight into different aspects of the EI of the sample teacher/parent group regarding the influence of the Western paradigm and Ubuntu philosophy in order to determine each individual participant's perception of or orientation towards the various aspects and concepts that constitute these two paradigms of philosophical thought.

4.9.3.3 *The 10-item Ubuntu-style questionnaire (Appendix D)*

The Ubuntu-style questionnaire formulated by the researcher with interpretative answers aimed to assess the level of Ubuntu awareness and understanding in the individual learners and the group as a whole.

The questions in the Ubuntu measure attempted to evaluate the following:

- Concern for others
- Generosity
- Responsibility and respect towards oneself in adhering to punctuality
- Demanding accountability and respect from teachers/principals
- Creating a clean litter-free environment, and implementing it – effecting the notion that we are all responsible for ourselves and for each other
- Bullying and accountability as well as care for others who have become the victims of bullies
- Taking responsibility for the learning environment, and making it conducive to learning – effecting, once again, the notion that we are all responsible for ourselves and for each other
- Conflict management and concomitant reactions to emotional challenges
- Awareness of goals and plans and enacting those decisions consciously
- Positive affirmation and enacting the concept that each individual is responsible for his/her future and life outcomes.

4.9.3.4 *The short paragraph*

As noted, each participant was requested to write a short paragraph of not more than 300 words on the topic: “What distinguishes human beings is that we are capable of positive change”. This investigated the levels of self-efficacy in the individual learners and the group. The researcher accessed the learners' beliefs about their capabilities that would have direct influence on their ability to be motivated and perform certain tasks. She aimed to establish whether the learners, despite their personal challenges, would ultimately choose to pursue life changing directions in order to effectively enhance their quality of

life (Bandura, 1995). The researcher also wished for the learners to realise that their final outcome does depend on their choices, efforts, perseverance, outlook, tenacity and their focus, once again regardless of circumstances.

4.9.3.5 The use of role-play and the DAP (Draw a Person) technique

Using the information gleaned from the Ubuntu questionnaire and the short essay, and with only a few of the learners chosen randomly from the group, the researcher employed role-playing scenarios and a DAP task in order to indicate how each individual felt, perceived and experienced him/herself within his/her various social contexts. These tools reveal/exhibit certain traits that indicate a potential towards positive/negative social behaviour. These exercises also allowed the researcher to observe and ascertain how each individual participant is reflective of EI/Ubuntu values and which of these qualities are apparent and are more or less overt. In the role-playing, the researcher was able to observe the adolescent's behaviour in contexts of interaction (Terre Blanche et al., 2006). For example, feeling alienated from one's family as opposed to feeling alienated from one's peer group at school will elicit different emotions for the adolescent (Terre Blanche et al., 2006). Terre Blanche et al. (2006, p.51) further examine the fact that by having to predefine the concept, "alienation", "the qualitative researchers approach observation inductively without being constrained by predetermined categories... in qualitative research the researcher is the instrument of observation." As indicated, this was done to gain an insider (emic) perspective on how these learners felt and experienced themselves within their various social contexts. As such, both the quantitative measurement and the qualitative exploration were aligned with the purpose of this research.

Kahill in Blau (1991:369, as cited in Erasmus, 2007, p.52) suggest that it is ineffectual to turn the DAP into a scientific instrument, but "that figure drawings should more appropriately take its[sic] place as a rich and potentially valuable clinical tool that can provide working hypotheses and a springboard for discussion with the patient." Erasmus reports (Erasmus, 2007, p.52) that in her study, "the DAP was used together with the SSCT, the EQ questionnaire and the unstructured interview to provide working hypotheses and a springboard for discussion with the adolescent."

In the data analysis section, which follows, the methods used to analyse both the textual and numerical data are explained. The end of this chapter deals with the verification of the data in terms of trustworthiness (reliability) and credibility (validity).

4.10 DATA ANALYSIS

According to Creswell (2014) data analysis is a continuous procedure during the research process; it involves analysing participant information, employing general analysis steps and those pertaining to a specific design.

Marshall and Rossman (1999, p.150, as cited in Vosloo, 2014) define data analysis as the procedure of instilling order, structure and meaning into collected data. Furthermore, the aim of analysing data is to obtain information, which allows the researcher to draw conclusions and answer the primary research question (Creswell, 2014).

Whereas qualitative data allows for inductive reasoning and building of theory, quantitative data analysis tends to be deductive in nature (Creswell, 2014). This means that the researcher advances hypotheses at the beginning of the research study, and then deduces or draws analytical conclusions from the analysed data, through a logically derived process, in order to verify/disconfirm the hypotheses (Ritchie, Lewis, McNaughton, Nicholls & Ormston, 2013).

4.10.1 The quantitative data analysis

Quantitative research is an approach for testing objective theories by examining the relationship among variables that can be measured, generally using instruments which record numbered data that can be analysed with statistical procedures. The researcher has clarified assumptions about testing the theories deductively, controlling for bias, alternative explanations, and being able to generalise and replicate the findings (Creswell, 2014).

The researcher used SPSS Version 25 to analyse the TEIQue-ASF (11-13 years) Adolescent Short Form. Firstly, by taking the combined low and high SES scores and reversing them according to the key, she would be able to establish the level of EI for the

combined group (Appendix Rf-h). On the scoring key of the TEIQue-ASF, the researcher needs to reverse-score 15 items mentioned in the key of the measure (Appendix Rf-h) and then add up all the responses, for example:

“I change my mind often” (R) 7 becomes $7 + 1 = 8 - 7 = 1$. Therefore 1 is the score. The total equals all the reversed items. For example, using this sample, the combined result revealed that the low SES had a moderate to high EI level which ranged from 113-174 while the high SES had a moderate to high EI level which ranged from 126-172. These conclusions are based on low EI being 30-70; moderate EI being 90-150 and high EI being 150-210.

The average EI level for both SES groups, high and low combined, is 150 which is on the cusp of moderate to high. This is taking the raw data of the combined assessment and converting the Trait EI measure, TEIQue-ASF, into scores for the purpose of analysis.

Table 1 refers to the combined high/low reliability for both high and low SES groups out of the 30-item TEIQue-ASF. This was .667 which can be rounded off to a Cronbach’s Alpha of .70. This is considered to be satisfactory; therefore, the test is reliable and can be repeated.

Reliability Statistics for the
combined High and Low
SES group for the TEIQue-
ASF measure -Table 1

Cronbach's Alpha	N of Items
.667	30

George and Mallery (2003, p.231, as cited in Gliem & Gliem, 2003, p.87) provide the following measurement rules “_ > .9 – Excellent, _ > .8 – Good, _ > .7 – Acceptable, _ > .6 – Questionable, _ > .5 – Poor, and _ < .5 – Unacceptable”. A high value for Cronbach’s alpha would suggest good internal consistency of the items in the scale (Gliem et al., 2003).

Reliability Statistics for the High SES group on the
TEIQue-ASF measure -

Table 2

Cronbach's Alpha	N of Items
.781	30

Table 2 reflects the Cronbach’s alpha for the high SES group which was very high at .781 and which, rounded off to .8, is considered a good score. This score reflects the internal consistency with which a participant answers the questionnaire; hence the combined group’s internal consistency is reliable (Gliem et al., 2003).

Reliability Statistics for the
Low SES group on the
TEIQue -ASF measure -

Table 3

Cronbach's Alpha	N of Items
.719	30

The reliability statistic, the Cronbach’s Alpha (Table 3), for the low SES group scores within the acceptable range of .719 (Gliem et al., 2003).

Reliability statistic for Low SES in R. TEIQue_2 item-Table 4

5.11	2.421	9
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4.10.2 The qualitative data analysis

In this qualitative aspect of this study an interpretative phenomenological design was used as this allows the researcher to explore the perceptions, meanings and experiences of adolescent learners with regard to the phenomena of EI. This design approach allows the researcher to investigate the impact of the learners’ paradigms/worldviews on their interpretation and experience of EI.

This has the added benefit of providing the researcher with further insight into the learners' qualitative answers, stemming from their writing of a short paragraph. The researcher also conducted semi-structured interviews with a purposeful sample of parents and teachers from each SES group. She further selected two learners from each group to participate in role-playing; as indicated, all the learners did the DAP test in order to indicate how each individual felt, perceived and experienced him/herself within his/her various social contexts. The researcher used thematic analysis and drew themes from the raw data in order to identify prevailing patterns within the sample group. Thematic analysis is "...the method for identifying, analysing, organizing, describing, and reporting themes found within a data set" (Braun & Clarke, 2006, as cited in Lorelli et al., 2017, p.2). Lincoln and Guba (1985, as cited in Lorelli, Norris, White & Moules, 2017) refined the concept of reliability by introducing the standards of credibility, transferability, dependability, and confirmability in order to correspond with the established quantitative measurement criteria of validity and reliability. The researcher accordingly assessed these aspects and approached the 10-item Ubuntu questionnaire, the 22-item semi-structured interview and the 300-word paragraph in order to evaluate these factors in the measures. All the above measures were created by the researcher, and considered for face validity by a peer and a research psychologist. Lincoln et al. (1985) also recommended peer involvement to provide an objective view on the research process, so as to increase credibility; in this instance the researcher included a peer to assist with the testing of the high SES group and accordingly the said peer approved of the items in the measures. The researcher also conducted a pilot study with learners from the same high and low SESs and the same age group to ascertain whether the questions in the measure were clear and age appropriate.

Transferability refers to the generalisation of the study by providing rich descriptions, so that those who seek to assign the findings of this study to their own work can judge transferability (Lincoln & Guba, 1985, as cited in Lorelli et al., 2017). Dependability ensures that the research process is logical, observable, and well recorded (Tobin & Begley, 2004, as cited in Lorelli et al., 2017).

Confirmability indicates that the researcher's interpretations and findings are a consequence of the data, with the expectation that the researcher clarify how deductions and interpretations have been reached (Tobin & Begley, 2004, as cited in Lorelli et al.,

2017): this is affirmed when credibility, transferability, and dependability are all attained. Koch (1994, as cited in Lorelli et al., 2017) suggested that researchers, for the purposes of future research, validate the reasons for the theoretical, methodological, and analytical selections for the study. It is essential to keep the records of the raw data as well as a reflexive journal which could assist researchers with the research process by creating a clear audit trail (Halpren, 1983, as cited in Lorelli, 2017).

Thematic analysis provides flexibility while exploring the different perspectives of the participants, identifying the themes that bind the research and providing "...a rich and detailed, yet complex account of data..." (Braun & Clarke, 2006; King, 2004, as cited in Lorelli et al., 2017, p.2).

For example, and in reference to an item dealing with EI/Ubuntu quality from the 10-item Ubuntu questionnaire (Appendix D), the researcher evaluated the idea of "concern for others" by posing the question, "Am I interested in the wellbeing of the fellow learners in my school?" Six out of the low SES answered with a "Yes" while two answered "No". The researcher's impression of the low SES was indicated by a survival mechanism that comes into play when everything around one is in jeopardy. The teacher and parent who were interviewed for this study indicated this when they stated that regardless of how they bring up their children, their children see how the neighbours behave, and this leaves an impression. However, the low SES learners who said that they were not interested in their fellow learners, were still willing to share their lunch with these same learners. This indicated a sense of identification with the other learner's need regardless of the initial "lack of concern." Identifying with hunger, a basic need, superseded a lack of interest at other levels. Here Maslow's level 1 comes to the fore in which, if the physiological needs such as food are not met, then all other needs become secondary until these primary ones are fulfilled (McLeod, 2016).

In the high SES all eight answered with a yes but some answers were qualified with "Yes, I care for my fellow learners but tend to give most of my love to those dearest to me". This conscious and very honest response shows the separateness of people within this environment and an awareness of self and one's own emotions, which is an important EI concept (Goleman, 1996). Another answer showed empathy and concern for the other: "If they seem upset I will ask them what is wrong and if they are upset about someone in

the school I will try and talk to this person.” Here in the high SES group and in terms of Maslow’s 5-stage model, the third need comes to the fore with love and the need to belong. Therefore, once the physiological and safety needs have been satisfied, the third level of human needs is a social one and the need to belong, whereby interpersonal relationships will motivate behaviour (McLeod, 2016)

4.11 DATA VERIFICATION

4.11.1 Verification via validity (credibility) and reliability (trustworthiness)

In this study, the validity (credibility) and the reliability (trustworthiness) were enhanced using the following strategies: (a) investing time in gathering the data, (b) getting close to the participants, and (c) the in-depth investigation of the data – all of which contribute to the collection of detailed, rich, thick descriptions (Creswell, 2007). In terms of (b) the participants were in small groups and easily observable and interactive, especially during role-playing. The researcher also made use of reflexive journaling (see Appendix M) in which she kept a journal of her thoughts and reflections throughout the study. This process allows one to identify a shift in perceptions and any possible biases that could contaminate the findings. Leaving an audit/paper trail is another way of verifying the data (Creswell, 2007). In terms of the Ubuntu questionnaire, semi-structured interview and the paragraph, as indicated the two aspects of face validity and content validity were assessed by a peer and a research psychologist. They considered both measurements and were asked to evaluate the items, in order to confirm whether the items were consistent with the field of Ubuntu values. The researcher developed all the Ubuntu measures and found inspiration from literature as alluded to in the questionnaire itself.

4.11.2 The role of the researcher in enhancing validity and reliability

Qualitative research involves the researcher as the instrument of data collection. In doing so, the researcher must carefully reflect on, deal with, and report potential sources of bias and error (Ritchie & Lewis, 2003). During the collection of qualitative data, the researcher engaged in *reflexivity* which emphasises the importance of self-awareness, political/cultural consciousness, and ownership of one’s perspective and voice, as well as

the perspective and voice of those people whom one interviews, and those to whom one reports (Patton, 2002).

Ethical Considerations

The ethical considerations of this study are expanded on in more detail in Chapter 1 (1.5) of this study. In summary, the researcher informed the participants that participation in the study was voluntary and they were entitled to withdraw at any time without consequences (Creswell, 2007; Willig, 2008). The participants were informed of the reasons for the study. The participants and their parents signed letters of consent and assured that all information pertaining to this study was considered confidential: the protection of the participants at all levels, including their anonymity, would be paramount, and was upheld. All data collected was treated with confidentiality, in order to respect the privacy of the participants (Willig, 2008).

4.12 SUMMARY

This chapter furnished a brief introduction to methodology and the relevant philosophical paradigms that have influenced this study. The research paradigms and methods chosen by the researcher justified the methodology and the problem statement, while the purpose of this study (aim) and the specific research objectives were briefly discussed. The research questions were revisited and a more detailed description of the research method or approach used in this study provided; these included both the qualitative and quantitative methods and assumptions. Descriptions were given of the specific mixed methods research design, and of the sampling procedures used in the selection of the participants, who were early adolescents aged 11-14 years old from both peri-urban and urban areas. The data collection tools (instruments) used to collect the data were described. The textual and numerical data are explained in the data analysis section, as well as verification of the data in terms of trustworthiness (reliability) and credibility (validity). In the following chapter 5, an analysis of and organisation of the data will be presented including the research questions and statistics pertaining to this study.

CHAPTER 5

ANALYSIS OF DATA

5.1 INTRODUCTION

To recapitulate: the purpose of this study is to establish whether the lack of formal EI/Ubuntu skills training in schools leaves learners without the capabilities to overcome the many challenges they face during the especially pertinent phase of early adolescence. Various arguments were adduced in this regard.

5.2 Data Collection

The data in this study was collected using the following tools/instruments:

A biographical questionnaire (Appendix A); the TEIQue-ASF (11-13 years) Adolescent Short Form questionnaire (Appendix C); a 10-item Ubuntu-style questionnaire compiled by researcher with interpretative answers (Appendix D); a 300-word paragraph on a chosen EI theme, compiled by researcher (Appendix E); a semi-structured 22-item EI/Ubuntu interview for parents/teachers (Appendix F) (with a short introduction to Ubuntu understanding and the purpose of the research, and presented to the parents/teachers before their interviews (Appendix B); role-playing scenarios (Appendix G); DAP (Draw-a-Person diagrams) (for some examples see Appendix G)

5.3 ORGANISATION OF DATA ANALYSIS

5.3.1 Analysing the research questions

Research Question 1 (RQ 1- Refer Chapter 4.5)

The low and high SES groups were ascertained by school type, confirmed with the data in the biographical questionnaire and demarcated by peri-urban and urban living spaces respectively

RQ1 addresses the learners' personal context or environment and understanding of their social world and how this impacted on their outlook and EI. The researcher used a biographical questionnaire completed by the adolescent learners in order to explore their individual life situation and to assess the influence that either a peri-urban or an urban environment would have on their worldviews. Where would their outlook be placed along the Western Eurocentric and African Ubuntu paradigms and continuum? How did this aspect influence the development of the adolescents' EI perceptions, noting that certain contextual factors could influence EI in these learners? Answering RQ1 involved a mixed methods approach, thematically and qualitatively analysing the biographical data and the 10-item Ubuntu questionnaire as well as quantitatively assessing the EI level using the TEIQue-ASF scores.

The biographical questionnaire was administered in order to establish which contextual factors impact on EI/Ubuntu consciousness such as religion, etcetera. Refer to Chapter 4.6 for further elaboration on the said questionnaire. This questionnaire required a qualitative approach which involved assessing the data for themes. Using thematic analysis for this small sample set, various themes emerged from the data. The researcher ascertained that patterns in the biographical questionnaire included the following: socio-economic impact, religious /traditional, adult confidantes and technological access.

5.3.1.1 Socio-economic impact

In assessing the socio-economic impact of peri-urban life, the researcher relied on the biographical questionnaire and the semi-structured interviews with a parent and parent/teacher. The two adults were not related to the adolescents' sample group, but did have children from the same age group, while the teacher was from the same school as the learner sample group albeit that she was a Grade 1 teacher. This aspect was reflected on in limitations in Chapter 6 of this dissertation. Through interviewing the low SES parents, the researcher assessed that the reason that the three adolescent learners had few or no friends was possibly due to a lack of safety and bad influences, and as one of the parents (GM), stated, Diepsloot presented with "Very difficult situation, no community spaces, children live on top of the parents much too close to neighbours and see things they shouldn't see" (Appendix F). In answer to questions in the semi-structured interview: What are the essential building blocks needed in order to create a more

harmonious and humane-orientated society? Do you think that the home and /or the school environment are responsible for the restructuring of a more caring and just society? GM's response to this was "Do not steal, stay away from Nyoape and cigarettes, stay away from other children who are bad influences."

5.3.1.2 Religious influences

In this combined participant group, and as reflected in the biographical questionnaire, there were 13 learners out of 16 participant learners from both SES groups who subscribed to a specific religion; Christian, Jewish, Muslim or Other. It was noticed that in terms of religious/traditional behaviour, the Muslim and Jewish learners, both from the high SES group, confided in both their mother and father. These are both very strong patriarchally-based belief systems where the father exercises a strong influence on family values. The other learners mainly confided in their mothers.

5.3.1.3 Adult confidantes

This was another theme that emerged: in spite of the learners being young teenagers, 11-14 years old, in the tumultuous phase of adolescence, three of these learners across both SES groups clearly stated that they had no adult confidante as a mentor in their lives.

5.3.1.4 Technological access

Technological access was another theme; most of the learners had some form of access, and although the low SES group lived in the peri-urban, deprived environment of Diepsloot, they were exposed to the cultures, values and modern influences of the outside Western world.

The Trait Emotional Intelligence Questionnaire – Adolescent Short Form or TEIQue-ASF measuring the Trait EI levels in the learners was used to quantitatively assess the EI aspect.

The quantitative results for the TEIQue -ASF the high SES group showed that the total score for the mean was 148.63, moderate to high EI level, while the low SES yielded a total mean score of 151.10, indicating a high EI level.

In order to assess the extent of amenability with Ubuntu values, certain aspects and values of Ubuntu were presented to the learners in a 10-item Ubuntu open-ended questionnaire as described earlier. The said questionnaire was used to assess the absorption of Ubuntu values from a qualitative perspective. The high SES group was able to articulate their feelings in the answers, whereas the researcher had to rely on observations, interactions and written reflections (Reflexive Journal in Appendix M) with the learners from the low SES group in order to try and evaluate their perceptions regarding the questions. Language was a challenge in the 10-item Ubuntu questionnaire, as will be elaborated in the limitations of this study (Chapter 6).

As regards the Ubuntu questionnaire and the semi-structured interviews with teachers and parents, what emerged from these instruments was that the learners from the low SES group displayed definitive Ubuntu qualities, exhibiting restraint, were concerned about the environment and cared that their friends had something to eat at lunchtime. However, they were not always concerned about them as individuals, and although they were exposed to overcrowding, poor living conditions and negative influences, many of them possessed good EI awareness. In spite of the social difficulties of not having a close friend, or any friends, X, for example, shared her issues and confidences with her mother. Although she has nine siblings, she does not live with them, and instead lives in one room with her mother in a Mkhukhu (corrugated iron hut). Her mother has been a very positive influence in her life, and regardless of their socio-economic challenges, the researcher observed that X displayed self-efficacy and confidence. She presented with a mature attitude by being willing to take responsibility for her environment, she cared about the other learners and was willing to help them if necessary. In X's response to "What distinguishes human beings is that we are capable of positive change", she stated, "A human being can make his or her life to be safe and be responsible about their life." In spite of their circumstances the mother, who had attained a Matriculation (school-leaving) certificate, made sure that her child would be technologically connected with laptop, cell-phone and television, hence enabling her daughter's activities in spite of what appears to be a lonely adolescence. X's DAP displayed a confident young girl and with a strong

stance and well-proportioned figure, although the drawing did lack hands. According to Al-Romani (2015) on the Goodenough Scoring (Draw-A-Person) scale, omitting arms and hands represents a complete withdrawal from the environment and a lack of confidence in social contexts. It will be recalled that the first research question asks if living in an urban or peri-urban area has a significant influence on the EI development of South African adolescents.

5.3.2 The different aspects of RQ 1 are presented below:

Table 5.1: The different aspects of RQ 1

URBAN	Western- Eurocentric paradigm	PERI- URBAN	African- Ubuntu Paradigm	EI development (EI levels)	SA adolescents
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The following Table 5.2 presents the different instruments used to quantitatively measure and qualitatively assess the key components of RQ1.

Table 5.2: Methods used to analyse the data

Answering RQ1 involved a mixed methods approach, qualitatively and thematically analysing the biographical data and the 10-item open-ended Ubuntu questionnaire, in addition to quantitatively assessing the adolescents' EI level using the TEIQue-ASF scores.	
1)	Biographical questionnaire
The said questionnaire was administered in order to establish which contextual factors impact on EI/Ubuntu consciousness such as religion, etcetera.	
2)	EI questionnaire
The adolescent learners' EI levels were quantitatively measured using the Trait Emotional Intelligence Questionnaire – Adolescent Short Form or TEIQue-ASF.	
3)	Ubuntu questionnaire
In order to assess/ascertain the extent of amenability with Ubuntu values (also absorption of Ubuntu values), certain aspects and values of Ubuntu were presented to the learners in a 10-item open-ended Ubuntu questionnaire, as described earlier.	

The following two tables 5.3 and 5.4 present the data analysis findings and conclusion

Table 5.3: Statistical analysis of the learners' EI levels

The adolescent learners' EI levels were quantitatively measured using the TEIQue-ASF; the results obtained from this online statistical analysis of the TEIQue-ASF can be found in the Appendix R. The T-tests used to compare the means of the two different groups (urban/high SES vs peri-urban/low SES) are detailed under RQ 2.

Table 5.4: Data analysis results/findings and interpretation

Although there was no statistically significant difference in EI levels between the two groups of adolescents (those from urban areas versus those from a peri-urban area), qualitatively a noticeable difference was found in the EI awareness and EI competency of the two groups. Thus, qualitatively a distinction was discovered in the EI development of the learners from the different areas.
Answering RQ 1
Based only on the qualitative data analysis results it was found that living in an urban compared to a peri-urban area does influence the EI development of the adolescent learners.

5.3.3 RQ2

For the second research question (RQ2) refer to Chapter 4.5. The methods employed in answering the RQ2 involved using the TEIQue-ASF to quantitatively assess the learner's EI level. In the discussion of RQ1 the distinction between urban (high SES) and peri-urban (low SES) was made based on the biographical questionnaire and the 10-item Ubuntu questionnaire (qualitative instruments).

The Trait Emotional Intelligence Questionnaire – Adolescent Short Form or TEIQue-ASF, measuring the Trait EI levels in the learners, was used to quantitatively assess the EI aspect. Refer to the statistical analysis section in this Chapter where the TEIQue-ASF

is described, together with how it was used to measure the EI levels of the two SES groups, High and Low.

The second research question thus asks to what (measurable) extent do the EI levels of learners from peri-urban versus urban areas differ?

The different aspects of RQ 2 are presented below:

URBAN	Western-Eurocentric paradigm	PERI-URBAN	African-Ubuntu Paradigm	EI levels	SA adolescents
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Table 5.5 below shows the data collection tool used to answer RQ2

The data collection instrument used in the answering of RQ 2 was the Trait Emotional Intelligence Questionnaire – Adolescent Short Form or TEIQue-ASF. The TEIQue-ASF was analysed online by the designers of the instrument (refer to the Appendix R for the results).

Statistical Analysis

- a) Descriptive statistics (Table 5.6)
- b) Inferential statistics (T-test for independent groups, found in Table 5.7)

The descriptive statistical tests used to analyse the RQ2 data and the results together with the interpretation are found in table 5.6 below:

Table 5.6: Descriptive Statistics

The descriptive statistics used to analyse the EI scores of the two SES groups (high and low):

The mean, median, mode, standard deviation, variance and standard error of the mean were used (refer to Appendix R{b-e} for details). Below are the mean scores, standard deviation and standard error of the mean for the two SES groups.

SES	Mean	Std. Deviation	Std. Error Mean
Low	151.10	19.502	6.167
High	148.63	17.598	6.222

The descriptive analysis results:

The results above demonstrate that the high SES group had a total mean EI score of 148.63 (M = 148.63), which is a moderate to high EI level, while the low SES group had a mean EI score of 151.10 (M= 151.10), which is a high score.

Interpretation of this result:

The high SES group yielded a lower group EI score than the low SES group, which is a surprising result but can be explained in terms of small sample size and the sample not being homogenous, thus resulting in outlier scores which affect the mean; also, it is possible that the tests were not culturally appropriate.

The inferential statistical test used to analyse the RQ2 data and the results together with the interpretation are found in table 5.7 below:

Table 5.7: Inferential Statistics

The inferential statistical test used to analyse the data pertaining to RQ2:					
The statistical analysis performed was the T-test for independent samples. This test was used to determine whether a statistically significant difference exists in the means of the EI levels of the low SES and the high SES group (the 2 independent groups).					
Statistical analysis results for the independent samples t-test					
		F	Sig	t	df
TEIQue-Total	Equal variances assumed	.032	.860	.279	16
Interpreting the T-test results					

In this table the t value =.279, the degrees of freedom = 16, and the significance value $P=0,860$, where $\alpha =0.05$. Thus $P > 0.5$.

Retaining the null hypothesis:

With $P > 0.5$ ($p=0.860$) it falls outside the rejection of null hypothesis region, which means the null hypothesis cannot be rejected. Therefore, the null hypothesis must be retained, leaving a non-significant result. In other words, the hypothesis of no difference applies, which means there is NO significant difference in the EI means of the two SES groups (the high SES and the low SES groups).

Possible explanation:

In this instance the sample group size is small and this could be the reason for the non-significant result which might be due to insufficient sample power.

Answering RQ 2:

There is NO significant difference in the mean EI scores of the two SES groups; therefore, quantitatively there is no difference in the measured EI levels of learners from peri-urban area versus urban areas.

5.3.4 RQ3a: (Refer to Chapter 4.5)

In order to investigate the impact of well-adjusted role models on the development of the adolescent's EI, semi-structured parental and teacher interviews were conducted to ascertain their understanding of the importance of being an aware and empathic parent.

There were 22 questions in the interview; some included, in general, to both parents and teachers: How would you impart empathic understanding to your child/learner? Do you think this is an essential ingredient to being a well-rounded adult? For example, if the child was being unkind to another child/sibling, how would you manage the situation? Other questions included: What are the essential building blocks needed in order to create a more harmonious and humane-orientated society? Do you think that the home and /or the school environment are responsible for the restructuring of a more caring and just society? K, for example, a parent from the High SES group stated, "I love our school as it respects the child as an individual and the child can progress at their own rate. The school nurtures individual talent and strengths, has respect for the child. When adults

walk into a room or they pass an adult, the children stand up and greet the adult with a ‘good day ma’am’. The children are able to address a crowd with confidence and are able to relate and converse with adults with confidence.”

RQ 3b (Refer to Chapter 4.5)

In order to investigate the role of education, the parents and the teachers were interviewed using semi-structured interviews.

Teacher interviews were conducted to ascertain their understanding of the importance of being an aware and empathic teacher.

These interviews contained some of the same questions that were asked of the parents. Some of the questions were simply to understand whether the teacher was aware for example, of peer pressure in his/her school. The interviews were also conducted to ascertain the teacher’s understanding of EI and Ubuntu awareness. An example of teacher awareness was S, a teacher from the High SES group, and his comment on, “In your opinion what are the most important attributes to being a good parent/good teacher?”. He stated, “A sense of care, humanness, direction towards the student and a sense of purpose. What am I doing, implying a greater purpose but with boundaries in place between teacher and student.” S also mentioned that the teacher needs to have a pedagogical focus, “in other words, if you can’t reach them, you can’t teach them.” The 22-question interview was an instrument that amongst many other aspects provided an in-depth understanding of teacher-learner interaction, school and home culture and environment, Ubuntu and EI awareness culture of achievement within the schools, confidence levels prevalent within the schools and levels of emotional and academic mentorship and support. The teachers were specifically asked, for instance, about the unique culture at their school. Mbigi (1997, as cited in Lefa, 2015) stated that many studies have revealed a link between school culture and its effectiveness, school development, academic achievement and learner discipline. According to Letseka (2011, as cited in Lefa, 2015) the school culture influences how people do things in the school.

The answering of RQs 3a and 3b involved the requirement to ascertain the education levels in the biographical questionnaire, as well as evaluating the EI levels in role models

in order to determine whether the role models were well-adjusted or not. Certain themes that were revealed in the biographical questionnaire pertaining to role models included education levels, religious affiliation and technological availability across both SES groups.

In assessing whether the role-models were well-adjusted, this was determined qualitatively through interviewing some of the role-models as well. In the case of the low SES the researcher was obliged to interview parents and a teacher in terms of availability, so that the parents were not the parents of adolescents in the participant group. Nevertheless, rich and detailed information was obtained from these participants from the same school and neighbourhood. The parental and teacher interviews were intended to obtain personal information about the role models; insight into their role in promoting or hindering/thwarting EI awareness. The researcher believed that it would be logistically difficult to interview all the parents of the learners involved in the research study. Therefore, she decided to establish the education levels of the parents in the biographical questionnaire and then interview a purposeful sample of parents in order to ascertain their level of EI/Ubuntu awareness. (The unavailability of the role-models in the Low SES group is addressed in Chapter 6 under limitations.) This was done in order to assess whether the learners were being nurtured in the home in this area, or whether education at all levels, including EI skills, was being left to the educators.

Research Question 3

The third research question has two parts to it: a) and b) (Refer to Chapter 4.5).

Table 5.8: Data Collection Instruments

The Data Collection Instrument: Semi-structured interviews.
In order to investigate the part that role models (parents and teachers) play in the development of the adolescent's EI, semi-structured interviews were conducted with parents and teachers.
Parental and teacher interviews
The parental and teacher interviews were intended to obtain personal information about the role models in respect of insight into their role in promoting or hindering EI awareness in the learners and also to ascertain their understanding of EI and Ubuntu awareness.
Parental interviews
These were conducted using the 22 question semi-structured interview schedule to ascertain the parents' understanding of the importance of being aware and empathic parents.
Teacher interviews
These were conducted to ascertain the teachers' understanding of the importance of being an aware and empathic teacher and to ascertain their understanding of EI and Ubuntu awareness.

Table 5.9: Data Analysis Conclusions

Parental interviews: conclusion
The parental interviews showed that the majority of the parents were aware of their responsibility to promote EI in their children. The majority were also aware of the need to provide a solid and positive, educational, emotional and physical environment within the home and the school.
Teacher interviews: conclusion
What emerged is that, regardless of socio-economic status, there are gaps in the education system - indicating a need for intervening in, and or enhancing, adolescent EI development in schools. In the low SES the learners withdraw from their environment (as reflected in the DAP) whereas in the high SES, there appears to be a feeling of alienation. In both cases people need to be taught how to build meaningful relationships. From the qualitative data it became evident that both groups tend to relate to one another superficially, possibly to survive and or cope with the stress levels of both environments.

Table 5.10: RQ3b (Refer to Chapter 4.5) Data Collection Instruments

The Data Collection Instrument: Semi-structured interviews.
In order to investigate the role that education and teachers play in the development of the adolescents' EI, semi-structured interviews were conducted with teachers and also with some parents.
Teacher interviews
These were conducted to provide an in-depth understanding of the teacher-learner interaction, the school and home context, as well as cultural and environmental influences. This was done in order to assess whether there are gaps/flaws in the system and also to gain a deeper understanding of the potential and need for a future EI/Ubuntu programme.
Parental interviews
These were conducted using a similar 22-item questionnaire to that of the teachers but with different questions sometimes pertaining just to teachers. This instrument was used to obtain insight into the parents' perceptions and experiences of the role that the education system, and their adolescents' school, plays in the development of their adolescent's EI.

Table 5.11: Data Analysis Conclusions

<p>Teacher interviews: conclusion</p> <p>What emerged is that, regardless of socio-economic status, there are gaps in the education system - indicating a need for intervening in or enhancing adolescents' EI development in schools. As mentioned, in the low SES the learners withdraw from their environment (as reflected in the DAP) while in the high SES, there appears to be a feeling of alienation. In both cases people need to be taught how to build meaningful relationships. From the qualitative data it became evident that both groups tend to superficially relate to one another.</p>
<p>Parental interviews: conclusion</p> <p>The parental interviews showed that parents are aware of the need for education to reinforce EI principles taught at home and also that school is a place where EI skills can be put into practice with the learners' peer group. School is also a place where learners have exposure to different cultures and the opportunity to form meaningful relationships with peers from different backgrounds.</p>

5.3.5 Research Question 4 (RQ 4 - Refer to Chapter 4.5)

The methods employed in answering RQ4 require exploratory research which was described earlier.

This was ascertained through the 300-word paragraph, the role playing, and the DAP. Accordingly, the researcher was able to assess what qualities appeared to be present in learners, and what still needed to be nurtured.

In examining the roles, values, virtues and tenets associated with both EI and Ubuntu, and through all the measures associated with the EI/Ubuntu assessments, the researcher was able to ascertain whether learners were being imbued with the values and tenets of emotional intelligence in the home and at school. It was also essential to assess whether the teachers and parents felt that they were equipped to instil these EI qualities, or if they felt that a Parents/Teacher course that gave insight into a different approach might be helpful.

There were overlaps regarding the various humanistic approaches towards the collective/community; according to Pietersen (2005, p.56), Western humanism extolled “good teamwork, friendship, good group spirit, good belongingness and group love as essential values. African Humanism extolled group solidarity, conformity, co-operation, living in harmony, recognising the humanity of others, community spiritedness, involving alms-giving, sympathy, care and sensitivity for the needs of others, hospitality, conviviality, sociability” as indispensable values. Consequently, the researcher ascertained that it could be possible to combine both approaches to form one educational entity where both individual task and human- minded consciousness could be developed. The researcher envisioned educational bodies creating this combined system of EI principles in order to create a more holistic approach within an educational programme for the school curriculum.

The different aspects of RQ4 are reported below:

EI/Ubuntu Programme	EI levels	SA Adolescent Learners	Teachers	Parents	Schools (Education System)
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The following Table 5.12 presents the different instruments used to qualitatively assess the key components of RQ 4.

Table 5.12: Instruments used to collect the data

Answering RQ 4 involved a qualitative approach, thematically analysing the textual data collected from the following instruments:
1) EI questionnaire
The adolescent learners’ EI levels were quantitatively measured using the Trait Emotional Intelligence Questionnaire – Adolescent Short Form or TEIQue-ASF.
2) Ubuntu questionnaire
In order to ascertain the extent of amenability with Ubuntu values (also absorption of Ubuntu values), certain aspects and values of Ubuntu were presented to the learners in a 10-item open-ended Ubuntu questionnaire.

3)	As regards the 300-word paragraph that they were expected to write, the researcher wished to establish their levels of self-efficacy and self-esteem.
4)	<p>The DAP and role-play</p> <p>In the role-playing, the high and the low SES groups participants were quite superficial with each other and tended to solve their issues materially (“you can get a new cat” or “I will take you shopping”) without focusing on any of the emotional implications of one’s pet dying (high SES) or on how just being sad (low SES) could impact on one’s behaviour and reactions to an event. Very little EI was used during these scenarios.</p> <p>The 6 out of the 7 low SES DAP participants portrayed themselves without hands; the implications were noted earlier.</p>

The following two tables report the data analysis findings and conclusion.

Table 5.13: Data Analysis Findings and Conclusion

<p>Answering RQ 4 involved a qualitative approach, thematically analysing the textual data collected from the following instruments:</p>
<p>Aspects of EI that should be included in an EI/Ubuntu programme</p> <ul style="list-style-type: none"> • Western EI qualities that need to be nurtured in learners <p>Western EI characteristics that could encourage young learners to feel less alienated and build more solid relationships include good teamwork and other essential values as elaborated on in 5.4.4.</p> <ul style="list-style-type: none"> • African Ubuntu qualities that need to be nurtured in learners <p>Ubuntu EI characteristics that should be included in the programme encompass group solidarity and other aspects noted previously.</p> <ul style="list-style-type: none"> • Goleman’s (1996) EI competencies <p>These were discussed earlier and include knowing one’s emotions as well as other competencies listed earlier. These contribute to self-awareness and interpersonal effectiveness in order to facilitate better life-making decisions.</p>

Conclusion:

The researcher envisions an EI/Ubuntu Emotional Literacy course that would encompass all of the afore-mentioned EI and Ubuntu attributes. The parents in both SES groups believed that an Emotional Literacy course would benefit them and their children, and all of them would be prepared to attend such a course. One of the parents (high SES) made the point that often parents lose objectivity when communicating with their children, so that an EI course could improve their parenting skills.

5.4 THE QUANTITATIVE DATA ANALYSIS

Please note that the tables in this chapter are extractions of tables that were too large to include in this document. All these tables can be found in Appendix R.

5.4.1 Statistical analysis

Quantitative research is an approach for testing objective theories by examining the relationship among variables that can be measured, generally using instruments that record numbered data that can be analysed with statistical procedures. The researcher has clarified assumptions about testing the theories deductively, controlling for bias, alternative explanations, and being able to generalise and replicate the findings (Creswell, 2014).

A TEIQue-ASF (11-13 years) was presented to each learner; this measurement can be described as a simplified version of the adult short form of the TEIQue in terms of wording and syntactic complexity. For example, as indicated, using this sample the combined result revealed that the low SES had a moderate to high EI level which ranged from 113-174 and the high SES a moderate to high EI level which ranged from 126-172. As mentioned previously in 4.10.1, low EI is in the range of 30-70; moderate EI 90-150 and high EI 150-210. The average EI level for both SES groups, high and low combined,

is 150 which is on the verge of moderate to high when taking the raw data of the combined assessment and converting the Trait EI measure, TEIQue-ASF into scores for the purpose of analysis.

The combined high/low reliability (Table 10) for both high and low SES groups out of the 30-item TEIQue-ASF was .667 which can be rounded off to a Cronbach's Alpha of .70. This is considered to be satisfactory; therefore, the test is reliable and can be repeated.

Table 5.14: Reliability Statistics for the combined High and Low SES group for the TEIQue-ASF measure

Cronbach's Alpha	N of Items
.667	30

Measurement rules provided by George and Mallery (2003, p.231 as cited in Gliem & Gliem, 2003, p.87) indicate that a high value for Cronbach's alpha would suggest good internal consistency of the items in the scale (Gliem et al., 2003). This score reflects the internal consistency with which a participant answers the questionnaire; the combined group's internal consistency is therefore reliable.

Table 5.15: Reliability Statistics for the High SES group on the TEIQue-ASF measure

Cronbach's Alpha	N of Items
.781	30

The Cronbach's Alpha (Table 5.15) for the high SES group was high at .781 which rounded off at .8, which is considered good (Gliem et al., 2003).

The Item-Total Statistics reflects the consistency of the individual items of the TEIQue-ASF questionnaire. It would only have been important in terms of the Cronbach Alpha if one had to remove one of the 30 items that reflected a lower reliability in order to raise the internal consistency of the measure to a higher Cronbach alpha score (Appendix R-h). This was not necessary.

Table 5.16: Reliability Statistics for the Low SES group on the TEIQue -ASF measure

Cronbach's Alpha	N of Items
.719	30

The Cronbach's Alpha (Table 5.16) for the low SES group scores within the acceptable range of .719 (Gliem et al., 2003). On the same item, 2 R_TEIQue_2, for the low SES group this time, out of 9 learners who took the test, more than half felt, 5 out of 9 participants, that "I often find it hard to see things from someone else's point of view". This reflected a standard deviation of only 2.421 who deviated from this average way of thinking, again a low level of EI/Ubuntu identification with the other.

Table 5.17: Reliability score for Low SES in R. TEIQue_2 item

5.11	2.421	9
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In terms of item statistics, the mean score is the relationship between 1 and 7 on the Likert scale of the TEIQue-ASF. If one just considers the reverse score item of R_TEIQue_2 (Table 5.17) for example, "I often find it hard to see things from someone else's point of view", is a prime example of EI/Ubuntu awareness. Here the majority of the group of 16 participants from both the high and low SES group reflects a mean of 4.88; this score was out of a Likert total of 7 options, and was therefore quite above the average. The standard deviation (SD) of 2.062 indicated that only a small number of people were able to identify with another person's point of view (Appendix R-g). On the same measure but only in terms of the high SES group, with respect to the same item, R_TEIQue_2 (Item 2), out of 7 who answered R_2, regarding, "I often find it hard to see things from someone else's point of view", the mean was 4.57 and the standard deviation was 1.618. This was again a very high score, reflecting a lack of identification with others in terms of EI/Ubuntu skills.

The descriptive statistics for the high SES group showed that the total score for the mean for the eight participants in the TEIQue-ASF was 148.63, an indication that the EI level was moderate to high: between 90-150. This indicated, in the high SES group, overall moderate to high EI competencies.

The histogram (Appendix R-c) checks for normality to establish whether the scores fall along the bell-shaped curve which one would expect; however, in this study for the high SES the scores fall outside of the kurtosis range, but the histogram is not skewed.

The standard deviation (SD) was 17,598 while the frequency/range was 46. The skewness was -.115 whereas the kurtosis was -1.772 (Appendix R-b and R-c), indicating how far the participants deviated from the mean.

When assessing for example, R_TEIQue_8 for the high SES group, “I find it hard to know exactly what emotion I'm feeling”, the mean score was 4.88. This indicated that more than half the participants could not really pinpoint what emotion they were experiencing. Most of the answers for the High SES group on the TEIQue-ASF fall within the normal range, except for item R_TEIQue_5 which states that “My life is not enjoyable”; the score of 6.25 is skewed negatively. In other words, the majority of the High SES learners answered with higher scores meaning that they did not think that their lives were enjoyable. Ironically these children are materially very advantaged but it appeared that they do not have meaningful relationships, and feel pressurized and panicked by their academic obligations.

The T-test evaluates the differences between high and low scores; for example, in question R_TEIQue_5, the minimum answer was a 4 and the highest was a 7. The concept that life was not enjoyable indicated that most of the participants felt strongly about this issue.

In terms of the descriptive statistics for the Low SES group, the mean was 151.10, thus indicating a high level of EI since it was between 150-210.

The Standard Deviation (SD) was 19.502 while the frequency/range was 61. The skewness for the low SES group was -.981 whereas the kurtosis was -.077 (Appendix R-d and R-e), indicating how far the participants deviated from the mean. The skewness value indicates the symmetry of the distribution, and the kurtosis provides information regarding the ‘peakedness’ of the distribution. When the distribution is normal, the skewness and kurtosis will have a value of 0 (Pallant ,2011) (Appendixes R-b, R-c, R-d and R-e).

As mentioned, the histogram (Appendix R-e) checks for normality to establish whether the scores fall along the bell-shaped curve; however, in this study for the low SES the scores fall within the kurtosis range, and the histogram is negatively skewed. For example, in reference to the negatively skewed histogram and in answer to the R_TEIQUE_25 “I tend to “back down” even if I know I’m right”, the mean score was a high 6.50, indicating that the majority of the participants had lacked the confidence to express their true feelings. There were some high mean scores in the low SES TEIQUE-ASF but these are elaborated on in Chapter 6. The T-test indicates the differences between the high and low scores and for example, in question R_TEIQUE_25 the minimum answer was a 2 and the highest was 7 revealing a general lack of confidence in the group.

T-tests are used when there are two groups, as in this study, in order to compare the mean score on some continuous variable (Pallant, 2011). The variable is EI. In this instance an independent sample t-test was used as there are two different (independent) groups of people (two groups of learners) and one of the aims of the research was to compare their scores (Pallant, 2011).

In the Independent Samples Test (Table 5.18) the assumption of equal variances has not been violated.

Table 5.18: Independent Samples Test (Appendix R-i)

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
TEIQUE_Total	Equal variances assumed	.032	.860	.279	16
	Equal variances not assumed			.283	15.714

An independent-samples t-test (Table 5.18) was conducted to compare the EI scores for high and low SES. There was no significant difference in scores for high (M = 148.63; SD = 17.598) and low (M= 151.10; SD = 19.502).

The $t = .279$, the degrees of freedom are 16, the significance value is $P > .860$ (Table 5.17): therefore, a non-significant result is obtained; in other words, there appears to be no difference in the EI between the two groups. In this instance the sample group size is small and this could be the reason for the non-significant result which might be due to insufficient sample power (Pallant, 2011).

Table 5.19: Group Statistics TEIQue_Total

SES	Mean	Std. Deviation	Std. Error Mean
Low	151.10	19.502	6.167
High	148.63	17.598	6.222

5.5 SUMMARY

This Chapter presented the data analysis of this study, a mixed methods approach which involved collecting both qualitative and quantitative data, integrating all the data in order to acquire a detailed grasp of the level of EI/Ubuntu understanding in early adolescent learners. The qualitative data in this study relied on more open-ended interpretation whereas quantitative data involved closed-ended responses as found in the TEIQue-ASF questionnaire. In this research study all data were collected at more or less the same time, resulting in a convergent parallel mixed methods study that included both predetermined and emerging methods, open- and closed-ended questions, multiple forms of data drawing on all possibilities, statistical and text analysis, themes, patterns interpretation and statistical interpretation (Creswell, 2014). The information was then integrated with the interpretation of the results. The next Chapter will present the findings, conclusions and implications of this study.

CHAPTER 6

FINDINGS, CONCLUSIONS AND IMPLICATIONS

6.1 INTRODUCTION

This final Chapter of this dissertation contains six sections including a summary of the research undertaken, with a review of the problem, the population sample involved in this study, the instruments used and the type of information that was collected. After this the findings include the statistical analysis of the data. In the Conclusion the research questions are reiterated, together with a brief note on elements relating to the final aspects of this research. This chapter builds on the conceptual framework and empirical analysis set out in the recommendation section to respond to the following:

-that the lack of formal EI/Ubuntu skills training in schools leaves learners without the capabilities to withstand the trials of early adolescence.

- The socio-economic deprivation in living arrangements and education indicates that these aspects all impact on the emotional, social and academic outcomes of adolescent learners.
- The study has revealed aspects that in spite of severe economic deprivation and living conditions, children that are exposed to good parenting seem to develop emotional intelligence. The study argues that instructing learners in EI/Ubuntu self-awareness and awareness of others will enable adolescents to overcome the challenges of poor living conditions and deprivation. This approach can be applied as well to children from a High SES background facilitating in both High and Low SES levels better emotional, social and academic outcomes.
- The study has also revealed that a lack of compassion and thought (Ubuntu-style values) within society leads to a lack of consideration, community awareness and cohesiveness, especially in terms of the destructive behaviour children might witness and experience in peri-urban living.
- What has been observed is that children from both the Low and High SES spectrums seem to employ Western- style materialism and consumerism as a way to feel better and escape emotionally charged situations. The study has

also shown that inordinate amount of pressure in High SES schools also leads learners to be anxious and feel panicked.

- The study also suggests that the major reasons why the researcher maintains that instituting an EI/Ubuntu programme into schools could change the mindset of adolescent learners is indicated in this dissertation;
- EI instruction could enable adolescents to manage their emotions towards themselves and others during the turbulent phase of adolescence as indicated by Goleman's (1996) EI competencies (5, Table 9).
- EI could also facilitate better management of academic pressures and provide ways of overcoming the sense of helplessness and social alienation learners feel when challenged by extreme living conditions (5.3.1.4; 5, Table 5; 5, Table 8.4).
- This study provides a valuable basis of findings and methods in that employing an Ubuntu approach to education could enhance the already latent abilities of the Low SES group that generally are raised with an Ubuntu approach (5.3.1.4) and showed a total mean score of 151.10 indicating a high EI level. However, academically, these learners remain potentially disadvantaged throughout their schooling. If in reality English is the Low SES learner's third or fourth language the study showed (1.1.2) that acknowledging the ethnicity and language of learners from African cultural milieus could change a sense of helplessness in education and ultimately benefit academic achievement.
- Chapter 1.1 of the study alludes to the assessment of the South African educational mindset where the African learner emerging from a different schema of learning embraces the Ubuntu values of the collective and meets the Western individualistic worldview for the first time in the classroom. The study indicated in the role-playing scenarios (5. Table 8.4) where the omitting of the African Ubuntu knowledge impetus in education has left the African learner without an authentic African identity hence the African adolescent looks towards Western consumerism and materialism to solve his/her emotional issues. There was very little Ubuntu/EI awareness or understanding in both SES group's problem-solving abilities and here the learners could be educated via an EI skills training programme to reach out emotionally towards one another providing real comfort and friendship. 5. Table 8.4 indicated especially

in the DAP drawings from the Low SES groups a lack of confidence in social aspects. The researcher concluded from these results of the study that there is an impact on learners from their living conditions and in this instance, the peri-urban environment and a lack of EI/Ubuntu skills do not further enable to creation of supportive friendships in difficult living conditions. The inability to create close and meaningful friendships in the High SES group emerged as an indicator that there are aspects within the education system that need addressing, one of these being a sense of alienation and an inordinate reliance on material comfort. This brought out a superficial response towards situations in both groups indicating once again a lack of EI/Ubuntu skills which seem to be sorely lacking in the educational environment. It appears that at both ends of the socio-economic scale both groups are expected to cope and manage their inner and outer adolescent stress and challenges without any type of Department of Education strategy towards a more supportive educational environment. A sense of dissonance was experienced by the researcher when using the TEIQue-ASF measure in English for the Low SES learners and the adolescents, aged 11-14 who were being taught in English in their school could not adequately read English for meaning in the questionnaire. The Department of Education needs to review their current approach to education for all SES groups, comprehensive EI/Ubuntu learning in all schools could facilitate coping mechanisms that could help alleviate alienation, stress, frustration and enhance motivation towards achievement in all learners. EI skills instruction could instil in learner's greater compassion, understanding of themselves and others, possibly resulting in confidence building.

Lastly, this study investigated how the merged EI/Ubuntu concepts can be incorporated into a life skills programme, aimed at enhancing EI/Ubuntu in South African adolescent learners.

The researcher envisaged that the Department of Education (refer 1.2; 1.4.1; 1.12; 3.1) could implement an EI/Ubuntu programme within the Life Orientation programme in schools whereby core developmental attributes could be enhanced in learners. This would include all the attributes of social emotional intelligence enabling a healthier adolescence which would include encouraging meaningful and supportive relationships with all

significant others. The researcher believed that by combining the qualities (5.4.4) associated with Western EI and the African philosophical paradigm of Ubuntu could create an educational entity where both the Western individual task and African human-minded consciousness could be developed thereby creating a more holistic and inclusive approach to education. This type of programme could benefit all stakeholders including adolescents, parents and teachers resulting in healthy adolescent development, improved educational outcomes and greater country productivity.

6.2 SUMMARY OF THE STUDY

The foundation of this study was based on the awareness that education in South Africa remains directed towards a Western/Eurocentric paradigm (van Wyk et al., 2004), where the focus is dominated by analytical, logical and scientific approaches. This Western dominance and hegemony in education (van Wyk et al., 2004) has overlooked indigenous knowledge systems such as Ubuntu, and in so doing so deprived the African child of an authentic African identity. Fundamental pedagogics dominated education in Apartheid South Africa, and Higgs (2003, cited in Le Grange, 2004) maintained that as a result there is a need for a re-conceptualisation of education in South Africa. Xulu (2004) argues that African cultures can be restored through education. Hence, the researcher chose to investigate the possibility of including the precepts of the African philosophical equivalent of emotional intelligence (EI), Ubuntu, in the South African philosophy of education. The researcher believed that doing so could improve deviancy issues and enhance socialisation, in line with Van der Merwe (2011). Xulu (2004) investigated how the African Renaissance could transmit African values, cultures, norms and beliefs through the existing philosophy of education. Xulu's (2004, p.vii) study revealed that there is a "place for the African Renaissance in South African education", and implementation could revive self-esteem among Africans and rekindle African consciousness. African education on the continent needs to become pertinent and relevant for the African learner while still retaining its Eurocentric/Western component in order to make the education applicable universally (Xulu, 2004). Mbigi (1997, cited in Lefa, 2015) indicated that the Ubuntu qualities of caring, forgiveness, equality, sympathy, empathy, compassion, respect, tolerance and humanness if included in an educational approach, could enhance the will to learn. Hence, Khoza (2013) specified that Ubuntu should be instilled in all structures of life in Africa, and the researcher concurred, in that

an African/Western philosophical foundation for education, based on a humanistic outlook, could work towards improving the learner's academic incentive and discipline as well as a lack of teacher and system motivation and implementation.

In this study EI/Ubuntu, self-efficacy, self-esteem and self-worth were explored as qualities that are nurtured and cultivated through education, and through understanding the implications of “cause and effect” (Khoza, 2013, p.83) and “purposeful action.” Beets and Le Grange (2005) endorsed this approach by stating that the sociocultural background of learners regarding assessment needs to be considered. In Louw (2001) the plurality of culture was also discussed whereby language and ethnic groups overlap; as this study in particular seemed to indicate, living in a peri-urban space like Diepsloot impacts on children, especially on their socialisation and their emotional development.

Illiteracy in South Africa was an important factor, raising the question of how it would be possible to adequately estimate in school learners their true sense of EI/Ubuntu understanding if many of them, according to statistics, cannot sufficiently understand the content of reading matter for meaning (help2read, 2016). In terms of the current challenges in education, could an EI/ Ubuntu programme be successfully implemented in South African schools? Beets and Van Louw (2005) asserted that the tenets which guide African ways of thinking would be vital in making the assessment process more available to people functioning in an African framework. The researcher foresaw the possible implementation of a comprehensive EI/Ubuntu approach towards education in order to create a more Western/African holistic, inclusive, culture-bound and identity orientated South African prototype.

Khoza (2013) believed it is imperative that Ubuntu values are incorporated into the school syllabus, while acknowledging the necessity of retaining Western style scientific, logical and analytical thinking, thereby creating a more holistic style of education for Africa.

Adolescence and its challenges were also considered in this study (Berk, 2013); the researcher hypothesised that African adolescents who are exposed to a different way of thinking and awareness could flourish and achieve, regardless of personal socio-economic circumstance.

6.3 FINDINGS

The study centred around whether adolescent learners had, as a result of nurturing, education and other contextual factors, imbibed EI understanding despite their personal circumstances and socio-economic challenges. Before the study commenced all parents and teachers participating in the 22-item semi-structured interview were given a short introduction to read on Ubuntu, and an explanation as to why the research was being carried out. The methods for the study (refer to Chapter 4.5) included a TEIQue-ASF quantitative measure, a biographical measure, a 10-item Ubuntu questionnaire, a 300-word paragraph on an EI theme, and semi-structured parent/teacher interviews. Two learners randomly chosen from each SES group were involved in the role-playing exercise to assess their EI/Ubuntu levels. The DAP drawings were implemented to assess the confidence and self-esteem levels of some of the learners, also randomly chosen.

The learners from the high SES group were described by one of their teachers, R, in the semi-structured interview (Appendix F) as being confident, being taught to question, proactive regarding school rules and are taught conflict resolution. There are undercurrents, according to R, of the adolescents not wanting to “appear stupid” (Appendix F). They are afraid of being perceived as unintelligent, and specifically the girls in Mathematics preface their questions with, “I know this might sound stupid but...”.

Teacher R mentioned that the high SES learners all come from materially sound families, and generally, all the learners arrive with lunch at school. This was confirmed by the learners themselves who were surprised to learn that some learners might not arrive at school with lunch and that such a scenario could occur in their school. One learner, M, on being asked as to whether he would share his lunch with one of his friends who did not have it, gave a conditional response, “If this person brings lunch every day, yes if this person forgets their lunch at home; if this person never brings lunch, sometimes”.

In terms of emotional maturity and awareness, and according to teacher (R) from the group, the girls at this age tend to create closer friends and make a conscious effort to be empathetic and embrace their friends emotionally, especially those that are having a difficult time. R commented that the boys at this age are not as sophisticated and will just “give a pat on the shoulder”.

However, the researcher observed that in the role-playing scenario between a girl (I aged 13) and a boy (J aged 14) from the same group they admitted that their empathy levels were different. J indicated that “girls have girl-friends and guys are not empathetic, and guys don’t know how to deal with emotions and act light-heartedly” in situations that actually require emotional connection. The researcher observed a sense of sadness in J as it appeared that he would have like to have had more emotional connection with his male friends. I stated that she was close friends with both a girl and a boy and that she confided in both of them and enjoyed benefitting from both the different male and female perspectives. The researcher also noted that during I’s participation in the role-playing, she was very EI skilled, found a way around the Muslim religious precept of not being allowed to touch someone from the opposite sex, and gave an impressive empathic virtual hug at the end of her session to her partner (J).

The socio-economic status that emerged from the biographical questionnaire indicated the kind of living environment and the concomitant deprivations which would in general affect the healthy development of the young adolescent. Crowded and uncomfortable living conditions in Mkhukhus (corrugated huts) comprised an important aspect which would have definitely impacted on any adolescent’s socioemotional development.

Peri-urban areas, situated on the outskirts of SA cities, are described as informal settlements populated with multi-cultural residents who live in sub-standard conditions (Macagnano, 2002), and often in Mkhukhus. To recapitulate, the study examined learners who lived in both an urban and peri-urban environment for EI/Ubuntu awareness and understanding.

In contrast to the high SES, all eight participating low SES learners stated emphatically that they would share their lunch with their fellow learners. However, when asked in the same 10-item Ubuntu questionnaire whether they were interested in the well-being of their fellow learners in their school, two out of the eight participants stated “No”.

These two learners both lived in Mkhukhus in Diepsloot; this became an obvious theme in the study. Three of the girl learners in the low SES group lived in Mkhukhus, and all three had no or few friends. It will be recalled that one of the low SES parents (GM) had said in the semi-structured interview (Appendix F) when referring to life in a peri-urban

area like Diepsloot, “Very difficult situation, no community spaces, children live on top of the parents much too close to neighbours and see things they shouldn’t see”. She added, “Do not steal, stay away from Nyoape and cigarettes, stay away from other children who are bad influences. GM is happy with the school as they give these values to the children.”

In the researcher’s opinion, based on the teacher and parent’s comments and the sense of social isolation felt by the learners, the exposure of the adolescents to extreme social deviance such as drugs and sex (this was only intimated) is likely to be very damaging; in their efforts to protect their children, the parents might not be encouraging their offspring to socialise with others. The parental approach to socialising was more overt with the question in reference to peer pressure: *Does your child come home complaining or alluding to peer pressure at school or in your neighbourhood?*

Here, GM answered: “There is peer pressure especially with clothing, the children steal her daughter’s food, and they fight with each other.” GM portrayed a competitive and hostile atmosphere within their neighbourhood.

However, in contrast to these comments, K (high SES) parent stated, inter alia: “The school nurtures individual talent and strengths, has respect for the child. When adults walk into a room or they pass an adult, the children stand up and greet the adult with a ‘good day ma’am’.”

In reference to another question; *Is there sex and substance abuse education in the school? Do you explain to your children about the dangers of promiscuous sex and substance abuse and the impact it can have on their health and future life?* K (high SES parent) responded with “There is sex education at school but separately for boys and girls and sometimes a guest is called in to elaborate further. The sessions are open and transparent.”

However, NK (low SES teacher/parent) responded differently that she “Does not feel good about this subject and does not necessarily want sex education at school. The living conditions in this peri-urban area has a bad impact on the children. The children watch television with the parents and the negative aspects of sexual exposure filters down to the children.” NK has tried to control this exposure but because of the living conditions, the

children see this behaviour outside of the home where in her words “...other people are not trying to protect the children from this exposure.”

Here, NK reiterated what GM had alluded to: that they are raising their children in a deprived, uncaring and very hostile socio-economic environment.

One aspect that both these parents/teachers mentioned is that people migrate from all over South Africa and Africa to live in Diepsloot: they have different cultures; their lifestyles are varied and this impacts on all their lives. This corresponds with Macagnano’s (2002) assessment that Diepsloot as a peri-urban area is not conducive to harmonious living. In answer to a question about world events or items of interest, *as a teacher do you discuss items of interest that are taking place in the world with your class?* GM asked for clarification regarding the question and the researcher indicated that items of interest could be social or political events. However, GM replied emphatically that, “Politics is not safe.”

The sense of a general lack of safety permeated the conversation, and interviews with the low SES parent and parent/teacher exposed this undercurrent of fear and constant struggle. However, in spite of the pessimism emanating from the parents/teacher, the TEIQue-ASF quantitative measure showed that there was no significant difference in the EI levels of both the high and low SES groups. The average EI level for both SES groups, high and low combined, was 150 which, as mentioned, is on the cusp of moderate to high.

As indicated earlier, this test is considered to be satisfactory; therefore, it is reliable and can be repeated.

Table 6.1: Reliability Statistics for the combined high and low SES group for the TEIQue-ASF measure

Cronbach's Alpha	N of Items
.667	30

In R_TEIQue_5 the mean score was 2.80 indicating that most of the learners in spite of their circumstances were enjoying their lives. This was indicated by X (low SES).

Regardless of their socio-economic challenges, the researcher observed that X displayed self-efficacy and confidence. As noted, she presented with a mature attitude. X's response to the 300-word paragraph was discussed earlier. However, while X's DAP displayed a confident young girl with its stance and well-proportioned figure, the drawing lacked hands. It has been indicated that, according to the Goodenough scoring test, the aspect of having no hands in a drawing represents a complete withdrawal from the environment (Al-Romani, 2015). The researcher noted that 6 of the 8 Low SES learners drew stick figures without hands. Only one learner did not participate in the DAP, and only one other learner (T) included hands in his drawing. He was T, who lived in a room with both his parents and his brother. His DAP drawing was well proportioned showing a confident person, well dressed in a Nike shirt, and his outlook on the world was reflected in his answer regarding the question; *Am I able to make decisions about my life, and if I am, how do I express my intentions?* T declared, "Yes I will talk to him and make him understand the situation." In spite of living in a room with the rest of his family, T's response reflected a certain innate confidence, purpose and self-efficacy. A common theme to emerge out of the 10-item Ubuntu questionnaire among the low SES learners was maintaining a quiet presence, a strong Ubuntu quality, during an altercation or disagreement. This was interpreted by the researcher as a cultural reflection of strength, a show of restraint which seemed to impact on the situation. In answer to the question, *If I notice that learners are being bullied or harassed by other learners, will I challenge the offenders and support the victims?* four out of the eight learners stated that they would go straight to the teacher and report the incident. Three said that they would confront the bullies and support the victims, while one learner said that she would confront and she would report the incident as well. This response indicated that the learners felt that their teachers were effective and could make a difference; they seemed to value their teacher's role-model status.

S, a 14-year-old low SES learner, took part in the role-playing exercise: her questions showed concern for her friend; "What is wrong my friend, are you ok?" She then listens to her friend's sadness and then offers to take her shopping, hugs her and asks her is she is feeling okay. L, a low SES learner, also 14 years of age, participated in the role-playing exercise with S; L said that in order to cheer up her friend, "she would take her friend to the park to chill and ask her what is going on. She would buy her food and cheer her up. Give her a hug. She would follow up the next day to make sure she is fine." The researcher

felt that both L and S used distraction either to go shopping or to purchase food as a way to improve their friend’s mood, thus indicating that while empathic, there was a strong Western material influence on these learners.

In the high SES group during the role-playing exercise, the researcher observed a fairly similar reaction to the story of one learner’s cat which had died: “so sorry your cat has died and that you are sad but you can get another cat.” The solution was empathic, like that in the low SES group, but also involved a material solution. The emotional reactions in both groups were hastily overlooked.

Overall from a qualitative perspective, the low SES participants showed definitive Ubuntu qualities as discussed earlier. Although they were exposed to overcrowding, poor living conditions and negative influences, 7 out of the 8 participants had displayed good EI/Ubuntu awareness.

In the Independent Samples Test (Table 2), discussed after the following table, the assumption of equal variances has not been violated.

Table 6.2: Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	Df
TEIQue_Total	Equal variances assumed	.032	.860	.279	16
	Equal variances not assumed			.283	15.714

This t-test (Table 6.2) was conducted to compare the EI scores. As mentioned, there was no significant difference in scores for high (M = 148.63; SD = 17.598) and low (M= 151.10; SD = 19.502). As indicated earlier, the null hypothesis must be retained, leaving a non-significant result. In other words, the hypothesis of no difference applies, which means there is NO significant difference in the EI means of the two SES groups. In this

instance the sample learner group size was small (see Appendix R-i, Table 5.18) and not representative of learners in the Gauteng area from both the low and high SES groups.

Anitha et al. (2014) researched the EI levels of 60 adolescent girls who lived in an urban region in India and in general enjoyed good social networking and technological access. The statistical test identified a significant difference between the participant's place of residence, level of income and their emotional intelligence score. Hence, the researcher of this study assumed that the small cohort of participants in this particular study was a limiting factor in terms of correlating socio-economic level and level of EI. In this study according to the biographical data that emerged, the two learners aged 14 who lived in the Mkhukhus, while relatively empathic, had the least in technological access, had few friends and no adult confidantes. They also asserted that they did not care about their fellow learners in their school.

However, X who stayed in similar living conditions but had a nurturing mother as well as other advantages, was more inclusive of her peer group even though she stated that she had no friends. The researcher asserted that the three learners who lived in the Mkhukhus appeared from the data in the biographical and the 10-item Ubuntu measures to be more exposed to the negative excesses of the peri-urban neighbourhood; therefore, the socio-economic fallout had impacted on their freedom to socialise, make friends and lead a normal healthy life.

The researcher noted qualitatively that the technological access and exposure to social media networks seemed to be a common factor between the low and high SES groups, exposing the two groups to Western material values with less emphasis on the SEI aspect of human connection. As Khoza (2013, alluded to previously in Chapter 3) mentions, the idea of putting people first is not just an African (Ubuntu) notion, but forms part of the value systems of other cultures as well.

The researcher also assessed how EI correlates with other factors, for example religion. The researcher posed the question: if there was a basic religious/spiritual component in the life of adolescents, with the belief that there is a Higher Power, could this engender more concern for other people? Thirteen of the sixteen learners subscribed to an organised religion. There was also a theme/component whereby the researcher noticed that both the

Muslim and Jewish learners relied on both parents' input as confidantes; whereas the other learners, Christian and "other" adherents tended in the majority to rely on their mothers for emotional guidance and support. In terms of having an adult confidante to rely on as a mentor, three learners clearly stated that they had no confidante and this was evident across both groups (low and high SESs). However, the rest of the learners across both SESs discussed their plans, problems and hopes for the future with their parents. This was a recurring theme/pattern in the biographical and the 10-item Ubuntu questionnaires, and was expressed as such by 10 of the 16 participants across both SES groups.

In terms of gender; does the study clarify the EI mindset in so far as females are concerned, since they are generally thought to be more emotionally expressive than males (Shaffer, 2002)? The study contained 6 females out of 8 participants in the low SES group and 4 females out of 8 participants in the high SES group. As mentioned previously in this Chapter, teacher R from the high SES group stated that in this age group, the girls were afraid of being seen as stupid but were far more empathic and physically demonstrative than the boys.

The educational level of the parents was investigated, as it appears (Foxcroft & Roodt, 2013) that mothers who are educated can support the adolescent's academic requirements. However, as in the case of low SES learner X, parents imbued with cultural and religious/traditional awareness like EI could also instil strong values in the growing adolescent, help develop an empathic person (Shaffer, 2002), and enable a buffer towards life's challenges. In spite of their circumstances X's mother made sure that she was emotionally available and that her child would be technologically connected. In the study in India by Anitha et al. (2014) it was also revealed that there was a significant association between the usage of social networking systems among the college students and their overall EI.

K, a high SES parent, averred that, "I am always there for her needs. I pick A up and we chat in the car and at home. A tells me everything. Her dad is equally available and accessible." However, A in the Biographical questionnaire stated that she only speaks to her mother, so clearly her father might not be aware that A does not feel she has access

to him. He might be unaware of A's feelings; hence this was a recurring theme in the high SES, of an inability to form strong relationships.

The parents across both SES groups were satisfied with the approach of both schools towards their children's education. Mbigi's (1997, as cited in Lefa, 2015) research was mentioned earlier. Similarly, according to Letseka (2011, as cited in Lefa, 2015) the school culture influences how people do things in the school. The parents in this study were asked how they would describe the existing culture in their children's school. K (high SES parent) describes this private school as a non-denominational school with a strong universal culture, which has an Ubuntu ethos of tolerance; in prayers the children learn about all religions and festivals. They are encouraged to ask questions: for example, during the Muslim holiday of Eid there is fasting and sometimes there is a sports day as well, and this according to K creates a respect for all faiths. K also remarked, "I am not so sure that the school influences the children regarding self-discipline but definitely prepares them for conflict resolution. In terms of academic results, the children are encouraged to ask questions and to speak up when not understanding the content etcetera. The children are motivated and taught to challenge ideas and not in a competitive way. Academic awards that emphasise placing such as 1st, 2nd or 3rd within their class and school have been taken away. The learners are now individually acknowledged for the number of subjects they have excelled in. The school recognises outstanding achievement, not percentages. A show of sportsmanship is required from all the learners in the school even if they are not competing, they are expected to go and spur on their school teams.

NK (low SES parent/teacher) responded that "...discipline is created with activities; picking up litter and cleaning the classroom, and the learners do share their lunch if the need arises." R (high SES teacher) remarked that although he was new to the school, he emphasised that there are strategies in place and that the learners are purposively taught: "The school works well. There is a strong culture of achievement."

The teachers were also asked about how much peer pressure exists in their schools. NK (low SES parent/teacher) spoke of her daughter S who is 13 years old, does not experience peer pressure and feels confident at school. R (high SES teacher) averred that there is material and emotional peer pressure and there is a strong need amongst the adolescents

to fit in and be a part of their peer group. NK (low SES teacher) indicated that her other daughter L, who is 14 years old, feels peer pressure as regards clothing, wants to choose her own clothes, compares herself to others, is becoming independent and is feeling the pressures of adolescence.

When asked about the prevailing culture within the school and whether it influences one's learner's/ child's EI in terms of self-discipline, conflict resolution and academic results, NK (low SES parent/ teacher) answered that as a parent, in this instance referring to her own children who are at another school but also in the Diepsloot peri-urban environment, "School is definitely making a difference academically it is a good school."

The teachers were asked if the learners participate in extra-mural activities and if so, which ones. NK (low SES parent/teacher) reported that L is modelling at school and in the community. She has good self-esteem and enjoys poetry. S plays soccer. NK added that there is also a good library at the school.

R (High SES teacher) responded: "...there is a lot of extra-murals available and the learners have to do one or two extra-murals, but some do nothing. They are encouraged to take part and participate."

When NK (low SES parent/teacher) was asked about sex and substance abuse education in school she declared that she does not feel comfortable about this subject and does not necessarily want sex education at school. She alluded to the very difficult situation in Diepsloot where children are exposed to more than they should be through parents watching television in front of their children. NK (low SES parent/teacher) also noted that often the neighbours have a different upbringing and culture, and are not concerned about the impact of their behaviour on the children who live around them. Clearly, the cramped living conditions exacerbate this negative impact.

R (high SES teacher) reported that his school does have Life Orientation as a subject, as well as a formal and nonformal mentoring framework in place. It is possible for learners from Grade 8 onwards to approach teachers or counsellors for guidance on certain emotional, social or academic issues. There are emotional issues that do impact on the learners; divorce and absent parents who are either away or work constantly and have no

time to help or be involved with their children. R considered that this impacts on academic performance and attitude towards school on many levels. Often, according to R, the learners will chat to their teachers or the psychologist at the school rather than their parents. This comment revealed the lack of communication that prevails between parents and their children in the high SES group. This once again touches on the recurring theme of an inability to form strong relationships. One's ability to do so is created in the first place at the foundational level between the mother and her child and has a ripple effect, impacting on the immediate family, friendships and society as a whole. Here, Bronfenbrenner's theory of the ecological social environment is evoked whereby the individual does not function as an isolated independent entity but is influenced and nurtured by the environment (Friedman, 2014).

In both the low and high SES schools there is free academic support. When NK (Low SES parent/teacher) was asked what she would say is needed in her school to create a more harmonious environment towards greater learner motivation and optimum learning, she replied a "library, swimming pool and nice fields". In the high SES environment R felt that the learners should be taught to build good relationships but that they live in a "bubble" and should be more exposed to the outside world. Once again, the building of relationships continued to permeate the discussions of the high SES groups. Here Maslow's hierarchical order of needs emerges in that the basic requirements within a school structure are not being fulfilled in the low SES school, while in the high SES one these needs have been attained, but the higher order of forming strong relationships has not yet been addressed (Refer Chapter 3.3.5.1). However, this aspect in reality was also eluding the low SES who were also challenged in forming strong bonds and relationships within their home and peer group.

The teachers and parents from both groups were asked whether they felt equipped to help their children/learners manage their issues and dilemmas. They were also asked, that if there was an emotional literacy course available to teachers and parents, whether they would be inclined to participate in one.

Teacher R (high SES) stated that most parents approach the teachers with their problems and if they are not able to solve issues then the learners and or their parents will consult the school psychologist. Teacher R felt that intuitively he was able to assist with most

issues and remarked that, other than the mentorship framework available at the school, there was no other formal training in EI/Ubuntu understanding. NK (low SES parent/teacher) stated that she would like to do an emotional literacy course.

In answer to another question as to whether LC (high SES parent) was able to help her child reflect on moments of personal crisis and turn them into lessons in emotional competence, LC indicated that she would feel inclined to join an emotional literacy course, that it would be “great” for society in general, and she would attend all the courses. She added that although one tries to meet one’s children’s needs in order to help them manage their issues and dilemmas, it would be helpful to have an objective view from experts.

Teacher NK (low SES parent/teacher) stated that she would be able to help her children feel emotionally competent, however she would want a social worker employed at the school. K (high SES parent) stated that she would feel equipped to help her child deal with her issues and she would approach the school for support. She would like to attend an Emotional Literacy Course. She added that her children do reach out to her with their dilemmas regarding relationships. She also felt that she was able to enable her children to reflect on moments of personal crisis and turn them into lessons of emotional competence. K (high SES parent) also said that, “For school related issues, I would turn to the school psychologist but not for personal issues.” She believed it would be positive to create an Emotional Literacy course because “The parent body live in a bubble, have established a very affluent lifestyle, are very driven, competent, and determined for their children to succeed. However, a course might help to build stronger relationships.” Once again, the same pertinent theme of a breakdown in relationships, of an inability to form quality relationships, recurs and as mentioned previously, this seemed to be prevalent across both SES groups.

6.4 CONCLUSIONS

The TEIQue-ASF measure established that there was no significant difference between the high and low SES groups, and the small sample might have been a factor in this result. However, some themes that emerged out of the two groups were interpreted qualitatively. The 3 low SES learners who lived in the Mkhukhus were hampered socially by the socio-

economic impact of living in the overcrowded, difficult and sometimes hostile circumstances of the peri-urban environment. The Draw-A-Person test (DAP) in the Low SES group displayed well-proportioned confident and happy figures but without hands, which represents a complete withdrawal from the environment (Al-Romani, 2015); 6 of the 7 Low SES learners drew stick figures without hands while the eighth learner chose not to participate. It did appear in the role-playing measure that the two low SES girls tended to distract themselves materially from their issues, and did not seem to address their deeper emotional concerns. The high SES learners, while appearing empathic, seemed to live somewhat detached in their “bubble” as Teacher R implied.

Amongst the high SES group, there seems to be an unawareness of the challenges that face the less privileged sectors of South African society as some of these learners were only prepared to share their lunch conditionally, on the basis that their peer had simply forgotten it at home. They did not seem to empathise with lack of food, as it was not part of their reality. According to the high SES parent and teacher, the issue of creating stronger relationships in the high SES group was definitely a theme that emerged from the qualitative study. The researcher gathered from all the information presented and explored in this study that the deeper emotional issues on both sides of the divide, the low and the high, are not fully addressed and seemed to be concealed or ignored in order to maintain equilibrium, the status quo. The researcher perceived this to be a type of coping mechanism, a sense of detachment in both groups. LC (high SES parent) responded to the question, *what would you say is needed in your school to create a more harmonious environment towards greater learner motivation and optimum learning?* The researcher noted a complete contradiction here, “It’s a very happy, well run school. In the past there was over-assessing which they have removed...”, but when actually, subjectively, discussing her 11-year-old child’s pressure at school, she stated emphatically, that the pressures of academic and other achievement in the school needs to be addressed in order to decrease the anxiety in the learners, as according to LC (high SES parent) the learners are stressed and easily become “panicked”. This type of “panicked” learning, regardless of successful academic, sporting or cultural outcomes, ultimately creates an imbalance which without intervention could extend into adulthood.

In terms of gender in the biographical questionnaire, it could be stated that the 3 Lower SES participants who lived in the Mkhukhus were all female and were socially and

emotionally affected by their environment; as mentioned previously they had no or few friends, while two of them were not interested in their fellow learners and did not have any adult confidantes. Research has shown that adolescents who have solid relationships with their parents built on mutual trust will be less involved in deviant behaviour, will be less lonely, such as X (low SES group) and will be better psychosocially adjusted (Ying, Ma, Huang, Guo, Chen & Xu, 2015). X was the perfect example of a young adolescent who in spite of her life circumstances exhibited EI skills and a good relationship with her mother but was hampered by her difficult environment. The three girls that lived in the 'Mkhuhkus' displayed no hands in their DAP (which, as noted previously in this Chapter) which indicated a discomfort within the hostile peri-urban environment, reflected by a withdrawal from the environment (Al-Romani, 2015).

Most of the parents were educated with at least some form of high school achievement, the lowest being Grade 9, while the majority had either Grade 12 or University level entrance across both SES groups. The socio-economic status of both groups in fact impacted on both groups and this was revealed in the qualitative 22-item semi-structured interviews, the DAPs and the role-playing. The DAP and the role-playing in the low SES groups also revealed the superficial mentality and sense of alienation the low SES learners have towards their friends and environment. Both groups appeared to be detached emotionally; this was reflected in the results of the study, that building strong and meaningful relationships was problematic and difficult.

6.5 RECOMMENDATIONS

This study assessed whether Western theories that analyse, predict and control behaviour in education in South Africa could be merged with the African approach that gravitates towards compassion, concern for the other based on intuition and integration in a combined EI/Ubuntu Literacy skills development programme. The researcher asserted that African learners that are nurtured in a more collective consciousness might not find their true place in a Western-based educational system due to the discrepancies that exist between the two cultures. These learners might be able to straddle the divide between the Western and African cultures but in this research a sense of alienation in language manifesting in expression could be felt especially in the way the learners tried to answer

the 10-item Ubuntu questionnaire and the TeIQue -ASF measure. The researcher realised that compared to the High SES private school learners, English for the Low SES learners was possibly a second, third or even fourth language. Despite this obvious difficulty, the learners from the Low SES were expected to learn their subjects in English in school. This participant age group was between 11-14 years old, and only a few of the learners were able to manage on their own in English without assistance from the translators. The low pass rates in South Africa attest to this difficult reality.

The question that should be asked is that not only are these children undermined by language where it should be possible to find meaningful solutions, but as indicated by this research, they also severely hampered by their dire social conditions. The Low SES learners all lived in the Diepsloot area and went to the same school. However, it was mainly the learners that were living in the Mkhukhus that were the most disadvantaged in terms of their social interactions. Their access to real friendship was either non-existent or limited to very few friends (Refer 5.3.1.1). At this age where young people should be fraternising and sharing special time together, this type of expression was not available to these adolescents. A strong recommendation would be the creation of community spaces especially for the Low SES group in the peri-urban context where adolescents could meet and participate in activities in an unthreatening and community-oriented way. This could engender better social interaction and the various municipalities should work towards creating these spaces. Participating in activities would definitely prevent many adolescents from succumbing to deviant behaviour. Surprisingly, the High SES cohort were also experiencing a sense of alienation and an evident inability to create meaningful friendships also manifested in this group. The overwhelming sense of competitiveness and pressure was alienating these learners from each other and this was expressed by parents and the teacher interviewed from this group. An EI/Ubuntu skills development course could enable these learners to communicate their struggle and articulate in a safe space the lack of support felt within their school and home environments. Access to an EI course might also enhance the confidence levels of the learners from both groups and help them articulate their frustrations to their respective schools' management. All the learners had some access to technology and fortuitously and especially in the Low SES group, this access seemed to provide entertainment and exposure to the rest of the world. This seemed to enable their worldliness but also a Western propensity towards materialism. Both groups during the role-playing scenarios

chose to address the sadness felt by their role-playing partner materially, and most of the learners involved in the scenarios were unable to articulate their feelings adequately. The learners from both groups displayed emotional awkwardness, indicating a need for socio-emotional nurturing and coaching.

The crisis in education might not be alleviated in the near future but teaching learners and especially vulnerable adolescents from both SES groups to cope with their social and emotional challenges and possibly thrive, is a promising option. The researcher of this study proposes that the developing of an Emotional Intelligence/ Ubuntu skills development initiative within the school environment might enable learners to approach their challenges without the prevailing manifestation of frustration, helplessness and despair that was revealed during this study. A new way to approach their problems during adolescence could alleviate the current high rate of teenage pregnancy, anti-social and other deviant behaviour. A general despair was felt by the Low SES parents and teachers alike who similarly concurred that an EI/Ubuntu skills training was needed for school management, teachers, parents and learners alike in order to teach awareness, compassion and understanding of themselves and of others. In other words, even if certain challenges might not be solved immediately at least the learners and their caregivers could be taught to cope with their issues through sound Emotional Intelligence/Ubuntu training.

The TEIQue-ASF quantitative measure indicated that there was no significant difference between the high and low SES groups which, as noted, which could be due to insufficient sample power (Pallant, 2011). However, the researcher believed that a bigger cohort of participants as originally intended for this study might have revealed a difference in EI between the two SES groups. Although the quantitative measure did not reveal a difference, qualitatively and as already indicated here, there were strong themes that emanated from the study, especially the 10-item Ubuntu questionnaire completed by the learners and 22-item semi-structured interviews completed by the parents and the teachers. The role playing and DAP were also essential and provided a rich insight into this age group of learners. Hence, the researcher strongly recommends using this type of exploratory investigation in the future.

The TEIQue- ASF measure indicated in Chapter 5.3.1.4 that regardless of SES level, there is still an innate EI/Ubuntu level in both SES groups and it should behove the Educators

(Department of Education) to expand and nurture this tremendous potential through conscious EI development and training.

6.6 LIMITATIONS

Limitations

The researcher maintained that the limitations encountered during the study involved mainly a lack of access to schools during school hours. The various schools approached agreed to the study but then became reluctant to allow the research to take place, and this hampered the progress of the study timeously. The Department of Education (DOE) only gave permission for the research study to take place after school hours. This prevented the researcher from being able to observe the learners in their educational environment. Access to the schools during school hours would have been beneficial in order to understand the dynamic that actually prevails within the school environment between teachers and the learners, and how the culture of the school impacts on the learners, their parents and their educators. The researcher would have like to have assessed the attitude, behaviour and approach of the learners and teachers within their environment, and witnessed first-hand learner motivational levels and the interactions within the peer group. Regarding this, the researcher had to rely on hearsay from the various comments of learners, teachers and parents, the 22-item questionnaire presented to both parents and teachers, and the 10-item Ubuntu questionnaire. The 10-item Ubuntu questionnaire proved to be less than satisfactory in the Low SES cohort due to a lack of understanding for meaning in English despite the efforts of the two translators. The learners seemed to lack the confidence to express themselves in English. As a result, the researcher decided to record all her observations in the Reflexive journal and this ultimately did prove to be illuminating and did reveal certain definite themes from the study.

6.7 SUGGESTIONS FOR FUTURE RESEARCH

The development of an Emotional Literacy course in schools was definitely considered a necessary requirement by both teachers and parents who all felt that they could benefit extensively from emotional guidance and support for their homelife and within their schools. They all stated that they would attend an EI course for their own development in order to further understand their role as caregivers or role-models. Two very pertinent

themes emerged qualitatively from the study regarding the impact of the socio-economic environment on both SES groups; this was indicated by an emotional detachment in the low SES from their very difficult peri-urban environment while the high SES manifested in a type of social detachment from each other, and inability to build strong relationships. Both groups had learned how to solve their problems with material distractions instead of emotionally talking and resolving their issues.

6.8 SUMMARY

This study revealed some significant and pertinent issues in education in South Africa: it appears that children of this country are generally being left to fend for themselves, with their potential not being adequately encouraged or considered. Children are a country's future and when enlightened and educated leaders and influencers continue to disregard the plight of so many millions, eventually the outcomes manifest in frustration and disillusionment. Children need to be nourished at all levels, their growth and development dependent on the caring involvement of the society, the "whole village". The purpose of this study was to establish whether the lack of formal EI/Ubuntu skills training in schools leaves learners without the competences to surmount the many challenges adolescents face during the turbulent phase of early adolescence. Life is replete with challenges, yet regardless of financial or life style privilege, this study indicated to the researcher that children are being relegated to the "not seen and nor heard" margin, in spite of all the available information and massive technological advances that are representative of 21st century contemporary life.

The researcher unexpectedly discovered during this study that regardless of circumstances, children find coping mechanisms to overcome their many challenges by learning to restrain their natural reactions to situations, possibly to their detriment. In the low SES this manifested with Ubuntu-style emotional restraint during altercations while using material acquisitions and technology as a means to escape life's traumas, even for a few hours. In the high SES, the learners followed a similar approach in that life's sad moments can be overcome by "purchasing a new cat", giving each other a "pat on the shoulder" and believing that, in all of this, one is actually forming meaningful relationships. The researcher in undertaking this study realised that South Africa's socio-economic challenges including poorly equipped schools, overworked or apathetic

teachers and an evident lack of skills development cannot be addressed or overcome in the short term without definitive social and political will. However, equipping learners from all backgrounds with socioemotional skills could change their outlook and approach, and empower them with competencies for life.

The semi-structured interviews conducted in the study, although not representative of all parents in Gauteng, produced detailed information from the parent participants and showed that they were acutely aware of providing a positive, educational, emotional and physical environment within the home and the school. The 22-question interview was an instrument that provided an in-depth understanding towards teacher-learner interaction, school and home as well as culture and environment. The qualitative questionnaire interviews produced layers of very informative data that added to the study, and furthered the understanding of the EI/Ubuntu levels in the learners within the two environments. In the high SES environment, it was apparent that these learners are materially very well off, are taught to question, have a say regarding their uniform and hair, are encouraged to be proactive and are taught conflict resolution, but they struggle at forming relationships. In a cross-pollination of interviews between the teachers and parents in the high SES group this inability to form strong relationships was confirmed in that while the parents have everything material, the parents concurred that an Emotional Literacy course might assist participants in building better relationships. In other words, they were saying that they did feel adequately equipped to guide their children but needed assistance to ensure that they become balanced and healthy people. What emerged from the role that education plays in the development of EI in learners, was that regardless of socio-economic status, there are definite challenges in both groups. In the low SES the learners withdraw from their environment, are afraid to form relationships, whereas in the high SES there appears to be a feeling of alienation; these learners need to be taught how to build meaningful relationships. The researcher gleaned from the qualitative data that both groups tend to superficially relate to one another, possibly to survive and or cope with the stress levels of both environments. As another high SES parent stated towards the end of her interview in reference to the educational approach at the school her children attend, "...Decrease the anxiety in the learners because they are stressed and panicked." Hence, there appears to be an imbalance in all spheres in South African education regardless of socio-economic conditions or status. Teaching children, parents and educators how to cope with the imbalance and the dissonance needs to be the way forward.

As mentioned in Chapter 3 in the literature review of this study, a determined EI/Ubuntu educator decided to change the future of the learners at her school: by instilling an EI approach and actively involving the support of surrounding civic and business structures to facilitate some of the changes, within two years the school's environment was transformed at all levels. However, tangible change came from the people within the school, the principal primarily; consequently, this created a new impetus of respect, accountability, ethics and pride in the school which filtered down to the teachers, the learners and the supporting staff as well. Resources were implemented and allocated appropriately, the school became a haven of safety for learning and development and the Grade 12 pass rate altered from 27% to 98%. This example is just a drop in a vast ocean of great opportunity for all educators in South Africa, especially management, to reinvigorate their particular institution with passion and purpose, since the ripple effect could be life changing for all. This was the perfect example of living in Africa with consciousness. In spite of the prevailing socio-economic deprivations, this educator applied reverence to the responsibility of her position, and made a conscious effort to consider the needs of "the other", her charges. She determinedly chose to instil and ignite in all the Ubuntu values of compassion, kindness, and thought of the other. Principal Nopote chose to be an educator instead of just being an administrator, electing to teach and be visible and experience the dynamic of the school herself. She instituted the African EI/ Ubuntu philosophical approach of putting people first, but without excluding the necessity, in a 21st century world, of Western educational curricula and structures. Npote gave her learners a new sense of identity, changed the negative discourse within their environment, and showed them how to be inclusive, prideful, participatory, responsible and effective learners and citizens. She gave them tools and enabled their skills towards successful outcomes within a few years of having benefited from applied EI/Ubuntu consciousness. The researcher maintains that the lack of inclusivity of the African philosophical approach of Ubuntu in education has left African children divorced from their reality, and this study qualitatively indicated that there already appears to be a low SES learner detachment from the prevailing conditions of deprivation, neglect and abuse within the peri-urban environment.

The researcher also contends that the dissonance experienced by the African child, the deprivations and the absorption of Western culture by African learners in school, even though their emotional and cultural impetus originates in an African identity, could all be

contributing to the sense of alienation, disruption and possible lack of achievement in adolescence, and subsequently in adulthood. Notwithstanding this, an impetus towards adopting a new African philosophical approach in education should not exclude Western educational structures, for reasons adduced earlier.

Letseka (2011, as cited in Lefa, 2015) described Ubuntu (African EI) as a form of human engagement that allows for critical thinking, non-domination and the optimal development of human relationships. Consequently, as Western Humanism and African humanism values tend to overlap, the researcher envisioned an EI/Ubuntu Emotional Literacy course that would encompass all the cognitive attributes of both Western and African humanism.

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APPENDIX A

- Biographical questionnaire

APPENDIX B

- A short introduction to Ubuntu, and why we are doing the research (Presented to the parents/teachers before their interviews)

APPENDIX C

- The TEIQUE-ASF EI questionnaire and scoring key to evaluate the level of EI for ages 12-17 but has been used in learners as young as 11 years old. It has 30 items, 4 factors, global trait score for ages 12-17

APPENDIX D

- The UBUNTU style 10-item questionnaire formulated by the researcher- with interpretative answers

APPENDIX E

- A short paragraph of not more than 300 words to be written on the following: “What distinguishes human beings is that we are capable of positive change”

APPENDIX F

- Semi-Structured Interviews Semi-Structured Interviews- and transcripts of parent/teacher interviews

APPENDIX G

- Role-playing scenarios, and (draw a person diagrams)

APPENDIX H

- DAP with only a maximum of 5 randomly chosen learners/participants

APPENDIX J

- TEIQue-ASF Results Low SES

APPENDIX K

- TEIQue-ASF Results High SES

APPENDIX M

- Personal Reflections/Reflexive journal

APPENDIX O

- Letters of Consent

APPENDIX P

- Ethical Clearance

APPENDIX Q

- DoE Research Approval Letter

APPENDIX R

- TEIQue- ASF results Low SES
- TEIQue -ASF results High SES
- Combined High/Low SES spreadsheet
- Reliability Statistics:
Combined Low and High SES reliability

APPENDIX S

- Changing our mindset (Carol Dweck)
- SOE mindset training: (Adapted from Walters, 2015, p.15).

APPENDIX T

- Emotional Intelligence- The Mayer and Salovey Model

APPENDIX U

- The sampling domain of trait EI in children (Petrides, 2011, p.665).

APPENDIX W

- Western Approach towards Humanism and the African Approach towards Humanism

APPENDIX X

- Bandura's (1986) conception of reciprocal determinism (Adapted from Pajares,2002, para.2)
- Draw-A-Person Test

APPENDIX A

Biographical Questionnaire

Number#

1. Please fill in your age in the following space

11-12	13-14

2. Gender:

Male	Female
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3. Which grade are you in school?

Grade7	Grade8	Grade9	Grade10	Grade11	Grade12
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4. With whom do you live?

	Yes	No
Do you live with both your parents?	<input type="checkbox"/>	<input type="checkbox"/>
Do you live with just your mom?	<input type="checkbox"/>	<input type="checkbox"/>
Do you live just with your dad?	<input type="checkbox"/>	<input type="checkbox"/>
Do you live with one parent and a step-parent?	<input type="checkbox"/>	<input type="checkbox"/>
Do you live with a grandparent?	<input type="checkbox"/>	<input type="checkbox"/>
Do extended members of your family/friends live with you?	<input type="checkbox"/>	<input type="checkbox"/>
If you answered yes to the above question, then who else lives in the home with you?	<input type="checkbox"/>	<input type="checkbox"/>
If you have any other living arrangement in your home, please explain...	<input type="checkbox"/>	<input type="checkbox"/>

5. Please mark the place where you live. Please put a cross next to the right choice.

Own home	<input type="checkbox"/>
In a relative's home	<input type="checkbox"/>
In a house	<input type="checkbox"/>
In a flat	<input type="checkbox"/>

If you live in any other type of home, please explain...	
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6 (a). Do you see this home as your home?

Yes	No
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If NO, please explain why not...

(b).

Do you have your own bedroom?
Do you share your bedroom with others?
If you do share, with how many other people?
If you share your bedroom; with whom do you share? (please explain for example, "I share my bedroom with my sister or brother.")

7 (a). How many brothers and sisters do you have?

Brothers	Sisters

7 (b). How many half-brothers and half-sister do you have?

Half-Brothers	Half-Sisters

8(a). How many brothers and sisters live with you?

Brothers	Sisters

8(b). How many half-brothers and half- sisters live with you?

Brothers	Sisters

8(c). What are their names and ages?

Brothers	Age	Sisters	Age

8(d)

Half-Brothers	Age	Half -Sisters	Age

9. How many friends do you have?

None	1-5	6-10

10(a). Do you have a close friend that you can discuss anything with?

Yes	No

(b). Is your close friend the same age as you?

Yes	No
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11. Are you able to share your problems with a close adult, mom, dad, grandparent or your teacher?

Yes	No
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If YES, then please explain...

12. What is your religion?

Christian	Muslim	Jewish	Other
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13. What level of education did your mom achieve?

None	Grade 1-7	Grade 8	Grade 9	Grade 10	Grade 11	Grade12/Matric	University
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14. What level of education did your dad achieve?

None	Grade 1-7	Grade 8	Grade 9	Grade 10	Grade 11	Grade12/Matric	University
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15. Please mark which technological device you have in your home, and are able to use?

Radio	Desktop	Laptop	Ipad	Cell phone	Television	Playstation
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Thank you for your assistance. It is so appreciated.

APPENDIX B

A short introduction to Ubuntu and why we are doing the research.-Explanation to Parents/Teachers

Ubuntu within the South African context can be defined in terms of the human qualities of caring, sympathy, empathy, forgiveness or any other values that encompass the idea of humanness between people. Ubuntu within a society and particularly within South African/African culture includes compassion, reciprocity, dignity, harmony and humanity in the interests of building and maintaining a community with justice and mutual caring (Lefa, 2015). Ubuntu is defined by Letseka (2011, as cited in Lefa, 2015) as a form of human engagement that allows for critical thinking, non-domination and the optimal development of human relationships. Ubuntu means that each individual`s humanity is ideally expressed in relationship with others, Ubuntu is then to be aware of one`s own being but also of one`s duties towards one`s neighbour.

Since the dissolution of Apartheid, a truly South African/African system of research and education has not emerged to facilitate African consciousness. Education in South Africa remains Western, which includes the analytical, logical and scientific basis which will broaden minds, and maintain part of the cutting-edge innovativeness that is needed in order to remain competitive in a rapidly advancing technological world. However emotional intelligence (EI) is just as important as the intelligence quotient (IQ). The African equivalent of emotional intelligence is Ubuntu, the Ubuntu paradigm or African epistemology is what emanates from African traditional teachings of forgiveness, consideration of the other and the community. While Africa is currently not reflective of the best of African consciousness, it remains the duty of educators on the continent to facilitate change and create an awareness of the ground-breaking potential of Ubuntu philosophy and teachings. It is possible for educators to instil the Ubuntu values of compassion, kindness, and thought of the other and better community consciousness while imparting the logical, scientific and analytical premises of Western mindsets to learners. Currently there seems to be no research into the possibility of bringing Ubuntu awareness as part of an inclusive holistic methodology into South African schools.

In the heat of battle during the Vietnam War, a platoon of American soldiers was hunkered down in some rice paddies and were in a fire fight with the Vietcong. During

the middle of the fire-fight a group of monks began to walk towards the incessant fire of the battle. The monks did not look left or right and just kept walking. Neither side fired at the monks and allowed them to pass. After that unbelievable moment of bravery, and the display of "living EI", the battle stopped for the day. Neither side were able to continue the fight for that day. This is EI in action and although this marks an extreme reaction, the message is the same. Extreme change is possible and as according to Goleman (1996) emotions are contagious, and on a constant basis people exchange emotions all the time, openly, subtly and we often depend on each other for a much needed boost in mood. Some people have the social skills and regardless of how they are feeling on a particular day to affect emotional change in other people. Some people are easily moved emotionally and are especially sensitive to other people's moods. This can become a liability where they are left emotionally susceptible to every encounter although this does show that their levels of empathy are generally higher than most. They will be aware of the subtle feelings of elation, happiness or hurt another person might be feeling at any given time and respond accordingly. Also by being too emotionally transparent and vulnerable one can also open oneself to emotional manipulation by other more self-serving, lacking in empathy individuals who might manoeuvre an encounter to suit their own machinations at that moment. Setiloane (1986, as cited in Masango, 2006) states that in African culture the rites of passage like circumcision, marriage and burial are examples of Ubuntu in action ("living Ubuntu") that shapes the process of growth in the individual and facilitates the harmonious socialisation and integration within the group. Setiloane (1986, as cited in Masango, 2006, p.939) states: "...In the African community, it is the responsibility of adults to shape children, so that can learn how to live with others in the community."

This shows how the adults within the community care, nurture and are concerned for the spiritual awareness of the younger people within the group and share in the raising of the children together. This highly elevated concept of community life illustrates Ubuntu principles at its highest form where:

"...As repositories of sacred traditions, the elders are bound by higher moral imperative to be accountable to the community and their eternal predecessors, i.e. the ancestors" (Mageza, 1997, as cited in Masango, 2006, p.941).

However, this spirit of helping, of creating awareness of the humanness of each and every South African has slipped away and is reflected by the many social issues that undermine wholesome living in this country. "Living Ubuntu" as a very important cultural impetus which needs to be harnessed and reignited in a new philosophy of education in order to improve the health of a nation.

The new South Africa has created a very sophisticated Constitution for its still new democracy however this Constitution mostly emphasises individual rights and while these are very important, and should be upheld regardless, communal rights have been neglected.

This is reflected in the poor delivery of services especially in education, the lack of skills, and the apathy of teachers within the system. This is also reflected in the poverty that permeates the streets of many underprivileged neighbourhood with its lack of decent housing and the proliferation of shanty slums that have sprung up all over South Africa. Children grow up in these areas where very few facilities are created to enable children to learn or express their talents, whether artistic or sporting and children/adolescents are left to fend for themselves in often dangerous settings while caregivers are either absent or disinterested. The caregivers seemed to have lost interest and this as expounded upon earlier is the basis of "living Ubuntu". Bezuidenhout (2008) states that poverty and unemployment are related in developing countries that are in the process of social, economic and political change and he indicates that the causative factors are poor education and training. As indicated earlier, a lack of interested caregivers sends a message to children still in need of nurture, "I am not important, no one is interested in me and therefore it does not matter what I do, because no one will notice or even care." Children and adolescents need to learn the fundamentals of unassailable emotional living, they need guidance and if parents are unable to provide these essentials then schools in this country need to implement a programme that addresses this need.

An interesting experiment used in order to rehabilitate child molesters who had lost all sense of empathy for their victims, and who could only think in terms of their own gratification. Generally, they saw the child as the object of their desires and subsequently these perpetrators justified their behaviour by stating that the child would have stopped the act itself, if the child had not wanted to have sex with them.

As part of a rehabilitation programme in the United States of America, the molesters and other offenders were given heart wrenching testimonies to read told from the victim's perspective. After that they had to watch videotapes with the victims tearfully telling what it was like to be molested. Then the offenders had to recount in writing about the crime that they had committed and what it must have felt like from their victim's perspective. They then read their account to the group and had to answer questions about the assault from the victim's perspective. Finally, the offender has to simulate the crime again, but this time from the perspective of the victim (Goleman, 1996).

This very successful programme was intended to recreate feelings of empathy in the offender for his victim, but it was also intended to develop an empathic sensitivity towards other possible victims in the future. William Pithers, the Vermont prison psychologist who developed this perspective-taking programme believed that creating empathy with the victim shifts perception so that the denial of pain even in one's fantasies is difficult to ignore (Goleman, 1996). In order to manage the potential pitfalls of a lack of empathy in adolescence a programme needs to be created that needs to include understanding abuse from the victim's perspective, the effect that crime has on a victim's outlook and life in general and the necessary role-playing of perpetrator-victim (all EI attributes) so that children/adolescents become aware of the pain they cause when they do not value the divinity and the sacredness (Ubuntu) of the other person in their community.

In this context, and in terms of viewing the mutual value-adding qualities of EI and Ubuntu, the researcher of this study would like to state that aspects from both the Western, modernist paradigm as well as from the African, postmodern paradigm, can be used together to improve the conceptualisation of EI in a way that connects it to the concept of Ubuntu.

EI was originally conceptualised within the Western, Euro-centric paradigm, thus reflecting a logical, analytical, independent approach to life in which 'self' is seen as central. However, reconceptualising EI from an African, postmodern, philosophical position, allows for the inclusion of Ubuntu, and thus shifts the focus from self to others; a position where personhood is expressed in relation to others.

In this collective description of self, consideration and respect of the other is emphasized, and is reflected in empathy and kindness. Reconceptualising and redefining EI by incorporating principles of Ubuntu, represents a shift in thinking away from a focus on self, towards a more holistic way of perceiving the world, self and society; a way in which 'self is seen as connected to others.

From this 'both/and' inclusive paradigmatic perspective the researcher intends exploring ways in which EI, with its emphasis on the inter-personal, and Ubuntu, with its emphasis on inter-connectedness, could be used collaboratively in a programme aimed at enhancing EI in adolescent learners.

APPENDIX C

A TEIQue-ASF for 12-17-year-old is to be presented to each learner: Please see attached link. Can be presented to 11- year- olds as well.

<http://www.psychometriclab.com/adminsdata/files/TEIQue-ASF.pdf>

APPENDIX D

List of short UBUNTU-style questions to be answered in a maximum of 3 sentences each with interpretative answers

1. Am I interested in the wellbeing of the fellow learners in my school?
2. If I have lunch today, will I share my lunch with someone who doesn't have lunch?
3. I will arrive at school every day within my capacity to do so on time and ready to learn
4. I will also request that my teacher and the management of the school respect our position as learners of the school, and they will too be accountable to us and arrive on time for class?
5. Do I care that there is litter in the playground or in my class, if there is what can I do to change this aspect of my environment?
6. If I notice that learners are being bullied or harassed by other learners, will I challenge the offenders and support the victims?
7. Will I make sure that my school environment is conducive to learning and if I feel that it isn't what changes can I make to create the right environment for everyone?
8. How do I manage disagreements, do I get upset quickly and then react or do I listen first and then decide how I am going to then react to a situation?
9. Am I able to make decisions about my life, and if I am how do I express my intentions?
10. I am responsible for the change in my life, what will I do to make sure that change does occur and that I maintain this momentum so that my future can be as bright as anybody else's future?

APPENDIX E

A short paragraph of not more than 300 words to be written on the following:

"What distinguishes human beings is that we are capable of positive change"

APPENDIX F

Semi-Structured Interviews- and transcripts of parent/teacher interviews

This 20-minute semi-structured interview will be conducted with parents and teachers to understand their level of Ubuntu awareness.

It is important to ascertain whether the parents and teachers impart this consciousness to their children and learners respectively through parenting and teaching.

1. (Parent/Teacher) in your opinion what are the most important attributes to being a good parent/good teacher?
2. (Parent/Teacher) how would you impart empathic understanding to your child/learner? Do you think this is an essential ingredient to being a well-rounded adult? For example, if the child was being unkind to another child/sibling, how would you manage the situation?
3. (Parent/Teacher) what are the essential building blocks needed in order to create a more harmonious and humane-orientated society? Do you think that the home and /or the school environment are responsible for the restructuring of a more caring and just society?
4. According to Mbigi. (1997 as cited in Lefa, 2015) every school has its own unique culture. School culture gives the school its unique identity. Culture represents the school's way of life and the way things are done. Mbigi. (1997 as cited in Lefa 2015) many studies have revealed a link between school culture and its effectiveness, school development, academic achievement and learner discipline. According to Letseka. (2011 as cited in Lefa, 2015) the school culture influences how people do things in the school. How would you describe the prevailing culture in your school?
5. (Teacher/ Parent) would you say that the prevailing culture within the school influences your learner's/ child's emotional intelligence in terms of self-discipline, conflict resolution and academic results?
6. (Teacher) from a teacher's perspective, how much peer pressure exists in your school?

7. (Parent) does your child come home complaining or alluding to peer pressure at school or in your neighbourhood?
8. (Parent/Teacher) Do your learners/children participate in extra-mural activities and if so, which ones?
9. (Parent/Teacher) is there a library and/or sporting facilities in your school, and are your learners/ child encouraged to participate in these activities?
10. (Parent/Teacher) is there sex and substance abuse education in the school? Do you explain to your children about the dangers of promiscuous sex and substance abuse and the impact it can have on their health and future life?
11. (Teacher/Parent) Do the teachers provide free academic support in your school?
12. (Parent) Do your children have breakfast before leaving for school in the morning?
13. (Teacher) Do some children come to school hungry, and if so do the other children/school help these children with food?
14. (Parent/Caregiver) How often do you sit and discuss daily events with your children? Do you interact with them daily? If not, is there a significant other in their lives that they can turn to for emotional support when needed.
15. As a teacher do you discuss items of interest that are taking place in the world with your class?
16. (Teacher) Do individual children approach you with their problems? If they do, are you able to meet their needs and support them in some way emotionally?
17. (Parent/Teacher) Do you feel equipped to help them manage their issues and dilemmas? If there was an emotional literacy course (Goleman, 1996, p.279) available to teachers and parents, would you be inclined to participate in one?
18. (Parent) Do your children reach out to you with their dilemmas regarding relationships and situations that they might find themselves in?
19. (Parent) Do you feel equipped to help them manage their issues and dilemmas?

20. (Parent/Teacher) Are you able to help the learner/your child reflect on moments of personal crisis and turn them into lessons in emotional competence? (Goleman, 1996)
21. (Teacher/Parent) is there a social worker/psychologist available at the school, and if so how available is this person to the learners?
22. (Teacher/ Parent) what would you say is needed in your school to create a more harmonious environment towards greater learner motivation and optimum learning?

Semi-Structured Interviews-

HR Parent interview- Pilot study

HR's children are at a private school in Johannesburg

This 20-minute semi-structured interview will be conducted with parents and teachers to understand their level of Ubuntu awareness.

It is important to ascertain whether the parents and teachers impart this consciousness to their children and learners respectively through parenting and teaching.

1. (Parent/Teacher) in your opinion what are the most important attributes to being a good parent/good teacher?

HR: Nurturing loving guidance

2. (Parent/Teacher) how would you impart empathic understanding to your child/learner? Do you think this is an essential ingredient to being a well - rounded adult? For example, if the child was being unkind to another child/sibling, how would you manage the situation?

HR: One on one explain that they wouldn't like it done to them, try and make them understand what they have done wrong/talking from both sides; they need to acknowledge that they understand where they did wrong.

3. (Parent/Teacher) what are the essential building blocks needed in order to create a more harmonious and humane-orientated society? Do you think that the home and /or the school environment are responsible for the restructuring of a more caring and just society?

HR: School is responsible and the home to ensure that children become successful, get a degree, become educated and start a family.

4. According to Mbigi. (1997 as cited in Lefa, 2015) every school has its own unique culture. School culture gives the school its unique identity. Culture represents the school's way of life and the way things are done. Mbigi. (1997 as cited in Lefa 2015) many studies have revealed a link between school culture and its effectiveness, school development, academic achievement and learner discipline. According to Letseka. (2011 as cited in Lefa, 2015) the school culture influences how people do things in the school. How would you describe the prevailing culture in your school?

HR: Culture of our school: Close community, supportive, good values, anti-bullying, caring for other people, moving towards being more multi-cultural.

5. (Teacher/ Parent) would you say that the prevailing culture within the school influences your learner's/ child's emotional intelligence in terms of self-discipline, conflict resolution and academic results?

HR: Yes it does, and the peer pressure is tough. There are both ends of the socio-economic spectrum at the school; wealth and poverty and this does affect the children emotionally. The rich kids are a clique and their own group.

6. (Teacher) from a teacher's perspective, how much peer pressure exists in your school?

HR: There is no emotional peer pressure but certainly material peer pressure

7. (Parent) does your child come home complaining or alluding to peer pressure at school or in your neighbourhood?

HR: No complaints regarding peer pressure

8. (Parent/Teacher) Do your learners/children participate in extra-mural activities and if so, which ones?

HR: A participates in cricket, soccer, rugby, water polo, fishing, squash, golf & the other child, G participates in cricket, soccer hip-hop.

9. (Parent/Teacher) is there a library and / or sporting facilities in your school, and are your learners/ child encouraged to participate in these activities?

HR: Yes, all of the above

10. (Parent/Teacher) is there sex and substance abuse education in the school? Do you explain to your children about the dangers of promiscuous sex and substance abuse and the impact it can have on their health and future life?

HR: The older A is given sex-education at school. The younger child is not ready for discussions on sex. I talk to both my children about substance abuse

11. (Teacher/Parent) Do the teachers provide free academic support in your school?

HR: Yes, there is free academic support

12. (Parent) Do your children have breakfast before leaving for school in the morning?

HR: No, they choose not to have breakfast.

13. (Teacher) Do some children come to school hungry, and if so do the other children/ school help these children with food?

HR: Yes, if they saw children did not have lunch, they would share

14. (Parent/Caregiver) How often do you sit and discuss daily events with your children? Do you interact with them daily? If not, is there a significant other in their lives that they can turn to for emotional support when needed.

HR: They discuss their issues with mom and dad at dinner

15. As a teacher do you discuss items of interest that are taking place in the world with your class?

N/A

16. (Teacher) Do individual children approach you with their problems? If they do, are you able to meet their needs and support them in some way emotionally?

N/A

17. (Parent/ Teacher) Do you feel equipped to help them manage their issues and dilemmas? If there was an emotional literacy course (Goleman, 1996, p.279) available to teachers and parents, would you be inclined to participate in one?

HR: At this age, yes, I do feel equipped to help them. I would participate in a course

18. (Parent) Do your children reach out to you with their dilemmas regarding relationships and situations that they might find themselves in?

HR: Yes, they are very open and discuss their issues with friends and teachers

19. (Parent) Do you feel equipped to help them manage their issues and dilemmas?

HR: Yes, but they move quickly through personal crises, they resolve them.

20. (Parent/Teacher) Are you able to help the learner/your child reflect on moments of personal crisis and turn them into lessons in emotional competence? (Goleman, 1996)

HR: Yes, I believe I do

21. (Teacher/Parent) Is there a social worker/psychologist available at the school, and if so how available is this person to the learners?

Yes, and she is very available

22. (Teacher/ Parent) what would you say is needed in your school to create a more harmonious environment towards greater learner motivation and optimum learning?

HR: The school needs more workshops teaching children study skills (especially for A) how to co-operate and work together. Her other child (G) would benefit from emotional support

Parental Interviews

LOW SES

Semi-Structured Interviews-

NK Parent and Teacher 37 years old Low SES schools

NK is a teacher at the school where the learners in this study came from, however her own children are now at another school. One of her children, S is in the same age group as this study. It was difficult to get a teacher from the same grade at the Low SES to be interviewed. The researcher believed that irrespective of this limitation, it was still possible to get an overview of EI/Ubuntu principles prevalent or not prevalent at the school from this parent/teacher.

This 20-minute semi-structured interview will be conducted with parents and teachers to understand their level of Ubuntu awareness.

It is important to ascertain whether the parents and teachers impart this consciousness to their children and learners respectively through parenting and teaching.

1. (Parent/Teacher) In your opinion what are the most important attributes to being a good parent/good teacher?

NK: To teach kids how to handle things, how to learn, how to share with kids, how to play, better knowledge and education

2. (Parent/ Teacher) how would you impart empathic understanding to your child/learner? Do you think this is an essential ingredient to being a well -rounded adult? For example, if the child was being unkind to another child/sibling, how would you manage the situation?

NK: Sit the child down and talk to them. Tell them not to fight with each other and it is not good to fight.

3. (Parent/Teacher) what are the essential building blocks needed in order to create a more harmonious and humane-orientated society? Do you think that the home and /or the school environment are responsible for the restructuring of a more caring and just society?

NK: Talk to the child, stick with education, stay at home, stay away from bad things. At school-not to do bad things and to stay away from them; drugs like Nyoape, smoking glue and other drugs. (NK was very worried about the children getting involved with drugs but she felt her children listened to her).

4. According to Mbigi. (1997 as cited in Lefa, 2015) every school has its own unique culture. school culture gives the school its unique identity. Culture represents the school's way of life and the way things are done. Mbigi. (1997 as cited in Lefa 2015) many studies have revealed a link between school culture and its effectiveness, school development, academic achievement and learner discipline. According to Letseka. (2011 as cited in Lefa, 2015) the school culture influences how people do things in the school. How would you describe the prevailing culture in your school?

NK: Discipline is created with activities; picking up litter and cleaning the classroom.

5. (Teacher/ Parent) would you say that the prevailing culture within the school influences your learner's/ child's emotional intelligence in terms of self-discipline, conflict resolution and academic results?

NK: As a parent and in this instance referring to her own children who at another school, "School is definitely making a difference academically it is a good school."

6. (Teacher) from a teacher's perspective, how much peer pressure exists in your school?

NK: Spoke of her daughter S who is 13 years-old and who does not experience peer pressure and feels confident at school.

7. (Parent) does your child come home complaining or alluding to peer pressure at school or in your neighbourhood?

NK: However, her other daughter L who is 14 years old feels peer pressure, with clothing, wants to choose her own clothes and compares herself to others and is becoming independent and is feeling the pressures of adolescence.

8. (Parent/Teacher) Do your learners/children participate in extra-mural activities and if so, which ones?

NK: L is modelling at school and in the community. She has good self-esteem and enjoys poetry. S plays soccer

9. (Parent/Teacher) Is there a library and, or sporting facilities in your school, and are your learners/ child encouraged to participate in these activities?

NK: There is a good library

10. (Parent/Teacher) is there sex and substance abuse education in the school? Do you explain to your children about the dangers of promiscuous sex and substance abuse and the impact it can have on their health and future life?

NK: Does not feel good about this subject and does not necessarily want sex education at school. The living conditions in this peri-urban area has a bad impact on the children. The children watch television with the parents and the negative aspects of sexual exposure filters down to the children. NK tries to control this exposure but because of the living conditions, the children see it outside where other people are not trying to protect the children from this exposure. People live on top of each other and children see things they shouldn't see

11. (Teacher/Parent) Do the teachers provide free academic support in your school?

NK: Yes

12. (Parent) Do your children have breakfast before leaving for school in the morning?

NK: Yes

13. (Teacher) Do some children come to school hungry, and if so do the other children/ school help these children with food?

NK: Some share

14. (Parent/Caregiver) How often do you sit and discuss daily events with your children? Do you interact with them daily? If not, is there a significant other in their lives that they can turn to for emotional support when needed.

NK: Her children are open and are not afraid to share with her everyday

15. As a teacher do you discuss items of interest that are taking place in the world with your class?

NK: With her class she plants trees and flowers

15. (Teacher) Do individual children approach you with their problems? If they do, are you able to meet their needs and support them in some way emotionally?

NK: The children I teach are much too young and don't present with problems at this stage

16. (Parent/ Teacher) Do you feel equipped to help them manage their issues and dilemmas? If there was an emotional literacy course (Goleman, 1996, p.279) available to teachers and parents, would you be inclined to participate in one?

NK: I would do the course

17. (Parent) Do your children reach out to you with their dilemmas regarding relationships and situations that they might find themselves in?

NK: I am able to help my children with their life issues

18. (Parent) Do you feel equipped to help them manage their issues and dilemmas?

NK: Yes I do

19. (Parent/Teacher) Are you able to help the learner/your child reflect on moments of personal crisis and turn them into lessons in emotional competence? (Goleman, 1996)

NK: Yes, she is able to help her children feel emotionally competent

20. (Teacher/Parent) is there a social worker/psychologist available at the school, and if so how available is this person to the learners?

NK: I would want a social worker at school.

21. (Teacher/ Parent) what would you say is needed in your school to create a more harmonious environment towards greater learner motivation and optimum learning?

NK: Library, swimming pool, nice fields

Semi-Structured Interviews with parents and teachers

Semi-Structured Interviews-

GM 38 years old Parent LOW SES

This 20-minute semi-structured interview will be conducted with parents and teachers to understand their level of Ubuntu awareness.

It is important to ascertain whether the parents and teachers impart this consciousness to their children and learners respectively through parenting and teaching.

1. (Parent/Teacher) In your opinion what are the most important attributes to being a good parent/good teacher?

GM: To teach my child to be smart, clever, and play with other kids, respect other kids, how to respect their parents and other parents

2. (Parent/ Teacher) How would you impart empathic understanding to your child/learner? Do you think this is an essential ingredient to being a well- rounded adult? For example, if the child was being unkind to another child/sibling, how would you manage the situation?

GM: To start to tell them not to fight and to apologise to one another

3. (Parent/Teacher) what are the essential building blocks needed in order to create a more harmonious and humane-orientated society? Do you think that the home and /or the school environment are responsible for the restructuring of a more caring and just society?

GM: Do not steal, stay away from Nyoape and cigarettes, stay away from other children who are bad influences. GM is happy with the school as they give these values to the children.

4. According to Mbigi. (1997 as cited in Lefa, 2015) every school has its own unique culture. School culture gives the school its unique identity. Culture represents the school's way of life and the way things are done. Mbigi. (1997 as cited in Lefa 2015) many studies have revealed a link between school culture and its effectiveness, school development, academic achievement and learner discipline. According to Letseka. (2011 as cited in Lefa, 2015) the school culture

influences how people do things in the school. How would you describe the prevailing culture in your school?

GM: She is happy with the discipline at the school and the children do listen

5. (Teacher/ Parent) Would you say that the prevailing culture within the school influences your learner's/ child's emotional intelligence in terms of self-discipline, conflict resolution and academic results?

GM: She is happy with the academic results at the school

6. (Teacher) from a teacher's perspective, how much peer pressure exists in your school?
7. (Parent) does your child come home complaining or alluding to peer pressure at school or in your neighbourhood?

GM: There is peer pressure especially with clothing, the children steal her daughter's food, and they fight with each other

8. (Parent/Teacher) Do your learners/children participate in extra-mural activities and if so, which ones?

GM: Her daughter, S does running and plays netball

9. (Parent/Teacher) Is there a library and, or sporting facilities in your school, and are your learners/ child encouraged to participate in these activities?

GM: Good Library

10. (Parent/Teacher) Is there sex and substance abuse education in the school? Do you explain to your children about the dangers of promiscuous sex and substance abuse and the impact it can have on their health and future life?

GM: Very difficult situation, no community spaces, children live on top of the parents much too close to neighbours and see things they shouldn't see

11. (Teacher/Parent) Do the teachers provide free academic support in your school?

GM: Yes

12. (Parent) Do your children have breakfast before leaving for school in the morning?

GM: Some children share (this was not clear)

13. (Teacher) Do some children come to school hungry, and if so do the other children/ school help these children with food?

14. (Parent/Caregiver) How often do you sit and discuss daily events with your children? Do you interact with them daily? If not, is there a significant other in their lives that they can turn to for emotional support when needed.

GM: Not every day, some days they discuss things. They are not afraid to talk to her.

15. As a teacher do you discuss items of interest that are taking place in the world with your class?

GM: Politics is not safe

16. (Teacher) Do individual children approach you with their problems? If they do, are you able to meet their needs and support them in some way emotionally?

17. (Parent/Teacher) Do you feel equipped to help them manage their issues and dilemmas? If there was an emotional literacy course (Goleman, 1996, p.279) available to teachers and parents, would you be inclined to participate in one?

GM: I would do the course

18. (Parent) Do your children reach out to you with their dilemmas regarding relationships and situations that they might find themselves in?

GM: My daughter S always comes to me with her problems.

19. (Parent) Do you feel equipped to help them manage their issues and dilemmas?

GM: I am able to help

20. (Parent/Teacher) Are you able to help the learner/your child reflect on moments of personal crisis and turn them into lessons in emotional competence? (Goleman, 1996)

GM: Yes, she feels she helps to create emotional competency

21. (Teacher/Parent) Is there a social worker/psychologist available at the school, and if so how available is this person to the learners?

GM: Social worker access would be positive

22. (Teacher/ Parent) what would you say is needed in your school to create a more harmonious environment towards greater learner motivation and optimum learning?

GM: Library, swimming pool, nice fields

Semi-structured interview

High SES Karen- parent private school

1. (Parent/Teacher) In your opinion what are the most important attributes to being a good parent/good teacher?

K: To approach situations from a parental point of view rather than a child. Important to not cross lines. To instil a deep sense of morals and treating people as equals. My child has been raised to greet everyone with a fundamental respect, all people. It is non-negotiable to teach a child respect.

2. (Parent/Teacher) How would you impart empathic understanding to your child/learner? Do you think this is an essential ingredient to being a well-rounded adult? For example, if the child was being unkind to another child/sibling, how would you manage the situation?

K: Through demonstrating, through modelling, cannot teach a child later. It needs to become part of the moral fibre when unpacking a situation. It is important to understand how you make people feel when you behave a certain way. Her daughter would need to put herself in other people's shoes and understand what her actions might have been had she done so.

3. (Parent/Teacher) what are the essential building blocks needed in order to create a more harmonious and humane-orientated society? Do you think that the home and

/or the school environment are responsible for the restructuring of a more caring and just society?

K: I love our school as it respects the child as an individual and the child can progress at their own rate. The school nurtures individual talent and strengths, has respect for the child. When adults walk into a room or they pass an adult, the children stand up and greet the adult with a “good day ma’am. The children are able to address a crowd with confidence and are able to relate and converse with adults with confidence.

4. According to Mbigi. (1997 as cited in Lefa, 2015) every school has its own unique culture. School culture gives the school its unique identity. Culture represents the school’s way of life and the way things are done. Mbigi. (1997 as cited in Lefa 2015) many studies have revealed a link between school culture and its effectiveness, school development, academic achievement and learner discipline. According to Letseka. (2011 as cited in Lefa, 2015) the school culture influences how people do things in the school. How would you describe the prevailing culture in your school?

K: It is a non-denominational school with strong universal culture, has an Ubuntu ethos of tolerance and in prayers, the children learn about all religions and festivals. They are encouraged to ask questions, for example during the Muslim holiday of EID there is fasting and sometimes there is sports day as well. It creates a respect for all faiths.

5. (Teacher/Parent) Would you say that the prevailing culture within the school influences your learner’s/ child's emotional intelligence in terms of self-discipline, conflict resolution and academic results?

K: I am not so sure that the school influences the children regarding self-discipline but definitely prepares them for conflict resolution. In terms of academic results, the children are encouraged to ask questions and to speak up when not understanding the content etcetera. The children are motivated and taught to challenge ideas and not in a competitive way. Academic awards have been taken away rather they are acknowledges for the number of subjects they have excelled in. The school recognises outstanding achievement not percentages. Sportsmanship is expected even if not competing, expected to go and spur on their school teams.

6. (Teacher) From a teacher's perspective, how much peer pressure exists in your school?

7. (Parent) Does your child come home complaining or alluding to peer pressure at school or in your neighbourhood?

K: There is not obvious peer pressure although I do hear of cliques at the school

8. (Parent/Teacher) Do your learners/children participate in extra-mural activities and if so, which ones?

K: The children are encouraged to participate in extra-mural activities

9. (Parent/Teacher) Is there a library and, or sporting facilities in your school, and are your learners/child encouraged to participate in these activities?

K: There is a phenomenal library, and they need to attend all sports events as this is part of sportsmanship.

10. (Parent/Teacher) Is there sex and substance abuse education in the school? Do you explain to your children about the dangers of promiscuous sex and substance abuse and the impact it can have on their health and future life?

K: There is sex education at school but separately for boys and girls and sometimes a guest is called in to elaborate further. The sessions are open and transparent.

11. (Teacher/Parent) Do the teachers provide free academic support in your school?

K: Free academic support

12. (Parent) Do your children have breakfast before leaving for school in the morning?

K: Yes

13. (Teacher) Do some children come to school hungry, and if so do the other children/ school help these children with food?

K: No, they don't come to school hungry but her child would definitely share if need be.

14. (Parent/Caregiver) How often do you sit and discuss daily events with your children? Do you interact with them daily? If not, is there a significant other in their lives that they can turn to for emotional support when needed.

K: I am always there for her needs. I pick A up and we chat in the car and at home. A tells me everything. Her dad is equally available and accessible.

15. As a teacher do you discuss items of interest that are taking place in the world with your class?

N/A

16. (Teacher) Do individual children approach you with their problems? If they do, are you able to meet their needs and support them in some way emotionally?

N/A

17. (Parent/Teacher) Do you feel equipped to help them manage their issues and dilemmas? If there was an emotional literacy course (Goleman, 1996, p.279) available to teachers and parents, would you be inclined to participate in one?

K: I would feel equipped to help her deal with her issues and I would approach the school for support. I would attend an Emotional Literacy Course.

18. (Parent) Do your children reach out to you with their dilemmas regarding relationships and situations that they might find themselves in?

K: Yes

19. (Parent) Do you feel equipped to help them manage their issues and dilemmas?

K: Yes

20. (Parent/Teacher) Are you able to help the learner/your child reflect on moments of personal crisis and turn them into lessons in emotional competence? (Goleman, 1996)

K: Yes, I am

21. (Teacher/Parent) Is there a social worker/psychologist available at the school, and if so how available is this person to the learners?

K: For school related issues, I would turn to the school psychologist but not for personal issues.

22. (Teacher/Parent) what would you say is needed in your school to create a more harmonious environment towards greater learner motivation and optimum learning?

K: I feel it would be good to create an Emotional Literacy course. The parent body live in a bubble, have established a very affluent lifestyle, are very driven, competent, and determined for their children to succeed. However, a course might help to build stronger relationships.

Semi-Structured Interviews- and transcripts of parent/teacher interviews

High SES R-Teacher private school

This 20-minute semi-structured interview will be conducted with parents and teachers to understand their level of Ubuntu awareness.

It is important to ascertain whether the parents and teachers impart this consciousness to their children and learners respectively through parenting and teaching.

1. (Parent/Teacher) in your opinion what are the most important attributes to being a good parent/good teacher? Sense of care, humanness, direction of purpose. What I am doing has a greater senses of purpose. Must also create boundaries and give children positive and accurate feedback in order to help their real development academically. Important to have a pedagogical focus: if you can't reach them you can't teach them
2. (Parent/Teacher) how would you impart empathic understanding to your child/learner? Do you think this is an essential ingredient to being a well-rounded adult? For example, if the child was being unkind to another child/sibling, how would you manage the situation?

Critical aspect within teaching to be responsible with the softer skills when communicating with learners

2 ways to respond to learners who are behaving in an anti-social way -can be offhand/although not deep seated but not a nice reaction reminding them that they can do better. OR one could call the parents and teachers and have a meeting with the

learner as well. This is the nitty gritty of teaching and needs to be addressed and one must be consistent as this is the essence of who you are as a teacher.

3. (Parent/Teacher) what are the essential building blocks needed in order to create a more harmonious and humane-orientated society? Do you think that the home and /or the school environment are responsible for the restructuring of a more caring and just society?

Teachers expect the child to arrive at school and there are a range of kids. It is important to understand the collective and the fit of teacher to the school is so important. One's morals and ethics have to be consistent within the school. One has to be responsible regarding the learners after all one is building people.

4. According to Mbigi. (1997 as cited in Lefa, 2015) every school has its own unique culture. School culture gives the school its unique identity. Culture represents the school's way of life and the way things are done. Mbigi. (1997 as cited in Lefa 2015) many studies have revealed a link between school culture and its effectiveness, school development, academic achievement and learner discipline. According to Letseka. (2011 as cited in Lefa, 2015) the school culture influences how people do things in the school. How would you describe the prevailing culture in your school?

Completely agree, the school culture is so important and this should be the goal. What type of student comes out of one's school is so important from an academic, ethical, moral and behavioural standpoint. To have critical thinkers with ethics and morals should be a part of the school culture. However, there is also the culture that is absorbed from the home that is also important.

5. (Teacher/Parent) would you say that the prevailing culture within the school influences your learner's/ child's emotional intelligence in terms of self-discipline, conflict resolution and academic results?

I am new to the school but in terms of the broader context, one must have strategies and purposely teach children. There is a culture of achievement at the school. The kids work hard and are confident and are taught to question everything; uniform, hair and are proactive and this is encouraged by the school. There is purposeful building of

confidence and conflict resolution is addressed and in the High School, the lessons are more focused.

6. (Teacher) From a teacher's perspective, how much peer pressure exists in your school?

There is a collective need to fit in, be like the rest materially and emotionally, to not buck the trend and feel stupid. Undercurrents of not wanting to appear stupid. Girls preface their conversations with, "I know this might sound stupid...."

7. (Parent) Does your child come home complaining or alluding to peer pressure at school or in your neighbourhood?
8. (Parent/Teacher) Do your learners/children participate in extra-mural activities and if so, which ones?

There is a lot available and the learners do have to do 1 or 2 extra-murals but some do nothing.

9. (Parent/Teacher) Is there a library and/ or sporting facility in your school, and are your learners/child encouraged to participate in these activities?

The learners are encouraged to take part and represent their school even if they are expected to participate.

10. (Parent/Teacher) Is there sex and substance abuse education in the school? Do you explain to your children about the dangers of promiscuous sex and substance abuse and the impact it can have on their health and future life?

I am new to the school only 3 months and therefore am unsure of the L.O. curriculum. There is not really access to discussing these issues. There is no real support structure but there is a mentoring system at the school to discuss these issues. The mentoring system provides a forum and formal time as well as informal time to discuss certain issues. From Grade 8 onwards there is some type of EI facilitation such as, a learner will state, "I am having a person really irritating me, and how do I deal with this?" There is also open access to the councillors at the school.

11. (Teacher/Parent) Do the teachers provide free academic support in your school?

There is free academic support at the school.

12. (Parent) Do your children have breakfast before leaving for school in the morning?
13. (Teacher) Do some children come to school hungry, and if so do the other children/school help these children with food?

No there isn't this problem in the school.

14. (Parent/Caregiver) How often do you sit and discuss daily events with your children? Do you interact with them daily? If not, is there a significant other in their lives that they can turn to for emotional support when needed.
15. As a teacher do you discuss items of interest that are taking place in the world with your class?

Not necessarily if its not pertinent to the subject. There is discipline and the learners go into class and start working. If it affects the school immediately then we will discuss it.

16. (Teacher) Do individual children approach you with their problems? If they do, are you able to meet their needs and support them in some way emotionally?

We have problems with children seeking attention, with absenteeism in terms of parents who work a lot and are busy and have no time to help their children. There is a lot of that and this impacts on the child, also divorce impacts on the learners academically. They are all materially okay. The girls are better at socialising than the boys and if their friends have a problem, they make more of a conscious effort to embrace one another. The boys are not so sophisticated and "give each other a pat on the shoulder." The boys are aware of the superficiality of their relationships but cannot address the root cause.

I believe an EI/Ubuntu course during the LO subject could work and create a heightened sense of awareness to family issues with problems like bulimia. It could address a broad spectrum of issues.

17. (Parent/Teacher) Do you feel equipped to help them manage their issues and dilemmas? If there was an emotional literacy course (Goleman, 1996, p.279) available to teachers and parents, would you be inclined to participate in one?

Using intuitive experience, I would try and help the child, If I felt I couldn't help I would suggest the student go to the school psychologist, or do some research myself .

18. (Parent) Do your children reach out to you with their dilemmas regarding relationships and situations that they might find themselves in?
19. (Parent) Do you feel equipped to help them manage their issues and dilemmas?
20. (Parent/Teacher) Are you able to help the learner/your child reflect on moments of personal crisis and turn them into lessons in emotional competence? (Goleman, 1996)

I would use some psychology, nothing formal and try and touch on a couple of things. I do find that the learners will talk more to their teachers than their own fathers. If there is a crisis, I do feel though that I have the competence to try and assist.

For example, if I have a disruptive child in the class who shows frustration and shows no self-awareness, I will try and reach out using an adult context of: "where we are and how do we move from here...?"

21. (Teacher/Parent) Is there a social worker/psychologist available at the school, and if so how available is this person to the learners?

Yes, there is a psychologist.

22. (Teacher/ Parent) what would you say is needed in your school to create a more harmonious environment towards greater learner motivation and optimum learning?

We have small classes and we know all the kids and their toughest task is building relationships as they all live in a "bubble."

Semi-Structured Interviews- and transcripts of parent/teacher interviews

LC High SES Parent

This 20-minute semi-structured interview will be conducted with parents and teachers to understand their level of Ubuntu awareness.

It is important to ascertain whether the parents and teachers impart this consciousness to their children and learners respectively through parenting and teaching.

1. (Parent/Teacher) In your opinion what are the most important attributes to being a good parent/good teacher?

There are various aspects, the children have to have a place to land. Get the balance right, be able to empathise with their world, as it is different to your world. For my children I spend time trying to understand their experience. My child tries to overachieve and I teach him that being happy is more important, not to be too hard on himself.

2. (Parent/Teacher) How would you impart empathic understanding to your child/learner? Do you think this is an essential ingredient to being a well-rounded adult? For example, if the child was being unkind to another child/sibling, how would you manage the situation?

I try and give an alternative point of view, try to make them understand what the other person may be experiencing, teaching them to empathise with them and the other.

Trying to raise children who can stand up for themselves. Empathy is the key.

3. (Parent/Teacher) what are the essential building blocks needed in order to create a more harmonious and humane-orientated society? Do you think that the home and /or the school environment are responsible for the restructuring of a more caring and just society?

The big thing is an acceptance of difference, this school is perfect with this, they acknowledge the uniqueness of the learners. Appreciate the difference, every child is celebrated, helping each other, the ethos-we don't all have the same skills. School and home are responsible. Children are able to be taught from a very early age

4. According to Mbigi. (1997 as cited in Lefa, 2015) every school has its own unique culture. School culture gives the school its unique identity. Culture

represents the school's way of life and the way things are done. Mbigi. (1997 as cited in Lefa 2015) many studies have revealed a link between school culture and its effectiveness, school development, academic achievement and learner discipline. According to Letseka. (2011 as cited in Lefa, 2015) the school culture influences how people do things in the school. How would you describe the prevailing culture in your school?

This school enables children to focus on their strengths and work on their weaknesses, children blossom and emerge from the school with confidence.

5. (Teacher/ Parent) Would you say that the prevailing culture within the school influences your learner's/ child's emotional intelligence in terms of self-discipline, conflict resolution and academic results?

Children are quite young when given responsibility for self-management. The school treats the children that they can be responsible with respect and teachers are approachable. If people treat you with respect, you will give that. In terms of conflict resolution important to accept that people have different points of view, you don't have to be right.

6. (Teacher) from a teacher's perspective, how much peer pressure exists in your school?
7. (Parent) does your child come home complaining or alluding to peer pressure at school or in your neighbourhood?

My daughter did feel peer pressure being a social person, especially with social media, it does affect her. My son is not affected and does not participate in social media

8. (Parent/Teacher) Do your learners/children participate in extra-mural activities and if so, which ones?

Yes, he does, it is encouraged at school which is good for health. Marimba, robotics, hockey and swimming, and piano and trains his dog.

9. (Parent/Teacher) Is there a library and/or sporting facilities in your school, and are your learners/ child encouraged to participate in these activities?

They are encouraged to do sports and to read. They have a great library and I also encourage them to read books.

10. (Parent/Teacher) Is there sex and substance abuse education in the school? Do you explain to your children about the dangers of promiscuous sex and substance abuse and the impact it can have on their health and future life?

The subject LO has been fantastic. You can learn something from the children about the consequences of negative behaviour but there should be a balance of allowing them to be a bit naughty.

11. (Teacher/Parent) Do the teachers provide free academic support in your school?

Yes, they do.

12. (Parent) Do your children have breakfast before leaving for school in the morning?

Yes, they do.

13. (Teacher) Do some children come to school hungry, and if so do the other children/ school help these children with food?

14. (Parent/Caregiver) How often do you sit and discuss daily events with your children? Do you interact with them daily? If not, is there a significant other in their lives that they can turn to for emotional support when needed.

I am a stay at home mom. I fetch my son from school and chat with them and we sit at the table for dinner and have a chat. We do things together as a family during the weekends.

15. As a teacher do you discuss items of interest that are taking place in the world with your class?

16. (Teacher) Do individual children approach you with their problems? If they do, are you able to meet their needs and support them in some way emotionally?

Yes, they do, as a parent you can relate from your own experience which can help them a lot.

17. (Parent/Teacher) Do you feel equipped to help them manage their issues and dilemmas? If there was an emotional literacy course (Goleman, 1996, p.279) available to teachers and parents, would you be inclined to participate in one?

Yes, I would feel inclined, I feel we could learn about this. It would be great for our society and I would attend all the courses.

18. (Parent) Do your children reach out to you with their dilemmas regarding relationships and situations that they might find themselves in?

We try, there is a time for expert advice in terms of coping skills because as a parent you can be overprotective and subjective. It is always good to have an objective point of view from experts.

19. (Parent) Do you feel equipped to help them manage their issues and dilemmas?

We try and do that, it makes it constructive, but only afterwards to reinforce the lesson.

20. (Parent/Teacher) Are you able to help the learner/your child reflect on moments of personal crisis and turn them into lessons in emotional competence? (Goleman, 1996)

21. (Teacher/Parent) Is there a social worker/psychologist available at the school, and if so how available is this person to the learners?

There is always a psychologist, there isn't someone available at the school to see the children. I don't know if the children know about a psychologist that is available and how to get hold of one at the school.

22. (Teacher/ Parent) what would you say is needed in your school to create a more harmonious environment towards greater learner motivation and optimum learning?

It's a happy, well-run school. In the past, it was over-assessing which they have now removed. Getting the balance between children sitting in class versus doing research, finding out for themselves. Decrease anxiety in the learners because they are stressed and panicked. Stress management is needed- I encourage my son, teach time management skills and rewarding himself to manage his stress better.

APPENDIX M

REFLEXIVE JOURNAL

Reflexive Journal

<p>Personal reflections</p>	<p>Pilot and Research study involved learners from 4 X different Gauteng schools. It was very difficult to get the schools to commit to the research taking place in their schools. I had 6 learners participating in the pilot study, 4 from two different public schools and 2 from one private school.</p> <p>For the main study, I managed to get one Gauteng private school to commit to the testing, after that I relied on contacts to help connect me with learners from 3 other schools; 2 public and 1 more private school. The one private school offered 20 learners but only 7 learners arrived to do the study. I finally had 8 learners from a High SES bracket and 8 from a Low SES bracket participating in the study. I obtained consent forms from all the parents, participants and teachers that participated in this research study. I was very grateful for their participation.</p>
<p>PILOT STUDY</p>	<p>The pilot study was the most difficult of the research sessions. The learners were restless and made a joke of the testing and this was trying at times. Two of the learners were friends and their sexually explicit DAP's reflect their adolescent curiosity and obsession with this aspect of their development at this point. This also reflected a lack of EI in that there was an element of disrespect with their constant precociousness.</p>
<p>#101 Gadi-Private School-High SES</p>	<p>Cheerful, willing child during the session. Conditional caring, element of anger in his one answer- Some of his answers reflects an element of social difficulty, reflects a lack of openness to some children. Although this learner is at a private school, both learners from this particular school reflect an element of social frustration. Environmentally aware. Emphatic regarding the concern for others. Although reticent to be involved, shows EI skills. Articulates his feelings, good EI skills. Reflective of not feeling in control of his destiny and what he might be able to create for his future. Concerned with the other. A nice happy DAP drawing.</p>
<p>#102 Alon-Private School -High SES</p>	<p>Unable to concentrate, did the tasks but was unable to sit quietly. Expressed elements of anger in his answers. Noticed this with the other 14- year- old in the study as well. Could this be age related when one starts to make judgements and form identity? Anger towards fellow learners. Has empathy Not so motivated. Aware of accountability but did not read the question correctly. Will</p>

	<p>act if necessary to make a difference. The researcher subjectively asserted that this learner was socially motivated but not academically motivated.</p> <p>Good sense of community-altruistic approach. Aware of importance of environment but did not read the question. Strong pro-action reaction. Although Alon is altruistic did not read the question. Has the right attitude but his approach lacks EI awareness, struggles with his adolescent angst? Alon was laughing with Steve in the pilot study DAP session and when I received their drawings they had emphasised their sexual organs in the pictures.</p> <p>“...Considerable energy is spent acquiring social skills and friendships with same-sex individuals. Thus, boys tend to develop "gangs" of males who engage in various behaviours, as each member tests the others in diverse aspects of adolescence. Definitions of masculinity are tested and confirmed within such groups...” Greydanus & Omar (2014).</p>
#103 Steve-Public School-High SES	<p>Nice person but his answer reflects anger towards fellow learners. Emotionally selective. Not so motivated, his emphasis is mood driven. Again, underlying anger, does not seem to deal with issues. Resolves to make a difference but answers in a resigned way-sense of frustration. This answer reflects empathy and concern. Reveals that he suffers socially from the other learner’s lack of sensitivity. Shows EI in clearly a difficult environment for him personally. Has confidence. Definitely reflects self-efficacy. He has challenges but has the necessary support to cope quite well in life. During the research session, #102 and #103 were constantly joking and bantering and while they did complete the questionnaire, the researcher did notice that # 102 has concentration problems which caused him to not participate effectively in the study. He answered some of the questions incorrectly.</p>
#104 Josh-Public School High SES	<p>High empathy levels still without judgement-only 12. Clear answer, another theme majority did care about the well-being of their fellow learners. Although he does seem to care about his fellow learners, there is an element of resentment towards them as well. Takes responsibility. Answer reflects courage and caring. Three of the pilot study had the same answer, possibly unsure as to how to answer this...peer pressure? Keeps his dreams close to his chest and but has a wish to fulfil them. Strong answer with resolve. Optimistic outlook.</p>
#105 Nhlakanipho - Public School Low SES	<p>Good community consciousness Cares for others without reservation Tries his best/ Recognises accountability Takes responsibility Will not necessarily intervene-maybe a lack of self- confidence or feels intimidated by the environment</p>

	<p>Feels that the environment is not fully conducive to learning but cannot change it-again lacking self-confidence? Has restraint. Trusts his mom, feels safe and secure with her parenting skills, does not necessarily listen to his friends for advice without consulting his mother first. Feels he is responsible for his future. Positive outlook with positive affirmations, strong personality reflected by this learner in conversation as well.</p>
#106 Junior-Public School Low SES	<p>Strong Ubuntu awareness. Prepared to take responsibility for his environment. Was not prepared or afraid to intervene but took action nonetheless. Was aware of the lack within the school. A common theme among the Low SES learners, a quiet presence can be seen as strength and having an impact on the situation. Not clear on what action needed to be taken. Another common theme across both SESs was the listening to one's parents was a priority before making a decision. Has the confidence and a sense of self-efficacy that he can make life good if his attitude and approach to life is a happy one. Indicating in the researcher's opinion that he might feel physically overwhelmed and powerless; this might be age related and not environment.</p>
Research Study - limitations for Low SES	<p>In terms of the Low SES group, the researcher needed two people to translate the questionnaires, and this was a definite limitation. Two people fluent in Zulu and conversant in English helped with the translation. The interaction between the translators, the learners and the researcher was very interactive and dynamic. The researcher did feel that there was understanding for meaning by the way the learners reacted to the discussion, but the answers questionnaires seldom reflected this understanding or dynamic. In many instances the learners answered with one-word answers like "yes" but as there had been discussion before for most of the questions, the researcher felt that the intention was understood. However, in general the learners struggled to express themselves when asked to fill in the 10-item-Ubuntu questionnaire and EI/Ubuntu themed paragraph. The TEIQue-ASF Likert-type questionnaire was more conducive and the learners coped better with this style of questionnaire. The reflections below are based on the interaction experienced by the researcher with the Low SES group and the answers to the 10-item Ubuntu questionnaire.</p>
#0020 Xolile aged 11 Public School Low SES	<p>(Lives in a Mkhukhu, and has no friends.-Biographical) Strong EI/ Ubuntu awareness. Will take responsibility. Another common theme of talking over life's expectations with a parent before making a decision. Ubuntu consciousness Unequivocal affirmation</p>

	<p>Takes responsibility. Acknowledges accountability Will make a difference. Does not really commit but acknowledges that the school is conducive to learning Displays self-efficacy and confidence. A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change" A human being can make his or her life to be safe and be responsible about their life. DAP Xolile's DAP displayed a confident young girl but its stance and well-proportioned figure, although the drawing lacked hands. However also no hands are drawn-represents a complete withdrawal from the environment.</p>
<p>#0021 Melita Public School Low SES aged 11</p>	<p>Concern for others. Strong EI answers. Not confident or intimidated to deal with the bullying. To listen is a strong Ubuntu quality showing restraint She shares with her mother because she can trust her mom The parents are consulted first it seems across all the SESs and religious identities and cultures, bar a few exceptions. Recognises her responsibility in her future A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change" I am not sure DAP- Proportional drawing with an omission of Hands- represents a complete withdrawal from the environment.</p>
<p>#0022 Kamegele Public School Low SES aged 11</p>	<p>Made one pertinent comment she does not see her current home as her home. She states that her house is in Limpopo Theme First listen, showing restraint Shares her decision making with her mother, respect for parents- states that she is close to her mother. Recurring theme. DAP-A happy proportionate stick figure- again no hands represents a complete withdrawal from the environment.</p>
<p>#0023 Kamogege Public School Low SES aged 11</p>	<p>Not interested in the well -being of other learners per se, provides a Clear emphatic answer possibly indicative of anger, frustration. Nonetheless, with the other answers, indicates empathy for the other learners. Recurring theme will tell the teacher regarding bullies. Overall an unclear study.</p>

<p>#0024 Siphe Public School Low SES aged 14</p>	<p>(Lives in a Mkhukhu and has few friends) On the face of it-Not interested in the well-being of others-a recurring theme. But she is prepared to share.</p> <p>Interested in the environment, is prepared to consider a solution. Prepared to intervene regarding bullying which is positive. To listen first is a common theme and shows Ubuntu self-restraint. She chooses to weigh up her own thoughts about things before sharing. Takes responsibility. She also acknowledges where she needs to finish school in order to make a difference to her future outcomes. Recognises the Ubuntu quality of communal effort in order to make a better world. She does not have an adult confidante. Found her to be a mature personality.</p> <p>A short paragraph of not more than 300 words to be written on the following:</p> <p>"What distinguishes human beings is that we are capable of positive change"</p> <p>Yes, they can if they work together</p> <p>Recognises the Ubuntu quality of communal effort in order to make a better world.</p> <p>Her DAP was attractive, proportional and she describes herself in the drawing as "Perfect" She stated to the researcher that she "feels perfect, is a happy person , has nice clothes and a nice body." However also no hands are drawn-represents a complete withdrawal from the environment.</p> <p>Siphe also partook in the role-playing exercise Her questions showed concern "What is wrong my friend, are you ok? She listens to her sadness and she offers to take her shopping, hugs her and asks her is she is feeling ok.</p>
<p>#0025 Luganda Public School Low SES aged 14</p>	<p>Lives in a Mkhukhu and has few friends (Biographical)</p> <p>Recognises the Ubuntu quality of communal effort in order to make a better world.</p> <p>Again, the recurring theme that on the face of it, she too appears not to care about her fellow learners. She does however choose to share if need be and takes responsibility for her education</p> <p>Respects the idea that teachers are there to teach and need to also be accountable to their learners and is prepared to find solutions for keeping the school clean.</p> <p>She is prepared to confront and deal with school bullies and will arrive at school every day within her capacity to do so on time and ready to learn. She tries to find a solution and looks to her community to take responsibility for her school.</p>

	<p>She thinks before she acts, and has the Ubuntu quality of restraint. Also, gives credence to other people's opinions - recurring them</p> <p>Recognises the need to finish school in order to change her outcomes</p> <p>4. A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change".</p> <p>The world could improve if people could work together, recurring Ubuntu theme of co-operation</p> <p>DAP-Proportional with nice clothes but no hands- representing a complete withdrawal from the environment.</p> <p>She participated in the role-playing with Siphe #0024.</p> <p>Luganda said she would take her friend to the park to chill and ask her what is going on. She would buy her food and cheer her up. Give her a hug. She would follow up the next day to make sure she is fine. Good EI skills.</p>
<p>#0026 Siyasango age 11</p>	<p>7 people live in one room, confides in her mom has few friends (Biographical)</p> <p>Ubuntu quality</p> <p>Without hesitation</p> <p>Has responsibility</p> <p>Acknowledges accountability. Will tell the teacher recurring theme but possibly not deal with the bullies</p> <p>Again, an Ubuntu quality of restraint but does not choose to make changes</p> <p>Takes responsibility for her life</p> <p>A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change"</p> <p>Not able</p> <p>Is not positive about the potential to create change</p> <p>DAP Large head in comparison to the rest of the body, no hands represents a complete withdrawal from the environment.</p> <p>Head: The head is the center for intellectual power, social balance, and control over impulses.</p> <p>A disproportionate head suggests that the subject is having difficulty in one of these areas (or someone who has brain damage, severe headaches, or other sensitivity of the head).</p> <p>Large head: paranoid, narcissistic (anything having to do with a large ego).</p>

<p>#0027 Thabo age 11</p>	<p>Biographical-talks to mom Ubuntu quality</p> <p>Without hesitation Responsible Acknowledges accountability Takes responsibility Agrees to make a difference Unsure response Once again, another recurring theme, needing to share intentions with others in order to make important decisions. Taking responsibility A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change" The human needs to take care of herself and tell others to take care of the world DAP very well- proportioned drawing with all extremities intact</p>
<p>Research Study limitations for High SES</p>	<p>High SES-The private school that agreed to participate in the study originally guaranteed at least 20 learners. On the day only 5 of the learners arrived with one teacher and two parents. Subsequent to that 2 more learners met with another mother to contribute to the study. The 8th learner came from a well-known good public school and his background was High SES. As the learners in the High SES group were able to articulate their thoughts and feelings in the 10-item Ubuntu Questionnaire the researcher did less observation and was able to interpret their reactions to EI thinking through their written answers. The reflections of the researcher below are based on the written answers. This group participated in one role-playing session.</p>
<p>#0029 Brendon age 13 Public School High SES</p>	<p>Mood driven...needs EI skills Unable to see where he can as an individual is able to implement change, is able to make a difference Does not feel confident enough to initiate or implement change and sees authority figures as being able to implement any change. This is not a value judgement but reflects a lack of confidence. He is mood driven and does not always react in a particular way necessarily He does not feel empowered to make decisions; cultural? Has learned that it is possible to feel better through changing one's life circumstances and distraction but seems to lack an internal locus of control. Feels overwhelmed by life's challenges, lacks confidence. A short paragraph of not more than 300 words to be written on the following:</p>

	<p>"What distinguishes human beings is that we are capable of positive change"</p> <p>As human beings we can make our own decisions and do what we think is right. If there is a choice of what we can do, we will do the right thing most of the time. We have to accept change one way or another. We do not have a choice. The most important thing is that it is positive. That is what makes us human.</p> <p>Interesting comment. Shows that he has learned that he needs to accept his life circumstances and needs to see his life in a positive way ...this reflects an EI approach to the struggles that have manifested in his life. DAP</p>
<p>#0030 David age 13 Private School</p>	<p>There is still an us/ them scenario....individual above community? Making the effort, seeking improvement EI/Ubuntu consciousness Authority still seen as making the difference. Self-efficacy? Desire to make a change, recognises his weak area Making the effort, seeking improvement EI/Ubuntu consciousness Authority still seen as making the difference. Self-efficacy? Desire to make a change, recognises his weak area</p> <p>4. A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change".</p> <p>The sentence is fully accurate. However, it looks at a certain aspect of human existence which comes from us making mistakes and correcting them. This positive change is the dividing point in human development in our capability of positively changing things like gender, non-discrimination politics and technology to become a better society with time. However, saying that this what distinguishes a human being is pretty one-sided, saying that this is what distinguishes us is cancelling out the beautiful things that truly distinguish a human being. Love, beauty, emotion and the natural wonder of human existence is what infinitely distinguishes us. We are not robots so therefore we are not only distinguished by development, i.e. positive change. The human being/human existence is infinitely distinguished by each individual's uniqueness. While positive change is essential, there is so much more to a human being. Connection also distinguishes us. The very essence of a human being's thirst/instinct is to connect. Whether that be sexually or platonically, what I am saying with hopefully less than 300 words is that one cannot say a particular thing that distinguishes a human being because</p>

	<p>the beautiful, complex and impossible to understand nature of a human being is infinitely distinguished.</p> <p>Incredible and insightful. This learner stood out as an individual during the testing. Exceptional person!</p> <p>DAVID-DAP</p> <p>Very disjointed diagram, huge head, very long limbs short torso-lack of body awareness. Stated he believes in happiness and shows himself attached to his music and headphones. Scored very high (95%) though on Ubuntu/EI consciousness. Could the diagram be reflective of the gawkiness of adolescence. "The head is the center for intellectual power, social balance, and control over impulses. A disproportionate head suggests that the subject is having difficulty in one of these areas (or someone who has brain damage, severe headaches, or other sensitivity of the head).</p> <p>Large head: paranoid, narcissistic (anything having to do with a large ego)." Al-Romani (2015)</p>
<p>#0031 Mia Private School aged 11</p>	<p>Reflective of EI consciousness</p> <p>Conditional sharing</p> <p>Aware of need to be responsible</p> <p>Sees the teachers as being accountable although did not answer the questions correctly</p> <p>Does not offer solutions but is prepared to do her part</p> <p>Would like to make a difference but does not have the full confidence to do so, but does try to do the right thing</p> <p>Recognises the drawbacks to effective learning and teaching</p> <p>Good EI skills, shows restraint</p> <p>Recognises where she needs to take responsibility for her life and where it can be challenging. Has seen the results of positive affirmation and good work and acknowledges the good feeling when one does achieve</p> <p>A short paragraph of not more than 300 words to be written on the following:</p> <p>"What distinguishes human beings is that we are capable of positive change"</p> <p>I feel that people should believe in themselves and believe in what they can do. And that you musn't give up to what you are wanting to do. If you have something due for tomorrow and you are not doing it, you feel guilty and you feel bad at what you are doing that is your gut talking to you saying that what you are doing is a bad idea. I have learned that whatever your gut says is always right, for example if something is telling you poured too much water in your glass that means you did pour too much water in your glass. That is how I feel people are motivated to do well or do something that makes you happy.</p>

	<p>She believes that it is essential to listen to her gut, to her inside voice and that human beings do know what is good and bad and should follow those instincts, in order to do the right thing in order find one's way positively in life as well.</p> <p>DAP reflects Sports-minded-shows herself full of freckles and states that her best place is on the sports-field. Appears to be well-balanced, disciplined and thoughtful</p>
<p>#0032 Anna aged 11 Private School</p>	<p>Ei/Ubuntu awareness</p> <p>Tries to help although conditional Aware of her responsibilities Aware of accountability Like the honesty and integrity- Ubuntu qualities but not noticing also shows a lack of awareness for one's environment and possibly other elements as well. Tried not to be judgemental and subjective re litter. Confrontational till it becomes uncomfortable. Lacks confidence Is prepared to do something to change her situation Confident to defend herself but only if she has to Aware of her shortcomings, this is good as it enable s her to have insight and aim towards change Anna does make the big decisions but seems to struggle with self- belief in other areas of her life. She is introspective and is aware of her shortcomings which is positive. A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change" If I want to do better in something I will take notice of it and I will try to push myself but honestly, I am extremely hard on myself and stress easily. If my friend wants to do better in something I will motivate as they attempt and will cheer as loud as I can. If my friend is nervous about a speech, I will make sure to look interested as they talk and will guide them as they talk like using hand movements to slow down or talk louder. Even there are parts of certain subjects I am not interested in I will make sure to work hard at all times as my heart is set on being a doctor. Has EI awareness and is concerned for the other. Good EI /Ubuntu qualities. DAP Has good body proportion surrounds herself with animals who are also drawn proportionally. Clearly her forte and connection appears to be more to animals but regardless and overall, her love of animals reflects a caring nature.</p>

<p>#0033 Madison age 13 Private School</p>	<p>EI/Ubuntu awareness Clear answer Ubuntu/EI consciousness Less motivated to arrive on time and take responsibility Understands accountability. Is prepared to take responsibility for his environment</p> <p>Will stand up to bullying and support the victims Is prepared to make a difference to his school environment Employs circumspection and will think before acting Recurring theme will talk to adults before making a decision Although he will discuss his intentions, he recognises where he can make a difference to his future A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change"</p> <p>Us, humans have such powerful mindsets that with a positive change we can accomplish anything, so being able to make that positive change is great and can affect so much and is what makes us human.</p> <p>A very positive outlook and shows great confidence</p> <p>DAP Quite well -proportioned drawing of self although gives himself a larger head, "is in his head a lot"; sings a lot to himself, also portrays confidence.</p>
<p>#0034 Iman age 13 Private School</p>	<p>Definite EI consciousness</p> <p>Although a high SES did not judge or become conditional in her giving Acknowledges her responsibility Recognises where it is not a problem at her school but does not mention the issue of accountability Does care about her environment Chooses not to confront the bullies but will support the victims</p> <p>Is aware that she can make a difference Has EI/Ubuntu awareness Another recurring theme, will discuss her decisions with someone before pursuing what she would like She does recognise where her happiness and future life does depend on her A short paragraph of not more than 300 words to be written on the following:</p>

	<p>"What distinguishes human beings is that we are capable of positive change"</p> <p>We can all do or act in a positive way that can help us or others around us. We are all different as we don't have the same ideas and thoughts, meaning that we impact and change others in different ways; this is what makes us all unique and special. She recognises that it is important to be a positive example and this will ultimately have an impact on people as a result. She sees that by having a positive attitude can be helpful to herself and others as well. Great EI awareness</p> <p>Iman participated in the Role-Playing and was very EI skilled. She found a way around her conservatism and gave an impressive virtual hug at the end to her partner.</p>
<p>#0035 Laura aged 13 Private School</p>	<p>Strong positive answer Strong positive affirmation of EI/Ubuntu consciousness Assumes responsibility for education Understands accountability</p> <p>Understands the ripple effect of good behaviour/attitude/example Confident pro-active response Has EI skills but does not have a close relationship with her parents, has older siblings and maybe having grown up in a house with adults has extended her EI abilities Shows restraint EI/Ubuntu quality Interesting as this learner does not feel she can talk to her parents yet still does need the input of an adult when making life-altering decisions. Recurring theme. She assumes a positive approach to life despite whatever challenges she might have A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change" 10 Our humanity distinguished us, and so does our history and past. We need to learn from the mistakes of the past and improve on them in a positive way so that the outcome is good. Also, our sympathy and empathy towards others, also distinguishes us as human beings. A very aware learner with strong EI skills.</p>
<p>#0036 John ages 14 Private School</p>	<p>Ubuntu quality Conditional but would offer Takes responsibility Acknowledges accountability Conscious of the environment He is prepared to stand up and confront the bullies and support the victims</p>

	<p>He would take the initiative to speak to the school leadership...</p> <p>Introspective realistic response to situations-Interesting reply</p> <p>He would also speak to his parents regarding decisions in his life-recurring theme of parental involvement across all the SESs</p> <p>Again, parental involvement in decision -making regarding future changes in his life</p> <p>A short paragraph of not more than 300 words to be written on the following: "What distinguishes human beings is that we are capable of positive change" 10</p> <p>Humans are able to overcome each other's differences and work together to progress humanity. My dad over coffee, "If we weren't able to work together we would probably still be in the stone age." The fact that we can work together productively and positively means that we are able to make things that change everybody's life for the better, for example, computers.</p> <p>Considered opinion regarding the importance of co-operation</p> <p>Showed empathy and compassion in role-playing scenario. Respected the religious/cultural distance of the conservative Iman. Gave each other a virtual hug.</p>
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APPENDIX O

LETTERS OF CONSENT

PARENT/GUARDIAN

Researcher's name: Debra Judith Mankowitz

Researcher's student number: 04439082

Participant's reference number:

Date:

Dear Parent/Guardian,

I am a student at the University of South Africa and I am doing a study, firstly, to investigate how Emotional Intelligence (EI) can be reconceptualised to be more compatible with the postmodern, African concept of Ubuntu, while maintaining the Euro-centric attributes which emphasize the development of the self and individual responsibility. Secondly to explore how the newly conceptualised EI can be used to develop or enhance EI in adolescent learners, and lastly to investigate how the merged EI /Ubuntu can be incorporated into a life skills programme, aimed at enhancing EI in South African adolescent learners.

If you agree for your child to participate in this research study, he will be presented with:

- A short introduction to Ubuntu and why we are doing the research
- The TEIQUE-ASF EI questionnaire to evaluate the level of EI for ages 11-14
- An UBUNTU style questionnaire
- A short paragraph of not more than 300 words

There will also be organised role-playing with only 2 participants, chosen randomly from the assigned group, in order to further understand these concepts, and to determine the understanding of the participant regarding emotional intelligence principles.

The entire process should take about one and half hours.

You do not have to agree for your child to participate in this research.

If you decide that your child should participate, but you change your mind later, your child may withdraw his participation at any time.

Your name, your child's name will remain confidential at all times. When reporting results, pseudonyms will be used and no other identifying information will be given. All data collected will be stored in accordance to the University of South Africa's rules and regulations.

If you agree for your child to take part in this research, please fill in the consent form attached to this letter. If you have any questions, please do not hesitate to contact me.

Kind regards,

Dr P van der Merwe (Supervisor)
Department of Psychology
College of Human Sciences
University of South Africa
Theo Van Wijk Building 5-41
ddlj@iafrica.com
Email : vdmerp1@unisa.ac.za

Debra Mankowitz (student)
Department of Psychology
College of Human Sciences
University of South Africa
Email:
Tel : +27826045826

Dear Parent/Guardian

Thank you for agreeing for your child to participate in this research study. The information that your child will provide is important and valuable for the approach towards Education in South Africa.

Your child's responses will be treated as confidential. His/her name is not associated with the questionnaires, required content, or role-playing for this research study.

All that I request is that your child complete the questionnaire, approach the content and role-playing with honesty and integrity.

If your child will find any aspect of the study offensive or anxiety provoking, he/she may refuse to participate and withdraw from the study. This may be done at any time.

Please provide your signature below to indicate that you understand and agree to these conditions.

Signature.....

Date.....

LETTER OF CONSENT

PARTICIPANT

Researcher's name: Debra Judith Mankowitz

Researcher's student number: 04439082

Participant's reference number:

Date:

Dear Participant,

I am a student at the University of South Africa and I am doing a study, firstly, to investigate how Emotional Intelligence (EI) can be reconceptualised to be more compatible with the postmodern, African concept of Ubuntu, while maintaining the Euro-centric attributes which emphasize the development of the self and individual responsibility. Secondly to explore how the newly conceptualised EI can be used to develop or enhance EI in adolescent learners, and lastly to investigate how the merged EI /Ubuntu can be incorporated into a life skills programme, aimed at enhancing EI in South African adolescent learners.

If you agree to participate in this research study, you will be presented with:

- A short introduction to Ubuntu and why we are doing the research
- The TEIQUE-ASF EI questionnaire to evaluate the level of EI for ages 11-14
- An UBUNTU style questionnaire
- A short paragraph of not more than 300 words

There will also be organised role-playing, with only 2 participants, chosen randomly from the assigned group, in order to further understand these concepts, and to determine the understanding that you, the participant has regarding emotional intelligence principles.

The entire process should take about one and half hours.

You do not have to agree to participate in this research study, that is, if you decide that you would like to participate, but you change your mind later, you may withdraw your participation at any time.

Your name will remain confidential at all times. When reporting results, pseudonyms

will be used and no other identifying information will be given. All data collected will be stored in accordance with the University of South Africa's rules and regulations.

If you agree to participate in this research, please fill in the consent form attached to this letter. If you have any questions, please do not hesitate to contact me.

Kind regards,

Dr P van der Merwe (Supervisor)

Department of Psychology

College of Human Sciences

University of South Africa

Theo Van Wijk Building 5-41

Email : vdmerp1@unisa.ac.za

Debra Mankowitz (student)

Department of Psychology

College of Human Sciences

University of South Africa

Email: ddlj@iafrica.com

Tel: +27826045826

Dear Participant

Thank you for agreeing to participate in this research study. The information that you will provide is important and valuable for the approach towards Education in South Africa.

Your responses will be treated as confidential. Your name is not associated with the questionnaires, required content or role-playing for this study.

All that I request is that you complete the questionnaires, approach the required content and role-playing with honesty and integrity.

If you find any aspect of the study offensive or anxiety provoking, you may refuse to participate and withdraw from the study. This may be done at any time.

Please provide your signature below to indicate that you understand and agree to these conditions.

Signature.....

Date.....

APPENDIX P

Ethical Clearance for M/D students: Research on human participants

The Ethics Committee of the Department of Psychology at Unisa has evaluated this research proposal for a Higher Degree in Psychology in light of appropriate ethical requirements, with special reference to the requirements of the Code of Conduct for Psychologists of the HPCSA and the Unisa Policy on Research Ethics.

Student Name: Debra Judith Mankowitz Student no. 04439082

Supervisor: Dr. P. van der Merwe Affiliation: Dept. of Psychology,
Unisa

Title of project:

The African philosophical concept of ubuntu on emotional intelligence of adolescents: challenging the appropriateness of western-derived concepts

The proposal was evaluated for adherence to appropriate ethical standards as required by the Psychology Department of Unisa. The application was approved by the Ethics Committee of the Department of Psychology on the understanding that –

- Any and all formal procedures that need to be followed to gain access to the participants and to obtain information for the purposes of research, as required by the relevant education authorities, will be adhered to;
- Signed letters of informed consent is obtained from the schools from which participants are drawn, and from the parents/guardians of each of the participants in the study;
- All ethical conditions related to informed consent, anonymity, confidentiality of the information and the right to withdraw from the research will be met to the satisfaction of the supervisor.

Signed:



Prof P Kruger

[For the Ethics Committee]
[Department of Psychology, Unisa]

Date: 21 October 2015

The proposed research may now commence with the proviso that:

- 1) The researcher/s will ensure that the research project adheres to the values and principles expressed in the UNISA Policy on Research Ethics.*
- 2) Any adverse circumstance arising in the undertaking of the research project that is relevant to the ethicality of the study, as well as changes in the methodology, should be communicated in writing to the Psychology Department Ethics Review Committee.*
- 3) An amended application should be submitted if there are substantial changes from the existing proposal, especially if those changes affect any of the study-related risks for the research participants.*
- 4) The researcher will ensure that the research project adheres to any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study.*

Please note that research where participants are drawn from Unisa staff, students or data bases requires permission from the Senate Research and Innovation Committee (SENRIC) before the research commences.



APPENDIX Q

GAUTENG PROVINCE

Department: Education
REPUBLIC OF SOUTH AFRICA

8/4/4/1/2

GDE RESEARCH APPROVAL LETTER

Date:	24 April 2017
Validity of Research Approval:	06 February 2017 – 29 September 2017 2017/81
Name of Researcher:	Mankowitz D J
Address of Researcher:	99A 4 th Street Linden Johannesburg, 2195
Telephone Number:	011 782 8990 082 604 5826
Email address:	ddlj@iafrica.com debsmank@gmail.com
Research Topic:	The African Philosophical Concept of Ubuntu on Emotional Intelligence of Adolescents; Challenging the Appropriateness of Western – delivered Concepts
Number and type of schools:	Two Secondary Schools
District/s/HO	Johannesburg North

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

Faith Tshabalala 24/04/2017

1. The District/Head Office Senior Manager/s concerned must be presented with a copy of this letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.
2. The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.
3. A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.
4. A letter / document that outlines the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.
5. The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.
6. Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.
7. Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year. If incomplete, an amended Research Approval letter may be requested to conduct research in the following year.
8. Items 6 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.
9. It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.
10. The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.
11. The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.
12. On completion of the study the researcher/s must supply the Director: Knowledge Management & Research with one Hard Cover bound and an electronic copy of the research.
13. The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.
14. Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.

The Gauteng Department of Education wishes you well in this important undertaking and looks forward to examining the findings of your research study.

Kind regards



Ms Faith Tshabalala

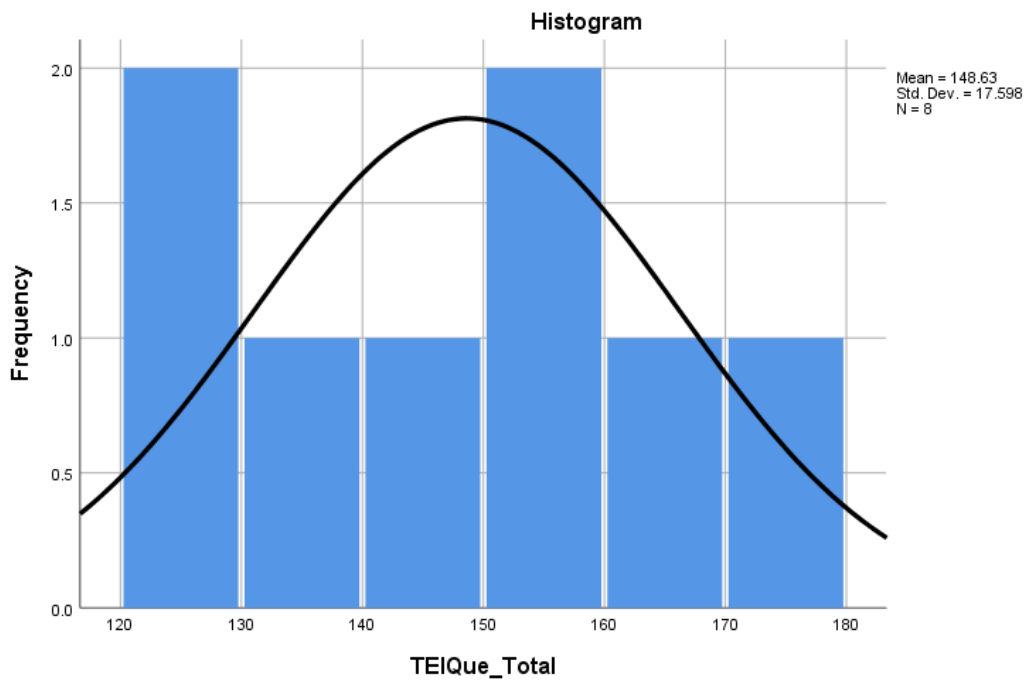
CES: Education Research and Knowledge Management

DATE: 24/04/2017

Kurtosis	-1.772
Std. Error of Kurtosis	1.481
Range	46
Minimum	126
Maximum	172
Sum	1189

APPENDIX R-c

Histogram High SES



APPENDIX R-d

TEIQue-ASF TOTAL Low SES

Statistics

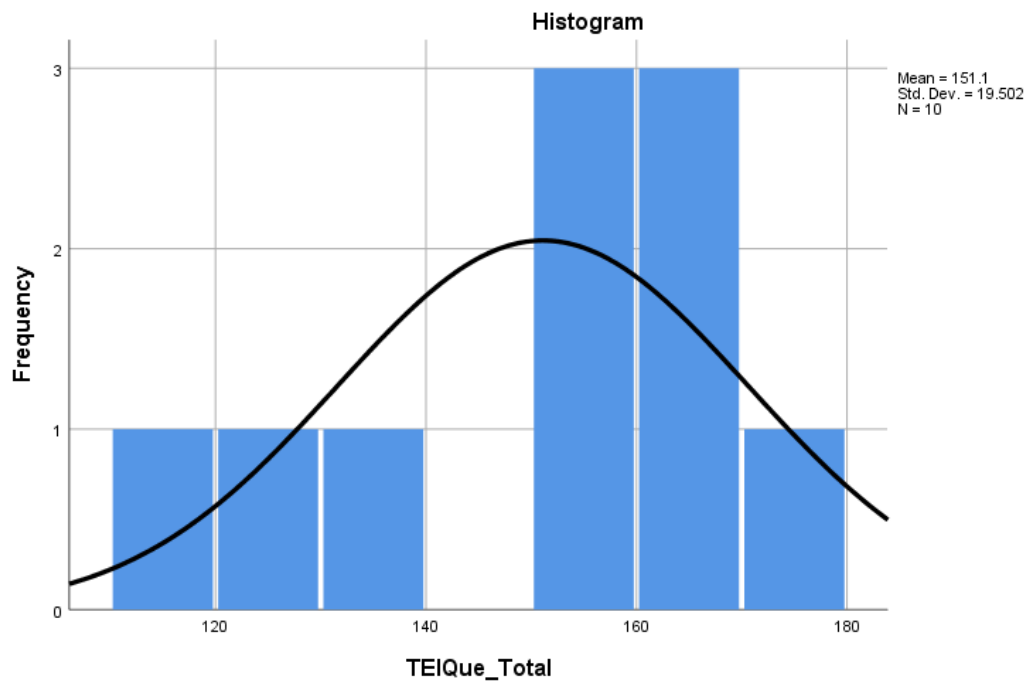
TEIQue_Total

N	Valid	10
	Missing	0

Mean	151.10
Std. Error of Mean	6.167
Median	159.00
Mode	159 ^a
Std. Deviation	19.502
Variance	380.322
Skewness	-.981
Std. Error of Skewness	.687
Kurtosis	-.077
Std. Error of Kurtosis	1.334
Range	61
Minimum	113
Maximum	174
Sum	1511

a. Multiple modes exist. The smallest value is shown

APPENDIX R-e Histogram Low SES



APPENDIX R-f

Low SES Reliability

Reliability Statistics

Cronbach's Alpha	N of Items
.719	30

Item Statistics

	Mean	Std. Deviation	N
TEIQue_1	2.89	2.848	9
R_TEIQue_2	5.11	2.421	9
TEIQue_3	6.33	1.323	9
R_TEIQue_4	1.00	.000	9
R_TEIQue_5	2.33	2.646	9
TEIQue_6	6.00	2.121	9
R_TEIQue_7	4.78	2.774	9
R_TEIQue_8	5.33	2.550	9
TEIQue_9	6.33	2.000	9
R_TEIQue_10	2.56	2.455	9
TEIQue_11	6.33	2.000	9
R_TEIQue_12	4.89	2.667	9
R_TEIQue_13	5.00	1.500	9
R_TEIQue_14	1.33	.500	9
TEIQue_15	2.67	2.646	9
R_TEIQue_16	6.00	2.121	9
TEIQue_17	6.33	2.000	9
R_TEIQue_18	6.11	1.833	9
TEIQue_19	6.33	1.658	9
TEIQue_20	6.00	2.121	9
TEIQue_21	6.78	.667	9
R_TEIQue_22	5.00	2.449	9
TEIQue_23	2.56	2.555	9
TEIQue_24	7.00	.000	9
R_TEIQue_25	6.44	1.667	9
R_TEIQue_26	6.00	2.000	9

TEIQue_27	7.00	.000	9
R_TEIQue_28	5.67	2.646	9
TEIQue_29	6.67	.707	9
TEIQue_30	3.11	2.667	9

Group Statistics

	SES	N	Mean	Std. Deviation	Std. Error Mean
TEIQue_Total	Low	10	151.10	19.502	6.167
	High	8	148.63	17.598	6.222

Appendix R-g

Combined Low and High SES reliability

Reliability Statistics

Cronbach's Alpha	N of Items
.667	30

Item Statistics

	Mean	Std. Deviation	N
TEIQue_1	3.50	2.422	16
R_TEIQue_2	4.88	2.062	16
TEIQue_3	5.81	1.377	16
R_TEIQue_4	2.63	2.094	16
R_TEIQue_5	4.19	2.949	16
TEIQue_6	5.63	1.893	16
R_TEIQue_7	4.44	2.308	16
R_TEIQue_8	5.19	2.007	16
TEIQue_9	5.44	2.190	16
R_TEIQue_10	3.88	2.630	16
TEIQue_11	6.19	1.642	16
R_TEIQue_12	5.31	2.213	16
R_TEIQue_13	5.56	1.315	16
R_TEIQue_14	2.56	1.825	16
TEIQue_15	2.75	2.176	16
R_TEIQue_16	6.06	1.692	16
TEIQue_17	5.88	1.708	16
R_TEIQue_18	5.63	1.746	16
TEIQue_19	5.69	1.621	16
TEIQue_20	6.06	1.806	16
TEIQue_21	6.06	1.389	16
R_TEIQue_22	4.75	2.049	16
TEIQue_23	3.88	2.604	16
TEIQue_24	6.31	1.250	16
R_TEIQue_25	5.88	1.708	16
R_TEIQue_26	5.75	1.653	16
TEIQue_27	6.50	1.033	16
R_TEIQue_28	5.44	2.337	16
TEIQue_29	5.81	1.471	16

TEIQue_30	3.13	2.247	16
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APPENDIX R-h

High SES Reliability Statistics

Cronbach's Alpha	N of Items
.781	30

Item Statistics

	Mean	Std. Deviation	N
TEIQue_1	4.29	1.604	7
R_TEIQue_2	4.57	1.618	7
TEIQue_3	5.14	1.215	7
R_TEIQue_4	4.71	1.380	7
R_TEIQue_5	6.57	.787	7
TEIQue_6	5.14	1.574	7
R_TEIQue_7	4.00	1.633	7
R_TEIQue_8	5.00	1.155	7
TEIQue_9	4.29	1.976	7
R_TEIQue_10	5.57	1.813	7
TEIQue_11	6.00	1.155	7
R_TEIQue_12	5.86	1.464	7
R_TEIQue_13	6.29	.488	7
R_TEIQue_14	4.14	1.676	7
TEIQue_15	2.86	1.574	7
R_TEIQue_16	6.14	1.069	7
TEIQue_17	5.29	1.113	7
R_TEIQue_18	5.00	1.528	7
TEIQue_19	4.86	1.215	7
TEIQue_20	6.14	1.464	7
TEIQue_21	5.14	1.574	7
R_TEIQue_22	4.43	1.512	7
TEIQue_23	5.57	1.512	7
TEIQue_24	5.43	1.512	7
R_TEIQue_25	5.14	1.574	7
R_TEIQue_26	5.43	1.134	7
TEIQue_27	5.86	1.345	7
R_TEIQue_28	5.14	2.035	7

TEIQue_29	4.71	1.496	7
TEIQue_30	3.14	1.773	7

APPENDIX R-i

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
TEIQue_Total	Equal variances assumed	.032	.860	.279	16
	Equal variances not assumed			.283	15.714

Independent Samples Test

		t-test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
TEIQue_Total	Equal variances assumed	.784	2.475	8.867
	Equal variances not assumed	.781	2.475	8.760

Independent Samples Test

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
TEIQue_Total	Equal variances assumed	-16.322	21.272
	Equal variances not assumed	-16.124	21.074

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
TEIQue_Total	Equal variances assumed	.032	.860	.279	16
	Equal variances not assumed			.283	15.714

Independent Samples Test

		t-test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
TEIQue_Total	Equal variances assumed	.784	2.475	8.867
	Equal variances not assumed	.781	2.475	8.760

Independent Samples Test

		t-test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
TEIQue_Total	Equal variances assumed	-16.322	21.272
	Equal variances not assumed	-16.124	21.074

APPENDIX S

Changing Our Mindset

Carol Dweck, world-renowned Stanford University psychologist, talks about the power of our mindset or our beliefs (especially around challenge). We can either have a Fixed Mindset where we let failure (or even success) define who we are, or a Growth Mindset where we see setbacks as opportunities to grow and improve ourselves. Just like how we learned how to walk... there are many stumbles along the way, but to reach our potential and live the life we desire, it takes practice and perseverance. We always have a choice about which view we adopt for ourselves... and it's never too late to change. What's your view?

It's up to you!

FIXED MINDSET
Belief that my intelligence, personality and character are carved in stone; my potential is determined at birth.

GROWTH MINDSET
Belief that my intelligence, personality and character can be developed! A person's true potential is unknown (and unknowable).

DESIRE	Look smart in every situation and prove myself over and over again. Never fail!!	Stretch myself, take risks and learn. Bring on the challenges!
EVALUATION OF SITUATIONS	Will I succeed or fail? Will I look smart or dumb?	Will this allow me to grow? Will this help me overcome some of my challenges?
DEALING WITH SETBACKS	"I'm a failure" (identity) "I'm an idiot"	"I failed" (action) "I'll try harder next time"
CHALLENGES	Avoid challenges, get defensive or give up easily.	Embrace challenges, persist in the face of setbacks.
EFFORT	Why bother? It's not going to change anything.	Growth and learning require effort.
CRITICISM	Ignore constructive criticism.	Learn from criticism. How can I improve?
SUCCESS OF OTHERS	Feel threatened by the success of others. If you succeed, then I fail.	Finds lessons & inspiration in other people's success.
RESULT...	Plateau early, achieve less than my full potential.	Reach ever-higher levels of achievement.

SOE mindset training: (Adapted from Walters, 2015, p.15).

APPENDIX T

Table 1 Emotional Intelligence- The Mayer and Salovey Model

(Adapted from Mayer and Salovey, 1997 Chapter 1, p10-11; Mayer & Salovey 4 Branch model of Emotional Intelligence, 1997).

Perception, Appraisal and Expression of Emotion			
Ability to identify emotion in one's physical states, feelings, and thoughts.	Ability to identify emotions in other people, designs, artwork, etc. through language, sound, appearance, and behaviour.	Ability to express emotions accurately, and to express needs related to those feelings.	Ability to discriminate between accurate and inaccurate, or honest vs. dishonest expressions of feeling
Emotional Facilitation of Thinking			
Emotions prioritize thinking by directing attention to important information.	Emotions are sufficiently vivid and available that they can be generated as aids to judgment and memory concerning feelings.	Emotional mood swings change the individual's perspective from optimistic to pessimistic, encouraging consideration of multiple points of view.	Emotional states differentially encourage specific problem-solving approaches such as when happiness facilitates inductive reasoning and creativity.

Understanding and Analysing Emotions: Employing Emotional Knowledge

<p>Ability to label emotions and recognize relations among the words and the emotions themselves, such as the relation between liking and loving.</p>	<p>Ability to interpret the meanings that emotions convey regarding relationships, such as that sadness often accompanies a loss.</p>	<p>Ability to understand complex feelings: simultaneous feelings of love and hate or blends such as awe as a combination of fear and surprise.</p>	<p>Ability to recognize likely transitions among emotions, such as the transition from anger to satisfaction or from anger to shame.</p>
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Reflective Regulation of Emotion to Promote Emotional and Intellectual Growth

<p>Ability to stay open to feelings, both those that are pleasant and those that are unpleasant.</p>	<p>Ability to reflectively engage or detach from an emotion depending upon its judged informativeness or utility.</p>	<p>Ability to reflectively monitor emotions in relation to oneself and others, such as recognizing how clear, typical, influential or reasonable they are.</p>	<p>Ability to manage emotion in oneself and others by moderating negative emotions and enhancing pleasant ones, without repressing or exaggerating</p>
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APPENDIX U

The sampling domain of trait EI in children (Petrides, 2011, p.665).

Facets	Brief description	Example items
Adaptability	Concerns children's self - perceptions of how well they adapt to new situations and people.	"I find it hard to get used to a new school year."
Affective disposition	Concerns children's self - perceptions of the frequency and intensity with which they experience emotions.	"I'm a very happy kid."
Emotion expression	Concerns children's self - perceptions of how effectively they can express their emotions.	"I always find the words to show how I feel."
Emotion perception	Concerns children's self - perceptions of how accurately they identify their own and other's 'emotions.	"It's easy for me to understand how I feel."
Emotion regulation	Concerns children's self - perceptions of how well they can control their emotions.	"I can control my anger."
Low impulsivity	Concerns children's self - perceptions of how effectively they can control themselves.	"I don't like waiting to get what I want."
Peer relations	Concerns children's self - perceptions of the quality of their relationships with their	"I listen to other Children's problems."

	classmates.	
Self - esteem	Concerns children's self - perceptions of their self - worth.	"I feel great about myself."
Self - motivation	Concerns children's self - perceptions of their drive and motivation.	"I always try to become better at school."

APPENDIX V

The Bar-On Model of Emotional-Social Intelligence (Bar-On, 2006).

The EQ-i Scales and What They Assess

EQ-i SCALES	The EI Competencies and Skills Assessed by Each Scale
Intrapersonal	Self-awareness and self-expression:
Self-Regard	<i>To accurately perceive, understand and accept oneself.</i>
Emotional Self-Awareness	<i>To be aware of and understand one's emotions.</i>
Assertiveness	<i>To effectively and constructively express one's emotions and oneself.</i>
Independence	<i>To be self-reliant and free of emotional dependency on others.</i>
Self-Actualization	<i>To strive to achieve personal goals and actualize one's potential.</i>
Interpersonal	Social awareness and interpersonal relationship:
Empathy	<i>To be aware of and understand how others feel.</i>
Social Responsibility	<i>To identify with one's social group and cooperate with others.</i>
Interpersonal Relationship	<i>To establish mutually satisfying relationships and relate well with others.</i>
Stress Management	Emotional management and regulation:
Stress Tolerance	<i>To effectively and constructively manage emotions.</i>
Impulse Control	<i>To effectively and constructively control emotions.</i>

Adaptability	Change management:
Reality-Testing	<i>To objectively validate one's feelings and thinking with external reality.</i>
Flexibility	<i>To adapt and adjust one's feelings and thinking to new situations.</i>
Problem-Solving	<i>To effectively solve problems of a personal and interpersonal nature.</i>
General Mood	Self-motivation:
Optimism	<i>To be positive and look at the brighter side of life.</i>
Happiness	<i>To feel content with oneself, others and life in general.</i>

APPENDIX W

Western Approach towards Humanism

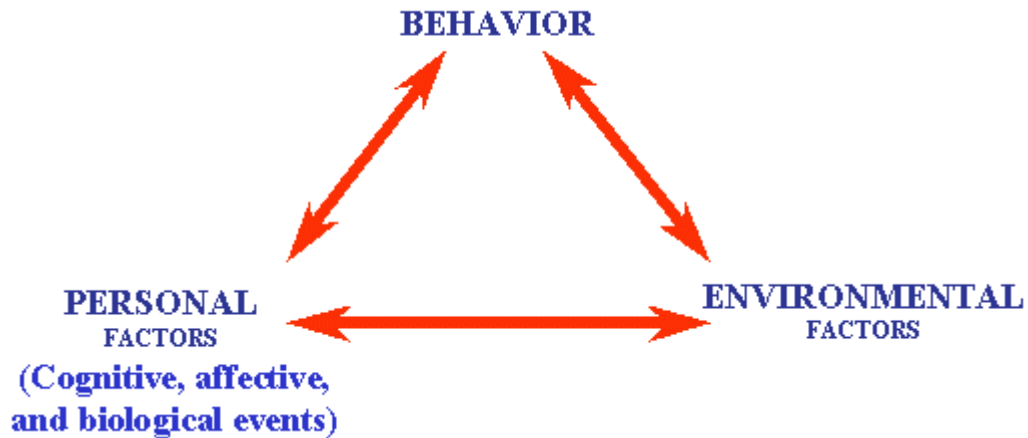
African Approach towards Humanism

Western Approach	African Approach
<p>Argyris(1957)McGregor(1960)Teffo (1998) Maslow (1965) Bennis (1956) Handy (1997) Blunt & Jones (1997) as cited in Pietersen, 2005, p.56)</p>	<p>Nzelibe(1986)Mbigi(1995)Teffo(1998) Ghosh(2001)Mangaliso(2001)Wariboke (1999)Agbakoba (2004) Gyekye (1998) as cited in Pietersen, 2005, p.56)</p>
<p>ON THE INDIVIDUAL:</p> <p>Self-actualising, independence -seeking, aspiring to be superior, self-directed, self-controlled, commitment to rewarding objectives, achievement, seeks responsibility, solving problems creatively, TASK focus-the achieving individual</p>	<p>ON THE INDIVIDUAL:</p> <p>Respectful, dignity, kindness and good character, generosity, hard work, endurance, discipline, honour, patience, open and available to others, affirming of other's, does not feel threatened that others are able and good, loyalty and compassion.</p> <p>HUMAN focus -the serving individual</p>
<p>ON THE COLLECTIVE</p> <p>Good teamwork, friendship, good group spirit, good belongingness and group love are valued.</p> <p>The young are better adapted to change than the elders and parents.</p> <p>Create new customs and solutions (seek change)</p> <p>Time is linear and a valued commodity.</p>	<p>ON THE COLLECTIVE</p> <p>Group solidarity, conformity, co-operation, living in harmony, recognising the humanity of others, community spiritedness, involving alms-giving, sympathy, care and sensitivity for the needs of others, hospitality, conviviality, sociability.</p> <p>Preserve stability and accepted customs (do not seek change).</p> <p>Elders valued as leaders and sages</p> <p>Time is cyclical and time is a healer</p>

Pietersen (2005, p.56)

APPENDIX X

Bandura's (1986) conception of reciprocal determinism (Adapted from Pajares,2002, para.2)



Draw-A- Person Test

Description of the Goodenough Test as used in this Dissertation:

It is a psychological personality and cognitive test used to evaluate children and adolescents for a variety of purposes (measuring nonverbal intelligence, screening emotional and behavioural disorders). It is a test where the subject is asked to draw a picture of a man, a woman, and themselves. No further instructions are given and the pictures are analysed on a number of dimensions Al-Romani (2015).