

POLICY AND PRACTICE  
OF  
MANAGING VALUES IN PUBLIC SECONDARY SCHOOLS  
IN THE NORTH-WEST PROVINCE

by

UVUSIMUZI JOHANNES MAVIMBELA

Submitted in fulfilment for the degree of

DOCTOR OF EDUCATION

in the subject

EDUCATION MANAGEMENT

at the

UNIVERSITY OF SOUTH AFRICA, PRETORIA

SUPERVISOR: Prof M P van Niekerk

JANUARY 2012

## DECLARATION

I declare that *Policy and practice of managing values in public secondary schools in the North-West Province* is my own work and that the sources I have used or quoted have been indicated and acknowledged by means of complete references.

.....

U J MAVIMBELA

## ABSTRACT

Education in South Africa requires a framework for the implementation of policies pertaining to the management of values in schools. The transition from the former apartheid system and its authoritarian value system to a democratic dispensation has necessitated a value system, characterised by fairness and openness. A primary assumption of the researcher is that all human action is underpinned by values, which are hidden and only observable in human behaviour. A literature study explored the philosophical thinking around values and stipulations about values occurring in international human rights documents. Furthermore, in order to contextualise an understanding of values, policies and legislation intended to shape democracy in South Africa were studied to identify core democratic values and moral principles, particularly with regard to the role of the principal and teacher in school management. Management models based on an understanding of school climate, culture and ethos were also examined to explore values inherent in the different leadership styles embraced by principals and teachers. Against this background, a qualitative inquiry was undertaken in three rural secondary schools in the North-West Province. Research sites and participants were selected by judgement sampling and data concerning the values embedded in the school culture and ethos and expressed by the principal and teachers were gathered through observation and interviews. Focus group interviews were held with teachers and in-depth individual interviews were conducted with the principals to identify how participants enact their roles in transmitting values to learners. The findings indicated that principals are not fully prepared to form partnerships with other stakeholders in the management of values, particularly in the management of traditional African values. External factors that impact values formation in schools, such as unreliable transport systems, result in a school culture which lacks a sense of urgency. Poor infrastructure and maintenance create an unpleasant school environment. Matters are aggravated by inadequate support by the Department of Education, teacher unionism and a lack of parent involvement. The study closes with recommendations to empower schools, parents and the community to participate actively in education so that social capital can be unleashed to strengthen democratic values in schools.

## **Key Terms**

Values, human rights, ethics, management, morals, The Constitution of South Africa, children's rights, public secondary schools, policy, teachers, principals

## **DEDICATION**

To my wife and children

## **ACKNOWLEDGEMENTS**

This thesis is dedicated to my loving wife, Kefilwe and the three children with whom we have been blessed, Busisiwe, Mphangwa and Vusumzana. All continuously encouraged me to complete this project.

The insightful comments and generous guidance I received from my promoter, Prof MP van Niekerk are highly appreciated. Her encouragement and her insistence on dealing with issues thoroughly and accurately from the outset were of great value in the completion of this study.

My special thanks go to Prof EM Lemmer who spent valuable time editing this thesis.

I also wish to thank the Unisa library staff, in particular, Ms Danisile Motsatsi, who provided the vital support I needed.

My thanks also go to the officials and staff at the Area Project Office, school managers, teachers, parents and learners at the schools I visited. They were all warm and helpful during my visits.

My conviction that I was sustained throughout this endeavour by a Higher Power – the grace of our Lord – helped me a great deal in completing this study.

## **TABLE OF CONTENTS**

### **CHAPTER 1**

#### **BACKGROUND TO THE STUDY, PROBLEM FORMULATION AND AIMS**

<b>1.1</b>	<b>BACKGROUND TO THE STUDY</b>	<b>1</b>
<b>1.2</b>	<b>PROBLEM FORMULATION</b>	<b>4</b>
<b>1.3</b>	<b>AIMS OF THE STUDY</b>	<b>5</b>
<b>1.4</b>	<b>RESEARCH METHODS AND DESIGN</b>	<b>6</b>
<b>1.4.1</b>	<b>Literature review</b>	<b>6</b>
<b>1.4.2</b>	<b>Empirical investigation</b>	<b>7</b>
<b>1.5</b>	<b>DEFINITION OF KEY CONCEPTS</b>	<b>7</b>
<b>1.5.1</b>	<b>Values</b>	<b>8</b>
<b>1.5.2</b>	<b>Ethics</b>	<b>8</b>
<b>1.5.3</b>	<b>Morals</b>	<b>8</b>
<b>1.5.4</b>	<b>Learners</b>	<b>9</b>
<b>1.5.5</b>	<b>Public school</b>	<b>9</b>
<b>1.6</b>	<b>LIMITATIONS OF THE STUDY</b>	<b>9</b>
<b>1.7</b>	<b>SUMMARY</b>	<b>10</b>

### **CHAPTER 2**

#### **THE DEBATE AROUND VALUES AND MANAGING THESE VALUES IN SCHOOLS**

<b>2.1</b>	<b>INTRODUCTION</b>	<b>11</b>
<b>2.2</b>	<b>THE CONCEPT: VALUES</b>	<b>12</b>
<b>2.3</b>	<b>PHILOSOPHICAL CONSIDERATIONS ABOUT VALUES IN GENERAL</b>	<b>14</b>
<b>2.3.1</b>	<b>Socrates' philosophy on morals and values</b>	<b>14</b>
<b>2.3.2</b>	<b>Aristotle's thinking about values</b>	<b>14</b>
<b>2.3.3</b>	<b>Hedonism</b>	<b>15</b>
<b>2.3.4</b>	<b>The thinking of Fredrick Nietzsche</b>	<b>16</b>
<b>2.3.5</b>	<b>Emanuel Kant (1724-1804)</b>	<b>16</b>

<b>2.3.6</b>	<b>Moral instruction on values according to John Dewey</b>	<b>17</b>
<b>2.3.7</b>	<b>Durkheim and his ‘group idea’ in the teaching of values</b>	<b>19</b>
<b>2.3.8</b>	<b>Moral development and moral education.</b>	<b>20</b>
<b>2.3.9</b>	<b>The ‘value clarification’ approach</b>	<b>23</b>
<b>2.3.9</b>	<b>STIPULATIONS ABOUT VALUES IN INTERNATIONAL HUMAN RIGHTS INSTRUMENTS</b>	<b>24</b>
2.4.1	<b>The 1948 United Nations Declaration on Human Rights</b>	<b>25</b>
2.4.2	<b>The 1989 Convention on the Rights of the Child.</b>	<b>26</b>
2.4.3	<b>The International Convention on Economic, Social and Cultural Rights (ICESCR)</b>	<b>27</b>
2.4.4	<b>The International Covenant on Civil and Political Rights</b>	<b>28</b>
<b>2.5</b>	<b>VALUES IN EDUCATION</b>	<b>29</b>
<b>2.6</b>	<b>TRADITIONAL AFRICAN THINKING ABOUT VALUES</b>	<b>30</b>
<b>2.7</b>	<b>BASIC HUMAN VALUES AND IMPLICATIONS FOR EDUCATION</b>	<b>32</b>
<b>2.7.1</b>	<b>The split between policy and ‘lived’ values</b>	<b>32</b>
<b>2.8</b>	<b>SOUTH AFRICAN POLICY DOCUMENTS WHICH SPECIFICALLY GUIDE VALUES IN EDUCATION</b>	<b>35</b>
<b>2.8.1</b>	<b>The Constitution of South Africa, no. 108 of 1996</b>	<b>35</b>
2.8.1.1	Founding values	35
2.8.1.2	Language	36
<b>2.8.2</b>	<b>The South Africa Schools Act, no. 84 of 1996 (SASA)</b>	<b>39</b>
<b>2.8.3</b>	<b>Values and principles of the Education and Training Policy</b>	<b>41</b>
2.8.3.1	Education and training	41
2.8.3.2	Lifelong education and training	41
2.8.3.3	Accountability, equity, and the equality of education	42
2.8.3.4	Democratic governance	42
2.8.3.5	Freedom of choice	42
2.8.3.6	Environment-literate	42
<b>2.8.4</b>	<b>The Manifesto on Values, Education and Democracy</b>	<b>43</b>
2.8.4.1	Democracy	44
2.8.4.2	Social justice and equality	44
2.8.4.3	Equality in education	44
2.8.4.4	Non-Racism and non-sexism	45
2.8.4.5	<i>Ubuntu</i> (Human dignity)	45



2.8.4.6	An open society	45
2.8.4.7	Accountability (responsibility)	46
2.8.4.8	Rule of law	46
2.8.4.9	Respect	46
2.8.4.10	Reconciliation	47
<b>2.8.5</b>	<b>The South African Council for Teachers' Code of Professional Ethics</b>	<b>48</b>
<b>2.9</b>	<b>VALUE SYSTEMS IN A COMMUNITY</b>	<b>50</b>
<b>2.10</b>	<b>THE PLACE OF VALUES IN SCHOOLS</b>	<b>54</b>
<b>2.11</b>	<b>SUMMARY</b>	<b>55</b>

### **CHAPTER 3**

#### **MANAGEMENT MODELS FOR THE MANAGEMENT OF VALUES IN SOUTH AFRICAN PUBLIC SCHOOLS**

<b>3.1</b>	<b>INTRODUCTION</b>	<b>57</b>
<b>3.2</b>	<b>THE SCHOOL AS A VALUE-DRIVEN ORGANISATION</b>	<b>58</b>
<b>3.2.1</b>	<b>The school climate</b>	<b>59</b>
<b>3.2.2</b>	<b>The culture of the school</b>	<b>60</b>
<b>3.2.3</b>	<b>The ethos of the school</b>	<b>62</b>
<b>3.3</b>	<b>CULTURAL-HISTORICAL BASIS FOR THE EXISTENCE OF SCHOOLS</b>	<b>64</b>
<b>3.4</b>	<b>SCHOOL MANAGEMENT AND LEADERSHIP STYLES</b>	<b>66</b>
<b>3.4.1</b>	<b>Autocratic styles of leadership</b>	<b>67</b>
<b>3.4.2</b>	<i>Laissez-faire</i> style of leadership	<b>68</b>
<b>3.4.3</b>	<b>Democratic styles of leadership</b>	<b>69</b>
<b>3.4.4</b>	<b>Bureaucratic style of leadership</b>	<b>69</b>
<b>3.4.5</b>	<b>Personal authority</b>	<b>71</b>
<b>3.4.6</b>	<b>Professional authority</b>	<b>71</b>
<b>3.4.7</b>	<b>Moral authority</b>	<b>72</b>
<b>3.4.8</b>	<b>Transactional leadership</b>	<b>72</b>
<b>3.4.9</b>	<b>Transformational leadership</b>	<b>74</b>
<b>3.4.10</b>	<b>Ethical leadership</b>	<b>75</b>
<b>3.4.11</b>	<b>Servant leadership</b>	<b>75</b>

<b>3.5</b>	<b>THE SCHOOL AS AN INSTITUTION FOR LEARNING</b>	<b>77</b>
<b>3.5.1</b>	<b>Strong leadership</b>	<b>79</b>
<b>3.5.2</b>	<b>A climate of expectation</b>	<b>79</b>
<b>3.5.3</b>	<b>An orderly but not rigid atmosphere</b>	<b>79</b>
<b>3.5.4</b>	<b>Communication with learners</b>	<b>79</b>
<b>3.5.5</b>	<b>Diversion of the school's energy and resources when necessary</b>	<b>80</b>
<b>3.5.6</b>	<b>Prioritisation</b>	<b>80</b>
<b>3.5.7</b>	<b>Monitoring</b>	<b>80</b>
<b>3.6</b>	<b>THE UNIQUE ROLE OF THE SCHOOL PRINCIPAL AS A MANAGER OF DEMOCRATIC VALUES</b>	<b>81</b>
<b>3.7</b>	<b>SUMMARY</b>	<b>82</b>

## **CHAPTER 4 RESEARCH DESIGN**

<b>4.1</b>	<b>INTRODUCTION</b>	<b>84</b>
<b>4.2</b>	<b>THE RESEARCH APPROACH</b>	<b>84</b>
<b>4.3</b>	<b>THE RESEARCH DESIGN</b>	<b>87</b>
<b>4.3.1</b>	<b>Contextual generic qualitative designs in educational research</b>	<b>87</b>
<b>4.3.2</b>	<b>The role of the researcher: Statement of subjectivity</b>	<b>88</b>
4.3.2.1	Status as a school principal	88
4.3.2.2	Language	89
4.3.2.3	Religious beliefs	89
<b>4.4</b>	<b>SAMPLING</b>	<b>89</b>
<b>4.4.1</b>	<b>Selection of the schools</b>	<b>90</b>
<b>4.4.2</b>	<b>Settings of the chosen schools</b>	<b>91</b>
4.4.2.1	School A	91
4.4.2.2	School B	92
4.4.2.3	School C	92
<b>4.4.3</b>	<b>Entrance into the field</b>	<b>93</b>
<b>4.4.4</b>	<b>Selecting the participants</b>	<b>93</b>
<b>4.5</b>	<b>DATA COLLECTION</b>	<b>95</b>
<b>4.5.1</b>	<b>Observations</b>	<b>95</b>

<b>4.5.2</b>	<b>Interviews, biographical questionnaire and declaration of consent</b>	<b>97</b>
<b>4.6</b>	<b>DATA ANALYSIS</b>	<b>99</b>
<b>4.6.1</b>	<b>Transcription of observations</b>	<b>99</b>
<b>4.6.2</b>	<b>Handling of tapes for the purposes of transcription.</b>	<b>99</b>
<b>4.6.3</b>	<b>Analysis of transcribed data</b>	<b>100</b>
<b>4.6.4</b>	<b>The mechanical handling of data</b>	<b>100</b>
<b>4.6.5</b>	<b>The interpretive analysis of data</b>	<b>100</b>
4.6.5.1	Identifying significant segments	101
4.6.5.2	Themes	101
4.6.5.3	Categories	101
4.6.5.4	Formation of patterns	101
4.6.5.5	Interpretational analysis	102
4.6.5.6	Reasons for omission of certain data	102
4.6.5.7	Actions taken for data not supported by the literature review	102
<b>4.7</b>	<b>RIGOUR, TRUSTWORTHINESS AND CREDIBILITY</b>	<b>103</b>
<b>4.7.1</b>	<b>Rigour</b>	<b>103</b>
<b>4.7.2</b>	<b>Trustworthiness</b>	<b>104</b>
<b>4.7.3</b>	<b>Credibility</b>	<b>106</b>
<b>4.8</b>	<b>ETHICAL CONSIDERATIONS</b>	<b>107</b>
<b>4.9</b>	<b>SUMMARY</b>	<b>109</b>

## **CHAPTER 5**

### **DISCUSSION OF FINDINGS**

<b>5.1</b>	<b>INTRODUCTION</b>	<b>110</b>
<b>5.2</b>	<b>DISCUSSION OF DATA: PRELIMINARY FINDINGS</b>	<b>110</b>
<b>5.2.1</b>	<b>Observations</b>	<b>110</b>
5.2.1.1	School climate and environment as indication of a general working atmosphere	111
5.2.1.2	No sense of urgency	114
5.2.1.3	Physical infrastructure	116
5.2.1.4	Maintenance of facilities	118
5.2.1.5	Conclusion	119
<b>5.2.2</b>	<b>The focus group interviews with teachers</b>	<b>120</b>
5.2.2.1	Punctuality	120

5.2.2.2	Home-school partnerships	123
5.2.2.3	Teaching and learning culture	126
5.2.2.4	The unique role of teachers to inculcate values	129
5.2.2.5	Manifestations of values at schools according to the teachers' experiences	132
<b>5.2.3</b>	<b>THE INDIVIDUAL SEMI-STRUCTURED INTERVIEWS WITH PRINCIPALS</b>	<b>134</b>
5.2.3.1	The unique role of the school principal	135
5.2.3.2.	Punctuality	138
5.2.3.3	Physical resources	139
5.2.3.4	Strengthening of support structures	140
5.2.3.5.	Suggestions to novice principals for effective school management	143
<b>5.3</b>	<b>RECURRING EMERGING PATTERNS: PRELIMINARY FINDINGS</b>	<b>145</b>
<b>5.3.1</b>	<b>The unique role of principals and teachers in the inculcation of values</b>	<b>146</b>
<b>5.3.2</b>	<b>Principals and teachers as professional role models and mentors</b>	<b>147</b>
<b>5.3.3</b>	<b>Punctuality</b>	<b>147</b>
<b>5.3.4</b>	<b>Strengthening of infrastructure</b>	<b>147</b>
<b>5.3.5</b>	<b>Building home-school partnerships</b>	<b>148</b>
<b>5.3.6</b>	<b>Principals and teachers as agents of change</b>	<b>149</b>
<b>5.4</b>	<b>SUMMARY</b>	<b>149</b>

**CHAPTER 6**  
**SUMMARY OF THE, FINDINGS, CONCLUSIONS AND**  
**RECOMMENDATIONS**

<b>6.1</b>	<b>INTRODUCTION</b>	<b>151</b>
<b>6.2</b>	<b>OVERVIEW OF THE THESIS</b>	<b>152</b>
<b>6.3</b>	<b>SUMMARY OF FINDINGS</b>	<b>158</b>
<b>6.3.1</b>	<b>Impact of societal factors on values formation in schools</b>	<b>158</b>
<b>6.3.2</b>	<b>Poor facilities and maintenance</b>	<b>159</b>
<b>6.3.3</b>	<b>Inadequate support from provincial department and district offices</b>	<b>159</b>
<b>6.3.4</b>	<b>Weak parent involvement</b>	<b>159</b>

<b>6.3.5</b>	<b>Principals and teachers' understanding of policy documents and their concomitant value systems</b>	<b>159</b>
<b>6.3.6</b>	<b>Principals and teachers as models and moral agents</b>	<b>160</b>
<b>6.4</b>	<b>RECOMMENDATIONS</b>	<b>160</b>
<b>6.4.1</b>	<b>School Charter of Ethics</b>	<b>160</b>
<b>6.4.2</b>	<b>Punctuality</b>	<b>161</b>
<b>6.4.3</b>	<b>Learning as priority</b>	<b>161</b>
<b>6.4.4</b>	<b>Home and community empowerment</b>	<b>162</b>
<b>6.4.5</b>	<b>Dialogue between the school and other stakeholders</b>	<b>162</b>
<b>6.4.6</b>	<b>Management of traditional beliefs</b>	<b>163</b>
<b>6.5</b>	<b>RECOMMENDATIONS FOR FURTHER RESEARCH</b>	<b>163</b>
<b>6.6</b>	<b>CONCLUDING REMARKS</b>	<b>164</b>
	 <b>REFERENCES</b>	 <b>165</b>
	 <b>LIST OF TABLES</b>	
	<b>Table 2.1 Respect as value</b>	<b>53</b>
	<b>Table 5.1 Recurring patterns</b>	<b>145</b>

## **APPENDICES**

### **APPENDIX A:**

Declaration of Confidentiality 175

### **APPENDIX B**

Permission letter from Department of Education to do research 176

### **APPENDIX C:**

Extracts from the Constitution of the Republic of South Africa 177

### **APPENDIX D:**

List of policies and legislation affecting the education system in South Africa 184

### **APPENDIX E:**

Court cases that relate to the management of values in schools 188

### **APPENDIX F:**

A list of ethical guidelines 189

### **APPENDIX G:**

Biographical questionnaire and Declaration of Consent 190

### **APPENDIX H:**

Observation schedule 191

### **APPENDIX I:**

Focus group interview guide with teachers 192

### **APPENDIX: J**

Semi-structured interview guide with principals 194

### **APPENDIX K:**

Verbatim transcription of a focus group interview with teachers 196

APPENDIX L:

Verbatim transcription of a semi-structured interview with principal

205

## CHAPTER 1

### BACKGROUND TO THE STUDY, PROBLEM FORMULATION AND AIMS

#### 1.1 BACKGROUND TO THE STUDY

The present day South Africa is the outcome of changes in its social, cultural, economic and political make-up made possible by the post-1994 democratic dispensation. Since 1994 traditional approaches and attitudes to school management have been challenged. This radical change in an era of transformation has also affected the area of values in schools. Dictatorial apartheid values on which social, political and economic elements of society were premised are being reconstructed in non-traditional ways (Stephenson, Ling, Burman & Cooper, 1998: xv). The variety of policy statements, task team reports, national and provincial laws and reform of the South African curriculum have been designed to produce an effective educational structure and practice consistent with democratic values, which lie at the heart of the current political dispensation (Davidoff & Lazarus, 1997: vii). It is therefore important to study values in education in South Africa to equip educational managers and teachers in public schools with guidelines for managing values within the democratic order which includes a human rights culture.

The Constitution of the Republic of South Africa, Act no. 108 of 1996 (RSA, 1996a) states that the Republic of South Africa is one, sovereign, democratic state founded on values, which include human dignity, the achievement of equality and the advancement of human rights and freedom. The above stated values ought to guide South African schools, particularly public schools, in delivering their mandate of educative teaching and the facilitation of learning. These values have to be managed, hence the need to study this endeavour in the context of school management.

A study of learners' rights to education indicated that certain South African communities still value customary beliefs, such as male circumcision performed at initiation schools (Mavimbela, 2005:47). The influence of traditional leaders, who condone this practice, should also be taken into consideration. *Motsweding*, a radio station, reported on the 9<sup>th</sup> September 2008 that Mr Fikile Mbalula, a former ANC youth league president, aspired to visit one of these traditional schools. Such aspirations may strongly influence the system of learners. It



follows that school managers should be able to blend these traditional beliefs and customs with contemporary democratic values in education in order to manage their schools in such a way that teaching and learning is not hindered and human rights are not violated. Traditional values also have an impact on schools, such as African taboos about discussing issues of sex and pregnancy with young learners. However, in the school setting, learning areas, such as Life Orientation (LO), expose learners to discussion of these issues. Thus, it is essential to manage such educational encounters in order to avoid conflict with societal beliefs, while acting within a democratic order and a human rights culture.

Furthermore, the issue of moral confusion is also an area of great concern. Some learners behave in a manner which is morally unacceptable, for example, use of alcohol by minors and promiscuity which leads to teenage pregnancy. Learners claim it is their democratic right to do as they wish, ignoring the consequences of their immoral actions. Such learners forget, or they do not know that rights are limited, because every right implies a concomitant responsibility.

Various factors have contributed to societal moral decay, such as alienation from traditions and relationships amongst extended family members and the communal caring and authority held by former elders in Black communities. These factors may be linked to the policies of apartheid, *inter alia*, segregated and inferior education for Blacks, widespread poverty, migrant labour practices and family disruption. In a democratic era, parents, families and communities need to re-connect and form partnerships with the school in order to assist with the education of children, including the inculcation of moral principles, such as honesty, responsibility for one's actions, integrity, and respect for one another.

Education is primarily a moral action; hence teachers at school cannot avoid morality. Principals and teacher should have a sound understanding of moral principles so that they can communicate these to learners to enable them to internalise acceptable moral principles so that they are enabled to make positive moral judgements and act in responsible ways.

In this study the researcher wanted to investigate the manner in which school principals and teachers in secondary schools in the North-West Province experience their role in portraying the democratic values of schooling emanating from recent educational policies. Currently a knowledge gap exists pertaining to how to manage public rural schools, within a democratic

dispensation with particular reference to the North-West Province. School principals are called upon to deal with democratic principles and a human rights culture enshrined in the Constitution. Moreover, school principals are required to deal with cultural diversity, for example, with learners who are from different racial groups, traditions and religious backgrounds. The differences are often underpinned by a variety of beliefs and value systems.

The implementation of disciplinary measures to learners who do not do their school work, who come late to school or who absent themselves from school for lengthy periods due to attendance of initiation schools are challenges which principals face. Furthermore, these and other problematic issues that school principals have to deal regularly call into question the traditional management models which teachers acquired during teacher training which no longer offer adequate solutions. Knowledge about the core constitutional values embedded in current education policies characterised by a human rights culture is necessary for leaders in a democratic dispensation to enable them to act according to democratic principles and to avoid anti-democratic actions based on fear, prejudice and ignorance. In a multicultural society, like South Africa, the diverse cultural value systems of the learners who attend a particular school should also be managed. The schools serve the communities where they are based. The values of the communities should thus be reflected in the school and vice versa.

It is furthermore important for school principals and teachers to have a sound knowledge of ethics and of ethical behaviour in order to offer a moral compass of right and wrong to learners and the broader community who are in need of role models to reconstruct their lives after apartheid. As values are hidden and can only be observed in practice and in actions, principals and teachers should constantly reflect on their own values and beliefs in order to make conscious moral choices about their own actions as professionals and to provide role models to the learners.

Stephenson *et al* (1998:4-14) give an historical overview of theoretical perspectives on values. Their starting point is the ancient Greeks and the work of Socrates, in particular. They (1998:14) point out that central to Socrates' philosophy was the two elements of morality and logic. Aristotle was concerned with moral virtues, which included friendliness, honesty, justice and courage (Stephenson *et al*, 1998:6). People decide upon a moral course of action by considering the extremes of two actions or attitudes, for example, honesty-dishonesty. This interesting debate is elaborated upon in chapter two (see 2.3.1). Scapp (2005:133) poses the

following question: 'Why multiculturalism (still)?' The author says that multiculturalism is a term that provokes strong responses, both positive and negative. Lickona (1991:5) says that values education is the hottest topic in education today. The author points out that some groups, on both the political right and left, are deeply suspicious about any kind of values teaching in the schools. Schools are thus called upon to contribute to the character of the young and the moral health of the nation (Lickona, 1991:5).

Various traditions and cultures have unique values. It is therefore important for the school manager to have a sound knowledge of values in education in order to avoid anti-democratic values based on fear, prejudice and ignorance. Halsted and Taylor (1996:18-28) set out some key debates relating to the importance of values in education. Among others, they reflect on the teaching of the core values of freedom, equality and rationality in schools. Putting values statements into practice is not without its difficulties for school management (Halsted & Taylor, 1996:169). The organisation of the curriculum and the permeation of values in education across the curriculum are a complex and demanding task. Recently, Holzer (2007:497-514) wrote about the pedagogical rather than the prepositional nature of biblical narrations. This author also touches on moral education for learners. Carr (2007:369-389) seeks to show that it is better to understand character in general and character in teaching in particular. The literature shows that there is a vast interest concerning values in education. One may, for example, be interested in finding out if learners' values are different depending on which type of school they attend.

## **1.2 PROBLEM FORMULATION**

Against the above background, the main research question is formulated as follows: *How do school managers and teachers perceive their specific role in embodying democratic values and moral principles emanating from education policies and how do they foresee to manage their schools in the democratic dispensation by applying these values and moral principles in the North-West Province?*

This problem is further divided into the following sub-problems:

What is essential about the debates concerning values formation, ethics and moral principles?

What democratic values can be derived from the South African Constitution (RSA 1996a) and the Manifesto on Values, Education and Democracy (2001) which are relevant for schools?

What are the key moral principles derived from these policy documents?

How can different leadership models be utilised to manage democratic values in a morally accountable manner at public secondary schools in the North-West Province?

What is the perception of school managers and teachers of their role to embody democratic values and fundamental moral principles emanating from educational policies?

How can principals create an appropriate school culture and ethos which encourages the inculcation of the identified democratic values and moral principles?

How can teachers contribute to the learners' internalisation of identified democratic values and moral principles?

Which strategies will enable school managers and teachers to manage democratic values at public secondary schools to facilitate effective teaching and learning at these schools?

From the formulation of the research problem and sub-problems follows the aims of this study.

### **1.3 AIMS OF THE STUDY**

The study aims to explore the way in which teachers and principals perceive their role in the inculcation of democratic values and fundamental moral principles emanating from educational policies with a view to managing schools more effectively within a democratic dispensation. This main aim is further sub-divided into the following objectives:

- to study the debate around values formation in general and identify key values emanating from education policies in particular which will serve as a knowledge base for the management of democratic values at public schools in the North-West Province;

- to examine the various leadership styles which could create an enabling school environment and to facilitate the development of a democratic ethos and promote effective teaching and learning;
- to explore the perceptions which principals and teachers have of their role as the portrayers of democratic values and moral principles and how they manage and apply these principles in their schools within a new democratic dispensation
- to make recommendations to improve the management of rural public schools in the North–West Province.

## **1.4 RESEARCH METHODS AND DESIGN**

A detailed explanation of the methodology, the rationale for the choice of the methodology and the research design will be dealt with in chapter 4. What follows in this section is an overview concerning research methods and design.

### **1.4.1 Literature review**

This research on the management of values in education relied primarily on an intensive review of literature which dealt with values in general and that which dealt with values in education in particular. The literature included legal documents, policies, articles and books which were considered to be relevant in this particular study. Legislation included:

- The Constitution of the Republic of South Africa, Act No. 108 of 1996 (RSA 1996a). The National Assembly adopted the Constitution on 8 May 1996. It is the supreme law of the Republic of South Africa. The Constitution provides a framework for this topic.
- Legislation in education and policy document which have direct or indirect implications for values in education were identified and studied. These included the South African Schools Act, Act No 84 of 1996 (RSA 1996b) and the National Education Policy Act, Act No 27 of 1996 (RSA 1996c)

### **1.4.2 Empirical investigation**

The researcher conducted an empirical investigation which relied on a qualitative approach and hence qualitative methods of data gathering. These methods – observations, focus group and semi-structured interviews with several informants - assisted the researcher to acquire an in-depth understanding of ‘lived’ experiences of teachers and education managers in schools. Wiersma (in Mothata, 2000:22) describes an informant as an individual in whom a researcher invests a disproportioned amount of time because that individual appears to be particularly well informed, approachable or available. The key informants were experienced teachers and school principals.

The empirical investigation was conducted in three series. The first series was conducted from March 2010 until June 2010. This series included observations, focus groups with experienced teachers and semi-structured interviews with school principals at selected schools. In order to fill the gap which became apparent after the first series of data gathering, a second series of data gathering was conducted with school managers at these schools during November 2010. A third series of follow-up observations, focus group interviews with experienced teachers and semi-structured interviews was conducted at the same schools during August 2011 on a voluntary basis as more data were needed regarding the experience of principals and teachers of the management of democratic values in their schools and their suggestions to improve the overall ethos of their schools in congruence with the Constitutional values.

### **1.5 DEFINITION OF KEY CONCEPTS**

What follows is a clarification of key concepts of the study.

### **1.5.1 Values**

The concept values originate from the Latin word, *valere* and the old French, *valior*. Nieuwenhuis, Beckmann and Prinsloo (2007: 9) state that the concept of values refers to that which is worth striving for. These writers quote Rokeach (1973:5) who defines values as:

“...an enduring belief that a specific mode or conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence”.

Values are those beliefs held by individuals to which they attach special priority or worth and by which they tend to order their lives (Stephenson *et al*, 1998:3). Values do not fall only within the domain of economics and the materialistic. Nieuwenhuis *et al* (2007:9) say that values refer to that which is worth striving or living for. A Muslim value system will, for example, motivate Muslims to live according to the prescriptions of the Koran. The views of Nieuwenhuis *et al* (2007: 7) are that values should be approached holistically from a systematic perspective. According to these authors, a holistic and systematic approach to values education would assist in the gaining of insight into how individuals develop a personal value system and interact with the social force field of contestations impacting on them.

### **1.5.2 Ethics**

The concept ‘ethics’ shares certain common elements with morals and values. However, these three concepts are not the same. Nieuwenhuis *et al* (2007:8) say that the terms ethics, morals, and values are not equivalent forms, but they do share some common elements. Ethics comes from the Greek word *ethos* which means character or custom. Ethics refers to principles of human conduct (Nieuwenhuis *et al* 2007:9), that is, the way one is supposed to behave or the “ought to do” imperative.

### **1.5.3 Morals**

The concept moral is derived from Latin word, *mores* which means customs and refers to principle or standards of human conduct. The study of principles (or standards of human conduct) is called moral philosophy. Nieuwenhuis *et al* (2007:243) explain that moral/morally indicates: “Of or concerned with the judgement of the goodness or badness of human action and character. To act morally implies conforming to the standards of what is right or just in

behaviour or what is right or wrong”. These authors (2007:243) also state that morality is related to the concept of human ethics which pertains to matters of right or wrong. Morality is used in three contexts: individual conscience; as social moral values shared within a group or culture or religion; and codes of behaviour or conduct. Sichel (1988:23) says that character, however, rarely remains the sole basis of all moral judgement and actions. Character includes a set of moral excellences or virtues that represent for moral agent principles and means of justifying moral actions (Sichel 1988:35).

#### **1.5.4 Learners**

The concept ‘learner’ refers to children who are under the age of 18 years (section 12(3) of South African Schools Act, No 84 of 1996 (RSA 1996b).

#### **1.5.5 Public school**

A public school may be either an ordinary school or a special school for learners with special education needs, normally referred to as a special school (section 12(3) according to the South African Schools Act, Act No. 84 of 1996 (RSA 1996b).

### **1.6 LIMITATIONS OF THE STUDY**

The focus of this study is limited to legislation after the adoption of the South African Constitution, Act no. 108 of 1996 (RSA 1996a). The empirical part of the study comprised a limited and small scale qualitative investigation of the experiences of the management of democratic values in three selected schools in the North-West Province limited to in-depth, comprehensive data gathering approaches. Moreover, in a qualitative investigation, it is difficult to prevent or detect researcher inducted bias. However, it is possible to combat or minimise the effects of subjective factors, by constantly reflecting on those and declaring obvious subjectivities upfront for the reader to take into account (Henning, van Rensburg & Smit 2004:3) (cf. 4.3.2). The researcher declared his subjectivities and reflected upon those constantly (cf. 4.3.2). He explained carefully to all the selected participants the aim of the project, which they could withdraw at any moment from the project if they did not wish to continue and that their anonymity would be ensured.



## **1.7 SUMMARY**

This chapter dealt with the introduction to the study on managing democratic values in secondary public schools in the North-West Province. The onset of democracy in South Africa requires that schools be managed according to democratic principles. Policy documents such as the Constitution, the South African Schools Act and the Manifesto on Values, Education and Democracy (2001) give appropriate guidelines about relevant democratic values for teachers to follow.

The researcher wanted to probe the extent to which school principals and teachers grappled with democratic values and moral principles and how these values and principles can be internalised by teachers, principals and learners and manifest in the management of schools, seventeen years after the onset of democracy in South Africa. Putting it differently, the researcher wanted to find out how can democratic values such as respect for human dignity be inculcated successfully at school level and at how school principals and teachers can create a democratic school ethos which will at the same time foster a high regard for moral principles of honesty, integrity by all stakeholders in the school in order to make a difference to the whole community. An understanding of the manner in which school managers reflect on their own management styles and how these compare to what recent policies require of them in a democratic order and human rights culture can contribute to a wealth of information and recommendation for future generations

Chapter two deals with debates around values formation and ethics in schooling.

## CHAPTER 2

### THE DEBATE AROUND VALUES AND MANAGING THESE VALUES IN SCHOOLS

#### 2.1 INTRODUCTION

The first democratic elections in South Africa effectively ushered in a new era. This resulted in a reconstruction of economic, political and religious policies as well as education policies. The mindset of the nation had to change from dogmatic thinking, which had deliberately structured apartheid ideology and a human rights culture had to be ushered in. The global family of nations would only accept South Africa unconditionally if human rights were promoted (Eide, Krause & Rosas, 1995:29). The new democratic order, however, created the perception of a breakdown of the moral social fabric. How then can such perceptions be addressed? Forced obedience, for example, at schools, was no longer the order of the day. Schools were called upon to consider the moral human rights of learners in the same way as the moral rights of anyone else (Wringe, (1981:53).

The apartheid system, together with its oppressive legislation and regulations including its values, was rejected locally and internationally. Carrim (in May 1999:302) noted the need to incorporate cultural differences into South African society in order to ensure an environment free of racism and other forms of discrimination. A complete reconstruction of the social order was inevitable. The values, which underpinned apartheid ideology, had to be replaced or reconstructed to be in tandem with human rights ideologies. In order to face this challenge, a host of problems arose. In this regard, schools were opened to learners of all races, cultures, religious convictions and value systems. This calls for the management of diverse values at schools. Institutions, which would adequately address this challenge, had to be identified; other institutions that do not comply had to be transformed. The criteria used to identify these institutions was also a challenge because the apartheid system was firmly entrenched in most of these institutions, for example, schools, the judiciary and even in some churches like the Dutch Reformed Church. There has been a high degree of inter-group conflict because prejudice was based on maintaining the status and power of the white minority during the apartheid rule (Kallaway, 2000:13).

Could the churches be relied upon to undertake this daunting task? The churches would certainly follow a reconciliatory approach. On the other hand, would the school perhaps not be the most suitable institution because it can be designed to cater for a variety of groups of people, for example, those who ascribe to different religions and different cultures? It is important to consider if there is a place for values education in schools where values and other pertinent issues concerning morals can be addressed. How then would the management of values education be carried out by the public school in particular? According to the Constitution of South Africa (RSA 1996a), the country belongs to all who live in it, common in their diversity. The population is made up of different religions, beliefs and value systems.

This chapter addresses the various approaches, which could be considered when managing values and values education in the public school. The point of departure taken by the researcher is to appraise critically the various theories about values in general. The views of Socrates, Aristotle, Dewey, Nietzsche and other philosophers have been examined in order to form a broad perspective on the content about values. Kohlberg's theory of moral development with particular reference to the hidden curriculum and the relativity of values will also be examined to enrich the study (see section 2.3.8).

Stipulations about values and values in education in international documents, which include the United Nations' Declaration of Human Rights, the International Convention on Civil and Political Rights and the Banjul Charter on Human and People's Rights, were also examined in order to understand the current situation. Current South African policy documents must be in line with those of the global family of nations. The stipulations about values in general and about values in education in particular have been closely studied. As pointed out earlier, the point of departure is the Constitution of South Africa, Act no. 108 of 1996. The Constitution is the supreme law of the Republic of South Africa. All laws and policy documents should be in line with this progressive document. In its founding values, the Constitution of South Africa clearly states that its objective is to promote a human rights culture based on democratic values. Other policy documents that are relevant in this study include the South African Schools Act, no. 84 of 1996 (SASA) and the Manifesto on Values, Education and Democracy (2001).

The place of values in schools was looked at in depth in order to prepare for a detailed analysis and the review of management and leadership models in education (cf. Chapter 3), which would support the idea of the school as a value driven organisation.

## **2.2 THE CONCEPT: VALUES**

It was important to understand at the onset what exactly the concept ‘values’ means in this particular context. The origin of the concept ‘values’ was briefly defined in section 1.4.1. What follows is a discussion of the views of authors concerning this concept.

The concept ‘value’, according to Shaver and Strong, refers to a state that makes something desirable (Halsted & Taylor, 1996:6). The concept values refer to several factors such as attitudes, beliefs, professional knowledge, interests, virtues and principles. Hersey, Blanchard and Johnson (2001:441) say that the importance of basic values is to show what is rewarded and what is sanctioned in the organisation. Values can arise from the organization or from individuals. On the other hand, values can also be seen as standards and patterns of choice that guide persons and groups toward satisfaction, fulfilment and meaning. Values represent everything that people regard as important and meaningful in life. These may include ideas on what is good, beautiful, effective and appropriate. Values are determined by beliefs we hold. They are ideas about what someone or a group, thinks is important in life. Values play a very important part in our decision-making, hence we express our values in the way we think and act (Lemin, Potts & Welsford, 1994:1). In this sense, a value can be regarded as a conviction that serves as a signpost for all actions. According to Hill (1991:4), values refer to: “those beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives”. Miller and Pritscher (1995:13) say that values are not simply something we inherit. We discover them in living, and our discovery of their order of rank is what gives our lives meaning. A value is therefore more than a belief, but it is also more than a feeling.

The considerations above, where values are referred to as a quality that makes something desirable, as professional knowledge and the fulfilment of meaning, clearly gives values a special place in educational discourse. The concept ‘values’ should be clearly understood in order to avoid ideological dogmatism. Miller and Pritscher (1993:15) say, “One of our more

effective strategies concerns the fortification of religion and worship. In worshipping, we prostrate ourselves to the rhetorical, ritualistic, codified mumbo-jumbo of an authority”.

Authority can be misrepresented deliberately by any person in a position of power in order to enforce obedience, for example, the notion of *‘baasskap’*, prevalent during the apartheid era in South Africa before 1994. Another example of abusing authority by a person who is in power is when he/she makes sexual advances to subordinates, using authority as a bargaining tool. Miller and Pritcher (1993:13) also say that values are not simply something that we inherit. They say that we discover them (values) in living and our discovery of their order of rank is what gives our lives meaning.

## **2.3 PHILOSOPHICAL CONSIDERATIONS ABOUT VALUES IN GENERAL.**

### **2.3.1 Socrates’ philosophy on morals and values**

Central to the philosophy of Socrates were the elements of morality. According to him, logic was called upon as the basis for decision and action when moral issues were being considered. People want and seek ‘the good’, but because of a lack of logic, people do things they ought not to do. Socrates’ theory points out that people require logical clarification of their thinking (Stephenson *et al*, 1998:5). Values teaching and the management thereof may involve certain strategies, which include value clarification, critical thinking exercises, conversation in which value positions are articulated and critically appraised. The researcher firmly believes that the management of values should not only be left to the cognitive but should include the affective domain as well. Actions underpinned by sound values are very important so that learners can ‘live’ values.

Another philosopher, who expressed views on values, was Aristotle. The views of this philosopher are discussed next.

### **2.3.2 Aristotle’s thinking about values**

Aristotle was concerned with moral virtues. These virtues included friendliness, honesty, justice and courage. Stephenson *et al* (1998:5) say that when decisions were made, following Aristotle’s approach, they were based upon a moral course of action considering the extremes

of two actions or attitudes, for example, honesty-dishonesty. After considering the extremes, people would be able to arrive at an understanding of a middle or appropriate course of action.

Taking Aristotle's thinking as a base for the management and teaching of values, the following strategies may be included:

- comparing and contrasting behaviour and action,
- role play of situations where opposite actions are taken into consideration in a given situation,
- debates and activities where choices are provided and options are available.

### **2.3.3 Hedonism**

Hedonism was a well-known Greek philosophy which valued the desire for pleasure of the senses. The most extreme version of hedonism can be traced back to the 4<sup>th</sup> century BC to Cyrenares. A Dictionary of Philosophy, 1979:138, as quoted by Stephenson *et al* (1998:6), states that:

*The art of living consists in maximising the enjoyment of each moment through pleasures of the senses and of the intellect. In contrast to the Epicureans, laid emphasis on the attainment of enduring pleasure and the avoidance of pain, stressing the role of prudence and discipline in securing the supreme good.*

Bentham's version of values, as explained by Stephenson *et al* (1998:72), became known as 'utilitarianism' towards the end of the 18<sup>th</sup> century. He claimed that there were two masters governing the universe: pleasure and pain. In order to produce the greatest possible happiness one is required to consider the possible good for the greatest number of people. By so doing, one would be reducing one's personal pleasure. John Steward Mill (1806) introduced the notion of a qualitative distinction between higher and lower pleasures (in Stephenson *et al*, 1998:73). Mill considered that there was a need to distinguish between pleasures, which were qualitatively different, and then choose appropriate action accordingly.

Another philosopher who wrote about values is Fredrick Nietzsche. The views of Nietzsche are brought into the discussion below.

#### **2.3.4 The thinking of Fredrick Nietzsche**

During the 19<sup>th</sup> century, the writings of Fredrick Nietzsche became significant. His writings exerted an influence on the theory underpinning moral and values education. For Nietzsche, the basic drive behind all human action is power or, in his terms, “the will to power”. All reason is rational; hence it is necessary to be strong (Stephenson *et al*, 1998:6). Kohlberg (in Munsey 1980:80) says that Nietzsche, (and others), was a strong believer of emotive ethics and in the irrationality of human morality and viewed morality as a system of blame of others (moral indignation). If teachers and school managers had to employ this particular way of thinking in the teaching of values, then activities would include discussions:

- about power and authority,
- involving power struggles and tensions between opposing viewpoints or motivations,
- about the ability to make strong ‘tough’ decisions based upon one’s belief that strong and creative people are those who control and dominate society (Stephenson *et al*, 1998:7).

In the school situation, lived values would enable school managers to make authoritative decisions which are based on a meaningful insight of these lived values. In this way, they would be able to plan, organise, lead and control their subordinates meaningfully even during moments of differences.

Another philosopher who expressed his views about values is Emanuel Kant whose particular perspective came to be known as ‘Kantian’. These views are discussed next.

#### **2.3.5 Emanuel Kant (1724-1804)**

Kant held the view that situations could not be replicated. He was one of those philosophers who defined morality in terms of the formal character of a moral judgment or a moral point of

view, rather than in terms of its content (Kohlberg in Munsey 1980:54). According to this perspective, our actions are based upon the following:

- our sense of duty and of responsibility, and
- upon the fact that such action would become a universal principle for action.

Kant refers to ‘categorical imperatives’ for action, which provides a source for moral principles, and action. For Kant, it is never morally correct to act according to feelings or emotions. He advocates that rational moral reasoning underpins sound moral actions, that is moral actions are based on rational decisions according to the universal moral law, (categorical imperative) of what is right and wrong applicable to all people at all places in all times (Stephenson *et al*, 1998: 7).

On this basis the teaching of values would involve a consideration of universal principles and a development of a sense of duty and responsibility. The idealistic strategies used could include:

- discussions of global issues which affect the world’s population,
- civil and human rights,
- environmental issues,
- moral dilemma situations based on universal principles as distinct from personal gain or good, and
- developing a sense of the consequences of one’s actions through role-play and discussion (Stephenson *et al*, 1998:7).

From a focus on the teaching of values which considers universal principles and a development of a sense of duty and responsibility, follows a discussion of moral instruction on values according to John Dewey.

### **2.3.6 Moral instruction on values according to John Dewey**

The context, according to John Dewey, (1859-1952), was the central concern rather than direct instruction in values. He was not opposed to moral education as long as it is seen in the



whole context of the environment and so long as morals are viewed as social relationships. According to Dewey, there should not be a separate area of the curriculum for dealing with values and moral education. Aspects of values and moral education should be an integral and inevitable part of the learners' experiences and activities. Values should not be isolated or separated from activities which take place at school. They underpin the various actions and they should be lived and reveal themselves through real life. Kohlberg (in Munsey, 1980:16-17) says:

*Certainly there have been no classical or exiting treatments of moral education in the in the last two generations to compare with the work of Dewey (1909) and Durkheim (1925), in which moral philosophy and a social psychology form a single whole.*

However, Kohlberg's psychological account which is based on a formalistic meta-ethics and an ethical rule theory contrasts John Dewey's psychological analysis or moral development which incorporates a pragmatic metaethics and an ethical act theory (Munsey 1980:171). Munsey (1980: 165) also points out that ethical theorists like Dewey treat all moral rules as summary rules. In contrast, Kohlberg regards justice as "constitutive" of moral justification. On the other hand, Miller and Pritscher (1993:103) say that many forward-looking thinkers, including John Dewey, have said that thought without action is as inappropriate as action without thought.

For Dewey there could be no predetermined curriculum in a learning context. It is necessary for the learner to learn through experiences; hence the curriculum should be emergent and non-prescriptive. The 'emotive' perspective, which became prominent during the 1930s took the stance that 'all moral utterances are essentially an attempt to persuade others to share one's own attitude'. The purpose of moral discussion is to reach agreement through persuasion." All value judgements are made on the basis of a moral imperative and an emotional commitment to a specific point of view. The 'emotive' perspective involves a belief that moral reasoning is not subject to logic, reason or rationality nor is it grounded in fact of knowledge. If this approach is to provide the basis for the teaching of values in schools, activities may include:

- debates,

- persuasive presentation and writing,
- development of techniques to expound a position or an opinion lucidly (Stephenson *et al*, 1998:8).

One tends to agree with Dewey in the sense that moral instruction cannot be separated from other aspects of the curriculum. This suggests that values and values education should be integrated with all other aspects of the curriculum.

Another philosopher, namely Durkheim, shifted the emphasis from the individual to the group. His emphasis for teaching values fell on the group rather than on the individual. This philosopher's thinking is examined below.

### **2.3.7 Durkheim and his 'group idea' in the teaching of values**

In the past, the emphasis was mainly on the individual rather than on the group. Emile Durkheim (1858-1917) influenced the shifting of the emphasis from the individual to the group as a social entity. In this regard, Beilharzii (in Stephenson *et al*, 1998:8) comments:

*Durkheim argued that society was not a sum of individuals, that the system formed by their association represents a specific reality, which has its own characteristics. 'If we begin with the individual,' maintained, 'we shall be able to understand nothing of what takes place in the group.'*

According to Kohlberg (in Munsey 1980:80), Durkheim makes praise and blame the core of moral education. The place of the virtues in moral education, then, is the place of the language of praise and blame in education. According to Durkheim, praise and blame are necessary parts of moral development, but should not be used to define its ends (Kohlberg in Munsey 1980:80).

If an appeal is made to the concepts of Durkheim as a basis for teaching values in schools, then it is upon group interaction and group decision-making strategies on which the syllabus should focus. Activities might include team building where all members have a specific role to play in the successful product of a group action.

This detailed exposition of the philosophers has provided the foundation on the thinking about and the teaching of values. More recent writers have focused on various perspectives about values. One of these perspectives is the moral development and moral education. Kohlberg's reasoning with particular reference to the hidden curriculum and the relativity and universals in moral development is also discussed below.

### **2.3.8 Moral development and moral education**

The views of Kohlberg on moral development and moral education are very influential in this debate. The researcher's arguments are taken from a paper reprinted in Munsey (ed.) (1980), titled '*Stages of moral development as a basis for moral development*'. Kohlberg was one of the early thinkers who developed a theory of moral development based upon the stages theory of development held by Piaget. Piaget believed that the stages of development come about due to maturation. On the other hand, Kohlberg's view was that moral development proceeds through three levels, namely pre-conventional, conventional and post conventional.

According to Kohlberg, these conventional stages of moral development are a product of socialisation in an indirect, subtle manner. He held the view that parents and teachers cannot necessarily directly teach forms of thinking in a formal curriculum. These stages emerge from our own thinking about moral problems. Social experiences do not promote development, but they do so by stimulating our mental processes. This is especially done by role-taking opportunities to consider other(s) viewpoints (Kohlberg 1976). For example, as children interact with others, they learn how viewpoints differ and how to coordinate them in cooperative activities. As they discuss their problems, and work out their differences, they develop their conception of what is fair and just.

With regard to the hidden curriculum, discussed in the paper, Kohlberg states that most teachers are not fully aware that they must deal with issues of moral education, that they have never had any training or education in it (Munsey 1980:18). Munsey (1980) goes on further to say, "Nevertheless, they are constantly acting as moral teachers. Perhaps one can suggest that teachers, who are supposed to be exemplary to learners, should act in a way that these learners emulate them and acquire behaviour which are not harmful to any person and based upon morally sound principles".

The term 'hidden curriculum', according to Kohlberg, then refers to the fact that teachers and schools are engaged in moral education without explicitly and philosophically discussing or formulating its goals and methods. That implies that all educational actions are value laden and that teachers and parents and community leaders cannot avoid carrying values as all human actions are steeped in values and moral principles.

Kohlberg says, following such assumptions, the child is assumed to be controlled by primitive and selfish drives he is reluctant to give up, and the steady experience of authority and discipline is necessary for his learning to live with rules. Such a conception of moral learning, according to Kohlberg, contrasts with that of Dewey (1925) and Piaget (1932), who hold that the child learns to accept authority genuinely when he learns to understand and accept the reasons and principles behind the rules, or more generally that 'ethical principles' are the end point of sequential 'natural' development in social functioning and thinking.

The views of Kohlberg are that ethical principles are distinguishable from arbitrary conventional rules and beliefs and that the stimulation of their development is a matter quite different from the inculcation of arbitrary cultural beliefs. This writer further states that the value-relativity issue is not solely one of fact. Value relativism, Kohlberg says, is both a doctrine that "everyone has his own values", that all men do not adhere to some set of universal standards and a doctrine that "everyone ought to have his own values", that there are no universal standards to which all men ought to adhere. Kohlberg (in Munsey 1980:27) concludes this part of the criticism by saying that the value-relativity position often rests on logical confusion between matters of fact, what 'is' and matters of value, what 'ought to be'.

In essence, this means that life is full of moral dilemmas. It is thus important to have open debates on these moral dilemmas. These debates should, for example, be held frequently, at homes, at schools and in the classrooms. This will make moral education possible. From the discussion of moral development theories and moral education according to Kohlberg, the researcher wants to argue that teachers play a pivotal role in the emulation and inculcation of values and moral principles in learners by means of the hidden curriculum that is, the way in which they conduct themselves in the classroom and school environment.

Turning the argument about moral development closer to home, a new development has come to light, that is, the possibility to add Ethics as a school subject which was recently announced

by the Deputy-President of South Africa, Kgalema Motlanthe. Landman (in Beeld, August 2011:10) from the Ethics Institute of South Africa, closely examined the views expressed by Motlanthe on the teaching of ethics at school level in order to address the lack of morality in general in South African society. Landman (2011) emphasizes that the overall climate of the school and the conduct of teachers as role models are more powerful than just adding another subject, for example, ethics education. Landman (2011), who supports Motlanthe's views in principle, although at the same time, cautions against a hastily implementation of such a policy. He maintains that it is not only about skills and simply acquiring theoretical knowledge about ethics that learners can study as another school subject. He suggests that the Ethical Institute of South Africa as well as scholars at universities with expertise in Moral Leadership should work closely together with the Department of Education as they have carried out sound scientific research in this area. Landman mentions that teachers should be better equipped to utilize the ethical component of the existing school subject, Life Orientation, to the extent that they are able to integrate values and ethical conduct into their specific subjects. Teachers in economic sciences could teach learners how important it is to be accurate in bookkeeping and to be accountable to clients in an ethical way. He goes on to say that ethical behaviour is about being conscious of how one as a teacher or leader teaches and conducts him or herself in the public domain or classroom, as moral values are inculcated mostly by 'seeing' living examples of those in authority positions who act responsibly.

Values education occurs in a school climate and school culture which underpins and support particular values. Landman (in Beeld, August 2011:10) says that in most schools there is a clash between the teaching and practice of ethical values. The author suggests that in order to address these issues, schools must be transformed to give values education a chance. Teachers must act as role models, parents must be involved with the education of their children, the Department of Education must give the necessary support, discipline be applied and the militant South African Democratic Union must be reprimanded. Landman raised a very salient point which concerns ethics in the country because schools are part of society, the economy, politics and other structures. Inflammatory speeches by reckless politicians must not be left unchallenged. The teachers in the classroom and the principal and his management team must create a conducive climate or ethos in the school which will foster the inculcation and promotion of moral principles and ethical values at school.

In the African context, in some cases, debates around values might not be as open as desired, for example, in the case of the cultural initiation of *bojale* and *bogwera* (i.e., boys and girls' cultural initiations into adulthood). There is a belief that one does not freely talk to any one about what happens at these initiations unless all the participants in the discussion are from these initiation 'schools'. This kind of practice will thus hamper an open debate about moral issues which should take place at these centres and have an influence on schooling.

In the ensuing section, follows a discussion of the 'value clarification' approach, which is another option of inculcating values to learners.

### **2.3.9 The 'value clarification' approach**

Values clarification had the earliest impact on educational practice (McClellan 1999:79). Values clarification was introduced by Kohlberg in 1958 as part of his PhD and it was modified later by Howard Kirschenbaum and others (McClellan 1999:79).

Authors like Rath *et al* (1966) follow the value clarification approach. Stephenson *et al* (1998:9) and Berkowitz and Oser (1985:32) say that paradigmatic of relativism was Rath and Simon's values clarification or values realisation. When this approach is followed, generally teachers agree on the basic values and moral standards to pass on to the next generation. Kirschenbaum (1992:3) maintains that there were few arguments over the goals and methods of values education and moral education until the 1900s in the United States of America and Canada. However, the period which followed was characterised with controversy in education and society over the best way to raise young people and to acculturate them into society's norms and values.

In South Africa it is important to establish whether our culturally diverse society has a coherent set of values agreeable to an increasingly pluralistic society. Does society and schools have a values conflict? To what extent, if any, are these values being lived in society? How are policy values actualised in society to become 'lived' values? Does a school, as a value driven organisation, have the task of socialising society? Does the school, for example, teach learners to be tolerant? Kirschenbaum (1992:4) also says that in the 20<sup>th</sup> century, schools were seen as a means of socialising. To what extent is this still applicable in South African schools? On the other hand, can schools be expected to rectify all society's ills or do

they only have a social reproduction function? Nieuwenhuis *et al* (2007: viii) state that education, being a value-based and value-driven human intervention, creates the milieu – positive or negative – within which children construct their value system that will inform their chosen behaviour. They quote Bernstein (1996:7) who wrote that:

*“A school metaphorically holds up the mirror in which an image is reflected...The question is: who recognises themselves [in the mirror] as having value? What other images are excluded by the dominant image of value so that some students are unable to recognise themselves.*

These authors argue that it must be a process of negotiation where values are clarified and debated and where learners’ voices, especially during adolescence, should be heard and considered.

This and other concerns also show that there must be a continuous debate on concepts like values in order to gain a deeper understanding on issues concerning values. These questions are pivotal to the study and relate closely to the golden thread, underpinning the debates on values education and management in schools, which deal primarily with the separation between policy values (values which underpin policy) from lived values as manifested in actions. More elaboration on these issues will take place in Chapter 3.

In order to broaden an understanding of the application of values in education globally, a detailed exposition of the human rights culture is given by discussing some of the international human rights documents in the ensuing section.

## **2.4 STIPULATIONS ABOUT VALUES IN INTERNATIONAL HUMAN RIGHTS INSTRUMENTS**

The literature on values is commonly tied to specific intervention programmes, such as values education, character education, moral education, personal and social education, citizenship education, civic education, moral education, religious education and democratic education. Berkowitz (in Nieuwenhuis *et al* 2007:9) describes such programmes in schools.

South Africa is bound by various international agreements concerning human rights. An exposition of selected international human rights documents on stipulations, which concern education and values education in particular, is presented in this section. The 1948 United Nations Declaration on Human Rights is one such document.

#### **2.4.1 The 1948 United Nations Declaration on Human Rights**

The United Nations was established in 1945. This led to the dissolution of the League of Nations in 1946. The United Nations Declaration on Human Rights came into existence in 1948. General Jan Smuts, the Prime Minister of the Union of South Africa at the time, was largely responsible for the drafting of the preamble of this charter, which reaffirms “faith in fundamental human rights, the equal rights of men and women and of nations large and small” (Dugard, 1994:18). In order to achieve this, the United Nations needed a mandate. The mandate of the United Nations is the international protection of human rights (Mavimbela, 2005:10), which De Villiers, van Vuuren and Wiechers (1992:11) refer to as the first step towards an International Bill of Rights.

The International Declaration on Human Rights has become part of customary law and provides a firm moral, political and quasi-legal framework to which member states have to adhere (De Villiers *et al*, 1992:146); hence it is labelled the “*Magna Carta* of the world”. Thus, member states of the United Nations are bound by principles of non-discrimination on the basis of this charter, even if they do not adhere to other international instruments (Vasak, 1982:45). These principles are accepted as norms to provide the basis for co-operation among states (De Villiers *et al*, 1992:146) and the promotion, respect and recognition of human rights (Dugard, 1994:12).

Since the adoption of the International Declaration on Human Rights, other important international agreements have been approved and ratified by member states in order to promote human rights. One may mention the International Covenant on Economic, Social and Cultural Rights, the 1959 Declaration of the Rights of the Child and the 1989 Convention on the Rights of the Child. Since the focus of this research is on values in education, stipulations related to values in education in the 1989 Convention on the Rights of the Child are discussed in more detail.



## **2.4.2 The 1989 Convention on the Rights of the Child**

Various professionals have expressed their thoughts about children's rights, focussing on different perspectives including the right to receive values education. According to Freeman and Veerman (1992:5), Janus Korezak formulated a declaration on children long before the Geneva Convention of 1924. Korezak advocated the right to resist educational influences that conflict with the child's own beliefs. Beliefs are part of a value system, hence, the need to have an understanding of how to manage values in schools within a human rights culture.

The discourse about children and their rights has progressed rapidly since the 1960s. The emphasis shifted from protection to autonomy, from nurturance to self-determination, from welfare to justice (Freeman and Veerman, 1992:3). All these point to a need for an education system based on a particular way of life, embedded in a human rights culture.

These and other issues on the plight of the child led to the declaration of 1979 as the International Year of the Child. The aim of the 1979 International Year of the Child was to promote the application of Resolution (xiv) of the Declaration of the Child adopted by the United Nations' General Assembly in November 1959. This event then led to the 1989 Convention on the Rights of the Child. The Convention on the Rights of the Child was adopted in November 1989 and was enforced as from 2 September 1990 after its twentieth ratification (Eide *et al*, 1995:289). According to Freeman and Veerman (1992:5), the Convention of 1989 and the World Summit of 1990 are watersheds in the history of children, their education and their right to values education in particular.

During the pre-United Nations era, the rights of children were seen primarily in the context of measures taken against slavery, child labour, traffic and prostitution of minors. Eide *et al* (1995:29) state that the Convention on the Rights of the Child regards children as beneficiaries of human rights. Included in these human rights are the rights to values and values education. The enjoyment of one right leads to the demand for the enjoyment of other rights, which include the right to receive values and values education. The freedom a child needs to develop his/her intellectual, moral and spiritual capacities calls for, among others, a healthy environment, without discrimination (Eide *et al*, 1995:293).

Article 2 of the Convention, the non-discrimination clause, is concerned with the obligation to provide for equal opportunities for children. This and other international instruments on human rights focussed on an economic perspective, a social perspective and cultural perspectives. The International Covenant on Economic, Social and Cultural Rights, which was concerned with these three issues, is discussed in the ensuing section.

### **2.4.3 The International Convention on Economic, Social and Cultural Rights (ICESCR)**

The International Convention on Economic, Social and Cultural Rights was adopted and opened for signature, ratification and accession by the United Nations' Assembly Resolution 2200 A (XXI) of 16 December, 1966 (United Nations, 1988). In accordance with Article 27, this instrument came into force on January 2, 1978. The right to education is guaranteed under Article 13 of the Covenant (Mothata, 2000:62). Article 13(1) reads as follows: "The states party to the present Covenant recognise the right of everyone to education."

According to this Article, education shall be used to develop the human personality and the sense of its dignity and shall strengthen the respect for human rights and fundamental freedom. In this regard values education has a very crucial role to play. In order to achieve this, Article 13(2) stipulates that:

The states parties to the present Covenant recognise that, with a view to achieving the full realisation of this right:

- (a) primary education shall be compulsory and available to all.
- (b) Secondary education in its different forms including technical and vocational secondary education shall be made generally available and accessible to all by every appropriate means, and in particular by the progressive introduction of free education.

Article 13(3) gives parents and legal guardians the right to choose educational institutions for their children other than those provided by the state in order to "ensure the religious and moral education of their children in conformity with the conviction of their *value systems*".

#### **2.4.4 The International Covenant on Civil and Political Rights**

The International Covenant on Civil and Political Rights (ICCPR) was adopted and opened for signature by the General Assembly resolution 2200A(XXI) in December 1966 (United Nations, 1988:21). Articles 7, 8, and 22 are relevant with regard to values in education.

The contents of Article 7 are as follows:

*No one shall be subjected to torture or any cruel, inhumane or degrading treatment or punishment. No one shall be subjected without her/his free consent to medical or scientific experimentation.*

Following along these stipulations, values education would assist in, for example, eliminating severe forms of punishment, including corporal punishment. Corporal punishment may be viewed as a form of torture, which interferes with the human dignity of learners.

Article 18(4) of the ICCPR reads as follows:

*The states party to the present Covenant undertake to have respect to the liberty of parents and where applicable, to legal guardians to ensure religious and moral education of their children/wards in conformity with their own convictions.*

This Article is in line with Article 13(3) of the ICESCR discussed in paragraph 2.4.3 above. Freedom of thought, conscience and religion are guaranteed.

Article 19(2) provides for the freedom of expression, which is necessary for the implementation of policy and practice of managing values education in schools. The right to freedom of association, which is provided for by Article 22(1), allows learners to associate freely with those individuals who subscribe to similar values.

In the light of the content of this and other international policy documents, the researcher is struck by the fact that although we operate in a human rights culture according to the policy

frameworks, in practice abuse of children and learners is still prevalent in the South African society.

## **2.5 VALUES IN EDUCATION**

Values are supposed to be lived out in the real world and manifest in actions and behaviour. That is the reason why this issue receives attention in addresses made in social organisations, political speeches and in the different media. This discourse on values takes place in various countries with different underlying causes identified. In this connection, Stephenson *et al* (1998:15) argue, “The responsibility in schools is acknowledged to be present in all societies and the school is traditionally seen as a tool in alleviating social problems.”

Recently, the former Minister of Education, Naledi Pandor, suggested that learners at South African schools regularly recite a set of value statements. This assertion was received differently in various quarters. For purposes of this research, the debates on the contents of the responses are not entertained here. However, what is considered is the issue of values in education. How should value statements in education be formulated from time to time? Which set of values suit the particular milieu or locale and also have a global perspective?

Responses to these and other concerns on values in education would assist in putting guidelines in place, which would enable school managers to influence and manage values in schools. One of the several concerns which may arise is to look at be the type of values that schools should aim to develop. Others have argued that personal ambition, individualism and egocentric attitudes may not be completely divorced from the need to develop ethics and values in education (O’Brien & Forde, 2005:24).

A major aim of education for citizenship has been seen as the promotion of sound values (O’Brien & Forde, 2005:51). Haydon (in O’Brien & Forde, 2005:51) argues that values education should be seen as “sustaining the ethical environment” and that pupils should reflect on and protect that environment as they protect the physical environment. The Scottish Qualifications Authority (in O’Brien & Forde, 2005:51-52) claim that positive values should include the following at all levels: respect for truth and reason, willingness to accept that other views and beliefs have reliability, willingness to accept the possibility of, and limits to compromise, confidence and enterprise in pursuing information, and communicating views.

In a country like South Africa with its diverse population, divergent religious beliefs as well as different ways of living, there arises a need to unite learners at schools with common national values through consensus. It is, however, important to note that consensus is not easy to achieve. This should be done through meaningful dialogue and consultation. A similar predicament faces other countries, for example, the United Kingdom and Israel where some citizens may share common religious beliefs yet consensus on acceptable values do not necessarily follow.

This thesis argues that the school could constitute the common vehicle for the development and reinforcement of basic social, moral, political and economic values. The importance of beginning the examination of the internalisation of values at schooling and teacher level cannot be overemphasised. Values underpin all human actions and official policies and thus the inculcation of fundamental moral principles deriving from values in official policies is an important part of the school's task. However, the school system, within which values education operates, varies from country to country and is often diverse within an individual state. Thus, values may be sustained or changed through interaction (Wallace & Hall, 1994:27).

The following discussion is based on traditional African thinking about values.

## **2.6 TRADITIONAL AFRICAN THINKING ABOUT VALUES**

When considering traditional thinking about values, it is important to note that all people have a philosophy of life that guides the way they live, their perceptions of otherness, and the decisions and choices they make about every aspect of their lives.

A generally disturbing assumption is that Europeans introduced education to the continent of Africa. Such thinking conforms to the doctrine of *terra nullius* (empty land) or *terra in cognita* (land without minds) (Higgs, Vakalisa, Mda & Assie-Lumumba, 2007: 179). This suggests that Africans were people devoid of culture, history and civilization. Through these kind of views, Europeans did not only claim a right of ownership to the land of indigenous, but also waged a religious and educational 'war' that sought to undermine and denigrate any cultural practices and spiritual values that were embraced prior to European colonisation.

A philosophy often stands out among other philosophies as a distinct set of beliefs and values with which such people identify. In this connection, Letseka's (in Higgs *et al*, 2007) views are in line with the ideas of Ivy (in Higgs *et al*, 2007). There is a distinct set of beliefs and values with which Africans identify. All people have a philosophy of life and all people philosophise. Traditional African philosophy centres on *botho* (Sotho) or *ubuntu* (Nguni). *Botho* or *ubuntu* is normative in the sense that it encapsulates moral norms and virtues such as tenderness, generosity, compassion, benevolence, courtesy, respect and concern for others (Higgs *et al*, 2007:179). Educating for *botho* or *ubuntu*, for interpersonal and cooperative skills and common prosperity ought to be major concerns of an African philosophy of education. Traditional African morality is known for its concern with welfare, hence *botho/ubuntu*, which means humanness finds convergence with the numerous other values, exposing the hegemony of Western thought. Therefore, the researcher argues that a measure of shame and vulgarity should be felt at espousing modes of development that are built on the silencing of all other views of perceptions of reality (Hoppers in Higgs *et al*, 2007:182). African values in education also seek to make a contribution to the return of humanism to the centre of the educational agenda and dare teachers see the African child-learner, not as a bundle of Pavlovian reflexes, but as a human being culturally and cosmologically located in moral value systems.

However, the African voice on education is no longer a pure voice due to acculturation. This does not mean that the Africans cannot take a stance. Many Africans still adhere to the traditional African school of *bogwera* and *bojale* (Setswana versions of these schools). On the other hand, some Africans do not believe in these traditional initiations 'schools' which are run in the bush. This group submits that, if what is done at these traditional schools is of value, then these activities should be incorporated into the contemporary education system. Why the secrecy? This is the question generally asked.

Another example with regard to education was the traditional notion that the young women should not be allowed to enter higher education. Gender equality was totally disregarded. The views of Samoff (1993), as cited by Higgs *et al* (2007:7) are that neither the explicit, nor the more subtle insertion of specified agendas into policy-making in African education is primarily a consequence of external ignorance. What is needed is a critical appraisal of the methods and tactics by which particular values in education are constantly upheld, and of the

silent and unobtrusive ways in which an entire range of areas of policy visions in education hardly ever receive any scientific attention or financial support.

It is evident that all education systems are based on a particular ideology. Some ideologies may develop into fixations or dogmas which make them impervious to questioning and often give rise to systems where authorities abuse their power. A democratic South Africa, with its Constitution based on democratic values, does not promote an education system which is based on a single ideology, for example, one based only on Christian National values of the former Christian National Education policies. Different ideologies, including religious ideologies, must be tolerated and respected in a spirit of pluralism and a human rights culture. This would open up different views to learners and in this way fixations would be avoided. If one ideology is elevated, learners are subjected to only one ideology to the exclusion of others. In a pluralistic society this could easily lead to a conflict of values. Thus, a move has been taken to break away from an education system based only on Christian National values, which were regarded as 'official values' prior to 1994.

## **2.7 BASIC HUMAN VALUES AND IMPLICATIONS FOR EDUCATION**

### **2.7.1 The split between policy and 'lived' values**

It is significant to be aware of the distance between policy intention and policy implementation. In this regard, the views of Sergiovanni and Starratt (1993:23) mention sense, experience and intuition. They also mention sacred authority and emotion as examples of these types of values. Their view is that such values have little legitimacy in the academic literature because their acknowledgement is ambivalent and often expressed in the form of criticism.

Semi-policy values are not prescribed values. They are lived values which can only be observed. In the school situation, semi-policy values find expression in day to day activities, for example, the response of learners to the ringing bell indicates that these particular learners hear and understand what the school bell indicates. Another example is the code of dress of a particular school which evokes a sense of belonging, with dignified pride to a particular school. These values are important for education and the school in particular because they help to create a sense of purpose in everyone attending the particular school in order to learn.

Official policy documents, which include the Constitution, the South African Schools Act and other policy documents, which relate to education, are based on covert values. These policy documents have been discussed in section 2.8. These types of values come into being as a result of a formal *modus operandi* on the part of a formal body of authority, for example, the school governing body (SGB).

Policy values, which can not be legislated, originate in a formal manner. The normative represents the official values (Van Niekerk, 1999:4). The author cites the South African situation during the apartheid era as an example of a set of Christian-national values used to perpetuate the apartheid ideology and the ethos of excluding others. Policy values are internalised as personal prescriptions and become official norms. The said body of authority, for example, the management of schools, is guided by official policy documents. The body thus consciously and purposefully deliberates on the necessary and desired standard of behaviour as required by set goals.

In post apartheid South Africa, it is important to adhere to the democratic processes, where all stakeholders are involved when such value standards are crafted. The designed set of values, which acquire the status of norms, should be put in writing, officially verified, publicly announced, and put into practice. It is important that everybody be informed about the required standards. When certain agreed upon values are transgressed, appropriate sanctions should be laid down in order to force those who deviated from the norm to conform.

Lived values, on the other hand, do not come into being as a result of intentional deliberations of a formal body of authority. These values are deducted from real-life observations (Van Niekerk, 1999:5). They are unwritten and originate spontaneously. There is no question of formal sanctions attached to these values. They only originate in an unforced, natural manner within an informal group context and are spontaneously accepted and applied by the group members. An example of such lived values is that of greetings. It is not an offence to refrain from greeting someone. Greeting another person is done without being forced to do so. Curtsey and respect, for example, are forms of lived values. These basic human values occur spontaneously and voluntarily.

In schools these values are expressed, firstly, in the authority of the profession and school norms and secondly in the authority of one's feelings. In this study, mention will mostly be



made of lived values because they are hidden and can only be observed. Group pressure and the sanction expressed by members of the group create conformity. These values are relatively established, enduring and permanent. They achieve the character of fixed attitudes, opinions, principles, habits, behaviour, ceremonies and feeling as practised by members of society.

Lived values can become traditions, which are handed down to the next generation. They need time to become established because of their traditional nature. Separating policy values from lived values can be problematic and difficult to pinpoint and hence, to manage in practice. A teacher, for example, is supposed to be exemplary to his or her learners. If, for example, a teacher performs his or her duties exceptionally well at school but lives promiscuously, a close-knit rural community may regard his or her behaviour as immoral. However, if there is mutual consent among the teacher and his or her sexual partner(s), promiscuity is officially not punishable. However, this situation may cause moral confusion among youngsters. Sexual relationships between an older man and a woman much younger than himself (or even a minor) may also create moral confusion in a small rural community.

An understanding of the fine line, which separates lived values from policy values, will assist the school manager to influence the behaviour of the staff and also that of learners. Without a thorough understanding of these values, the school manager who is being regarded as a catalyst of positive change will not succeed. A teacher who carries out his or her educational duties but fails to adhere to acceptable moral values has no internalised positive values. A teacher who claims to be value-free is unthinkable. Claiming to be without values can also be regarded as a confirmation of subscribing to a certain set of values.

The inculcation of values at a school does not take place in isolation. Schools are part of a community; hence the value system at a school is intertwined with the value system of the broader community.

Our consideration in this section is to look at basic human values within a democratic dispensation and their implication for education. These values touch on human conduct; hence they are regarded as basic human values. Everyone, for example, wants to have shelter in a peaceful environment and to make a decent living for his/her children. The following are

some of the basic human values: respect, tolerance, honesty, acceptance, compassion, wholeness, connectedness, inclusion, justice, peace, freedom, trust and empowerment.

Cultural manifestations play a significant role in shaping these basic human values. According to research done by Ashley, the approach followed by predominantly liberal English medium South African schools during the apartheid period placed less emphasis on the blind acceptance of authority, than schools in the traditional African and Afrikaans communities (Van Niekerk, 1999:19). Among liberal English city-dwellers emphasis is put more on the capacity of the individual to respond to challenges, using education to build techniques and approaches to problems and on merit and choice. With rural African people, communalism is more likely emphasised over individualism.

A detailed discussion of South African policy documents which specifically guide values in education is given below.

## **2.8 SOUTH AFRICAN POLICY DOCUMENTS WHICH SPECIFICALLY GUIDE VALUES IN EDUCATION**

### **2.8.1 The Constitution of South Africa, Act no. 108 of 1996**

The Preamble of Act 108 of 1996, which shall be referred to as the Constitution, is all-embracing. The main idea is not to discuss the Constitution as such, but rather to pay attention to the founding provisions, which clearly stipulate the values on which the democratic state is founded. The main rationale for the following discussion is to provide the reader with a basic framework wherewith to understand human rights and the pluralistic democracy in which schools and managers have to operate.

#### **2.8.1.1 Founding values**

- (i) Human dignity, the achievement of equality and the advancement of human rights and freedoms. The Constitution allows for its citizens to practise their individual and particular beliefs within the framework of fundamental human rights.

(ii) Non-racialism and non-sexism

Schools in South Africa are expected to treat the various race groups equally. This value addressed, among others, the former Group Areas Act. In the past, schools were structured in such a way that different racial groups could only attend school in certain areas, for example, Indians attended Indian schools in the so-called Indian townships, having Indian teachers under an Indian subsystem, with a white male as a minister of the Department of Education and Culture (Indians). The same set up applied to Blacks, Whites and the so-called Coloureds.

(iii) Multiparty system of democracy

The Constitution allows for a multiparty democratic system. This value takes accountability, responsiveness and openness into consideration. This implies that a system of governance will be enshrined in the Constitution that will allow for a variety of conditions to ensure that governments will have limited power and have to be accountable to the electorate. Regular elections will create opportunities for the people to decide whom they want to govern them.

#### 2.8.1.2 Language

The Constitution recognises eleven official languages. The status of the historically diminished indigenous languages, for example, Setswana and Ndebele, has been restored. Practical and positive measures must be taken to elevate their status and advance the use of these languages. It is clear, as enshrined in the Bill of Rights, that single and group media institutions must be established in order to provide education to the citizens of the Republic of South Africa.

Section 30 guarantees the individual's right to language and culture. Culture and language are vehicles of transmitting the value systems of the different communities within a single united South Africa.

Section 36 deals with the limitations of these rights, for every right there is a concomitant responsibility.

Education is a fundamental human right guaranteed in international human rights documents such as Section 26(2) of the Universal Declaration of Human Rights and Section 29 of the Convention on the Rights of the Child. In this regard, De Groof and Bray (1996:177) say that education must be made available to all on equal terms. The government has to respect the rights of the members of different religions, languages and ethnic or national minority groups to exercise basic rights (Mavimbela, 2005:34).

The democratic values of equity and equality are addressed by Section 29 of the Constitution. The definition of equality seems to invite ready acceptance of the idea that different types of education should be provided for in different types of schools (Robertson, 1982:12). Equality and human dignity are also founding values. In this regard, Section 9(2) is quoted in full below and reads as follows:

*Equality includes the full and equal enjoyment of all rights and freedoms. promote the achievement of equality, legislative and other measures designed to protect or advance persons, categories of persons disadvantaged by unfair discrimination may be taken.*

In response to the above-mentioned stipulation, a number of pertinent questions may be asked. The questions may include the following:

- How does our system of political and economic values impinge upon efforts to address educational inequalities?
- Are the religious beliefs of the different communities adequately being addressed at the various public schools?
- If yes, to what extent do these religious beliefs impact on meaningful teaching and learning in schools?

All these and other issues concerning values in education should be met without discrimination (Section 9(3)).The state may not unfairly discriminate directly or indirectly against anyone. National legislation must be enacted to prevent or prohibit unfair discrimination (Section 9(4)). Parliament must also pass legislation in order to redress the results of past racially discriminatory laws and practices (Section 29(2) (c)).

Section 29(2) addresses the founding value of language as follows:

*Everyone has the right to receive education in the official language of their choice in public educational institutions where that education is reasonably practicable.*

South Africa with its eleven languages should take the demographics of different language groups into consideration (Mavimbela, 2005:37). Setswana, for example, could be introduced as a medium of instruction in most areas of the North-West Province, where the majority of the population speak Setswana. The provision of Section 29(2) also implies that schools should nurture the rich linguistic resources that communities provide by affirming learners' rights to maintain their home language. Language is one of the vehicles of particular values. More value should be placed on the school community's language and culture, thus enhancing linguistic values. The learner's surname or basic conversational language proficiency should not determine the school's decision when placing such a learner. The parents of the learner and the learner should decide. The establishment of single and dual media of instruction would address the concerns of Section 29(2), depending on the language preferred by the greater community. Nieuwenhuis *et al* say that the purpose of any school is to ensure effective teaching and learning, therefore the right to education (Section 29 of the Constitution) is very important (2007:209).

The values which underpin the Constitution, and these values are democracy; social justice and equity; equality in education; non-racism and non-sexism; Ubuntu (human dignity); an open society; accountability (responsibility); rule of law; respect and reconciliation. A detailed exposition of these values will be given in 2.8.4 below.

Central to a human rights culture, is the upholding of the human dignity of the individual and that of society in general. In this regard, Section 1(a) of the Constitution is concerned with: "Human dignity, the upholding of equality and the advancement of human rights and freedom."

The provision of values education at schools should always be consistent with the learner's dignity. The public school's reason for existence is to educate the learner. This education is

supposed to enable the learner to acquire respect for human rights and the natural environment. Children as learners have equal value and at the same time, they are vulnerable and need special support without unfair discrimination. Educational legal disputes concerning values education in particular, should be interpreted in the context and setting existing at the time of the dispute. This will give room for democratic growth, taking into account the fundamental human rights confirmed in the Constitution.

The acknowledgement of the evolving human rights consciousness in a maturing democratic society should promote the international aim of education, which is concerned with the strengthening of human rights. For regard to the actualisation of values education in schools, the most relevant legislation is the South African Schools Act, no 84 of 1996 (SASA) where similar constitutional values are reflected.

### **2.8.2 The South Africa Schools Act, no. 84 of 1996 (SASA)**

The aim of the South African Schools Act (SASA), is to bring about ‘the development of all people’s talents and capabilities, advance the transformation of society, combat racism and sexism and all other forms of discrimination and intolerance (preamble of SASA).

The core underpinning values are the following:

- Admission to public schools (section 5(1)).

Section 5(1) of the South African Schools Act clearly states that “A public school must admit learners and serve their educational requirements without unfairly discriminating in any way”. The principal of the school must manage the admission of learners, advise the school managing body and parents that, for example, the administration of tests cannot be used as a criterion for the admission of learners. The rule of law must be observed because the department of education laid down the guidelines for the admission of learners. Failing to observe these rules and guidelines is legally punishable (article 1(c) of the Constitution; (see 2.8.4.8)

- Compulsory attendance to school (section 3(1)).

The South African Schools Act makes the attendance of school compulsory. The stipulation of section 3(1) clearly states that:

*“...every parent must for whom he or she is responsible to attend a school from the first school day of the year in which reaches the age of seven years until the last school day of the year in which such learner reaches the age of fifteen years or the ninth grade, whichever ever occurs first”.*

These stipulations are not yet fully implemented in, for example rural schools. At most schools, there are still learners who are over the age of fifteen. School principals are called to manage such learners too with the hope, I think, that the situation shall normalise as the years go by and our democracy matures.

- Language (section 6(1)).

The language policy is regulated by section 6 of the South African Schools Act. It cannot be overemphasized that all rules, guidelines, codes of conduct and parliamentary legislation must be in line with the stipulations of the Constitution, for example, no form of racial discrimination may be practiced in implementing policy determined under this section (section 63), section 36 of the Constitution, the limitation clause, may be used if the discrimination which must be practiced is fair. One may site an example of a learner who wants to study Setswana in a predominately IsiZulu speaking area

- Freedom of Conscience and Freedom of Religion (section 7).

The conscience and religion of a person is based on a particular value system. In order to address the religious aspects of learners, section 7 of the South African Schools act states that;

*“Subject to the Constitution and any applicable provincial law, religious observance may be conducted at public under rules issued by the governing body if such observances are conducted on an equitable basis and*

*attendance at them by learners and members of the staff is free and voluntary”.*

It is very important for principals to manage the freedom of conscience and freedom of religion at public school. He or she will be able to detect issues of, for example indoctrination, at an early stage. She/he will then be able to address such practices which are also prohibited by the Constitution through negotiation, consultation and reaching consensus.

The values which underpin the South Africa Schools Act are also interrelated and must be in line with those values that underpin the Constitution.

### **2.8.3 Values and principles of the White Paper on Education and Training Policy Act, of 1996.**

For the purpose of this study the following values emanating from the White Paper on Education and Training (1996) are central stage to this study.

#### **2.8.3.1 Education and training**

National education is driven by values and principles, which should reflect the spirit of the Constitution which is based on a human rights approach. Education and training of basic human rights should anchor the development of education and training in general. It is the responsibility of the state to protect and advance basic human rights. Every citizen irrespective of race, class, gender, creed or age should have the opportunity to develop his or her capacities and potential and make their contribution to society.

#### **2.8.3.2 Lifelong education and training**

One of the over-arching goals of policy, in this particular instance, is the objective to enable South African citizens to value education as an ongoing and participative learning process and not as a commodity. An integrated approach to education and training will increase access, mobility and quality in the national learning system. Education requires that educational and management processes put learners first in all educational encounters. By so doing, it will be



inculcated in learners at an early stage that education does not end during the school going ages, but it is a life long process.

#### 2.8.3.3 Accountability, equity, and the equality of education

Accountability as an educational value cannot be overstated. The White Paper requires that macro management in education at national level, including micro management at school level, should assist learners and other stakeholders to realise democracy, liberty, equality, justice and peace (see section 2.8.4.7). These values should be incorporated in the curriculum, reflected in teaching methods and deliberated upon in textbooks.

#### 2.8.3.4 Democratic governance

Ownership of educational institutions must be restored to the school communities. This value would assist to develop in all parties concerned a sense of loving, protecting and developing their tangible and intangible assets, which includes education. Legitimate governance and management structures would be established in order to achieve this goal. Democratic governance would also be attained if learners, teachers, parents of learners who attend the school and the community in general assume ownership of the school. All stakeholders will advance and protect the interests of the school (see 2.8.4.1).

#### 2.8.3.5 Freedom of choice

Another value of importance is the right to freedom of choice. This stipulation, in the White Paper 1, Chapter 4, gives parents the right to choose the type of education, which is best for their children. The parent's right to choose includes the choice of language and the cultural or religious basis of the child's education. Freedom of choice is related to the other values and principles of education and training policy. One may, for example, take the values of democratic governance and accountability. Freedom of choice as one of the founding values of the Constitution is very important in a democratic order where democratic governance is a prerequisite. A parent, who freely chose a school for his or her child, will fully participate in the governance of the school, thus being accountable to the education of the child.

#### 2.8.3.6 Environment-literate

Learners should be made 'environment-literate' at an early stage. This value would develop a sense of belonging and being part and parcel of the environment and the country. This would develop patriotism. Environmental education, involving an inter-disciplinary, integrated and active approach to learning, must be a vital element of all levels and programmes of the education and training system in order to create environmentally literate and active citizens and ensure that all South Africans, present and future, enjoy a decent quality of life through the sustainable use of resources.

These and other values and principles as stipulated in Chapter Four of White Paper 1 are important points in managing values at South African public schools. The National Education Policy Act of 1996 is also concerned about values in education. This act is discussed below.

#### **2.8.4 The Manifesto on Values, Education and Democracy**

The Manifesto on Values, Education and Democracy (2001) was initiated by the Department of Education to assist teachers and school managers with guidelines to implement values in schools. The Manifesto, in the executive summary, clearly states that there is no intention to impose values, but to generate discussion and debate, and to acknowledge that discussion and debate are values in themselves (Manifesto on Values, Education and Democracy 2001:3) It thus forms part of the Department of Education's initiative to raise awareness of moral and ethical direction expressed in the Constitution.

The Manifesto operates in the realm of values, ideas and philosophy and encourages an open and continuous debate on educational issues. The Manifesto highlights ten fundamental values which are relevant in education and to this study in particular. This document makes a call to all to embrace the spirit of a democratic, non-racial and non-sexist South Africa. The promotion of equality, tolerance, multilingualism, openness (an open society) accountability (responsibility), *ubuntu* (human dignity), non-racism, and non-sexism, the rule of law, respect, reconciliation and social honour are at the centre of this Manifesto.

These values, which are interrelated and provided for in the Manifesto and to this study, are discussed below.

#### 2.8.4.1 Democracy

The relevance of democratic values cannot be overemphasised in a constitutional state like South Africa. Education is indispensable in equipping all the citizens with the abilities and skills which are required to engage critically, and act responsibly. The values which are discussed below must be in line with democratic practice in a free and open society. The principals of schools must move away from the patriarchal forms of management and leadership of the past and manage their schools along democratic precepts (see section 2.3.6).

#### 2.8.4.2 Social justice and equality

South Africa, with its history of separate development and apartheid rule, did not practice social justice and equality. Some segments of the population, Blacks in particular, were treated as third class citizens who had to be obedient to the white minority. It is thus important to address the value of social justice and equality particularly at schools in order to build a unified society (article 37 of the Constitution). Principals at schools are faced with the task of implementing and managing social justice and equality among learners, teachers and other stakeholders who have an interest in education

#### 2.8.4.3 Equality in education

The value of equality in education means that not only must South Africans have access to schooling, but the access must be equal. Unfair discrimination is not allowed. The calls for citizens to understand their Constitutional rights as stipulated in the Bill of Rights. The management of this value is important at school because it must be inculcated in learners that for every right that one has, there is a concomitant responsibility and to know and understand that the other person with whom one interacts with also has rights. The Manifesto states that there is a difference between treating everyone as equals and being equal. Treating everyone as equals would not, for example, allow for the unfair discrimination of others, providing them with inferior education as it was in the past although all were living in one country.

#### 2.8.4.4 Non-Racism and non-sexism

The Manifesto clearly stipulates that Blacks and females must be treated in such a way that they are able to reach their potential. This value would address the approach of the apartheid era where Blacks were treated as inferior citizens and females (black and white) were often relegated to the 'kitchen'. The white male, particularly the Afrikaner, was in charge and in control. School principals ought to manage the integration of the various race groups in a democratic manner. Females must also be considered when portfolios are being filled. Merit should be the order of selection and at the same time not forgetting to address the imbalance which resulted from apartheid rule.

#### 2.8.4.5 *Ubuntu* (Human dignity)

It is clearly understood that values cannot be legislated; hence a policy document on values cannot be thought of. At the same time, policy documents are underpinned by certain values which might be overt or covert. The value of *ubuntu* (human dignity) is one of the values which must be felt and experienced at schools. Human dignity is concerned with mutual understanding and the active appreciation of the value of human difference. The role of the school principal (see section 3.6) is to manage human dignity so that, for example, a white Afrikaner learner who attends school in a predominantly Black Setswana school should feel comfortable. The Black learners too must appreciate and understand that human beings are different and this difference must be appreciated without any prejudice.

#### 2.8.4.6 An open society

Sustaining an open society is critical to democracy, the virtue of debate, discussion and critical thought. An open society rests on the understanding that a society that knows how to talk and how to listen does not resort to violence. It is thus the duty of the school management to, for example, organise debating societies where learners are encouraged to talk about issues which concern their learning. The principal is thus called upon to manage such activities through the teachers.

#### 2.8.4.7 Accountability (responsibility)

The provision of democratic tools in the Constitution, for example, the vote, is to confirm and reinforce the values of “accountability, responsiveness and openness” (Manifesto on Values, Education and Democracy 2001: 14). The Constitution says that public administration, which includes the public school system, must be governed by the values and principles of professionalism, efficiency, equity, transparency, representivity and accountability (Article 195 of Constitution; Manifesto on Values, Education and Democracy 2001: 14); (see section 2.8.4).

#### 2.8.4.8 Rule of law

In South Africa, the Constitution is the supreme law (Article 1(c) of Constitution). Anyone who breaks the law must be punished. Within the school, the law is the guardian of accountability because the law holds all of us accountable to a common code of appropriate behaviour (Manifesto on Values, Education and Democracy 2001: 15). That is why it is important for the school principal to manage the rule of law as a value so that learners, for example, can learn at an early stage to respect the law. At the same time the school manager must see to it that teachers carry out their teaching activities within the parameters of the law.

All school policies, rules and codes of conduct must be adhered to. These documents, which are drawn after discussions and debates, must be within the frame work of the stipulation given in the Constitution. It is important for the principal to manage the rule of law because by virtue of his or her position of delegated authority, he/she is also a custodian of the rule of law. The principal must see to it that the law is applied even-handedly at the school, fairly and proportionally. If the principal does not see to the correct application of the rule of law, then he/she is also contravening the rule of law.

#### 2.9.4.9 Respect

The value of respect is a precondition for communication. In the school setting, for example, it forms the basis for teamwork. This value is not explicitly defined in the Constitution, but it is implicit in the way the Bill of Rights governs the State’s relationship with its citizens and also how the citizens relate to each other (Manifesto on Values, Education and Democracy

2001:15). The principal of a school is called upon to manage, for example, how learners relate among themselves, how learners relate between their teachers and how teachers relate among themselves.

This is in line with both the stipulations of article 26 of the 1948 United Nation Declaration of Human Rights which says that education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms and article 29 of the Convention of the rights of the Child. This article, which is stated in the Manifesto, says that education must be directed to strengthening:

*“...the development of respect for the child’s parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilisations different from his or her own”* (Manifesto on Values, Education and Democracy 2001:15).

It is thus the duty of the school principal to manage how learners are being prepared for responsible life in a free society, in a spirit of understanding, peace, tolerance, equality of sex, and friendship among co-learners and teachers. The value of respect also shows that these values are interrelated. When you deal with one value, it brings in another value of equal importance.

#### 2.8.4.10 Reconciliation

Reconciliation is not an easy task. It can only become meaningful if it is lived and comes from within. However, the Constitution itself calls upon the people of South Africa to:

*...heal the divisions of the past and establish a society based on democratic Values, social justice and fundamental human rights* (Preamble of the Constitution).

The Manifesto suggests how reconciliation could be taught as part of the curriculum and brought to life in the programmes and policies made by teachers, school managers and administrators. Nieuwenhuis *et al* (2007:68) say that it is a very important function of

education to teach values but it is simply a process of passing on one set of values to the next generation. At the school, the principal should manage how learners from, for example, different cultural groups accept each other through learning about interacting with each other. Reconciliation values difference and diversity as the basics of unity.

The Manifesto on Values, Education and Democracy recognises that values cannot be imposed. Its intention is to generate discussion and debate and to acknowledge that discussions and debates are values in themselves. The Manifesto recognises that values, which transcend language and culture, are the common currency that makes life meaningful.

The Manifesto also recognises the normative principle that ensures ease of life lived in common. When a sense of values is inculcated at school, the intention is to help young people achieve higher levels of moral judgement. In this sense, education is intended to serve society.

The Manifesto thus points out that we assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market (Manifesto on Values, Education and Democracy 2001: 3).

In its conclusion, the Manifesto states that the twenty-first century presents a new challenge, namely, replacement of human values with market values. The values stipulated in the Manifesto are very important and relevant to education. Wallace and Hall (1992:27) say that values maybe sustained or changed through interaction (see 2.5).

The next section deals with the South African Council for Teachers' Code of Professional Ethics.

### **2.8.5 The South African Council for Teachers' Code of Professional Ethics**

A code of professional ethics is important for teachers because such a code, which is agreed upon by all stakeholders in education would guide teachers in their everyday encounter in the teaching profession. The South African Council for Teachers is a statutory body and has a code of professional ethics for teachers. The South African Council for Teachers' Code of Professional Ethics (2002) is nothing more than a code, which must be followed by teachers. Teachers must be registered with SACE in order to practise their profession in South Africa.

This code is in line with all other policy documents and focuses mainly on the professional ethics of teachers.

The code is more specific and commits teachers to:

- acknowledge the noble calling of their profession to educate and train the learners of their country
- acknowledge that the attitude, dedication, self-discipline, ideals, training and conduct of the teaching profession determine the quality of education
- acknowledge, uphold and promote basic human rights
- commit themselves to do all within their power, in the exercising of their professional duties, to act in accordance with the ideals of their profession
- act in a proper and becoming way such that their behaviour does not bring the teaching profession into disrepute

Teachers are supposed to be accountable and serve as role models to learners and society in general. They are called upon to live according to, for example, democratic values; hence the importance of such a code in order to enforce the professional behaviour of teachers.

Teachers who are registered with the South African Council for Teachers ought to act in a manner that does not bring the teaching profession into disrepute. In this sense, the code provides some form of moral prescriptions for teachers. The code also prescribes that teachers must acknowledge, uphold and promote basic human rights. The upholding of human rights demands that teachers strive, among others, to enable learners to develop values consistent with those of the Constitution in their everyday lives.

The next exposition is focussed on values in a community.

## **2.9 VALUE SYSTEMS IN A COMMUNITY**

Groups in a community display similar values and also different values. The population of a country, with different communities who hold divergent value systems make up a pluralistic country like South Africa.



Different value systems affect groups or individuals in one way or the other within the broader community. According to Nieuwenhuis *et al* (2007:42), values need to be understood from an axiological perspective (axiology being the study of values and value judgments). These authors continue to say that axiology informs us that values are things that are desirable and worth striving for and that they operate both at an individual and at a group or societal level. Values and valuing are regarded as an ongoing human practice, rather than a set of abstract ideas (Van Niekerk 2010:64). An exposition of the process of developing personal values in life is given by Nieuwenhuis *et al* (2007: 11-22) (also see Van Niekerk 2010:64-66) as follows:

- Values are directional and motivational

A human being may be born with a genetic potential to attach more value to certain things than others. The person is not born with ready-made value system, but he or she is an active creator of his or her set of values.

In the school setting, the teachers' behaviour, for example, serves as exemplars to learners who tend to imitate the teachers on, for example, punctuality. The learners learn certain rules and portray correct behaviour in an attempt to avoid being reprimanded or being punished. As learners mature, they attach personal meaning to the values and principles that underpin the rules that they learnt to obey, thus imparting meaning to different things, organising the values into ' a specific abstract internalised structure called his or her value system (Nieuwenhuis *et al*, 2007:13; Van Niekerk, 2010:65).

The learners then begin to develop the ability to take decisions based on their own value systems. These internalised values are powerful in directing the behaviour of human beings though usually on a subconscious level (Van Niekerk, 2010:65).

- Values give meaning to life

Apart from being directional and motivational, values gives meaning to life and become part of our identity and provides fundamental principles by which we live. The values which, for example, the learner internalised at school will ultimately reflect who that particular learner is

or what he or she wants to be. These values are rooted in the things the learner attach value and meaning to.

The school principal and teachers, who show respect among themselves and learners and parents, serve as role models to learners. In this way they influence learners to be respectful. If respect is practised and valued by the school community then it becomes a virtue. Van Niekerk (2010:65) says that what gives life meaning and makes it worth living is partly an expression of who we are and what values we regard as important. In the example of the value of respect given above, learners will eventually choose to be respectful or not – the choice is theirs. Respect like punctuality and other values must come from within, given meaning and lived. The principal and teachers cannot give the learners meaning in life. Each learner must create or construct his or her own meaning. The internalised values assume the form of spirituality.

- Values as a form of spirituality

Spirituality refers to the inner person that constantly seeks self-understanding and the differentiation between the self as a product of the environment and the creative self (Newby 1996:96 in Nieuwenhuis *et al*, 2007:14). It becomes important to consider spirituality when considering the meaning of life unlike the modernistic, rational approach which does not give room for spirituality because spirituality is not measurable. This machine-like approach to life was adopted during the twentieth century, particularly in schools, and was characterised economic jargon that referred to learners as the product of the school, the marketing of education as a product and globalisation (Van Niekerk 2010:65).

Nieuwenhuis *et al* (2007:15) rephrase the claims of Taggart (2000) as follows: in post-modern societies, human existence is approached in a holistic manner. There is an attempt to bring back the spirit – the essence of life – to the human being and society and to break down the machine-like image of human beings which led to complete spiritual poverty. We cannot give any positive recognition to the meaning of life if we do not allow consideration of the spirituality of human beings (Nieuwenhuis *et al*, 2007:15).

At school learners must be able to handle the situation when they are required to take a decision and act according to the dictates of internalised values. If society (the situation) is

intimidating and coercive, the learner may decide to sacrifice personal values and his or her autonomous will in order to submit to the heterogeneous will of society (the situation). If the learner is not mature enough, his or her autonomous will is less developed. Such a learner would likely forfeit personal values in favour of those of others.

- Values in society

After discussing the internalisation of personal values one must also look at values in society. The individual is part of a group and a member of a particular community. This is the social level where the test of putting values into action is present (Van Niekerk 2010:66). The views of Nieuwenhuis *et al* (2007:16) are that in most communities we can identify a core set of values operating in the community or society that acts as the main deciding factor in directing the actions and behaviour of community members to what is appropriate.

The community attaches importance to importance to the things it values and derives certain principles from these values that will direct its decisions and the way it lives. If the community values respect, respect will always be practised. Respecting others will then become the principle: “You must respect others”. The rule becomes the norm to measure right or wrong. One may cite respect as one of the values listed by Hamm (1993) as applied in a school situation (Nieuwenhuis *et al*, 2007:17). Respect as a value, its related principle and possible rules are represented in Table 2.1.

**Table 2.1 Respect as value**

Value, their derived principle and possible rules		
Value	Derived principle	Possible rules
Respect	Consideration of other people’s interests Consideration of minority interests Maintaining human life and health Protecting the weak (disabled)	Don’t be selfish or greedy Help others in need Don’t insult or degrade others Be kind to all people Be thoughtful of other people Be generous

Source: Nieuwenhuis *et al* (2007:17)

Freedom of religion allows a group or an individual to practise his or her own particular religion within the community. This particular religious practice should not affect or interfere with the religious beliefs of others. In South Africa, the Constitution enshrines freedom of religion. The official calendar, however, favours the majority who claim to be Christian. This is at the expense of, for example, those who are Muslim or Hindu.

Educational objectives must be in accordance with the value system of the community and society. Values, which are directed at ‘what ought to be’, are determined by the external environment in which the school serves as an organisation where teaching and learning takes place. The educational manager should thoroughly appraise himself/herself regarding the value system of the community. This will help her/him to make appropriate decisions when there is conflict between values at school (internally) and values outside the school (externally). An understanding of the community values would assist in avoiding conflict of values. In this connection, Robbins (1984:26) says that so-called ‘holy values’ must be observed.

This dilemma of being a school manager in a diverse society which changed dramatically from a highly authoritarian to a democratic society where a heterogeneous population resembled a multiplicity of value systems, makes it imperative for the school manager to have an in-depth understanding of the various value systems prevalent in his community’s

traditions and religious belief systems as well as the basic requirements of being a democratic leader. This knowledge will assist him/her in managing the school without elevating one set of values, which are grounded on one particular religious belief or system. However, the values of human dignity, the achievement of equality and the advancement of human rights and freedoms must be observed by all. These and other values must be actualised in schools. Dealing with the problematics of actualising human rights and dignity in school management practices forms part of the fundamental rationale of understanding this study; however, this is on a small scale.

## **2.10 THE PLACE OF VALUES IN SCHOOLS**

Various societies acknowledge the responsibility of schools to portray sound, moral values and to educate learners to become worthy democratic citizens. However, the role of the school is often seen as a tool of alleviating all social problems. Bernstein (1996:76) maintains that schools only “hold up a mirror of the society” in which it is embedded. Societal values are, as a result, reflected by schools. This is an argument which will be taken up in chapter 3 when various models of managing schools effectively will be dealt with.

In this section the issue of what values formation means in real terms will be outlined. Values are composed of both emotional and motivational components (Bailey, 2000:54). Education, in the form of schools and schooling, has long been considered to be society’s second most important vehicle (after the family) for passing on commonly held values (Bailey, 2000:81).

In the school setting, values in education may encourage learners to:

- Develop their own personal moral codes and have concern for others.
- Assist learners to reflect on experience, and to search for meaning and patterns in those experiences.
- Have self respect and respect for commonly held values such as honesty, truthfulness and justice.
- Make socially responsible judgements and be able to provide justification for decisions and actions.

It is therefore important for school managers to develop a ‘whole school approach’ to values education (Stephenson *et al*, 1998:163). Education policy documents which are based on values agreed upon and acceptable to all stakeholders would ensure that values education enjoys its rightful place in schools. However, one has to admit that creating an environment in the school by the management to be conducive to values formation is a very complex issue as it is dependent upon the exemplary ‘living of sound moral values’ by role models such as teachers, parents and community leaders. In South Africa, the issue of values education is even more complex.

Very few people will deny the fact that the legacy of our past history is still lingering amongst us in terms of dysfunctional family life, lack of proper housing, lack of parents living together and able to assist their children with their school work, adults who were deprived from proper education and role model themselves and teachers who are often more inclined to value their interests than that of their profession, namely to act as role models for their learners.

Values cannot be treated as an afterthought or another ‘add-on’ to the curriculum. They should be properly managed and taught to learners. Learners should in turn absorb and live these values. Teachers, school managers and public leaders should exemplify these values as role models of learners. Learners should not merely obey them as an imposition. Values should be utilised in order to shape behaviour (April, Macdonald & Vriesendorp, 2000:122).

Values in schools would differ from one school to the next. A school, which serves, for example, the majority of learners who are Batswana, will be biased towards the Batswana system of values. However, this is where a values education policy will be utilised in order to synchronise the value systems of the minority with that of the majority. The specific implementation of school policies at a particular school will largely depend on personal, cultural and societal settings.

## **2.11 SUMMARY**

This chapter dealt with the debate around values and managing these values in schools. The concept ‘values’ was dealt with, leading to a detailed discussion of philosophical considerations about values in general. The discussion included Socrates’ philosophy on

morals and values, Aristotle's thinking about values, hedonism, the thinking of Frederick Nietzsche, Emanuel Kant (1724-1804), John Dewey, Durkheim and his 'group idea' in the teaching of values, moral development and moral education according to Kohlberg with particular reference to the hidden curriculum and the relativity and universals in moral development and the 'Values Clarification' approaches.

An elaborate discussion on stipulations about values in International Human Rights Documents was done: United Nations Declaration of Human Rights, the 1989 Convention on the Rights of the Child, The International Covenant on Civil and Political Rights. A detailed discussion of traditional African thought on values was done. This led to a detailed discussion of specific policy documents which guide values education in South Africa. Included in these policy documents were the South African Constitution, the South African Schools Act and the Manifesto on Values, Education and Democracy (2001) and the values and principles of the Education and Training Policy. The values stipulated in these documents were democracy; social justice and equity; equality in education; non-racism and non-sexism; human dignity; an open society; accountability (responsibility); rule of law and respect. The argument in this study is to determine how school principals experience these and other relevant values during their day to day management of their schools.

An exposition about the different value systems in a community was given followed by the place of values in schools. The implications of managing basic human values for education within a democratic dispensation were dealt with, leading to a discussion of value systems in a community, closing the chapter with an exposition of the place of values in schools.

The next chapter will focus on management models for the management of values in South African public schools.

## **CHAPTER 3**

### **MANAGEMENT MODELS FOR THE MANAGEMENT OF VALUES IN SOUTH AFRICAN PUBLIC SCHOOLS**

#### **3.1 INTRODUCTION**

Chapter two dealt with general issues concerning values with a view to unpack the complexity of what values are and how they manifest in society and in schools. This chapter will focus on the problem of managing schools by introducing democratic values. This will be done by indicating how certain models of management and leadership can create an environment conducive to an effective teaching and learning ethos in South African schools. It will thus focus on different styles of management and leadership and will indicate what role school principals play pertaining to the management of democratic values.

A host of models have been developed in the field of education, which include didactic models and school management models. It is important to focus on several management models in order to identify a model or models, which can assist in managing democratic values in schools because this researcher believes that values are hidden and cannot be managed as tangibles, for example, books and furniture. Furthermore, one has to acknowledge that the school does not stand alone but it is embedded in a particular society, with a particular history and a system of values. The discussion will focus on issues such as the ethos of the school, the school climate and the culture of the school. This chapter will also focus on the creation of an environment, which is conducive for all stakeholders to live according to democratic values. This will lead us to examine school management styles and leadership, which range from the autocratic styles of leadership to the democratic style of leadership.

A discussion of the school principal as a school manager will be provided. A detailed exposition of the school management team and the school governing body as catalysts for creating a people centred school conducive to human centred values will also be presented. The chapter will conclude by examining the concept of a so-called 'learning school' and how such a concept may assist managers to create a more conducive environment for effective teaching and learning. The factors that separate an effective school from an ordinary school



will be pointed out and discussed. The concept of a learning school will be pivotal to foster, *inter alia*, professional and democratic values.

The next section focuses on the school as a value driven organisation.

### **3.2 THE SCHOOL AS A VALUE-DRIVEN ORGANISATION**

From the onset it is important to point out that there is a difference between a value-driven school and a learning school. The exposition that follows below is mainly concerned with the school as a value-driven organisation and does not claim that a value driven school is congruent to a learning school. Nieuwenhuis *et al* (2007: 72), clearly point out that creating, nurturing and advancing values do not simply lead to a human rights culture and democracy; it must be managed and leadership must be provided. This can best be achieved by developing schools into learning schools. More about a school being a learning school will be tackled in a later section. In this section the focus is on a school as a value driven organisation.

The school as a value driven organisation has a communal aim. This aim is professional conduct by teachers which means that meaningful education takes place in the school and teaching and learning are the main priorities for the school (Nieuwenhuis *et al*, 2007:73). In this instance, this aim is achieved through the inculcation of values in learners, for example, using formal lessons and also through games.

In this particular instance, this aim would include the inculcation of democratic values in learners. The school follows a certain ordered structure which is value driven because it is not focused on certain input and output processes like a business. There is no question of production based on a profit motive. As an organisation, the school focuses mainly on people who have or ought to have a certain set of values. The school complies with universal values as well as individual values. The organisation called a school has desired ends in keeping with individual and collective values and needs. One of the desired ends of the school is helping learners to learn and become responsible human beings and citizens (Davidoff & Lazarus, 1997:6).

Some educationists would object to the notion of bringing particular values into the school curriculum and vindicating this as a direct attempt at moralising education. The submission

that there must be a 'value neutral' or 'value free' education - saying nothing about values in the curriculum - does not mean that learners would not learn values. Values are enmeshed in everything a school does or aspires to be (Nieuwenhuis *et al*, 2007:66). They are fundamental and universal as far as education is concerned.

It is important to consider the debate centring around, for example, the issues of "whose values" should be taught and "how" this should happen. Opponents of the teaching of values in schools are essentially opposed to those values which are not their own and the manner in which they are taught – not to the teaching of values *per se*. A value driven school is a place where professional teaching and learning takes place in an inviting or enabling school climate.

What was said above is followed by a discussion of the school climate.

### **3.2.1 The school climate**

The psychological side of human nature in an organisation is more readily affected by the climate of that organisation (Sergiovanni & Starratt, 2007:333). The same applies to schools as organisations. School climate is a broad term that refers to teachers' perceptions of the general work environment of the school (Hoy, 1991: 221). School climate is influenced by the formal organisation, informal organisation, personalities of participants and organisational leadership. School climate includes a set of internal characteristics that distinguishes one school from another and influences the behaviour of its members - a shared perception of behaviour (Hoy, 1991: 221-222). The climate of the school is a matter of impression. It might be viewed as the enduring characteristics that describe the psychological character of a particular school, distinguish it from other schools and influence the behaviour of teachers and learners (Sergiovanni & Starratt, 2007:333; Davidoff & Lazarus, 1997:21).

The views of Litwin and Stringer (in Sergiovanni & Starratt, 2007:333) are that climate is the perceived subjective effects of the formed system, the informal 'style' of managers and other important environmental factors on the attitudes, beliefs, values and motivation of people who work in a particular organisation. It follows that climate focuses attention on the school's interpersonal work life as it affects teachers, administrators, supervisors and learners. School climate can help or hinder teachers as they attempt to satisfy their needs at work, hence there

is an open climate, which is supportive of learning, and a closed climate, which hinders learning.

From this exposition of the school climate, follows an in-depth discussion of the symbolic side of the school, that is, the school culture.

### **3.2.2 The culture of the school**

Culture can be defined as a set of understandings or meanings shared by a group of people (Sergiovanni & Starratt, 2007:342). Kruger and Badenhorst (cited by Van Niekerk, 1999:45) say that school culture is generally described as a particular dimension of an organisation whose interaction with other aspects contributes to the uniqueness and excellence of that organisation. The views of Davidoff and Lazarus (1977:36) are that the culture of the school is central to utilise organisational development interventions. These meanings of culture are tacitly held and serve to define the group as being distinct from other groups. It portrays the symbolic side of school life, for example, language, legends, tales, punctuality and responding to issues of protocol in a positive and constructive way.

Other writers define culture as shared values, which are conceptions of what is desirable (Hoy *et al*, 1996:130). These authors (1996:126) feel that school culture can be interpreted by analysing the symbols at the school, artefacts, rites, ceremonies, icons, heroes, myths, rituals and legends. Davidoff and Lazarus (1997:20) say that a way of describing the culture of a school is by looking at 'the way we do things here'. Observations and interviews would enable one to give a meaningful description of these cultural activities.

Communities represent one kind of culture and schools as organisations are another kind of culture. The values and shared meanings of community cultures are more deeply held and elicit stronger feelings of loyalty and affection than in the case for organisations like schools. The views of Glickman, Gordon and Ross-Gordon (2004:33) are that public schools should serve the culture of the community, inculcate democratic values in learners and prepare them to be contributing members of society. With regard to learners, Glickman *et al* (2004:33) quote Thomas and Bainbridge who said that it is important to identify those policies in society that harm children's education. Certain social evils impinge on our learners' growth and development, for example, racism, homophobia and religious prejudice. With regard to the

deeper societal problem of prejudice and discrimination, basic human values, such as, accepting others as fellow human beings should be inculcated at school through the teaching of different learning areas, for example, Life Orientation.

Some school cultures, which reflect deeply held community values, are decidedly more sacred, being defined by their core of shared values. The latter may, for example, include religious beliefs like Christianity or Hinduism. On the other hand, the cultures of schools that are understood as organisations are more secular. These secular schools speak less to deeply held values of teachers, parents and learners than they do to instrumental values of management. Culture, which consists of basic beliefs, values, and norms, guides the behaviour of individuals and the collective (Hersey, Blanchard & Johnson, 2001:441). These writers continue to say that school culture influences decision-making, the style of management, relations and behaviour patterns in an organisation. This means that culture is created through different happenings, rituals and ceremonies, powerful persons, myths and stories (Hersey *et al*, 2001:441). Culture is also influenced by the use of material objects and the look and arrangements of physical settings.

A school culture can thus be defined as the character of the school. It covers intangibles such as tone, the school's value system, experiences, skills and the attitudes of pupils, teachers and non-teaching staff. Everard and Morris (1990:166) maintain that these attitudes and culture are constantly evolving and changing.

During the course of their management activities, managers seek to build a unity of perceptions of what the school stands for. During these lived processes, the culture changes as people observe behaviour and attitudes at school, and assimilate these into their own way of thinking and doing. School managers should possess the ability to adapt their own behaviour to the environment in order to stimulate cultural change and to foster tolerance for diversity, for example, respecting the religious beliefs of others.

After looking at the culture which gives the school its identity, the following aspects of school life, which reflect the overall learning culture, become clear (Davidoff & Lazarus, 1997:20):

- extent of motivation,

- learner and parent involvement,
- how people relate to one another,
- general attitude towards teaching and learning,
- approach to discipline,
- punctuality and late coming,
- missing classes, and
- stress development.

These and other concerns reveal the ethos of the school which is discussed in the ensuing section.

### **3.2.3 The ethos of the school**

Before we can define the ethos of a school, we need to unpack a basic understanding of ethics. The South African Council of Teachers (SACE) gives only a cursory glance at the concept of ethics in the Handbook for the Code of Professional Ethics (SACE, 2002:8). In this work the two closely related but different concepts, ethics and morality are used to mean the same thing. Ethics and morality are thus taken to mean making a distinction between right and wrong (SACE, 2002:8). It is, however, important to note that morality is concerned with being right or being wrong; ethics concerns itself with being good or being bad.

Ethics derives its meaning from the Greek *ethikos* (a set of moral principles or standards) the ethics of the school would refer to a set of moral standards that it wishes to uphold. (See 1.5.2 above, for a detailed exposition of the concepts ethics).

Ethics is the study of values and conduct (Brevis, Vrba & de Klerk, 1997:492). Moral principles and values that direct the behaviour of an individual or a group in terms of what is right or wrong develop into ethics. Daft (1988:9) says that ethics are sets of standards about what is good or bad in behaviour and in making decisions. According to Brevis *et al*, (1990:492), ethics can be defined as the code of moral principles and values that directs the behaviour of an individual or a group in terms of what is right or wrong.

According to Henry Maitles, quoted by O'Brien and Forde (2005:61), the school's overall ethos or sense of what is regarded as ethically sound must be central and underpin all aspects of the school's life. These authors are of the opinion that there should be no specific subject called citizenship in an already crowded curriculum. In South Africa this particular concern is dealt with in a learning area known as Life Orientation.

Ethos comes from the Greek word, *ethos*, meaning the "spirit or attitude of a group of people". It could be argued that ethos refers much more to the character or climate of the school. The ethos of the school comprises the standard about what is good or bad in the behaviour and decision of the parties concerned at school, particularly the learners. Learners should learn to respect an adult, not to use foul language and to respect time. Having a code of ethics, which is clearly understood by learners, is central. They should not slavishly follow and obey the code of ethics, but will be guided by having an understanding of the manner in which they should respond in given situations in a democratic manner. Changing the ethos of a school so that a participatory democratic culture becomes central to it is not an easy option (O'Brien & Forde, 2005:62).

The ethos of the school can be 'felt' when one enters a school. One can readily feel that learning takes place because of the prevailing 'learning atmosphere'. In other words, learning takes place where teachers are well prepared to teach and learners are ready to learn.

Therefore, one can make the assumption that the ethos of the school outlined above indicates the direction which the school takes. The different activities done at the school reveal the ethos of the school. The ethos of the school would enable one to decide whether meaningful learning takes place at a particular school. In other words, there ought to prevail an atmosphere, which is conducive for all stakeholders to 'live' healthy values, hence the existence of schools.

### **3.3 THE CULTURAL-HISTORICAL BASIS FOR THE EXISTENCE SCHOOLS**

The cultural-historical basis for the existence and creation of the school includes a particular system, which manifests itself in a particular environment where there are people. For one to make an informed detailed exposition about the school, it is important to look first at the origin of the school in relation to the level of development of societies in general.

The level of development of societies in terms of levels of organisation led to the founding of schools. The first schools were found in the organised societies of ancient Egypt, Sumeria and Rome. These schools had a cultural-historical basis. The cultural-historical basis for the existence and creation of the school includes a particular value system, which manifests itself in a particular environment where there are people. The school is an “organisation of professional teachers” that has personal value systems and also shared value systems (Van Niekerk, 1999:5).

The school as an organisation follows a certain ordered structure. As an organisation, the school focuses mainly on people who have certain values and how they relate to one another. The school complies with universal values as well as individual values.

There are several values central to a democratic society, which include the following, as pointed out by Davidoff and Lazarus (1997: xvi):

- Basic human rights by all individuals
- Participative decision-making
- Access to necessary information on the part of people affected
- Accountability on the part of those in authority
- Equal opportunity for the development of all individuals
- A compassionate treatment of all, and
- A prohibition of discrimination on the basis of race, gender or culture.

These and other principles and guidelines would assist in creating an atmosphere, which is conducive for all stakeholders to live healthy values. In order to address these and other questions of how best could school managers foster a climate, which is conducive to highly ethical behaviour, the next section looks at some of the school management styles of supervision and leadership, which would support the learning organisation. The concept learning organisation will be explained in more detail as this chapter unfolds.

### **3.4 THE SCHOOL MANAGEMENT AND LEADERSHIP STYLES**

It is important to look at the differences between management and leadership, before discussing the different management styles.

Paisy (1981:1) makes a distinction between management and educational management. The author defines management as the universal and unavoidable personal and organisational process of relating resources to objectives. Educational management on the other hand is defined as the particular process of relating resources to objectives required in organisations which explicitly exist to provide education.

The views of Van der Westhuizen (1991) on educational management are that it is a specific type of work in education which comprises those regulative tasks or actions executed by a person or body in a position of authority in a specific field or area of regulation, so as to allow formative education to take place. Management is the act of getting people together to accomplish desired goals and objectives using available resources efficiently and effectively. It comprises of planning, organising, staffing, leading or directing. Leadership, according to Chester Bernard (in Van der Westhuizen, 1991:76) implies following by free will, and the authority of a leader is determined by the willingness of the followers to accept and execute the orders of the leader.

The views of Owens (1991:132) are that “leadership is a function of groups, not individuals. We speak, of course, of individuals as being leaders but leadership occurs only in the processes of two or more people interacting. In the interaction process, one person is able to induce others to think and behave in certain desired ways”.

The difference between management and leadership lies in the fact that management occurs when the manager uses his/her authority, for example, in planning, organising, leading and controlling subordinates in order to achieve organisational objectives with less resources. Leadership involves intentionally exercising influence on the behaviour of people (Owens, 1991:132). The subordinates follow by their own free will and the authority of the leader is determined by the willingness to accept and execute the orders of the leader.



Educational administration or management refers to the structural and functional aspects of an education system. Various connotations can be attached to management, for example, control, directing and guiding. Among several others, the following are different meanings, which can be attached to the term, management:

- achieving objectives
- a series of consecutive actions
- decision-making
- co-ordinating
- guiding or leading

From the various meanings of management given above, Educational management can be described as follows: management is a specific type of work in education which comprises those regulative tasks or actions executed by a person or body in a position of authority or in a specific area of regulation, so as to allow formative education to take place. Every person who has to formulate and strive towards objectives in education, organise, make a decision, occupy a leadership position and exercise control (Hoy & Miskel, 1991:10), is occupied with managerial work.

All persons in supervising posts perform management work irrespective of the hierarchical level of the post. Beach and Reinhartz (2000:87) state that supervisory leadership can be classified from a variety of perspectives. The broadest classification includes *laissez-faire*, autocratic and democratic forms of leadership. Glickman *et al* (2004) also proposed to classify leadership into directive, collaborative and non-directive categories. Beach and Reinhartz (2000:87) mention the classifications of Blake and McCause (1985) and Blake and Mouton (1991) who included the metaphors of caretaker, country club leader, task master, compromiser and team builder in their classifications.

The school principal as an educational leader is not only an administrator or an executor of policy. He/she also has authority in his/her own right. The school principal as an educational manager and leader has to ensure that the following take place (Beach & Reinhartz, 2000:87):

- manner of implementing work programmes

- allocation of classrooms
- deployment of staff
- planning the school.

The principal as an educational leader is dependent on teachers to be able to fulfil his/her calling and to be able to ensure educative and effective teaching takes place.

In contemporary South Africa, education should be grounded on democratic values. In the past, the official view was that the fundamental grounding and training of principals should be in Christian-National philosophy. This is no longer suitable in a post-1994 South Africa that recognises the value of commonality in diversity in a multicultural society in which people ascribe to different religious beliefs. Thus, the school manager as an educational leader should carry out his/her day-to-day educational activities guided by democratic values.

The uniqueness of each school manager does, however, bring to the fore a particular leadership style.

### **3.4.1 Autocratic styles of leadership**

An autocratic leadership style is a directive approach in which the leader tells others what to do (Beach & Reinhartz, 2000:87). This type of a leader wants to have his/her way and he/she alone determines the policy. The following are some of the characteristics of autocratic leadership (Van der Westhuizen, 1991:190), where the leader:

- decides on issues alone,
- delegates only certain tasks,
- takes full responsibility for decisions made,
- ensures that goals are attained,
- tenacts only one-way communication between the leader and the staff.

The autocratic leader creates new needs, for example, value needs related to a single religion to the exclusion of others. Such a leader would want to change the values of followers to be in

line with his/her values. He/she is a commander, a ruler who delegates via a pyramid structure (Van der Westhuizen, 1991:190).

The disadvantages of this style of leadership include greater hostility from group members, more dependence on the leader, increased apathy and decrease in productivity when the leader is absent (Beach & Reinhartz, 2000:87)

It is important, however, to note that there are situations where this form of leadership works, for example, when instructions are given to learners during formal assessments. Another advantage of this form of leadership is that produces quick decision-making and production is high when the leader is present (Beach & Reinhartz, 2000: 87). The autocratic style of is, however, not ideal for supporting the ideas of a learning organisation. The tension which prevails when this style is practiced usually impedes meaningful learning.

### **3.4.2 *Laissez-faire* style of leadership**

The direct opposite of autocratic leadership is the free rein form of leadership: *laissez-faire* style of leadership. The *laissez-faire* type of leadership is known as free rein leadership or individual-centred leadership. Glickman *et al* (2004:87) say that *laissez-faire* supervision advocates minimal supervisor involvement in the instructional improvement process.

The following are characteristics of a *laissez-faire* style of leadership:

- the presence of the leader is not felt,
- the staff have the freedom to make individual or group decisions,
- leader guides staff by appealing to personal integrity,
- the individual then feels totally trusted and should decide for her/himself,
- the leader is minimally involved,
- the leader is always in the background (Van der Westhuizen, 1991:191).

An educational leader who follows this style extensively would not be able to inculcate a particular value system in the staff and the learners. Individuals would do as they like. This brings about a lack of cohesion. This style is also not coherent with a learning organisation.

### **3.4.3 Democratic styles of leadership**

The democratic style of leadership is based on the notion of government of the people by the people for the people. This group centred style of leadership utilizes mutual consultation in decision-making. Sullivan and Glanz (2000:15) argue that democratic supervision, in particular, implies that teachers including teachers, curriculum specialists and supervisors cooperate to improve instruction.

Values in education, which are grounded on democratic principles, are actually being acted out. Teachers are allowed to contribute in the decision-making processes. The principal as the managing leader plays an active role when all stakeholders make decisions through voluntary and spontaneous communication in the process. Freedom of expression and freedom of thoughts are upheld because the leader offers the staff the opportunity to contribute original and creative ideas to attaining goals. The democratically orientated educational leader allows for open group discussions. Group discussions open new perspectives. The democratic value of freedom of choice is upheld because teachers, for example, are allowed to choose with whom to work (Van der Westhuizen, 1991:190).

A combination of the authoritative style, the democratic style and the *laissez-faire* styles of leadership give rise to the bureaucratic style of leadership.

### **3.4.4 Bureaucratic style of leadership**

The bureaucratic form of leadership is found in a bureaucratic system. The bureaucratic leader combines the three leadership styles mentioned above, blends, integrates, and balances components of his/her own style of leadership in harmony with the situation, the group and her/his own humanity.

However, according to the views of Sergiovanni and Starratt (2007:27), bureaucracy relies heavily on the hierarchy, rules and regulations, mandates and clearly communicated role expectations as a way to provide teachers with a script to follow. This implies that teachers in turn are expected to comply with this script or face the consequences.

The bureaucratic educational leader adheres strictly to the letter of the law, rules and regulations trying to maintain his/her position. In so doing, the following characteristics of bureaucratic leadership can be identified (Sergiovanni & Starratt, 2007:27).

- it is effective and specialised,
- it is predictable because there are written rules and regulations,
- it adheres to uniform rules and regulations,
- it promotes uniformity among staff members,
- it is impersonal: the letter of the law is the order of the day and the people involved are not taken into consideration.
- it is quick because the rules are uniform and only need to be applied to problem cases.

Included in the characteristics stated above, Sergiovanni and Starratt (2007:27) say that the following assumptions can also be made when the source of authority is bureaucratic:

- Teachers are subordinates in a hierarchically arranged system.
- Supervisors are trustworthy, but you cannot trust subordinates very much.
- The goals and interests of teachers and those of supervisors are not the same, thus supervisors must be watchful.
- Hierarchy equals expertise, thus, supervisors know more about everything than do ordinary teachers.
- External accountability works best.

It is important to note that, according to this leadership style, teachers are regarded as employees. The school management is then regarded as a “head-subordinate” relationship. Authority comes from above, it is centralised and staffs merely have to obey. This will ultimately lead to a lack of ownership because, teachers, for example, will not perform to the best of their abilities.

Supervision based on bureaucratic authority is generally accepted as not good because school managers have to spend a good deal of time trying to change teachers. This is an exhausting activity (Sergiovanni & Starratt, 2007:28). From what was stated above, it becomes clear that

some styles of leadership are not ideal for supporting a learning organisation. These styles include the autocratic and the *laissez-faire* styles of leadership. It can be suggested that these styles may be ranked between good and bad styles. An ideal style of leadership is the democratic style, which should, at the same time, utilise other leadership styles in a democratic way depending on different situations and contexts.

### **3.4.5 Personal authority**

Personal authority is based on the ability of the supervisor to use motivational techniques and to practise other interpersonal skills (Sergiovanni & Starratt, 2007:28). Human relations become the source of authority. If the goals and interests of the teachers and the supervisor differ, bartering takes place. When this form of authority is operative, teachers' needs are first met for them to get work done. What gets rewarded becomes the norm. This interpersonal and psychological approach brings about a school climate characterised by congeniality.

### **3.4.6 Professional authority**

Professional authority presumes that if the expertise of teachers is fully developed, it counts the most (Sergiovanni & Starratt, 2007:31). This approach requires that teachers themselves must decide what is best and appropriate. This form of authority is based on informed knowledge of the craft of teaching and on the personal expertise of teachers, responding in part to this expertise and in part to internalised professional values and accepted tenets of practice that define what it means to be an teacher (Sergiovanni & Starratt, 2007:31).

Professional authority promotes dialogue among teachers. This dialogue makes explicit professional values and accepted tenets of practice. Accountability then becomes the norm. In the long run, professional authority leads to professional virtue, which, according to the authors, speaks to the norms that define what it means to be a professional. The established professional norms become moral attributes. When professional norms are derived from shared community values, moral authority can become a prime basis for supervisory practice. Thus, a discussion of moral authority follows.

### **3.4.7 Moral authority**

Moral authority is derived from the obligations and duties that teachers feel as a result of their connection to widely shared community values, assumptions, ideas, research framework and ideas (Sergiovanni & Starratt, 2007:32). Teachers then respond to shared commitments of practice. Schools also take on the characteristics of communities. Their centre of shared values, beliefs and commitments define communities. What is considered right and good is as important as what works and is efficient. In communities, supervisors direct their efforts towards identifying and making explicit shared values and beliefs (Sergiovanni & Starratt, 2007:33).

The school community's informal norm system is used to enforce professional and community values. Norms and values, whether derived from professional authority or moral authority, become substitutes for direct supervision as teachers become increasingly self-managing (Sergiovanni & Starratt, 2007:33).

Moral leadership provides a vision of what could and probably should be according to acceptable moral principles, for example, teachers show that they uphold the value of respect and showing in their daily interactions with their colleagues that they respect each other. The same would apply to the value of, for example, being honest and respecting other human beings. Moral leadership relates to this study because teachers and school principals who 'live' these values, and demonstrate to their learners that they are guided by democratic values which are in line with recent educational policies will inculcate these lived values in learners.

Several other forms of leadership styles which include transactional leadership, service leadership, transformational leadership and moral leadership are found in the literature. These leadership styles which are closely related to the value-driven school idea are discussed next.

### **3.4.8 Transactional leadership**

Transactional leadership is a term used to classify a formally known group of leadership theories that inquire the interactions between leaders and followers. A transactional leader focuses more on a series of "transactions". This person is interested in looking out for oneself,

having exchange benefits with their subordinates and clarifies a sense of duty with rewards and punishment to reach goals (Whittington, Coker, Goodwin, Ickes & Murray, 2009:1860).

Transactional leadership seeks to motivate followers by appealing to their own self interest. Its principles are to motivate by the exchange process. It focuses on the accomplishment of tasks and good worker relationships in exchange for desirable rewards. Transactional leadership may encourage the leader (principal) to adapt his /her style and behaviour to meet the perceived expectations of the followers (teachers). Other writers, who include Whittington *et al* (2009:186), are in agreement. They say that there is a positive relationship between the perception of the leader's behaviour style and follower's outcomes of performance, organisational citizenship behaviour, affective commitment and trust of the leader. Transactional leadership can encompass four types of behaviour, and these are mentioned below:

- Contingent reward can be in operation when the leader influences behaviour by clarifying the work needed to be accomplished. The leader then uses reward or incentives to achieve results when expectations are met.
- Passive management by exception is when the manager influences behaviour by using correction or punishment as a response to unacceptable performance or deviation from the accepted standards
- Active management by exception is when the manager influences behaviour actively monitoring the work performance and uses corrective methods to ensure the work is completed to meet standards.
- *Laissez-faire* leadership (see 2.4.2) is when the leader is indifferent and has a 'hands-off' approach towards the workers and their performance. This leader ignores the needs of others, does not respond to problems or does not monitor performance.

Transactional leadership should not be used in isolation. If it is used in isolation, it can be misused to manipulate others for self personal gain. Transactional leadership is short term and oriented with the goal of simply maximising efficiency and profit. Strong reward may



pressure followers to engage in unethical or amoral practices. It does not build on the workers' needs for meaningful work nor does it tap into their creativity. If transactional leadership is utilised as the primary behaviour by the leader, it can lead to an environment permeated by position, power, perks and politics. One of the most beneficial leadership behaviour to achieve long term success and improved performance is transformational leadership which is discussed next.

### **3.4.9 Transformational leadership**

Transformational leadership is defined as a leadership approach that cause change in individuals and social systems. In its ideal form, it creates valuable and positive outcomes. The transformational leader takes a visionary position and inspires people to follow. It conforms to network and co-workers in the best fashion in order to benefit the organisation while still sharing ideas. The views of Whittington *et al* (2009:1861) which are based on Bass (1985) and Goodwin (1994) are that both transactional leadership and transformational leadership transforms individuals and motivating them to do more. They thus proposed transactional leadership to be a foundation of transformational leadership. This proposal is based on the notion that both forms of leadership benefit both followers and the leadership.

The strategies employed in transformational leadership must bring about transformation in the organisation. There are two distinct ways which the transformational leader can utilise. Firstly, the transformational leader informs the employees about what is happening in the organisation. In the school setting, for example, the principal will inform teachers about the 'changes' which are taking place in the school. Information will be communicated from the top to bottom. The teachers will not be involved and they will not feel to be part of what is happening, thus they will not own the changes. Secondly, the transformational leader can engage employees in the process of change. In the school, for example, teachers will be actively involved in the processes and this will enhance ownership.

The principal as a manager and a leader of a school operates according to certain values. These are discussed below under ethical leadership.

### **3.4.10 Ethical leadership**

When ethical leadership is in operation, the leader knows his/her core values and has the courage to live them (values) in all parts of his/her life in service of the common good of those concerned.

The views of Phosa (July 2011:4) in his address entitled *Ethical Leadership* are that when we come to ethical leadership we have to deal with various factors, including our innate distaste for the imposition of rules that govern our behaviour. This means ethical leadership must come from within. If ethical leadership comes from within, the school principal will be a role model to teachers and learners.

### **3.4.11 Servant leadership**

The concept of ‘servant’ leadership is laden with symbolism that infers a state of being under the will of others or of giving selflessly (Waterman, February 2011). Historically, the word servant can also be linked to the term ‘doctor’s handmaiden’, while the religious heritage of many of us suggests a view of selfless dedication and limitless giving. Waterman says that the terms are now seen as negative and outmoded. According to Cerit, (2010:303), the term ‘servant leadership’ in its modern context, was developed by Greenleaf. Cerit, (2010:303) quotes Greenleaf as follows:

*The servant leader is a servant first...It begins with the natural feeling that one wants to serve...first. Then, conscious choice brings one to aspire to lead the difference manifests itself in the care taken by the servant – first to make sure that other people’s highest-priority needs are being served. The best and the most difficult to administer is: Do those served grow as persons? Do they, while being served, become healthier, wiser freer, more autonomous, and more likely themselves to become servants? And what is the effect on the least privileged in society? Will they benefit or, at least, not be further deprived?*

From what Greenleaf wrote, being a school principal should come from within because as a leader, a school principal serves different types of people. In the first place there are learners

who must be guided in acquiring acceptable human values and these values must be managed. There are the teachers who must teach these learners on content which is underpinned by certain values. These covert and overt values must also be managed. The same applies to parents and other interested parties in education. The school principal always wonders whether his or her efforts will at the end of the day pay off. This led Greenleaf to suggest that caring for others has moved from personal involvement to becoming something that is mediated through institutions, which are often large, complex, powerful, impersonal and sometimes incompetent (Waterman, February 2011).

The servant leader seeks service and not self-interest. Followers gladly look to them for direction and guidance in times of indecision, turmoil and trouble. The servant leader has principles and shows selfless devotion to public duty. The servant leader takes him self out of the picture and considers the needs of others. These are leaders who will lead and not merely register the popular will of the people.

A servant leader does not pay lip service, but faces reality and talks very little before the work is done to the fullest. Servant leadership differs from other models of leadership because it focuses on leaders meeting the needs of followers, in that, if followers are treated as ends in themselves, rather than means to an end, they will reach their potential and perform optimally. In the school situation, the school principal as a leader, according to this model, should respect, value and motivate the teachers who work with him.

Makhanya (2011:2) states that the concept of servant leadership was coined by Robert Greenleaf in *'The servant, a leader'*, an essay first published in 1970. According to Greenleaf, the servant-leader first wants to serve and thereafter aspires to lead. Servant leadership emphasises increased service to others, a holistic approach to work, promoting a sense of community, and sharing of power in decision making (Makyanya 2011:12). The views of Wheatley (2002:3) are that servant leadership is something fundamental and vital for the world. This author says that we need to move from the leader as a hero to the leader as a host because, as a servant, a leader serves people. It is important for a leader to have faith in people in order to practise servant leadership. Wheatley (2002:2) further says that there are different needs at different times when one is a leader. What is lacking in servant leadership is fundamental respect for what it means to be human, the single courageous act of a leader.

The principal as the supervisor and the site manager utilises one or a combination of the leadership styles discussed above. Among several other issues, the school manager also manages values as emanating from a learning organisation. The issues discussed above indicate that the principal cannot perform all the activities in a school alone. The principal, together with other people, for example, teachers and the school governing body, are all involved. The principal, however, occupies a unique position which calls for him/her to play a unique role in the managing of values in a school.

### **3.5 THE SCHOOL AS AN INSTITUTION FOR LEARNING**

The concept of a 'learning organisation' was first coined by Senge (1990) who popularised the term in his book, *The Fifth Discipline*. He described them as places where people continually expand their capacity to create the results they truly desire, where new and expansive patterns of thinking are nurtured, where collective aspirations are set free, and where people are continually learning how to learn together. Other authors extended his ideas and applied them in educational settings where a learning organisation is said to construct structures and strategies purposefully in order to enhance and maximise organisational learning (Davidoff & Lazarus, 1997:48).

During the history of South African education, the community saw the school as a place where effective teaching and learning took place when a teacher initiated and determined the whole teaching process with little or no contribution from learners or parents. Learners were 'good' learners if they were passive recipients of knowledge. This was a pre-dominantly teacher-centred approach. The views of Davidoff and Lazarus (1997:3) are that apartheid South Africa left a legacy of extreme authoritarianism. These authors quote Althusser (1997) who argued that South African schools became 'ideological state apparatus', which reflected and reproduced the values and ideologies of the state.

Rigid authoritarianism is still familiar in some South African school cultures today. This brings about a heavy-handed disciplinarian approach, which is followed at home and at school. Some schools are centres of indoctrination and not institutions of learning (Davidoff & Lazarus, 1997:3). The following questions could be asked: How can these schools become learning schools? What happens at a learning school that does not happen at an ordinary

school? This study of managing values in schools aims to address these and other related concerns.

A more recent approach is that schools should be understood as learning communities (Sergiovanni & Starrat, 2007:54). Schools should be centres which are repositories of values, sentiments and beliefs that provide the needed cement for bonding people in a common cause. In schools, values and beliefs are embodied and pronounced. Nixon, Martin, McKeon and Ranson (1996:68) are also of the view that the learning school is driven by values. Values must, as pointed out by Davidoff and Lazarus (1997: vii), be reflected, not only in speeches of politicians and educationists, but must also permeate the learning experience of young people at school. In this way, culture and values will influence the learning of learners on a day-to-day basis.

A focus on values in education is needed that will enable teachers and school managers to embrace both the covert and overt aspects of values in schools (Van Wyk in Lemmer, 1999:72). In this way, a more comprehensive approach that can deal with values in ‘the learning school’ is developed. In the learning school the interaction is focussed on learning with the aim of achieving specific learning outcomes. Here, the school environment plays a major role; it supports and promotes quality learning that will ultimately feed into quality education. This author (in Lemmer, 1999:42) also states that quality education will give ‘birth’ to the learning school.

Glickman *et al* (2004:42) maintain that a successful school is foremost an organisation that defines good education for itself, through its goals and desired practices, and then engages in the “moral equivalent of war” in achieving that vision. Thus, in a learning school there is a positive climate and a culture to succeed. The views of Badenhorst (in Van Niekerk, 1999:29) are that feelings of satisfaction and productivity constitute a sound school climate. The ideal learning school is cheerful and hums with excitement and purpose. Classrooms are alive with expectancy.

People at the learning school see each day and each new person as opportunities for improving their understanding of the world around them. The views of Nixon *et al* (1996:68) are that people in a learning school strive to recognise differences and to dissolve boundaries between them.

From what was discussed above, it emerges that the presence of the following factors distinguishes an ideal learning school from an ordinary school. The factors which were listed by Glickman *et al*, (2004:42) are elaborated upon in the ensuing sections.

### **3.5.1 Strong leadership**

The structures of leadership, which include the principal, the school management team and the school governing body, should be in place. Each structure performs its duties. The influence of the principal plays a major role in this collective leadership (Van Niekerk, 1999:44). In the last section of this chapter, reference shall be made to the school principal and the school management team in the context of the learning school.

### **3.5.2 A climate of expectation**

In the learning school there are feelings of satisfaction and productivity. The people concerned expect nothing, but success. All the role players, such as teachers, learners, the principal, School Management Teams and Governing Body, parents and community members take responsibility for learners and people in their wider community (Nieuwenhuis *et al*, 2007:75) and work towards positive outcomes that would benefit the school.

### **3.5.3 An orderly but not rigid atmosphere**

Everybody at the learning school knows what to do, when to do it and how to do it in an orderly manner. The acronym, 'ORDER', applies, that is: "Only residents do everything right." The teachers and learners reveal that they know their environment well. This enables them to do things that are connected to learning in a relaxed atmosphere.

### **3.5.4 Communication with learners**

There is communication with learners about the school's priority on learning the basics. This is related to section 3.5.3. Learners know exactly what is expected from them because communication is clear and simple.

### **3.5.5 Diversion of the school's energy and resources when necessary**

The resources of the school are not kept static. They can be moved around in order to be utilised where they are most needed at a particular point in time. That means that schools can lend a hand to other schools and share resources and expertise to benefit the overall cause of education in a wider community.

### **3.5.6 Prioritisation**

Priorities are maintained and those things that matter most are placed high on the agenda of the learning school. Secondary issues, for example, watching entertaining videos, are done during leisure time and not during teaching and learning time. Events like teacher union meetings are not allowed to disrupt the schools, but would be held after school hours.

### **3.5.7 Monitoring**

There are means of monitoring learners and teachers' achievements. The implementation of the Integrated Quality Management System (IQMS) indicates that teachers are not only being monitored, but are also being assisted in developing the quality of their teaching. Similarly, the assessment timetable and the attendance register also indicate that those learners are also monitored and evaluated on a continuous basis. All these actions must lead to a reciprocal accountability of staff members, learners and leaders in the school.

In concluding this section, the researcher would like to endorse the above-mentioned characteristics of a learning school. He advocates the concept of the learning school as a useful theoretical framework to promote and manage sound values in schools. As a result schools can become a place where meaningful teaching and learning can take place. Schools can become safe, yet challenging spaces and places where confidence can be developed, places which have meaning and places where opportunities are provided for personal development.

In the light of the above discussion the following question can be asked: What is the role of the principal within the learning school?

### **3.6 THE UNIQUE ROLE OF THE SCHOOL PRINCIPAL AS A MANAGER OF DEMOCRATIC VALUES**

The educational leader will always have to be aware of the religious, cultural, economic, political and historic values of his/her environment. The school principal as an educational leader and manager of the school will have to take the various aspects of reality into account. These aspects include that which can be organised, the language, the economic, the ethical and the religious convictions of the particular community where the school is located.

These aspects influence the principal's planning, decision making, organising, guiding and controlling functions. This makes him/her a unique manager of values. The school principal must also assist in correcting those values, which do not contribute towards the attainment of a learning school through professional teaching, so that learners are provided with appropriate tools to carry out their calling in a responsible way.

The value system of the educational leader is not only interwoven with that of the community, for example, parents and church, but also with that of the Department of Education and the state. In this regard, in South Africa, the concern is to inculcate democratic values, which include freedom of religion and freedom of association. This differs from the private or church schools, where, for example, a principal, who ascribes to the Methodist denomination, manages a predominantly Roman Catholic Church school, and is obliged to change his/her religious affiliation in order to secure his/her job. However, in a public school, democratic values should be upheld and practised, hence the rejection of an overtly Christian education system.

A school may, however, have a Christian character and at the same time show respect for other religious beliefs. It is important that the school manager as an educational leader be equipped with his/her personal set of values, received and developed through own professional development. The school manager's managerial activities will be guided and directed by mutual agreed values that serve the school and the community (Nieuwenhuis *et al*, 2007:73). The uniqueness of the school manager as an educational leader will flow from his/her convictions and philosophy of life.



The school principal as a leader in the school is responsible for building the school as a place where people are continually expanding their capabilities to shape their future. Senge (1990:340) maintains that principals as leaders are responsible to ensure that learning takes place.

The matters discussed above clearly outline the ideal school principal in a learning school. It was pointed out that the school manager does not manage the school alone. He/she should adopt a participatory leadership style which will involve all other relevant structures and groups to embrace the concept of establishing a school culture and ethos conducive to effective and continual learning.

### **3.7 SUMMARY**

This chapter dealt with variety of leadership models, which could assist the school management in managing democratic values, according to basic moral principles in South African schools.

The school as a value driven organisation was central to the discussion. This assisted in identifying key factors, which distinguish a school from other types of organisations with specific emphasis on issues, which include the school climate, the culture of the school and its ethos and specific characteristics which ensure that effective and continuous learning takes place. Aspects like clear communication to the learners and parents about the expectations of the school, an atmosphere of creative order, and not rigid discipline should reign (cf. 3.5.1-3.5.7).

The difference between management and leadership was discussed in order to bring to the fore the dual nature of the principal as a manager and a leader. This was followed by an exposition of the various management styles which included the autocratic management style, the laissez-faire style of management, the democratic management styles, and the bureaucratic style of management, personal authority, professional authority, moral authority, transactional leadership, transformational leadership, ethical leadership and servant leadership. The discussion of this leadership style clearly revealed that various leadership and management styles cannot be used in isolation. At times one or several of this style are combined or used

interdependently, depending on the issue in question because each situation reveals its unique challenges at some point in time.

These school management styles and leadership styles play a crucial part in assisting a school to become an institution for learning. The discussion on strong leadership, a climate of expectation, an orderly but not rigid atmosphere, communication with learners, diversion of the school's energy and resources when necessary, prioritisation and monitoring stress embody overt values which are not legislated but can only be lived. The unique role of the school principal includes thus management of values

For a school to become a place where learning takes place, the school manager has to realise that he/she does not manage the school alone. He/she will have to make use of participatory management styles and involve the deputy principal, education specialist(s) and heads of department(s) to assist him/her. In other words, the manager or school principal needs to actively involve the School Management Team consisting of the above-mentioned persons as well as the School Governing Body which includes parents, teachers and community members to acquire ownership of the school and thus make a difference in the school.

What was said above has implications for principals as managers in South African school. The school principal is thus called upon to manage schools along democratic lines. He/she should work as a team with his/her followers to make the school an institution for learning. The school principal should manage the school according to democratic management styles and be a servant of his/her followers by utilising servant leadership principles. The ideal school as an institution for learning should reveal high expectations, an orderly but not rigid atmosphere and sound communication with learners, teachers and others. If there is prioritisation, this will lead to the diversion of the school's energy and resources when necessary. Finally, monitoring should indicate where remedial work and the development of staff members who experience problems is applicable.

The next chapter describes the research design used to gather data in the exploration of the management of values at selected secondary schools in the North-West Province.

## **CHAPTER 4**

### **RESEARCH DESIGN**

#### **4.1 INTRODUCTION**

The discussion in Chapter Three focussed on the difference between leadership and management, as well as a review of different models and styles of management and leadership which could offer school principals organisational features that would assist them in establishing a democratic school culture and promote democratic values in schools. Furthermore, this chapter intends to support the underlying assumption that by creating a democratic ethos, an enabling school culture will be established which will enhance the efforts of both managers and teachers to portray moral values in the classroom, school and the broader community. In this chapter, the research approach, design and methods for data collection and data analysis appropriate to carry out the empirical part of this study will be dealt with.

#### **4.2 THE RESEARCH APPROACH**

Educational research involves three different approaches, namely the qualitative, quantitative and mixed approaches. The nature of the research problem dictates the methodology (Leedy, 1998:138). A qualitative research approach was considered to be suitable for this study because the research problem deals with values which are inherently determined by meaning in people's lives. The researcher sought an insider perspective about the values underpinning the teachers and learners' lives in the schools and the communities in which they are situated. The focus was on finding out how principals can best inspire teachers, learners and parents to 'live' democratic values in a morally accountable manner.

Further, research approaches can be traced back to a particular paradigm. Paradigms, as sets of basic beliefs, are not open to proof in any conventional sense. There is no way in which one can elevate one paradigm over another paradigm on the basis of ultimate foundational criteria (Guba & Lincoln, 1994). The positivist paradigm is based on the notion that reality is objective and there is only one truth. This paradigm, which is predictive, is suitable to a large extent in the natural sciences. The positivist paradigm is less suitable to the social sciences because it is concerned with the identification of trends which are measurable. The feelings

and values to which human beings ascribe cannot be quantified or measured. However, according to the interpretative paradigm, to which the qualitative approach belongs, reality is subjective because there are different and many interpretations of reality. The interpretative paradigm enabled the researcher to look, hear and understand reality as it presented itself to him. This paradigm was considered the most ideal to investigate values, which are complex and hidden phenomena.

Purely quantitative research relies on the collection of quantitative data. In quantitative research the focus is on control of all the components in the actions and representations of the participants (Henning, Van Rensburg & Smit, and 2004:3). The concern is focussed on the breadth rather than on the depth. Respondents or research subjects are usually not free to express data that cannot be captured by the predetermined instruments (Johnson & Christenson, 2004:30). Quantitative research deals, *inter alia*, with a specific, narrowly defined question, a research hypothesis and sometimes a null-hypothesis. In contrast, qualitative research relies on the collection of qualitative data (non-numeric data such as words and pictures). Henning *et al* (2004:3-4) state that the variables in qualitative research are usually not controlled. There is freedom and a natural development of action and representation that the researcher wishes to capture. Le Compte and Preissle (1993:95) maintain that ethnographers must work in settings where behaviour occurs naturally.

As mentioned, in this study qualitative methods were employed, because values are hidden and closely related to meaning and understanding in a specific context. Examples of these methods would include participant observations, interviews and narratives. Henning *et al* (2004:4) point out, “We want to understand, and explain in argument, by using evidence from data and from the literature, what the phenomenon or phenomena that we are studying are about.” The qualitative approach shares a common set of features that distinguish itself from the quantitative approach to educational research. Le Compte, Milroy and Preissle (1992:7-18) argue that qualitative research can be described as idea-driven research. Eisner (1998:98) identifies six features that make a study qualitative. These are discussed as follows:

- (a) Field-focused studies: In a field focussed study, the researcher, for example, goes out to schools, visits classrooms and observes teachers.

- (b) The self as an instrument: researchers must see what is to be seen. Eisner (1998:34) says that the self is the instrument that engages the situation and makes sense of it.
- (c) An interpretative character: The researcher tries to account for what she/he has given a report of and to give meaning to the experience of those characters in the particular situation.
- (d) The use of expressive language together with thick and rich defined descriptions. Language is used as a medium of communication.
- (e) Attention to particular issues in order to arrive at general statements, hence the inductive investigation. This will lead to criteria, which may be used for judging success.

Tuckman (1994:366) states that Bogdan and Biklen (1992) also identify five features of qualitative research. These features follow:

- The natural setting is the data source and the researcher is the key data-collection instrument.
- The researcher attempts primarily to describe and analyse data with a view to find meaning from the participant's of view.
- The concern is with process, that is, with what has transpired, as much as with the product or outcome.
- The data are analysed inductively, as in putting together the parts of a puzzle.
- It is essentially concerned with *what* things mean the why as well as the *what*.

This particular study is grounded in the interpretative paradigm because the researcher believes that, in order to understand official policies and their underpinning values which will have an impact on the management of democratic values in schools; one must be able to

interpret what happens at schools, based on an insider perspective. A discussion of the qualitative research design used for the study is presented in the ensuing section.

### **4.3 THE RESEARCH DESIGN**

Qualitative inquiry is a generic term for a variety of designs for educational research, for example, ethnography, naturalistic enquiry, case studies, contextual studies and participant observations (Ary, Jacobs & Razavich, 2002:441)

#### **4.3.1 Contextual generic qualitative designs in educational research**

This study was intended to investigate, identify and understand the experiences and perceptions of principals and teachers about democratic values and fundamental principles emanating from education policies and how they manage these values at their schools. In order to achieve this, a generic study was undertaken. According to Merriam (2002:11), generic qualitative research “simply seeks to discover and understand a phenomenon, a process, or the perspectives and world views of the people involved”.

In this study, some of the principles of ethnography were used to assist the researcher to obtain a comprehensive understanding of the complexity of the school. McMillan and Schumacher (2010:23) define ethnography as a description and interpretation of a cultural or social group or system. This study sought an in-depth description and interpretation of cultural patterns and meanings within a social group, that is, selected public schools in the North-West Province; to realise this aim data was obtained by way of purposive sampling (Merriam 2002:11).

Observations, focus group interviews and semi-structured interviews at the three selected schools (see 4.4.1), enabled the researcher to get rich, descriptive data about values in the school context. Activities and beliefs of the participants also led to a clearer understanding of the management of values in schools. According to LeCompte and Preissle (1993:8), such data represent educational processes and their results as they naturally occur in a particular context. Further, data was collected from relevant documentation, for example, legislation on education which included the Constitution of South Africa, the South African Schools Act (SASA), the National Education Policy Act (NEPA) and documents relating to specific

schools: school constitutions, attendance registers, time registers, the codes of conduct of learners and the codes of conduct of school governing bodies.

What follows is a discussion of the researcher's stance and role, as the sole research instrument with the intention to declare factors that could influence the data obtained and how the researcher dealt with such factors. The overall stance of the researcher is that of disciplined subjectivity, which is by constant reflection and awareness of his subjectivities, he aimed at establishing authentic rapport with his participants in order for them to speak their minds freely and thus elicit trustworthy and rich data.

#### **4.3.2 The role of the researcher: Statement of subjectivity**

In qualitative research the researcher is the key instrument in data gathering; thus, the researcher's stance needs to be explained and acknowledged. The task of a researcher is to gather data and to make an analysis and synthesis of the data. In this study, the researcher made an effort to bracket his beliefs and opinions about a particular set of value preferences and fixed ideas about what is the correct way of managing schools. This was not an easy task, particularly when conducting interviews, as own judgements about managing and leadership styles should not interfere with what other principals were doing and believing. The researcher tried at all times not to influence the participants who supplied the data in order to allow the data to speak for itself during the analysis stage that would follow.

All factors which could have influenced the research are explained, stated and reflected upon as follows:

##### **4.3.2.1 Status as a school principal**

The researcher is a principal at a secondary school in the North-West Province, which is known to the participants. This could have been intimidating to some participants (teachers and other principals), but every attempt was made to set participants' minds at rest so as not to influence the process unduly. The researcher was known to some of the participants and reassured them that this endeavour was solely meant for study purposes. He also pointed out that confidentiality would be upheld at all times. The participants were made to understand

that they could withdraw from the study at any time if they did not feel comfortable with the process. The participants were kept informed throughout the entire empirical study.

#### 4.3.2.2 Language

The researcher is proficient in Setswana, which is the primary African language spoken in the communities. Although the interviews were conducted in English, this important attribute enabled the participants to use their home language when they lacked a suitable English word. The researcher was able to translate what the participants said into English and interpret cultural nuances. This contributed to the authenticity of the data collection process and made it much easier for the participants; a situation which would not have been as easy if the participants had to use only English during data collection.

#### 4.3.2.3 Religious beliefs

The researcher, as a professing Christian, refrained from expressing an opinion on cultural beliefs, such as ancestral worship and traditional initiation which included *bogwera* and *bojale*. (At *bojale*, girls are taught how to become real women in the African sense and at *bogwera*, boys are initiated into manhood in the African traditional way. Boys are also circumcised at these initiation centres.) The researcher's role was only to listen and observe without making any judgements. The researcher was aware of his own beliefs; he reflected on them and could transcend them. This is important in a qualitative study concerned with understanding the phenomenon from the participants' perspective (Schumacher & McMillan, 1993:373). One must attempt to be immersed in the situation and the phenomenon studied (Mothata, 2000:115).

Thus, the researcher endeavoured to allow the data to reveal how hidden values are practised in the public schools selected for the study. The next section is concerned with the collection data methods and sampling.

## 4.4 SAMPLING

Different forms of sampling can be applied in a qualitative study. Purposive sampling, also known as judgemental sampling, is when the researcher specifies the characteristics of the



population of interest and then tries to locate individuals, who have those characteristics (Gay, 1992:197). An example of purposive sampling is when principals are chosen because they are considered to be rich sources of information about management in a school. This strategy was adopted in this study.

Purposive sampling is a non-random sampling technique. The researcher solicits persons with specific characteristics to participate in order to get rich data (Gay, 1992:215). In this study, the researcher sought those participants who are actively involved in the management of schools in order to gather rich information about managing values at public schools.

The following procedures and techniques were applied in this particular study to select the schools and the participants.

#### **4.4.1 Selection of the schools**

A small sample of three secondary schools situated in three villages in the Bojanala region of the North- West Province was selected. Patton (1990:14) maintains that a small sample studied in-depth and yielding many rich insights about the topic is in line with the power and logic of purposive sampling. The culture of each school is unique to that particular school because people's values are shown in what they do (Haydon, 1997:30). One would thus expect different values expressed in a variety of contexts. One can observe and listen to people's professed beliefs about values (Haydon, 1997:30); thus, one can observe which values are promoted and which moral principles are enacted by teachers and principals and thus 'lived' at a particular school.

Certain criteria were purposively set in order to identify these schools. The researcher identified the schools to get a rich variety of contexts. The criteria employed in the selection of the schools included: the location of the schools in a rural setting; a school which was underperforming, a school with limited resources which was performing well and a well-resourced school which was underperforming. The performance of the school was judged according to the Grade 12 results of the past five years. A school which was regarded as underperforming consistently achieved below 50% in the Grade 12 examination for this period.

These criteria are summarised as follows:

- All schools were situated in a rural area.
- School A is perceived as underperforming with average resources. This school, according to the analysis of the Grade 12 results revealed that it consistently obtained less than 50% in the Grade 12 examination and is hence regarded as a 'trapped school'. (a school that consistently performs below average in the Grade 12 results is regarded as 'trapped school').
- School B is a school which is performing above average with limited resources. Although this school had limited resources, the Grade 12 results were consistently above 50% for more than five years, hence this school was regarded not be underperforming and is not a 'trapped school'.
- School C is an underperforming school with limited resources. This school was regarded as underperforming because the Grade 12 results were below 50% for the past five years; hence it is considered a 'trapped school'.

A more detailed discussion of the settings of the schools follows.

#### **4.4.2 Settings of the chosen schools**

##### **4.4.2.1 School A**

The school is situated in a deeply rural village. One block is divided into four classrooms and an extra building, which was originally intended to be a laboratory, houses the principal and the female administrator and also serves as a storeroom. The learner enrolment is 115. The total number of teachers is thirteen. Four teachers are female and nine teachers are male, the principal included. The school also has a female administrative assistant. A School Governing Body is in place as reflected by SGB meetings held during the past year. The minutes record six staff meetings and SGB meetings respectively held during the year. The SMT did not hold

any meeting. This is disturbing; it reflects a lack of organisation coupled with a *laissez faire* attitude, where meaningful educative teaching and learning is not planned for.

#### 4.4.2.2 School B

School B is situated in an isolated rural village. This school serves a small community with very limited resources. The researcher chose this school due to the fact that the Grade 12 examination results were above the national average for the past five years.

The villagers rely mainly on subsistence farming. Most commute to Pretoria daily or stay at their places of work and visit home at the end of the month. This practice forces children to stay alone in child-headed families. The teaching staff, including the principal, does not live in this village. They commute to work on a daily basis using a common minibus-taxi. The principal, who lives in a suburb in Pretoria, travels 146 km daily to and from school in his own car. In spite of this distance, the principal is always punctual. Even on the day of the visit he was the first teacher to reach the school. Most learners live in the Reconstruction and Development Project (RDP) settlement. Many learners walk to school.

#### 4.4.2.3 School C

School C is situated in a rural village, eight kilometres from Makapanstad Area Project Office (APO), where the Area Manager and other education support staff are located. Most residents of the school community stay and work in Johannesburg and Pretoria or commute daily. The economy is mainly based on subsistence farming; goats and cattle are the major livestock. Farming is limited – maize is grown in some places. The principal and other teachers who live in a neighbouring village commute daily to the school. One female teacher, who stays in Mabopane, always misses the first period due to the bus circuit which has to cover many rural villages before it reaches this school.

The principal had been awarded a national award for life long teaching and the researcher felt that the school would yield rich information as an example of a school where good leadership is demonstrated. The principal is involved in various social activities which include lay-preaching at her church. The records suggested that the principal was not always present at the school due to her involvement elsewhere, such as, attending principals' meetings, national

teaching award meetings where she is a member of the organising committee, church meetings or personal errands.

#### **4.4.3 Entrance into the field**

Written consent to conduct the study at the schools was sought from the circuit manager (Institutional Support Coordinator – ISC) and the Area Project Office Manager. Permission was granted and the researcher then identified the three schools using the criteria elaborated upon in 4.4.1. Letters were written to the principals and the SGBs of the schools wherein the request to visit the schools was extended. Copies of the permission letter from the area office are attached (See Appendix B).

#### **4.4.4 Selecting the participants**

The participants were chosen because they were likely to be knowledgeable and informative about the phenomenon the researcher was investigating (Mothata, 2000:123). Bogdan and Biklen (1992:71) maintain that in purposive sampling, the researcher chooses particular subjects because they are believed to facilitate the expansion of the developing theory and also enrich understanding of the issue under investigation. In this study the participants were chosen because of their involvement in public schools. All the participants are part of school management and play significant roles within the school community.

The criteria for selection of the teachers were: they hold accredited teaching qualifications, had more than five years teaching experience and had taught at the respective school for at least three years to date. Gender was not used as criteria in this particular selection.

In this study, all the participants were asked to give their consent. Anonymity was respected by using codes to identify participants. It was also made clear to the participants that they could withdraw from the study at any time. All focus groups and semi-structured interviews were held in the afternoon because it was felt that teaching time should not be disturbed.

At School A, four teachers and the principal participated. A focus group was held with four teachers and thereafter an in-depth semi-structured interview was held with the school

principal. The school principal at this school provided the following information about himself:

- 35 years' teaching experience
- Head of department at the same school for ten years
- School manager at the same school
- Holds a BA (Unisa), a higher education diploma (HED) and primary teacher's certificate (PTC).

The following information was taken from the biographical information which the teachers at School A provided. Three of the four teachers held a three-year secondary teachers' diploma (UDE(s). The only woman in the focus group interview taught Setswana and life sciences. The second teacher, who held a BA degree, taught social sciences and English. The third teacher taught mathematics and physical science. In addition to a teaching diploma, he held a diploma in Education Management. The fourth teacher, who held a Secondary Teaching Diploma, taught life sciences and Afrikaans.

At School B, three teachers and the principal participated. A focus group was held with three teachers and thereafter an in-depth semi-structured interview was held with the school principal. His profile is as follows:

- 21 years' teaching experience at the same school
- Experience as head of department (mathematics & science) and deputy principal
- Currently principal
- Holds a BSc degree.

The following information was taken from the biographical information which the teachers at School B completed. One of the three women held a Primary Teachers Certificate (PTC), a Secondary Education Certificate (SEC), a Secondary Education Diploma (SED), a Higher Education Diploma (HED) and a Bachelor of Arts degree, teaching Afrikaans and home economics. The second teacher, who started teaching in an urban area, held a Diploma in Education and a BCom (Economics and Management), taught economics and English. The third teacher, held a Secondary Diploma in Education, taught English and social sciences.

At School C, three teachers and the principal participated. A focus group was held with three teachers and thereafter a semi-structured interview was held with the school principal.

This principal held several certificates and diplomas in education. She had served the Department of Education for the past 36 years. She held the Secondary Education Certificate (SEC), the Secondary Education Diploma (SED), Primary Teachers Certificate (PTC) and a BA degree.

The following information was taken from the biographical information which the teachers at School C completed. The male teacher was in possession of a Primary Teachers' Certificate, the Secondary Education Certificate and the Secondary Education Diploma. The two women held an Education Diploma (secondary) and were both studying the Advanced Certificate in Education, specialising in Education Management.

Thus, there were thirteen participants in total (three principals and ten teachers) who participated in the collection of data. Data collection methods are dealt with in the ensuing section.

## **4.5 DATA COLLECTION**

According to Le Compte and Preissle (1993:158), data are any kind of information which researchers can identify and accumulate to facilitate answers to their research questions. The data collection techniques deemed appropriate for this study are presented below.

### **4.5.1 Observations**

Observing is a way for the researcher to see and hear what is occurring naturally in the research site (McMillan & Schumacher, 2010: 350). The observations were comprehensive, continuous and open to whatever was significant. The observations facilitated a deep understanding of the school context and the participants' behaviour, which allowed the researcher to collect data and enabled him to reflect on the importance of the effects of the context of the study.

The researcher adopted the role of observer. Henning *et al* (2004:42) say, "Many other methods of data gathering may be employed. For example, you would have to join them for a

period of time and observe their lives in action. You would have to observe them as far as possible as you were “one of them”. This way of observing and gathering on-site data has become known as *observation*”.

The researcher was conscious of the fact that he might have unknowingly imposed his values, beliefs, or biases onto the participants. This might have influenced the gathering of data. In order to reduce researcher subjectivity and researcher influence, the researcher was frank with the participants. This approach did not reduce the standards of data gathering. He constantly monitored observations and records for evidence of personal bias or prejudice. Stating it differently, De Vos (1998: 260) maintains, “The participant observer will interact closely enough with the participants to obtain an insider view, but will not participate in the activities that will make him a true member of the group” It remains for each reader (see 4.3.2.1) to determine whether the influence of the researcher is acceptable or undue.

The researcher arrived at the sites shortly before the school day started. The principals welcomed the researcher and acknowledged his presence. The researcher was introduced to other teachers. The purpose of the visit was explained to the staff in detail. All these and other issues were noted and served as a guide to the first observations at these schools. What followed was a brief, initial and fairly general observation of the schools to adjust to the situation. Field notes were made and note taking was an ongoing process. This was done in a way that still allowed this researcher to interact with participants. The flow of the observations was not interrupted.

The observation schedule which was prepared before-hand, assisted the researcher to make close observations on matters which included the infrastructure; how learners interact among themselves; interaction between learners and their teachers; and interactions among teachers. Observation was chosen as a data collection method to serve the overall aim of the study, namely to ascertain whether a school climate and culture existed conducive to democratic values and moral principles and whether the actions and interactions of the role players were underpinned by such values and principles. The contents of the observation schedule were constructed in such a way that it could guide the process of observing the context and infrastructure of the school but not limit it to rigid procedures (See Appendix J).

#### **4.5.2 Interviews, biographical questionnaire and declaration of consent**

An interview is a data collection method in which the interviewer (the researcher or his/her helper) asks questions to an interviewee (the research participant). The interviewer collects the data from the interviewee, who provides the data (Gay, 1992:78). Interviews depend on face-to-face questioning of participants and eliciting data from them (LeCompte & Preissle, 1993:165). These authors further state that interviews share an advantage over less obtrusive measures, like questionnaires because researchers can guide the revelation of information.

Liamuttong (in Kulavuz-Onal, 2011:1) points out that the focus group has the power of raising the voices of the less heard populations about the less heard topics. The teachers were thus given the opportunity to contribute towards this study with the help of the focus group interviews and the researcher utilised semi-structured interviews to gather data from the three school principals.

Three series of observation, focus groups interviews with teachers and semi-structured interviews with principals were held at Schools A, B and C respectively. The first round was held from May to July 2010 with the participants mentioned (see 4.4.4). The second series was held during the first week of November 2010 at these schools. It was necessary to hold the second series of interviews to address gaps pertaining to specific management issues which were identified. It again became necessary to hold a third series of follow-up interviews during the first week of August 2011 at these schools on a voluntary basis as more data was needed on the issue of how school principals and teachers experience the promoting of democratic values in their schools (see 1.5.3). (See Appendices I and J for the two interview guides. The guide attached as Appendix I was used during the focus group interviews with teachers and the guide attached as Appendix J was used for the semi-structured interviews with principals).

The researcher compiled a short biographical questionnaire which the participants were requested to complete in advance to obtain relevant background data. It was mentioned to the participants that filling the questionnaire was optional. All the participants agreed to fill in the questionnaire as well as a declaration of consent (see Appendix G which includes both the biographical questionnaire and the declaration of consent).



Control of the interviews was never rigid. This enabled the participants to tell their stories, so that the interview did not lose track of the qualitative range (Bogdan & Biklen, 1992:97). All the interviews began with a brief explanation of the purpose of the project, assurance about confidentiality of information and in terms of using the specific information specifically for this study, as well as some general guidelines for the interview process. Johnson and Christensen (2004:102) say that before a participant can participate in a research study, the researcher must give the prospective participant a description of all features of the study that might reasonably influence his/her willingness to participate. This researcher complied with the guidelines given by Johnson and Christensen (2004) by informing the participants that all the information obtained during the interviews would be used only for study purposes.

Although the researcher was in possession of an interview guide, the interviews were conducted as a general conversation (see 4.5.1) during which the researcher listened carefully and occasionally asked questions for clarity. The purpose of these interviews was to listen, understand and learn about other people's perspectives, from their own point of reference, on the topic under discussion. As mentioned, the researcher bracketed his own beliefs and thus deterred himself of any prejudices and judgements (see 4.3.2) and encouraged the participants to air their views regarding the management of values in the schools.

This researcher constantly reminded himself that he was there not to change views, but to record the subjects' views and reasons for them holding such views with the aim of understanding the world from the perspectives and stances of the participants and accepting those views as legitimate without making judgements about right and wrong.

Field notes are the written accounts of what the researcher hears, sees, experiences and thinks in the process of collecting and reflecting on the data in qualitative research (Bogdan & Biklen, 1992:74). During the interview process, brief notes were made. However, after returning from an interview, the researcher wrote an account of what happened in the field, particularly remarks made before, during and after the formal interview session. Further, a tape recorder was used to record the interview verbatim. Notes were made sparingly to allow the interview to flow smoothly. Good interviews are those in which the subjects are at ease and talk freely about their points of view. All recorded interviews were transcribed verbatim for purposes of data analysis.

## **4.6 DATA ANALYSIS**

Bogdan and Biklen (1992:153) describe data analysis as the process of systematically searching and arranging the interview transcripts, field notes and the materials that one accumulates to increase one's understanding of them and to enable one to present to others what one has discovered. From this description, analysis involves working with data, organising it, breaking it into manageable units, synthesising it, searching for patterns, discovering what is important and deciding what to tell others.

In addition to the use of different approaches to “working the data” (Henning *et al*, 2004:103), triangulation was also used. These authors say that triangulation of methods refers to the use of a variety of data collection methods and resources. The researcher made observations, held focus groups and interviewed with the principals at the three schools and compared the findings. In order to triangulate the data, the researcher compared the three sets of data (observation, focus groups with teachers and interviews with principals at these schools) with one another, looking for similarities and differences. This assisted in identifying common patterns which emerged.

What follows below are the steps which this researcher followed during the analysis process in this study.

### **4.6.1 Transcription of observations**

The researcher had an observation guide which enabled him to focus on several issues which included infrastructure and the response of teachers and learners to the school bell. In addition, a diary was at hand to record many aspects which included the appearance of the surroundings.

### **4.6.2 Handling of tapes for the purposes of transcription**

All taped focus group interviews with teachers and the semi-structured interviews with the school principals were transcribed. The diary mentioned in 4.6.1 was handy to record aspects like tone, volume and emotionality. This is important because recapturing and conveying those perceived meanings to outsiders are innate to the nature of qualitative research at the

point of analysis and writing (Patton, 1990: 351 – 352). This author (1990:347) further suggests that only relevant material should be completely transcribed in order to save time and costs. This researcher however decided to tape all the interviews. This enabled the data to be fully accessible and ensured reliability and validity.

#### **4.6.3 Analysis of transcribed data**

The transcribed data was read several times while listening to the tape recordings. This enabled the researcher to become familiar with the data, checking whether there were some omissions or unintentional additions. At this stage, the views of Newport (1994:229) were kept in mind that the aim is to use the data ‘to think with’. This researcher tried to identify interesting patterns and other issues which were amazing. Similarly, Glaser and Strauss (1967:105) state that the analyst begins by coding each incident in his data into as many categories as possible, as categories emerge or as data emerge that fit into existing categories. The data were then organised.

#### **4.6.4 The mechanical handling of data**

Organising and subdividing the data which consisted of 65 pages was part of data analysis. The data was sorted, that is, this researcher physically organised and subdivided the data into meaningful segments without reducing the data. This process was in line with the views of Knodel (1993:44) that there are two sides to data analysis, the mechanical side and the interpretative side. At this stage the researcher did not reject any data on the basis of being irrelevant to this particular research.

The data was organised by colour coding. Data pertaining to a particular theme or category was coded with a specific colour. The researcher preferred colour coding because it keeps the data in the context of the whole discussion. Through perseverance this researcher managed to handle the data which was at his disposal.

#### **4.6.5 The interpretive analysis of data**

Schumacher and McMillan (1993:479) maintain, “Qualitative data analysis is primarily an inductive process of organising the data into categories and identifying patterns among the

categories.” For Knodel (1993:45), this step is the interpretative part that is concerned with determining criteria for organising the textual data into analytically useful subdivisions and subsequent search for patterns within and between these subdivisions to draw substantially meaningful conclusions. This researcher followed the steps outlined in section 4.6.5.1 to 4.6.5.7 below.

#### 4.6.5.1 Identifying significant segments

The researcher read the data several times and colour coded significant segments in red. Each significant segment also known as an analysis unit was comprehensible and contained, for example, a single idea, episode or piece of information.

#### 4.6.5.2 Themes

The transcripts were read again so that the researcher could determine ‘topics’ under which he could place the significant segments which were coded in red.

#### 4.6.5.3 Categories

The researcher then gave names as categories which represented meanings of similar topics, for example, *juju* representing participants’ views relating to bully learners and *guru* representing the researcher’s concepts and scientific explanations. In this particular study ‘mind maps’ linking meaningful segments or themes to eventually form categories. The researcher went through the data and marked segments and passages in different colours depicting different categories.

#### 4.6.5.4 Formation of patterns

At this stage, the relationships between categories became apparent, hence the formation of patterns.

#### 4.6.5.5 Interpretational analysis

The process adopted in this study was one of moving between data which was already gathered, relevant existing theory and further data collection and analysis as indicated that the data were collected in three series. (See sections 1.4.2 & 4.6.1). This dynamic shifting between data gathering and analysis and theorising the data, characteristic of a grounding theory approach to research, was central to the study. Bogdan and Biklen (1982:30) states that, used in this way, theory facilitates the coherence of data and enables research to go beyond an aimless, unsystematic piling up of accounts.

#### 4.6.5.6 Reasons for omission of certain data

Several participants had similar opinions on certain issues. The researcher then decided to use that data which was most striking in the discussions. However, data which contradicted what the majority of the participants had said was not left out.

#### 4.6.5.7 Actions taken for data not supported by the literature review

This researcher endeavoured to find out if the collected data is 'true'. A striking example was when a number of participants said that most parents were illiterate and could not assist their children with their school work. This had not been apparent in the literature review. During subsequent visits, it emerged that most learners were staying with their grandparents who were indeed semi-literate or illiterate.

The researcher 'unruffled' the data and then put them together again under headings and subheadings. In this study, categories and sub-categories emerged from the data. The researcher identified these categories and sub-categories as natural themes, rather than on the basis of an *a priori* category system.

The analysis of data was done in conjunction with that of data collection. The suggestions advanced by Merriam (1998:180) was followed: one should work with the data immediately after collection, that is, transcribing and unitising the data in order to become familiar with the data before embarking on a detailed analysis.

Treatment of data is summarised as follows. The researcher:

- Transcribed the observations immediately after they were done;
- Listened to the tape recordings attentively and transcribing the data manually;
- computerised the data and make some copies;
- compared the observations, focus group interviews of teachers and the semi-structured interviews of principals of the three schools separately;
- compared the findings of the focus group interviews with teachers with those of the semi-structured interviews with the principals;
- identified broad themes linked to the research question and the literature;
- identified broad categories and sub-categories;
- identified the recurring patterns which emerged after data was linked with literature findings.

What follows next is a discussion of rigour, trustworthiness and credibility.

## **4.7 RIGOUR, TRUSTWORTHINESS AND CREDIBILITY**

Henning *et al* (2004:147) cite Kvale who explains that the concepts of reliability, validity and generalisation were transplanted from the natural sciences into the early discourse of the social sciences. The concepts reliability and validity are more concerned with quantifying and measuring data and are thus more suitable in the natural sciences. There is a great deal of debate over how judgement of quality in qualitative research should be approached (Rolfe, 2004:309). Merriam (1998:189) is of the opinion that “all research is concerned with producing valid and reliable knowledge in an ethical manner. This researcher, however, also thinks that the quality of qualitative research of a particular study should be done by judging that individual study.

### **4.7.1 Rigour**

Rigour in qualitative research, according to Morse, Barret, Mayan, Olson and Spiers (2002) as cited by Rolfe (2004:305) is the key to success when the researcher follows a number of

verification strategies in the course of the research process. If the verification strategies are followed in a vigorous fashion, then the result will be scientific evidence that can be integrated into our knowledge base. Data analysis in qualitative research is an ongoing, emerging and iterative or non-linear process. That means that a sound researcher who wants to conduct rigorous research will constantly reflect on impressions, relationships and connections while collecting the data. However, after data collection has been done, all data are transcribed which means that all texts from interviews, and field notes are typed into documents.

A careful analysis commences by reading all the data and then dividing the data into smaller meaningful units. The researcher then uses comparisons to build and refine categories, to define conceptual similarities and to discover patterns (Henning *et al*, 2004: 127) In this study, the researcher made a detailed analysis of the emerging patterns within observations, focus group interviews with teachers and semi-structured interviews with school principals. All data were transcribed verbatim. All these steps were implemented vigorously (see example of transcribed interview in Appendices I and J). At no stage did the researcher, under the watchful eye of the supervisor, leave issues, such as transcribing recorded data, unexamined. The responsibility for ensuring rigour in this particular study lay with the researcher assisted by the supervisor at all times.

A detailed discussion of trustworthiness follows.

#### **4.7.2 Trustworthiness**

Trustworthiness is concerned with the inferences drawn from the data (Le Compte *et al*, 1992:664). Patton (2002:113) says that the aim of trustworthiness in a qualitative inquiry is to support the argument that the inquiry's findings are "worth paying attention to". The inferences drawn from the data collected in this study complied with the principle of trustworthiness. In qualitative research, various methods distinguish between two types of trustworthiness, that is, internal trustworthiness and external trustworthiness (McMillan & Schumacher, 1993:112-116).

Internal trustworthiness refers to the degree to which the explanation of the phenomenon matches the realities of the world. It addresses questions such as:

- Do researchers actually observe what they think they are observing?
- Do researchers actually hear the meanings that they think they hear? (Mothata, 2000:126).

Internal trustworthiness rests on the data collection and analysis techniques. The strategies, which authors such as Lincoln and Guba (1985); Granehein and Lunman (2004) and Sandelowski (1993) advocate, will increase internal trustworthiness were applied in this investigation.

These strategies are the following:

- Lengthy data collection period: the lengthy data collection period provided opportunities for continual data analysis, comparison and corroboration to refine ideas and to ensure the match between research-based categories and participants realities (Mothata, 2000:126). Three series of semi-structured interviews, focus groups and observations were conducted. This took fifteen weeks which the researcher considered to be adequate for this study.
- Participants' language: subjects were encouraged to express their views in their own home language when they lacked an English word or concept. The schools are in predominantly Setswana-speaking areas. The participants mainly used English; Setswana was used here and there. The researcher is fluent in Setswana and this enabled him to make translations where necessary.
- Field research: the semi-structured interviews were conducted in natural settings; all proceedings took place, without any restrictions or disturbances.

External trustworthiness, on the other hand, refers to the degree to which the findings can be generalised to the population from which the participants were selected (Mothata, 2000:127). In this regard, Le Compte *et al* (1992:644-655) say that generally, trustworthiness in qualitative research is largely determined by the extent to which the data represents the actual subjective experience of the participants.



The participants' primarily determine the trustworthiness of information by their willingness to freely communicate their experience to the researcher in an atmosphere of trust and comprehension. In this study, and in terms of the criterion of trustworthiness, all participants were requested to share information and their views voluntarily regarding policy and practice of managing values at schools. The participants were not put under any form of pressure to share their views about the topic.

### **4.7.3 Credibility**

In qualitative research, credibility refers to the consistency of the researcher's interactive style, data analysis and interpretation of participants' meaning from the data (McMillan & Schumacher, 1993:385). It is concerned with the meaningfulness and trustworthiness of the study (McMillan & Schumacher, 2010:344). In order to comply with what these authors said, this researcher interacted with the promoter and debriefed her on what happened in the field. This interaction, together with the researcher's reflection, assisted in checking whether researcher bias was reduced or eliminated.

According to Bogdan and Biklen (1992:44), credibility in qualitative research is viewed as the fit between what is recorded as data and what has actually occurred during the setting under study, rather than literal consistency across different observations. Two researchers studying a single setting may come up with different end data and produce different end results (Mothata, 2000:129). In this study, the researcher collected data under the guidance of a supervisor who checked from time to time and gave inputs and insightful advice. The researcher encouraged the natural flow of information from participants as much as possible. The researcher was conscious about the reasonability of the conclusions and the appropriateness of the methodology in this research in order to enhance credibility. Credibility thus deals with the trustworthiness of the results. It refers to the extent to which the results approximate reality and are judged to be accurate, trustworthy and reasonable (McMillan and Schumacher, 2010:344).

The design in this study provided an opportunity to show relationships and took into account potential misinterpretations of, for example, values and cultural practices that could undermine the quality of this particular study and distort the findings and conclusions. McMillan and Schumacher (2010:102) say that not every potential source of (error)

misunderstanding, for example, human bias, can be controlled completely in research conducted in field settings. This study was concerned with teachers and principals who are human beings. The researcher constantly kept in mind that there could be potential of human bias.

Qualitative researchers commonly use a combination of possible strategies to reduce threats to credibility. The following strategies were adopted in this study:

1. Verbatim accounts of conversations, transcripts and direct quotes from documents were used to illustrate particular meanings.
2. Low-inference description: Concrete, precise descriptions from field notes and interviews and elaborations were made when analysing data.
3. Members' check: After the collection of the data and analysis thereof, participants had access to the report. If they so wished, they could be given the opportunity to go through the drafted manuscripts.
4. Lengthy period in the field: The researcher spent twelve weeks in the field during the first series and another two weeks during the second series, of data collection which included observations and interviews (a total of fifteen weeks).

More than one method was used and these methods included observations, a focus group and semi-structured interviews.

What follows below is a discussion of issues, which involved ethics in this particular study.

#### **4.8 ETHICAL CONSIDERATIONS**

Educational research focuses primarily on human beings. This demands that ethical guidelines must be followed. The researcher is ethically responsible for protecting the rights and welfare of the participants who participate in the study. In this study, for example, the researcher followed the guidelines given by McMillan and Schumacher (1993:14) that informed consent should be obtained from all participants involved. Informed consent was thus obtained (see

4.5.2; Appendix G) Consent was sought in writing from the area manager as the representation of the department, the circuit manager, the principals, the governing bodies and the school management teams (see 4.4.3).

A record of ethical concerns, which were drawn by the researcher (see Appendix F), assisted when choices were made when data was collected and analysed. These ethical guidelines, according to McMillan and Schumacher (2010: 338) included policies regarding informed consent, deception, confidentiality, anonymity, privacy and caring. These principles were explained to the participants before the observations and the interviews started. The researcher and the respondents agreed to adhere to confidentiality. Deception of the participants was not practised in anyway. Everything was discussed without withholding anything. Discussion and negotiation were used to resolve ethical dilemmas during observations and interviews (e.g., when the researcher took pictures of latecomers, a teacher was concerned that their school would be regarded as a school where punctuality was not regarded as important. The researcher reassured the concerned teacher that the purpose of the photos was linked only to the study and that the principle of confidentiality would be upheld).

## **4.9 SUMMARY**

This chapter dealt with the research approach, design and methodology. The contextual qualitative research was explained in detail, followed by the role of the researcher's statement of subjectivity. Purposive sampling and the sampling techniques employed in this study was discussed in detail. Selection of the schools and the settings of the chosen schools received an intensive discussion. These schools were identified by codes: School A, School B and School C to safeguard anonymity. The participants were also given codes in order to secure anonymity. The procedure the researcher followed when he entered the field, including the selection of participants, was elucidated. Data collection strategies from various types of sources was discussed. The multi-methods which the researcher employed in his data-collection strategy, namely observations, focus groups and semi-structured interviews, were given attention. The researcher paid attention to data analysis processes followed as well as to rigour, trustworthiness and credibility. He finally discussed issues concerned with ethics in detail.

The next chapter will present the discussion of data, data analysis and the emergence of the preliminary findings of the research.

## **CHAPTER 5**

### **DISCUSSION OF FINDINGS**

#### **5.1 INTRODUCTION**

A description of the research approach, research design and methodology employed in this study was presented in chapter four. In this chapter, a detailed discussion of the data analysis and the preliminary findings is presented. The three sets of transcribed data were analysed, namely the observations, the focus group interviews with a group of teachers and the semi-structured interviews with the principals of the chosen schools. This was done according to the data analysis conventions of the qualitative research approach (Henning *et al*, 2004) as explained in chapter four.

#### **5.2 DISCUSSION OF DATA: PRELIMINARY FINDINGS**

The discussion of the data analysis focuses on the observations, the focus group interviews with teachers and individual semi-structured interviews with school principals.

##### **5.2.1 Observations**

Observations form an integral part of qualitative research. They provide a rich source of additional data. McMillan and Schumacher (2010:350) say that observation is the way the researcher sees and hears what is occurring naturally in the research site. In this specific study, with the help of the observation schedule (see appendix H), the main focus of the observations were to detect the underpinning values portrayed by actions and interactions of teachers, learners, principals and parents. The state of the infrastructure of the schools was also observed as the latter is an important indicator of a pleasant school environment which is a pre-requisite for effective teaching and learning to take place as well as to establish values of order, self discipline and respect (Davidoff & Lazarus, 1997:5)

The observation data included the following: interactions of: learners among themselves, teachers among learners, teachers among themselves, the principal and learners and interactions between the staff and outsiders. To get a sense of the overall atmosphere or

climate prevalent at the school, the researcher closely observed how proceedings at assemblies took place. Punctuality, responses to the bell, code of dress and general interactions between the people were closely watched in order to get a sense of the general atmosphere of the school.

A closer look at the surroundings, the infrastructure of the school, the security fence, the state of the classrooms, the toilets and facilities available to teachers and learners, which included the sports fields, electricity, running water and the availability of a kitchen for teachers was done. When the researcher reached his home, the observed data, captured in brief field notes were then transcribed in full.

The transcripts were read several times and each school was assigned a specific colour which served as a code, matched to specific data which were put in a specific order. The researcher then drew a table which enabled him to compare what he observed at the different schools according to the different colour-codes in order to identify similarities and differences. The main categories which were identified after the analysis included school environment or school climate.

#### 5.2.1.1 School climate and environment as indication of a general working atmosphere

School climate focuses attention on the school's interpersonal work life as it affects teachers, administrators, supervisors and learners, attitudes, values and motivation (Sergiovanni & Starratt, 2007:333). People who are not motivated will not be able to steer the school as an organisation where sound moral values, like respect for the self and others, are internalised. School climate might be viewed as the enduring characteristics that describe the psychological character of a particular school, distinguish it from other schools and influence the behaviour of teachers and learners (see 3.2.1; Sergiovanni & Starratt, 2007:333; Davidoff & Lazarus, 1997:21; Hoy, 1991: 221-222). School climate resulted from the interactions among the people in general and at assemblies in particular as well as the extent to which the general state of the infrastructure is being regarded as important or valuable to support teaching and learning

In this study the researcher visited each of the three schools thrice as described in section 4.5.2. During these visits, the researcher walked around the buildings, made observations and

field notes to find out primarily about the school climate and ethos (see observation schedule in Appendix H).

(i) Physical facilities

There were ten classrooms at School A. Nine classrooms were used for teaching and the tenth was used as a staffroom. The number of classrooms did not match the number of learners at this school. School B had sixteen classrooms. Fifteen classrooms were used for teaching and learning and the last one was used as a staffroom. This school had a sort of an administrative block which housed the principal, heads of departments and the administrative assistant. The School C had only six classrooms. Four classrooms were used for teaching and learning, the fifth served as a staffroom.

The surroundings, at School A and C in general did not give a neat impression, as papers and garbage were lying around. Learners are only requested to pick the papers at the time when teaching and learning ought to start. At School B the surroundings were fairly clean. The filthy surroundings do not create a healthy and orderly environment conducive to learning. The principal of School B gave an interesting view on the role which a manager can play in turning a school environment around, from a predominantly chaotic state of affairs to a more orderly school climate conducive to effective teaching and learning. He offered to walk the researcher around the school, explaining the poor state of the school when he assumed his duties as a principal a few years ago. The principal showed the researcher pictures which he took in order to record the chaotic state in which he found the school. These photos which depicted a state of confusion revealed that teaching and learning material were not looked after properly. Books were scattered in one classroom and furniture was not properly arranged. One could hardly believe that the situation was as chaotic as revealed by the photos (labelled 'Photos which depict confusion') before this principal assumed his duties at School B. During the researcher's visits, things appeared to be on track. Teachers were busy teaching while the assistant administrator (AA) was busy in her office.

(ii) Interactions among people

The second observation focus was on the interaction of people with one another to determine the overall atmosphere of the school. Usually before the morning assembly was held, some

learners were playing at the sports field while others were still coming to school. At School A and C the atmosphere was relaxed and 'laid back'. Learners were in a jovial mood at these schools. Interactions among teachers and learners at School A and C were more or less the same. The atmosphere was, however, not rigid. At School B the atmosphere was more formal and teachers appeared to be more committed to teaching because they started to teach immediately after the morning devotion. One could clearly differentiate between learners and teachers at these three schools because the learners addressed their teachers as "Sir" and "Mam".

At School A and School C, the teachers revealed that a positive working relationship among them. They discussed issues together and no tension was noticed. All the teachers who occupied the classroom which served as a staffroom at School C were busy chatting informally. However, at School B, the situation was a bit different. Teachers stayed in groups in different offices. One could not clearly establish whether these were just working groups based on subjects, friendship or any other motive.

The interactions in general between the principal and learners at School A were tense. The principal appeared to be very 'far removed' from the learners. He spent most of the time in his office and only came out when he wanted to consult with the deputy principal or another teacher; he went to classes and he assisted with directing learners to their respective classrooms after break.

The principal at School B appeared to be a hands-on person. He was visible all over the school, explaining something to someone or giving instructions of some sort. When he walked around the school, those learners who were drinking water from the hand bore-hole pump, stopped what they were doing and ran to their classrooms. This contributed to an overall school climate of 'expecting something is going to happen', which is conducive to learning

### (iii) School assemblies

The proceedings at the morning devotions differed dramatically at these schools. At School A, the proceedings were overshadowed by a police officer who is attached to the school as part of an "Adopt a cop" programme. He addressed learners about the dangers of 'escaping' to traditional institutions. All the learners were attentive; however, one was uncertain if their



attention was due to his status as a police officer who carried a gun or if they were interested in what was said. At School B the situation was very different. A teacher conducted the morning assembly and the principal summarised by motivating the learners, quoting from English literature. This differed from the situation at School C, where not all the learners were attentive to the proceedings. Some boys at the back were busy talking among themselves, not paying attention to what was being said.

The value of respect forms the basis for the establishment of healthy interactions in a school setting. This includes informal interactions, such as happens on the playground as well as formal interactions which take place during assemblies ( see section 2.8.4.9; Manifesto on Values, Education and Democracy 2001: 15). The duty of the school principal and teachers is to prepare learners for responsible life in a free society, in a spirit of understanding, peace, tolerance, equality of sex, and friendship among co-learners and teachers.

The issues mentioned above have a direct bearing on the school climate or general ethos which can either enhance or hinder teaching and learning. According to Hoy (1991:221-222), school climate includes a set of internal characteristics that distinguishes one school from another and influences the behaviour of its members – a shared perception of behaviour. Furthermore, the school environment plays a major role in promoting a school as a centre of learning. According to Van Wyk (in Lemmer, 1999: 66), the school environment and general ethos of a school gives an indication whether or not the latter supports and promotes quality learning and quality education. In order to achieve this, the principal should provide appropriate help and support to teachers and learners and inspire teachers to ensure effective classroom planning.

The next main category that emerged concerned punctuality and a general lack of a sense of urgency.

#### 5.2.1.2 No sense of urgency

During the researcher's visits he observed in at least two of the three selected schools that a sense of urgency in terms of punctuality was absent. Responses to the bell in general at Schools A and C were not prompt or being seen as something that one needs to act on immediately. At School B, however, one could feel that sense of urgency amongst learners

and teachers to a certain degree, as both teachers and learners acted more promptly than in the other two schools.

Not all learners were however punctual at some of these three schools. At School A and School B, two teachers were standing at the gates, urging those learners who were late to hurry, some learners started to run while others continued to walk. At School B, however very few learners were late. The response to the bell was not prompt. Most learners and some teachers at School A did not reveal that sense of urgency when responding to the bell.

Most teachers were at school when the school day started at Schools A and C. The tempo at this school was, however, slow and the tone was also low. People acted as if they did not hear the bell or understood what the ringing bell meant. After break, learners and teachers did not hurry to their respective classrooms. The principal and other senior teachers had to drive the learners to their classrooms. Most learners were dressed according to the requirements of this school. A few learners, both boys and girls had school ties on at all these schools. Not all teachers had arrived when the school started during the day of the visit at School C. One teacher arrived per bus thirty minutes after the school had started without any explanation.

These actions revealed a general sense of lethargy, a value system of 'take it slowly' possibly because learners do not experience any urgency, meaning, curiosity, purpose or enjoyment in learning. It became clear that this did not match the characteristics of an effective school as reflected in the literature. Sergiovanni and Starratt (2007:54) express the view that schools should be centres which are repositories of values, sentiments, and beliefs that provide the needed cement for bonding people in a common cause in order to be understood as *places of learning*. In an effective school, values are not just reflected in speeches. Davidoff and Lazarus (1997: iiv) are of the opinion that values must permeate the learning experience of young people at school to influence learning of learners on a day-to-day basis.

Another characteristic of an effective school which the selected schools lack is that, the interaction is focused on learning with the aim of achieving specific learning outcomes. A successful school is foremost an organisation that defines good education for itself, through its goals and desired practices, for example being punctual. Punctuality is an essential value which shows that there is order and a sense of urgency in a school. The bell, for example,

communicates 'It is time for assembly' or 'Break time has elapsed'. In an effective school, people know when to do something, why to do it and how to do it.

Punctuality and eagerness to learn would be internalised by learners if they emulate committed and enthusiastic teachers rather than be told or lectured about what they ought to do. If there is a general lack of role models (teachers) who ought to influence and transmit values of punctuality, doing things on time because they are curious and want to learn, learners would find it difficult to internalise such behaviour (Stephenson *et al*, 1998:166).

The category of necessary physical infrastructure conducive to teaching and learning is discussed next.

#### 5.2.1.3 Physical infrastructure

The necessary facilities conducive to teaching and learning included the security of people at the schools, toilets, electricity, running water, school halls and kitchens for teachers.

##### (i) Security

There was a security fence which was locked by a senior teacher after the morning devotions at Schools A and B. Security was tight and the gates were kept locked. No one could gain access to the school at any point at ease. In contrast to School A and B, there was no security fence at School C. An ordinary fence was, however, in place, showing the boundaries of the school. Any person could gain access to the school at any point at ease which indicates that security measures were not in place at this school.

##### (ii) Toilets

The toilets were brand new at School A. These ventilated pit toilets were built after a strong gale destroyed some classrooms which were also repaired. The toilets at School B and School C, which were made up made of corrugated iron were in very bad state. It was, however, evident that the Department of Education was going to build toilets because the site for the new toilets had already been identified and building material (bricks, crushed stones and river sand) had been delivered. The state of the toilets revealed that good hygienic values were

compromised. The neglect of these very basic facilities does not contribute to a healthy and orderly school environment and has the potential to have negative effects on the school climate as a whole. These unacceptable conditions were, however, being addressed.

(iii) Staff room

These schools did not have conventional staff rooms. Teachers occupied classrooms which were used as staffrooms. This exacerbates the overcrowding of existing classrooms as none of the selected schools have enough available classrooms.

(iv) Laboratories

Schools A and C did not have laboratories. Experiments in the sciences were done theoretically which hampers understanding and fostering of skills in the sciences. At School B, a laboratory was recently completed. This brand new laboratory was well built and had all the facilities expected in a modern school laboratory. The expectation created by this facility is that it would help learners to develop a positive interest in the physical sciences.

(v) Library

These schools did not have contemporary library-facilities (see section 5.2.1.3). One classroom at School A was converted into a library which appeared not to be functional. The absence of libraries in the schools and in the communities negatively impacted the culture of reading.

(vi) Running water

The schools did not have running water. The schools used bore-holes which were fitted with hand pumps.

(vii) Electricity

All these schools were electrified.

(viii) Kitchen

None of these three schools had a kitchen, where teachers could prepare their meals or make some tea.

(ix) School halls

Schools did not have halls for recreational purposes. Activities, such as debates, were held in the open so that more learners could attend.

The above-mentioned physical facilities are important to enhance a climate which will foster teaching and learning and inspire pride in the school among teachers and learners even after leaving the school as their *alma mater*. The absence of these basic facilities affects the general exposure of the learners and teachers to a proper learning environment and deprives them of becoming more humane and educated people who have been equipped with adequate knowledge and skills to enable them for further studies and careers (see section 2.7.1).

Education and values are inevitably intertwined and there are values present in every human interaction. This interwovenness implies that no school can be a value-free zone; thus every school must have its own ethos (Haydon, 1997:6). Furthermore, these pointed to the important role values play in managing a school (Halstead *et al*, 1996:178). Values will help learners to make the connection between the impersonal and the personal and so to grow as morally aware people able to make sense of their lives, develop a value base and contribute to the well-being of society (Halstead *et al*, 178-179).

#### 5.2.1.4 Maintenance of facilities

During a visit at School A, the researcher observed that four classrooms had been damaged by a gale. In order to proceed with teaching and learning, the principal, teachers and parents decided to repair the classrooms temporarily while waiting for the provincial department of education to respond. It took the Department several months to respond, perhaps due to some legal procedures which had to be followed. The active involvement and resilience of some members the community when crisis strikes can contribute positively towards teaching and learning especially in rural communities. This was demonstrated by some members of

the community who offered to repair the classrooms at School A. The circuit manager also came to motivate the parents and to make sure that learners and teachers would be safe after the temporary repairs. . Such positive interventions by the principal and some members of the community promote order and acceptable standards of upkeep of the infrastructure. In turn, respect for property is inspired. This clearly revealed a positive, diligent communal spirit which is resilient in the face of adversity and not dependent on some departmental officials who delay to perform their duties either due to inefficiency or official protocol.

This behaviour reflects values of resilience and self-reliance in the face of very difficult circumstances in rural communities where resources are scarce and the departmental official hesitant and slow to support the educational infrastructure. These rural communities emulated worthy examples of self-reliance, often much more than their well-resourced inner city counterparts.

Neglected school buildings and surroundings will affect the psychological dimension of the people concerned (Sergiovanni & Starratt, 2007:333) thus hindering teaching and learning. The school should be the heart of educational change. It therefore needs to be equipped with proper infrastructure to manage such change effectively, so that it can become a learning organisation (Davidoff & Lazarus, 1997:5).

Furthermore, this incident illustrates the fact that in a school, participation of stakeholders is essential. The whole school community, which includes teachers, non teaching staff, learners, parents and other interested parties, must be involved. Davidoff and Lazarus (1979:164) support this when they say that the more people participate, the more meaningful participation becomes.

#### 5.2.1.5 Conclusion

In the case of the three selected schools, the purpose of the observations was to see how values translate into actions embedded in a caring ethos in the school which is enhanced by respect. Learners and teachers who do not look after these facilities, for example breaking doors and smashing windows, clearly reveal a value system which is not characterised by disciplined and respectful actions, but rather a negative attitude towards life in general and teaching and learning in particular.

The school culture plays a major role in promoting an ethos where a school is seen as a centre of learning in a caring environment. According to Van Wyk (in Lemmer, 1999:66), the school environment of an effective school should support and promote quality learning and education. In order to achieve this, the principal and other stakeholders in education, should provide appropriate facilities that supports teaching and learning, for example, functional libraries and laboratories to ensure effective and meaningful. Acceptable standards of upkeep of the physical infrastructure are necessary to support teaching and learning. In turn, respect for property is inspired (Van Niekerk in Lemmer, 1999:5).

The next section is focused on the focus group interviews which the researcher held with teachers at the selected schools to document their particular experiences on how they as teachers perceive the underpinning values and moral principles emanating from education policies and how they manage their classrooms in the democratic dispensation by applying these values and moral principles.

## **5.2.2 The Focus Group Interviews with Teachers**

The focus group interview is concerned with a group discussion exploring a set of issues (Kitzinger & Barbour, 1999:4). The group collectively focuses on a kind of collective activity and generates the data. The focus in this particular study involved a group of teachers concerning the management and application of underpinning values and moral principles emanating from education policies in their classrooms and at the school in general. A series of focus group interviews were held at each of the selected schools. Open-ended questions were asked about their experiences of being a teacher in the particular school. (See focus group interview Guide with teachers in Appendix I). The following categories emerged from the data analysis.

### **5.2.2.1 Punctuality**

All the teachers at the three schools commented on the occurrence of the problem of punctuality and late coming among teachers and learners. They all grappled with reasons why this is such a widespread problem in the area.

(i) Transport as a contributory factor to late coming

Transport was cited as a contributory factor to punctuality and late coming. Some teachers stayed far from the schools at which they worked. A teacher at School A indicated that some times people are late due to unreliable public transport. These sentiments were confirmed by a teacher at School C who stayed far from the school where she worked and was always thirty minutes late. She explained: *"We are using the public transport. We leave Mabopane at quarter past six and reach the school at half past eight."* This teacher admitted that she always misses the first period because the bus which she uses to come to school is always thirty minutes late.

The issue of transport also affected some learners. Another teacher at schools B responded as follows:

*At times, late coming can be encouraged by the transport the learners use because at times, the bus they are travelling with or the taxis they are travelling with might encounter some problems; so they usually find classes have already started and that is not their problem.*

The problem of transport, according to a teacher at School B, appeared to be rife in rural areas unlike in urban areas. According to this teacher who once worked in an urban area, the problem of punctuality and late coming is not experienced in urban areas. She said the following:

*In urban areas, parents make sure that the learners come in time at school, for example, they even arrange transport which can collect learners from their homes to school and back and also for the safety of their children. Most learners walk long distances from their homes in the rural areas. There are also some learners who do not stay far from the schools they attend yet they also do not respect time. This was indicated by a teacher at School B who said: "Those who are staying in the Reconstruction and Development Project ( RDP) houses across the road, some can even wait for the siren to ring first, it is then that they come crossing (the road)."*



This finding links up with the next sub-category, namely the lack of supervision due to the absence of parents at home.

(ii) Lack of parental supervision

In rural areas, many parents do not live with their children. They work far; coming back home during week-ends and at the end of the month. Other parents commute daily to Johannesburg and Pretoria where they sell their goods. In this connection, a teacher at School A had this to say:

*You know as far as I am concerned, with the experience that I have, realized that ... the question of punctuality with respect to learners is perhaps the issue of migrant labour, where learners are staying alone at home and they lack supervision. I think that is one of the reasons why they come late at school.*

A teacher at School B echoed the sentiments of the teacher at School A. This teacher said the following:

*“In rural areas, especially too rural, parents are not staying with their children. They work far; coming back at month-end, after two months or three months. Children are staying alone and some are staying with their grannies – they don’t care whether learners are going to school or not – what time learners leave home to school. They do not take education is not taken very seriously in rural areas”.*

It emerged that lack of supervision due to the absence of parents at home, thus having little contact with their children, had a negative effect on the schooling of learners in general. The teachers were also concerned because learners may even arrive at class while a lesson is in progress. The lesson will be interrupted and those learners who are late lose vital learning content. The absence of parents at their homes results in a lack of motivation at the learners’ homes. A teacher at School A said the following: *“As far as motivation is concerned, I think the environment plays a major role. The environment were they are staying is not very motivational and at the end of the day the learners would just follow suit.”*

The focus group interviews with teachers revealed that there is very little or no motivation to learners at their homes. One teacher at School A said the following: *“One of the reasons is that these learners are not that motivated from their homes; that is why most of them are late. They are coming here for the sake of being here. There is nothing that pushes them and motivates them to be at school early.”*

Punctuality and late coming seem to be a general problem at the schools visited. The people’s responses suggest that they are also aware that response to the school bell is not satisfactory. Teachers and learners do not respond to the bell on time (see section 5.2.1.1). Moreover, teachers are supposed to be exemplary and serve as role models to these learners.

The value of punctuality needs to be instilled in learners without being rigid. The issue of learners and teachers staying far from the schools and the unreliability of public transport must be taken into consideration when drafting the school time table. Sergiovanni and Starrat (2007:54) say that schools should be considered as learning communities which are repositories of values. That is why focus on values in education, for example, practising punctuality, is needed to enable teachers and principals to embrace both ‘lived values’ and ‘policy aspects’ of values formation (Van Niekerk, 1999:54). If punctuality or ‘time on task’ can become habitual and seen to be practised regularly, effective teaching and learning would be enhanced (Davidoff & Lazarus, 1997).

Furthermore, in all the schools, the teachers link punctuality, late coming and truancy to migratory labour and parental involvement at schools (see section 5.2.2.4). The children are either staying alone, effectively heading the family or staying with their grandparents who are already a spent force, thus unable to check on the children’s school work. It becomes imperative to look at the partnership between the home and the school in relation to the promotion of effective teaching and learning at the schools.

#### 5.2.2.2 Home-school partnerships

The partnership between the home and the school plays a major role in the education of learners at school. For such a partnership to be effective, the level of formal schooling among the adult community should also be considered.

(i) The low level of formal schooling among the adult community

The teachers alleged that the level of formal schooling among the adult community was generally low. This appeared the most important reason why adults at home are not able to assist their children with homework, as they do not have a basic understanding of formal education. One teacher at School A said the following:

*Most of the parents did not attend school or they dropped out and they started families at a tender age. That is why they cannot help their children. They lack knowledge.*

The teachers revealed that much is expected from them by virtue of being teachers. One teacher complained of acting the roles of parent, a social worker and nurse at the same time and this, according to him, created role ambiguity. He added:

*I think I think we are living in stressful world today. Teachers have role ambiguity- sometimes they have to work as parents, sometimes they have to work as teachers, as nurses and so on. So at the end of the day, there is role ambiguity.*

Being a teacher requires one to educate a learner in his/her totality. However, the principle of *in loco parentis* requires that a teacher as a professional should at times assume various roles as learners are left in the care of the teacher. The other views of the teachers were that the level of formal schooling among the adult community is generally low. A teacher at School A said the following:

*Most of the learners are staying with their grand parents who are illiterate; they do not know how to help the learners with school work at home. The learners' parents are working and there is no one at home who can help him or her to do the school work. In this village, it seems as if there are no role models.*

The teachers were of the opinion that the learners' parents did not play their role in the education of their children. They alleged that the parents do not even come to the school when they are requested to do so. One teacher at School A said:

*Let me just highlight on the parental involvement. According to experience, there is no parental involvement. The parents do not virtually help learners in anyway on issues of their education and they even don't turn up when they are called at school. In cases where a learner has transgressed the school policy.*

Parents did not help their children with their school work. These views corroborated what was said by the other teacher:

*Yes. You see, from the learners not doing their homework this shows that parents do not assist them because they could easily have assisted them doing their home work at their respective homes.*

Parents can be there to help and support with the education of their children: to help with homework, monitor their children's work, guide, teach them manners and help them with domestic work. That is why lifelong education and training are essential. It is important to inculcate in learners at an early stage that education does not end during the school going ages, but it is a lifelong process (see section 2.8.3.2). The inculcation of values at a school does not take place in isolation. Schools are part of a community; hence the value system at a school is intertwined with the value system of the broader community (see section 2.9)

(ii) Poor moral guidance from parents and community

The teachers in the focus group interviews were concerned about the poor moral guidance from parents and the community in general. Among several concerns with regard to moral guidance to learners, one teacher at School A mentioned:

*I just wanted to say something about right and wrong. Another reason why these parents are unable or not capable to teach these learners to differentiate between right and wrong, I think one of the factors might be*

*the issue of spirituality – must have a direct bearing on the issue of morality. So if the parents are non-church goers, they won't be able to take their children to church to learn those basics such as the difference between right and wrong.*

The concerns of the former Minister of Education that some code of values should be taught to learners came to the researcher's mind. Most recently it was advocated that the preamble of the Constitution be recited at assemblies (City Press, 2011:2). However, moral values cannot be memorised and recited like a poem. Moral values need to be lived and demonstrated by a particular lifestyle and actions (see section 2.9).

In the absence of their parents, some children become heads of the household at very tender ages. A teacher supported this by saying the following: *"They have already created small families – whereas they are still learners because they are staying alone as husbands and wives."*

The burden of premature parenthood, particularly on the girl-child, disturbs the learner's schooling. Such a 'parent-learner' will have a divided attention; she also has the responsibility to take the child to the clinic or collect the social grant.

### 5.2.2.3 Teaching and learning culture

#### (i) Lack of commitment and passion to teach and learn

Concerning the culture of teaching and learning in the selected schools, teachers commented mainly on the lack of commitment to teach and learn and the ill-disciplined behaviour by some teachers and learners.

When responding to the question whether teachers are teaching with passion, there were mixed responses. A teacher at School A attributed the lack of enthusiasm to the low salaries which they are being paid. He said the following: *"And the way teachers are being remunerated - that can cause lack of passion and stress."*

It was observed that teachers had recently received some salary increase. These teachers insisted that the increases were not enough. Another teacher at School A was of the opinion that some teachers are teaching with passion but others have to be forced to do their work.

A teacher at School B said that the morale of teachers was low. Her concerns were based on a number of issues which included paper work, overcrowded classrooms and the misbehaviour of some learners. This teacher said the following:

*Regarding this, I can say that the morale of the teachers is a bit low.....looking at the....we are having a lot of paper work to do to that extent you find that you have too much scripts to mark, and the teacher learner ratio is also affecting the moral of the teachers to that extent that when a teacher goes to class, he is already demotivated looking at the large number of classes we are having – we have one class that has 63 learners, so in such a case you find that the teacher’s morale is very low including the behaviour of the learners.*

One teacher at School A attributed the teachers’ low morale to the misbehaviour of learners as follows:

*And another thing, to add on, one of the key factors that can, might have a bearing on the passion and love for teaching might be the ill-discipline among learners. I think- and I mean that sometimes we become so frustrated and discouraged if you are teaching learners who are not ready to learn. That also might be one of the factors that contribute towards a lack of passion.*

The teachers said that learners do not respect them in class. Some of the learners’ according to a teacher at School C, did not respect the teachers because they did not regard them as their parents (Van Niekerk, 1999: 19).

- (ii) Ambiguous and continuous policy changes disrupt the flow of teaching and learning

Several policies, including those on education have been changed or adjusted in order to be in line with the democratic order. The teachers were concerned because this continual changing of policy (the teacher at School A referred to policy as a system). This teacher said:

*I am sure that one of those things is the ever changing system of government – we are facing. I think since the inception of this democracy in our country, every minister who is coming in is coming with a different system of education.*

The teachers were worried about the ever changing curriculum and lack of relevant support. A teacher said:

*That is why teachers get frustrated and some start lacking passion of doing their work. That is maybe, to be specific, and planning that subject – because they are taught to prepare a lesson this way, the next minister comes in, cuts and changes. So teachers are found wanting. There is no continuity.*

The medium of instruction at these schools is English and some parents are not proficient in English and can thus not help the learners at home (see 2.8.1.2). Setswana is regarded as the home language of most learners at these schools; however, not all people in the communities speak Setswana at home. The concerns of teachers concerning the issue of language were raised as follows:

*The language we are using in our teaching practice is not mostly used at home. They use some other languages like Tsonga, then when we come to school, we teach in English and Setswana. Maybe that is where the parents cannot help them with their school work.*

#### 5.2.2.4 The unique role of teachers to inculcate values

The teachers were all in agreement that they had a unique role to play to inculcate values.

##### (i) Team spirit

Team work was regarded as important to develop collective accountability and responsibility among teachers. One teacher commented: *“Another thing to add on, we have to practise teamwork; it must be one of the tools that play a vital role in the inculcation of values.”*

Teachers in general felt that they have to spend seven to eight hours with children, whereas the parents are the ones who are supposed to spend most of the time with them. Thus, teachers need the support of the parents and the community to achieve their goal as teachers.

One teacher remarked:

*We have to be a team of teachers. Were we use consensus to decide on issues, were we exchange ideas in decision making. We have to sit down. Everybody must be responsible. I think that one will address teamwork. Another thing that will help us in building and creating a democratic citizen is consistency. Consistency is one of the key elements in the inculcation of teamwork. If you are not consistent, you might end up losing focus. When you lose focus is when the learners stop enjoying.*

A teacher at School B said the following in Setswana: *“Ka Setswana ba re ngwana o a tshwaraganelwa. (Raising a child needs a combined effort). The parents, the teachers, let us all work together to bring about responsible human beings.”*

Teamwork can only be possible if the value of respect, which is a precondition for communication, is acknowledged and practised. In the school setting, teachers must communicate and relate to each other (Manifesto on Values, Education and Democracy 2001: 15), in order to work as a team (see section 2.8.4.9).



(iii) Teachers as agents of change and transmitters of democratic values

Teachers are in a favourable position to transmit democratic principles to learners at school. These democratic principles can be acted out when learners elect the representative council of learners; teachers can guide the on the rule and regulations of the whole process. The manner in which democratic elections are carried out will be inculcated in learners. A teacher at School A said:

*I think we are addressing it by putting the classroom rules. Simply put the classroom rules and the learners will always try to live by those rules in their everyday lives. It is the duty of the class teacher to ensure that such rules are honoured by all learners in class and we elect some class representatives from different classes to ensure that such rules are obeyed. If you have a learner who is unable to do that, such leaders will come to a teacher to indicate dishonesty or disrespect. The class teacher will reprimand such a learner.*

All the teachers at the three schools said that they endeavour to transmit democratic principles to their learners. The teachers said that all cultural groups, including the disabled, are accommodated at their schools. The teachers were of the opinion that their schools are inclusive. A teacher at School A uttered the following:

*I think our school is very democratic, hence we have policies that are based on the democratic values and I think we treat all races the same and we do honour that sexual difference - gender sensitivity. There are no stereotypes and there is no discrimination so far.*

From a theoretical point of view, the teachers emphasised that they understood what democracy entails but the main idea here was to establish the inculcation of these democratic principles to learners. These teachers, according to what they said, transmitted the democratic principles by way of mouth only. A teacher at School A remarked:

*It shows them that we are parents. The way we talk to them, we address them, we explain to them what we expect in life, what they could do in order*

*to reach their goal. We are guiding them. We tell them what life is all about so that they should be aware why they are at school' at time we motivate them.*

A teacher at School B agreed:

*We usually tell them that we are not from Heaven and also that we are not all from well to do families. We are treating them with respect and we always discourage them not to laugh at another learner who is answering an answer incorrectly. By so doing they must learn from what you doing to them.*

A teacher at School C commented:

*I always take the guideline of ubuntu. They must like each other. They must respect each other. They must know that if they do harm to somebody, it is as good as harming themselves.*

Telling learners what to do and what not to do may be coupled with real life actions. For example, teachers who are committed to their work and attend to their period in time would be noted by the learners who would in turn emulate them. Learners will experience democratic principles from the actions of the teachers. This brings us to the issue of teachers as role models to learners.

(iv) Teachers as role models to learners

The issue of teachers being in the authority position to be role models to learners was explored with the teachers in the focus groups. Teachers commented as follows:

A teacher at School A:

*I think that we as teachers we have the duty and responsibility to perform on our learners. There is English saying that 'actions speak louder than*

*words'. What the teachers are doing or are acting out at the end of the day becomes a path way on the side of learner and they end up emulating what the teachers are doing. Secondly, on the point of behaviour, our behaviour does have a bearing on the lives of the learners. I think as teachers we can become role models and behave in a manner that shows good moral standards.*

The teachers in the focus group interviews held the views that they must always teach learners to know that they are all equal before the law and that learners should always exercise their rights. An important point which one teacher pointed out was that rights are not absolute because responsibilities always serve as limitations to rights. This teacher said the following:

*I think as teachers, we have rights that we are entitled to but we must also make learners aware that they also have rights and there are also limitations of rights.*

Teachers must adhere to all school policies, rules and codes of conduct. Learners will see how the teachers behave themselves and emulate their actions. In this way, the teachers will be lived role models for the learners (see section 2.8.4.8). During these real life processes and interactions, learners observe behaviour and attitudes of teachers and assimilate these into their own way of thinking and doing. Teachers should possess the ability to adapt their own behaviour to the environment in order to stimulate cultural change and to foster punctuality, for example, being on time when the school starts and also be punctual in attending to their classes (Van Niekerk, 1999:5) (see section 3.2.2)

#### 5.2.2.5 Manifestations of values at schools according to the teachers' experiences

Values are ideas about what someone or a group thinks is important in life. They play a very important part in our decision-making, and actions, hence we express our values in the way we think and act (Lemin, Potts & Welsford, 1994:1). In this sense, a value can be regarded as a conviction that serves as a signpost for all actions (see section 2.2)

In this study the teachers in the three selected schools were all in agreement that the manifestation of values can only happen in actions and healthy habits. Lying and truancy

reflect a lack of respect for authority; unfortunately truancy and lying or being dishonest were common among learners at these schools. The teachers said the following:

A teacher at School A:

*According to my experience, lying is very rife in the classroom among learners.*

A teacher at School B:

*Not doing home work is very common and the other one that which is common is truancy. That might be because of the reason that we gave at the beginning that the learners don't have supervision at home.*

A teacher at School C:

*Once they are in a position to lie to a teacher and that shows they are not showing any form of respect.*

It however emerged that not all learners should be regarded as liars or dishonest. The teachers admitted that some learners show respect to other learners, respect to the teachers and do their school work diligently. One teacher at School B said:

*“There are some learners who endeavour to respect each other; but most of them, particularly boys – they have this bullying factor.”*

A teacher at School B was also of the opinion that not all learners displayed negative moral values:” *Some learners listen and also seek advice too. They respect me as I respect them.”*

When the teachers in the focus group talked about respect amongst learners themselves, they commented that many learners do not have respect for their fellow classmates, A teacher at school stood firm and said that do not have respect even among themselves. He explained:” *Also among the selves there is lack of respect. That is why we are encountering problems of fighting or bullying.”*

The general consensus which was reached at these schools was that in general there is very little respect among learners themselves or for teachers.

Values, such as respect, should underpin all human actions. Even in official policies it is prioritised as a main value upon which fundamental moral principles of proper behaviour are based. Hence the inculcation of fundamental moral principles with regard to right and wrong actions is an important part of the school's task (see section 5.1). These moral principles derive from values of, for example, professionalism, efficiency, equity, transparency, representivity and accountability in official policy documents. (Manifesto on Values, Education and Democracy 2001: 14; Article 195 of the Constitution).

In the next section the focus is on the findings of the semi-structured individual interviews with the principals of the three selected schools.

### **5.2.3 The individual semi-structured interviews with principals**

The interview is a conversation carried out with the definite purpose of obtaining certain information by means of the spoken word (Sidhu, 1984:145). The views of Michel (1999:36) are that the aim of semi-structured interviews is to gather rich information from the participants.

In this study, a series of semi-structured interviews were held with the principals of the three selected schools. The focus was on the management and application of underpinning democratic values and moral principles emanating from education policies in their schools. Each of the principals of the three selected schools was individually interviewed. Two of the principals, at schools A and C have been principals for more than five years. The third principal only assumed this position in 2008. Open-ended questions were asked about their experiences of being a principal in the particular school. (See semi-structured interview guide with principals in Appendix J). The following categories emerged from the data-analysis.

### 5.2.3.1 The unique role of the school principal

#### (i) The school principal as a professional role model and mentor

All the principals agreed that a school principal had a unique role to play. He/ she had to perform and execute different duties at the same time. These duties and responsibilities included being a professional leader, a role model, an exemplar and a mentor of all. The principal at School A said the following:

*A principal has to be a role model, motivate teachers to do their work, guide them, build their character; win their (confidence) so that they must do their work optimally, check with the learners that they do their work and guide learners. But that you can only do if the principal is positive and has a positive attitude to them. At school I guide, I build the characters; I build our teachers, learners. Praise the teachers when they have their best – so motivate them to even do more. On the other side, learners (become) positively motivated if the principal is positive towards them. If the principal acts like a parent that is “loco parentis” guide them. Always help them to win their trust.*

The principal at School B also saw himself as a professional leader because, according to him, he provides his teachers with mentorship guidance and support. The views of the principal at School C, who saw himself as a hardworking and passionate person about his work, were similar to those of the other two principals. This is what was said:

*I see myself as a professional leader in the institution because I provide my teachers with mentorship and I regard myself as their father, their brother and I provide them with guidance and moral support, educational support and guidance in general.*

The role of the principal of a school, from what was said, appeared to be multifaceted. The principal had to be the first accountable officer at the school in all areas. One principal said that a principal is an overseer who should guide and monitor teachers so that effective teaching and learning could take place in a democratic way. This calls for a principal to be an

implementer and driver of democratic values and principles at school. The principal's managerial activities will be guided and directed by mutual agreed values that serve the school and the community (Nieuwenhuis *et al*, 2007:73). The uniqueness of the school principal as an educational leader will thus flow from his/her convictions and philosophy of life (see section 3.6).

(ii) The principal as an implementer of democratic values and principles

Responding to the view that the principal is regarded as an implementer and driver of democratic values and principles at school. The principal at School A commented:

*Yes, because at school, in most cases schools are multicultural and therefore each group has to be looked after, has to be catered for, for example, in terms of religion you also find that there are many so called religions at school so you have to cater for them. You cannot force some of the learners to follow religion which of cause are not theirs. In such events the policy has been drawn up whereby they also get chance and they are being catered for and being looked after and not forced into other cultures and religions.*

According to this principal, as an implementer and driver of democratic values and principles at the school, he must see to it that there is consultation and all stakeholders must be involved in decision making.

The principal at School B spoke much about the manner how people find their stay at the school:

*We have learners who are from different racial groups. We have Tsongas. We have Basothos. We have Swazis, Zulus and so on. We have never experienced any incidence of ethnicity within the institution. We further have learners of foreign nationalities – and Mozambicans. They have never experienced any animosity or ethnicity in the institution.*

Although the schools visited did not have any White learners, the principal at School C also maintained:

*The school is diverse because we have all the cultural groups here. We do not discriminate. We have got Tsonga, We have Tswanas. We have Sepedi speaking learners. We have Afrikaans speaking learners. are not a White school. It is predominantly Black.*

The principals agreed that the character of the principal is important in running a school. They were of the opinion that the principal should display a positive attitude towards teachers and learners. He has to act as professional leader and he/she has to acknowledge that people do have strength and weaknesses. The principal at School A said the following:

*The principal with a positive attitude will ultimately also influence these teachers and these learners to be positive towards their job and also teamwork. The principal should encourage team work. The principal should lead and control and check whether things are being done in an orderly manner. almost, but they differ because in a group, a group is made up of individuals and individuals do not necessarily work as a team, but in a team, teamwork, it means they share something in common. Perhaps a positive attitude, working together and they got an aim to improve and enhance a learning attitude in the particular school.*

(ii) The principal as the creator of an effective teaching an learning environment

All the principals were in agreement that through their management of the schools, they had to enhance the culture and atmosphere of the school to such an extent that effective teaching and learning takes place. The principal at School C remarked:

*For effective teaching and learning to take place, as a manager, I have to involve the school management team for monitoring frequently the work of other teachers. I also have to monitor the work of the teachers. We have got our time table for monitoring and we even go to the extent of going to other schools for information in order to get more information. We invite subject*



*specialists to come and assist us so that teaching and learning can become more effective.*

The principals were all in agreement that monitoring and evaluation are key functions of the principal in creating an effective learning environment. The principal had to ensure that all policies are implemented and that each member of the staff fulfils his or her assigned role. The school principal as a leader in the school is responsible for building the school as a place where people are continually expanding their capabilities to shape their future. Senge (1990:340) maintains that principals as leaders are responsible to ensure that learning takes place at schools. (See section 3.6).

Means of monitoring learners' (and teachers') achievements are in place. The implementation of the Integrated Quality Management System (IQMS) indicates that teachers are not only being monitored, but are also being assisted in developing the quality of their teaching. Similarly, the assessment timetable and the attendance register also indicate that those learners are also being monitored and evaluated on a continuous basis. All these actions must lead to a reciprocal accountability of staff members, learners and leaders in the school (see section 3.5.2).

#### 5.2.3.2. Punctuality

All the principals held the views that a lack of punctuality and late coming inhibit effective teaching and learning at schools and also affects the general management of the school. The principal at School A said the following as far as punctuality and late coming were concerned:

*There is this thing of late coming. It is very common these days. Late coming, both on the part of teachers and learners. There are also these teachers who on a regular basis - who are absent - absenteeism - this attitude of going to some unions during school hours - union matters - they also affect the activity of the school.*

The principal at School B was also concerned about the lack of punctuality and late coming because it has a negative effect on teaching and learning. He said:

*The following are related to learners – late coming is the biggest problem in our institution because most learners travel and walk long distances and then we also have bunking of classes by some learners.*

The value of punctuality should be inculcated in learners from an early stage in their schooling. Van Niekerk (2010:64) states that values and valuing are regarded as an ongoing human practice, rather than a set of abstract ideas. Valuing punctuality will thus have to come from within the individual's home and community and in such a way punctuality will become 'a lived' value or habit, thus reducing the rate of late coming.

### 5.2.3.3 Physical resources

The availability of proper and sufficient physical resources like enough classrooms are very important for a school to deliver on its mandate of teaching and learning. The principal at School A described physical resources:

*They (physical facilities) affect teaching and learning because in a laboratory, most learners who take the subject like physical science and biology were experiments should be conducted, need a laboratory. In the absence of a laboratory they use a table to do their experiments. The results of such experiments are not 100% satisfying. Most learners cannot read because of the absence of a library. Even in the community there is no library and this has a negative effect.*

As far as infrastructure and other resources were concerned, the principal at School B claimed:

*We have limited infrastructure and human resources at this school. Fortunately, the department ultimately provided the toilets and the laboratory. With regard to limited infrastructure I refer to classrooms. The number of classrooms does not match the number of learners. We have over 700 learners crammed into 15 classrooms. The school is growing. The influx of learners into the institution also makes it difficult to provide effective learning and teaching. I think the matric results for past five to*

*six years made most learners want to join our institution. I do not have any indication from the department of education. We have made a presentation, requesting for three classrooms, a library and a modernised admin block.*

This is the school which recently received a state of the art laboratory. The principal hoped that the other resources which are not yet available would become available very soon. The principal at School B also contended that their school was not up to standard as far as buildings were concerned. He explained:

*I should think we know that our schools are not up to standard. I think – we can compromise. in the absence of a library a classroom can be used; in the absence of a laboratory we just use classrooms. And also the department has to be notified about all these things although it takes time. They never respond in time. Yes; about the library and the laboratory we have written letters but the response is never forth coming. We do not have a kitchen, we do not have accommodation. We have to do that because we do not have accommodation. The learners who come here (meaning the building which also serves as the office) do not stay for the rest of the day. They stay here for two periods per day and go back to their classrooms and mix with other learners. There is time when they have to be shared. those who do history/geography and those who do physical science/mathematics it when they split.*

The shortage of classrooms leads to over-crowding, affecting effective teaching and learning and efficient management of the school.

#### 5.2.3.4 Strengthening of support structures

- (i) Improved participation by the community, and other stakeholders

The home, the family and the community form important support structures in the education of children. The principal at School C explained:

*Improving the teaching and learning of the school, it involves a number of issues. There must be a good relationship between the teachers and the parents, the learners and the parents and the parents and the principal and the Area Office, the principal and the subject advisors. If that care is not there among all the stakeholders, then there will not be improvement.*

The principals were of the opinion that meetings with relevant stakeholders and liaising with them could improve the running of the school.

The principal said:

*I mean on a continuous basis you have to call them, explain to them, call the parents, explain to them the regulations of the school and I think ultimately on a continuous basis they will have to comply ultimately.*

The three principals were worried about the ever changing policies with regard to the curriculum and stability was not yet in sight. Learners at times were left without tuition because their teachers were attending workshops or meetings. The following were the concerns raised by the principal at School C:

*As the curriculum is changing now and then, that is the greatest factor hampering the progress of the school because each and every time teachers are not here at school. They left for workshops. Learners are alone. You as a principal you must see to that the school is running smoothly. So, learners are stranded with teachers who are out of the classrooms for workshops on curriculum issues.*

Ownership of educational institutions must be restored to the school communities. This value would assist to develop in all parties concerned a sense of loving, protecting and developing their tangible and intangible assets, which includes education. Legitimate governance and management structures would be established in order to achieve this goal. Democratic governance would also be attained if learners, teachers, parents of learners who attend the school and the community in general assume ownership of the school. All stakeholders will advance and protect the interests of the school (The South Africa Schools Act, no. 84 of 1996

(SASA; see section 2.8.4.1). All the role players such as teachers, learners, principals, SMT's SGB's, parents and community members take responsibility for learners and people in their wider community (Nieuwenhuisen *et al*, 2007:75), and work towards positive outcomes that would benefit the school. (See section 3.5.2).

(iii) Enhancing the internalisation of a democratic ethos and moral principles

Responding to what constitutes a democratic ethos which is underpinned by moral principles, the principals were of the opinion that they themselves should behave in a manner that would influence learners and teachers positively. The principal at School A said the following:

*I should think that the message that my actions convey to these learners and teachers is that it influences them positively in life, in their work and motivates and make them aware and to differentiate between what is wrong and right, with the attitude, with the personality so that they (teachers) become exemplary to the learners.*

The principals believed that the learners learn basic moral principles such as honesty because some learners and teachers appreciate the way they do their work, they also observe the values of respect, values of punctuality and all those other values because they in turn respect others. According to the principal at School B, enhancing the internalisation of democratic ethos and moral issues could still be improved:

*The formation of learner support groups where they discuss democratic ethos and moral issues will enhance the internalisation of democratic ethos and then I also believe the improved participation of representative council for learners on the development of the school will also enhance democratic principles and the participation of learners in debates, public speaking contests, where issues of democratic ethos and effective learning is addressed, will enhance the development of democratic ethos. As a hardworking person, I am passionate about my work. My actions motivate and encourage both the teachers and learners to work hard and to take their work seriously.*

According to Henry Maitles, quoted by O'Brien and Forde (2005:61), the school's overall ethos or sense of what is regarded as ethically sound must be central and underpin all aspects of the school's life. The way things are been done at the school should reflect the ethos of the school. An outsider should be able to see and feel the school as a place where educational teaching and learning takes place.

#### 5.2.3.5 Suggestions to novice principals for effective school management

##### (i) Successful principals in networks with relevant stakeholders

The principals suggested some guidelines that novice principals in rural North-West Province schools could improve the management of schools, and thus make a difference in the running of schools in general. It was pointed out that to run a school is not an easy task even for experienced principals. The principal at School C suggested that inexperienced principals communicate with experienced principals in order to share ideas. These views were stated as follows:

*You have to go to visit other experienced principals in their schools and moreover, the schools ... disadvantaged schools in a rural area where we do not have resources – where we are so far from the offices. So just tell them that together we can do it, but if we do not work together and share our experiences and share whatever we have, we are not going to make it. They will remain inexperienced – if they do not visit the other schools*

##### (ii) Guidelines to regulate cultural issues which include *bogwera* and *bojale*

The principals agreed that cultural issues which include initiation institutions for boys and girls respectively must be regulated. Guidelines which deal with such cultural practices must be put in place because these practices, as they are carried out presently, affect teaching and learning negatively. The principal at School C argued:

*That is a cultural issue we cannot run away from. The boys will do bogwera and they will stay there for two to three weeks. When they come back to school, they will act like grown-up men. They would like us to treat them like grown-up men and it is difficult because we have to treat all*

*learners equally. Those who are from bogwera and those who are not from bogwera. So that is the problem that we are facing. Even if you wish to cover the work they are behind with, because of the three weeks that they were not at school, they will still be reluctant and bully.*

The principal at School B claimed that at their school they told their learners to behave as learners and nothing more. This is what he said:

*In this institution, discipline is enforced equally amongst our learners. We do not give special attention to learners who are from initiation schools irrespective of whether a learner is from initiation school or not, discipline is administered equally. We make sure that our learners know their place in the institution. We tell them that here we do not have adults – we only have learners.*

Learners should not merely be instructed to obey rules and embody values as an imposition. Values should be emulated by professionals and utilised in order to shape behaviour (April *et al*, 2000:122). Learners should be engaged so that they understand the underlying principles behind the rules, regulations or principles.

The views of the principal at School A in this matter were that motivating these learners was very important. The school also involved the parents in order to shape the future of the learners. This is what was said:

*If they do not want to do anything, I talk to them. As a principal, I try to motivate them, I try to show them the importance of their future careers and when it goes too far, I call their parents to come to school so that together we can shape the future of these boys and girls.*

The principal at School A suggested the following procedure in addressing learner problems including the dilemma which is brought about by initiation institutions:

*I think a time table will be drawn up perhaps twice a week they are being called, the regulation of the school are explained to them and they also get*

*some of the observe them over a period of time to discover whether or not they cope with the regulations and learn some of the basic moral principles and they associate with other learners in a positive way.*

Principals should transform the learners and motivate them to act in a responsible manner, respecting others and being faithful. This calls for principals to practice transformational leadership. The views of Whittington *et al* (2009:1861) which are based on Bass (1985) and Goodwin (1994) are that both transactional leadership and transformational leadership transforms individuals and motivating them to do more. They thus proposed transactional leadership as a foundation of transformational leadership. Thus, learners will be encouraged to follow the rules and regulations of contemporary schooling even after undergoing traditional initiation procedures.

A discussion of the recurring emerging patterns which emerged from the three sets of analysed data follows.

### **5.3 RECURRING EMERGING PATTERNS: PRELIMINARY FINDINGS**

The following patterns recurred in the analysis of the initial three sets of data.

**Table 5.1 Recurring patterns**

<b>PRINCIPALS</b>	<b>TEACHERS</b>
The unique role of the school principal.	The unique role of teachers to inculcate values.
The school principal as a professional role model, and mentor.	Teachers are in a position to be role models to learners
Lack of punctuality and late coming.	Punctuality and late coming. Transport as a contributory factor to late coming.
Strengthening of support structures. Improved participation by the community, and other stakeholders.	Weak home-school partnership. The low level of formal schooling among the adult community, Poor moral guidance from parents and community.



	Lack of supervision, motivation and the absence of parents at their homes.
The principal as an implementer of democratic values and principles.	Teachers as agents of change and transmitters of democratic values
Enhancing the internalisation of a democratic ethos and moral principles	Manifestations of values at schools according to the teachers' experiences

Table 5.1 indicates the recurring patterns derived from the data. These patterns respond to the questions posed in chapter one. The aim was to establish how school managers and teachers perceive the underpinning values and moral principles emanating from education policies and how they manage their schools in the democratic dispensation by applying these values and moral principles in the North-West Province.

### 5.3.1 The unique role of principals and teachers in the inculcation of values

Teachers must communicate and relate to each other well in order to execute their role of educative teaching and learning thus transmitting moral principles within a democratic dispensation to learners. For this to occur meaningfully, the teachers must acknowledge and practice the value of respect which is a precondition for sound communication (Manifesto on Values, Education and Democracy 2001: 15).

The unique role of the principal of a school should be founded on values formation in general and values in education policies in particular. This foundation will serve as a knowledge base for the management of democratic values at public schools in the North-West Province. to be intertwined with moral principles. The principal has to be the first accountable officer at the school in all areas. A principal oversees and should guide and monitor teachers so that effective teaching and learning takes place in a fair and equitable way. The principal's managerial activities will be guided and directed by mutually agreed upon values that serve the school and the community (Nieuwenhuis *et al*, 2007:73). The uniqueness of the school principal as an educational leader will thus flow from his/her convictions and philosophy of life (see section 3.6).

### **5.3.2 Principals and teachers as professional role models and mentors**

Principals and teachers who are role models transmit values of respect and honesty to learners. Being a role model can be used as an effective strategy for teachers to facilitate moral character formation as well as effective teaching and learning in their schools. Learners copy the moral values displayed by their teachers and their principals. Learners emulate their teachers and principals' behaviour because they are their lived role models (see section 2.8.4.8).

### **5.3.3 Punctuality**

Lack of punctuality was a general problem at the schools visited. Several factors caused the lack of punctuality and late coming which resulted in a habitual lack of urgency. A valid reason for late coming is unreliable public transport because some learners and staff members stay far from the schools where they work. Some learners walk long distances from their homes to the schools particularly in the rural areas. However, those learners do not stay far from the schools show disrespect for time. This occurs when learners stay alone at home as heads of families due to the fact that their parents work far from their homes and stay elsewhere. Other learners live with their grandparents who are old and do not check on their punctuality.

Habitual late coming affects the teaching and learning in general. Often learners disrupt classes while the lesson is already in progress, and they also miss important information which in time affects their motivation to perform well. Furthermore, the lack of adult supervision and monitoring due to the absence of the parents often leads to truancy and general moral decay, especially with the increase of teenage parents. This is why a focus on values formation in education, for example, practising punctuality and honesty is so important (Lemmer, 1999:54). If punctuality or 'time on task' can become habitual, effective teaching and learning would be enhanced (Davidoff & Lazarus, 1997).

### **5.3.4 Strengthening of infrastructure**

There is a shortage of proper infrastructures, for example, enough classrooms and adequate facilities such as libraries and laboratories. This leads to overcrowding, and affects

meaningful teaching and learning. It is therefore imperative that these infrastructures be strengthened. As far as maintaining the facilities, the families and the community are in the position to supplement the contributions of the Provincial Departments' efforts in this regard by looking after the school buildings thus enhancing educative teaching at schools. This can be achieved through meetings with relevant stakeholders which include the parents of learners and the community. The pride of the community in owning the educational institutions which the provincial department provided would assist to develop in the community love for and pride in protecting and developing their schools.

### **5.3.5 Building home-school partnerships**

The inculcation of values at a school does not take place in isolation. Schools are part of a community and this requires a solid home-school partnership. Building a home-community-school partnership will help to mend the notion of the breakdown of the culture of teaching and learning and contribute in addressing a variety of problematic assumptions about what education entails, for example, the notion of 'education as a commodity'. Heese and Badenhorst (1992:3–4) maintain that this notion led learners to believe that education is something others can give to you or withhold from you. Morrow (2009:69–86) argues in similar vein about the culture of entitlement prevalent in South African education – a mindset which assumes that achievement in education is possible without concerted efforts from the learners and teachers.

Active involvement in, and personal responsibility for one's own learning are prerequisites for any successful achievement. It is therefore important to empower the parents and the community to be actively involved in the education of their children. If the parents, the community and leaders value a dedicated work ethic and service, then education would assist them to unleash available social capital in the particular community.

Empowered parents can support the education of their children: help with homework, monitor their children's work, teach manners and help them with domestic chores. Adult basic education and training centres advance the cause of lifelong education and training, thereby raising the standard of education of those parents who did have formal schooling.

A strong home-school-community partnership would create an enabling school environment and facilitate the development of a democratic ethos according to fundamental moral principles in public schools.

### **5.3.6 Principals and teachers as agents of change**

Principals and teachers should make moral principles and democratic values ‘alive’ at school, by being punctual, honest and showing respect to one another. Acting according to these moral principles while upholding a democratic ethos of social justice will enable teachers and principals to become change agents in their respective communities. In their daily encounters learners will likewise become agents of positive social change who can make a difference to their communities.

## **5.4 SUMMARY**

This chapter presented the discussion of the findings of the study. The three sets of data which emerged from observation, a series of focus group interviews with teachers and individual semi-structured interviews with the principals of the three selected schools were presented in depth supported by verbatim quotations from interviews.

The presentation of the observations focused on several issues including the school climate and environment give an indication of a general working atmosphere. Under this item, the physical facilities, interactions among people and the assemblies were discussed in detail. A thorough presentation of the state of ‘no sense of urgency’ at the schools was given. Observations of the necessary physical infrastructure included security, the toilets, staff rooms, laboratories, libraries, running water, electricity, kitchens and the school halls. The need for the continuous maintenance of these facilities also received attention.

The presentation of the findings of the focus group interviews with teachers at the selected schools focused on, among others, the lack of punctuality and late coming. Transport, lack of supervision, motivation and the absence of parents at their homes emerged as some of the contributory factors to late coming. Weak home school partnership due to the low level of formal schooling among the adult community and poor moral guidance from parents and the community also affected the schooling of learners in general.

Teaching and learning culture was discussed in depth. Lack of commitment and passion to teach and learn including the ambiguous and continuous policy changes which disrupt the flow of teaching and learning were elucidated. The presentation of the unique role of teachers to inculcate values revealed that team spirit brings about collective accountability and responsibility among teachers who could be regarded as agents of change and transmitters of democratic values because they are in a position to be role models to learners. A detailed discussion of the manifestations of values at schools according to the teachers' experiences followed and the chapter concluded with a discussion of the findings of the individual semi-structured interviews with the principals of the selected schools.

The unique role of the school principal as a professional role model, a mentor and as an implementer of democratic values and principles were done. The exposition of the principal as the creator of an effective teaching and learning environment followed. Issues like the lack of punctuality, proper and sufficient physical resources and how these infrastructures could be strengthened and maintained were discussed.

Improved participation by the community, and other stakeholders would enhance the internalisation of a democratic ethos and moral principles; this was followed by a few suggestions to novice principals with regard to managing schools effectively.

The presentation of the findings of the data analysis in main categories led to the exposition of the recurring emerging patterns which were also discussed in this chapter. One of the main points which emerged here was the realisation that values formation in a school environment cannot be managed separate from the professional conduct which all the teachers should exhibit consistently. Adults in a school and in the community, such as principals, teachers, parents, grandparents and community leaders, such as church ministers, should act as moral leaders to assist learners to internalise moral principles and become moral beings who can live in harmony with others.

The next chapter will give an overall summary of the study, key issues which emerged from the main findings, conclusions and recommendations based upon the findings

## CHAPTER 6

### SUMMARY OF THE, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

#### 6.1 INTRODUCTION

The issue of values in general is important in a multiparty democratic country like South Africa. The various racial and cultural groups may have their own individual, particular value systems; however, these must be integrated in such a way that South Africa emerges with a common and humane value system acceptable to all. This is a daunting task that calls upon teachers and community leaders to reach agreement on the internalisation of core values which they should translate into moral actions in their daily lives.

In order to manage values in schools, particularly in a multicultural society like South Africa with particular reference to rural schools in the North-West Province, principals and teachers should be aware of their own personal values and moral principles which manifest in their daily actions and behaviour as professionals.

The debate on values, values in education and the management of values in schools in particular will always include the ethnic dimension because South Africa is made up of communities who belong to different cultures, ethnic groups and religions and speak different languages, as identified by our history (Mothata, 2000:239). Each group claims a constitutional right that supports the development of its own traditions, customs and language. Thus, public schools have the obligation to uphold constitutional values, with a democratic and human rights character. Despite the official presence of democratic values entrenched in the Constitution of South Africa, which has high regard for human rights, the South African Schools Act and other human rights documents available, some members of society do not respect other peoples values as demonstrated by the Potgietersrus case, where the rights of a learner were infringed upon (Case No 2436/96).

The issue of traditional beliefs, which include traditional African initiation, also contribute to the difficult task that school principals face in their attempt to reconcile everybody's customs. However, this researcher argues that core human values which are based on common morality

can be reached depending on how principals as leaders manage their schools within the context of their particular communities.

## **6.2 OVERVIEW OF THE THESIS**

The overall purpose of this study, which was designed to investigate how principals and teachers experience their roles as the carriers of values, because all human actions are underpinned by values. As education and schooling are fundamentally moral actions, the task of managing a school in the democratic dispensation in public rural schools in the North-West Province poses a leadership challenge. The main problem was to establish how principals and teachers viewed their own beliefs and values as reflected in management and leadership styles. The aim was to reflect on how their actions affected learners' behaviour and whether they have been able to establish a school climate and ethos which would inspire learners to internalise moral principles like respect, integrity and honesty in their everyday conduct. Furthermore, the study also aimed to examine how principals and teachers could inculcate moral principles, like honesty, integrity and respect to their learners so that they themselves can contribute positively to a more humane and just society.

This problem was further divided into sub-problems. The sub-problems included:

- What are the dominant discourses around values formation, issues of ethics and morality?
- How do recent educational policies reflect democratic values and moral principles?
- How can different leadership models be utilised by school managers to manage democratic values at public secondary schools in the North-West Province?
- How can the perceptions of school managers and teachers about their roles to embody democratic values and moral principles emanating from educational policies be determined?
- Which strategies would enable school managers and teachers to establish a suitable school climate and ethos in order to facilitate effective teaching and learning within the new democratic dispensation?

One of the overarching aims in this project was to make an in-depth study of the debate around values formation in general and identify key democratic values in education policies in particular which could serve as a knowledge base for the management of democratic public schools in the North-West Province. The study also aimed to examine the various leadership styles which would create an enabling school environment and facilitate the development of a democratic ethos in rural public schools. Moreover, the rationale for the study was to investigate how principals could best manage schools within a democratic dispensation where a variety of different beliefs and customs exist within different communities. Finally, the aim was to suggest recommendations to improve the school culture of teaching and learning in public schools and promote moral leadership practices amongst teachers and principals.

Chapter 2 was concerned with the literature study about values. An exposition of the review of literature of how certain policies inform the practice of managing values at public schools followed. The focus was on the debate around values and the managing of these in schools. Miller and Pritscher (1993:13) say that values are not simply something that we inherit. We discover values in living and our discovery of their order of rank is what gives our lives meaning.

In-depth philosophical considerations about values in general were based on authors, writers and philosophers' views. These included Socrates' philosophy on morals and values, Aristotle's thinking about values, the thoughts of Fredrick Nietzsche and moral instruction on values according to John Dewey.

Stipulations about values in international human rights instruments were based on documents which included the 1948 United Nations Declaration on Human Rights and the 1989 Convention on the Rights of the Child. A detailed exposition of values in education was done, followed by traditional African thinking about values. The presentation of basic human values and implications for education led to a discussion of the split between policy values and lived values and this brought in the presentation of South African policy documents which specifically guide values in education. These policy documents, among others included the Constitution and the Manifesto on Values, Education and Democracy. From these documents, issues like lifelong education and training, accountability, equity and equality of education, democratic governance, social justice and equality and respect were discussed in detail. The presentation of value systems in a community paved the way for the exposition of the place of



values in schools. The key democratic values and moral principles that the researcher identified as crucial for this study includes like social justice and respect for diversity (see section 1.1).

Chapter 3 was concerned with the literature study about management and leadership models for managing values in South African public schools. The school as a value-drive organisation focused on the school climate, the school culture and the ethos of the school. This was followed by an exposition of the cultural-historical basis for the existence of schools. The presentation on leadership styles included among others, the autocratic style of leadership, the democratic styles of leadership and servant leadership. The servant leader seeks service and not self interest. The principal, as the supervisor and the site manager, utilises one or a combination of the leadership styles. Among several other issues, the principal also manages values as emanating from a learning organisation. The presentation of the school as an institution for learning revealed that people at school see each day and each new person as opportunities for improving their understanding of the world around them. There is a climate of expectation. The school's energy and resources are diverted when necessary and monitoring and evaluation are constantly applied. A detailed discussion of the unique role of the school principal as a manager of democratic values was also given close attention. A discussion of the difference between management and leadership was also done. This difference lies in the fact that management occurs when the manager uses his/her authority, for example, in planning, organising, leading and controlling subordinates in order to achieve organisational objectives with less resources. Leadership involves intentionally exercising influence on the behaviour of people (Owens, 1991:132). The subordinates follow by their own free will and the authority of the leader is determined by the willingness to accept and execute the orders of the leader (see section 3.4).

Chapter 4 focused on the empirical part of the study. It presented the description of the research approach, design and methodology employed in this study in detail. The research design and concomitant methodology which the researcher relied on was within the qualitative approach of data gathering. The role of the researcher as the main research instrument was explained. The statement of subjectivity dealt with the status of the researcher as a school principal, proficiency in the local language and his religious beliefs were all declared. The procedures during the sampling process which include selection of the schools and the settings of the schools were explained in detail. In order to safeguard anonymity, the

selected schools were labelled as Schools A, B, and C, and their real names never disclosed. These methods included three series of observations, focus group interviews with a group of experienced teachers and individual semi-structured interviews with school principals at Schools A, B and C respectively. The first round was held from May to July 2010 with the participants mentioned (see 4.4.4). The second series was held during the first week of November 2010 at these schools (see section 4.5.1). The third series of follow-up interviews were held during the first week of August 2011 at these schools on a voluntary basis as more data was needed on the issue of how school principals and teachers experience the actual promoting of democratic values in their schools (see 1.5.2). The data were handled according to the procedures determined by the research approach in order to safeguard and enhance, for example rigour, trustworthiness and credibility. The ethical considerations operative during, for example, interviews, was discussed fully (see section 4.8) Some of these ethical considerations were, protecting the rights and welfare of the participants and obtaining informed consent from all participants involved in writing (see 4.4.3, 4.5.2 and appendix G) A record of ethical concerns which were drawn by the researcher, assisted when choices were made when data was collected and analysed (see Appendix F).

Chapter 5 presented a detailed analysis of the data gathered from observations, focus group interviews with experienced teachers and individual semi-structured interviews with principals and supporting literature. The analysis was done by reading the transcripts several times, identifying chunks of meaning which were then sorted under broad categories and sub-categories were tabulated (see section 5.3). These categories and sub-categories were then colour coded and compared with one another. Similar emerging and recurring patterns were identified (see section 5.3.1). In addition to the use of different approaches to “working the data”, triangulation was also used. Triangulation of methods refers to the use of similar methods of data collection for each site to enable the researcher to compare the emerging patterns. At the same time a variety of data collection methods and resources were used to broaden the data base and ensure credibility and trustworthiness of the data (See section 4.6.2 above).

The findings on observations concerned the following:

- School climate and environment as indication of a general working atmosphere;

- Sense of urgency and issues of punctuality and late coming (see section 5.2.1.2);
- Necessary attention to physical infrastructure and maintenance of facilities.

The discussion of the focus group interviews with teachers carried out at the selected schools (see section 5.2.2) concerned:

- Weak home school-partnership and its effect on teaching and learning culture;
- The unique role of teachers to inculcate values;
- The teachers' experiences concerning the manifestations of values at schools.

The discussion of the individual semi-structured interviews with the principals of the selected schools (see section 5.2.3) concerned:

- The unique role of the school principal as moral and visionary leader;
- Strengthening of support structures by stakeholders;
- Suggestions for novice principals to implement effective school management.

The following emerging patterns were identified:

- Principals and teachers as role models and mentors

Learners look up to their principals and teachers for guidance and support during their formative years. Principals and teachers are in a position to be professional role models and mentors so that learners can copy the positive values they display. Learners will emulate their teachers' and principals' behaviour because their teachers are learners' lived role models (see section 2.8.4.8).

- Lack of punctuality and late coming

Punctuality as an important value should not only be preached. Punctuality must be practised and demonstrated to learners so that as a value, it can permeate the learning experience of learners (Davidoff & Lazarus, 1997: iiv). Doing things on time was not a priority at the schools the researcher visited. Teachers and learners reacted slowly to the ringing bell which

indicated that the start of the school day. The issue of punctuality indicated that there was in general ‘no sense of urgency’ at the schools for several reasons.

The general lack of maintenance of the school facilities often results in an unhygienic and dysfunctional infrastructure, which is not conducive to teaching and learning (see section 5.3.4). The schools were built by the communities using low-cost material and semi-skilled builders. Malfunctioning facilities (e.g., toilets) do not contribute to a healthy and orderly school environment and negative effects on the school climate as a whole and do not support quality learning.

- Building a home-school partnership: empowering parents and community leaders to unleash social capital available in the community

A strong partnership between the home and the community and all other parties which have an interest in education must be built in order to create an effective teaching and learning system. Parents should be empowered to take full responsibility for the education of their children, supporting effective teaching and learning in schools. This will facilitate the development of a democratic ethos according to fundamental moral principles in public schools.

- Principals and teachers as agents of change through the implementation of democratic principles

Principals and teachers must influence learners positively: be punctual, honest and demonstrate respect to others. In their daily encounter with learners, they become agents of positive social change, transmitting democratic values and principles to learners at school.

In the ensuing section a summary of the main findings which address the research question follow.

## **6.3 SUMMARY OF FINDINGS**

This section gives an overview of the main findings of the study pertaining to the management of democratic values at public secondary schools in the North-West Province.

### **6.3.1 Impact of societal factors on values formation in schools**

Many societal factors hinder education and moral values formation in the selected schools: inadequate public transport, people living far from the school and having to travel vast distances on a regular basis; and child headed households where no adult supervision is present. Bernstein (in Nieuwenhuis & Beckmann, 2007: viii) is correct in saying that the school reflects society and cannot change it dramatically in the short run (see section 2.10). For example, policies on punctuality are not carried out in practice. It is not sufficient to have a time book where the teachers agree to write down one starting and finishing time for all teachers (e.g., 7:30am and 14:30 pm) as it is impossible for all teachers to arrive everyday simultaneously as they use different modes of transport. Every individual at the school ought to know that respecting time is a very important value and should apply this daily. Poor attention to punctuality may be the result reliable public transport. Another hampering factor to effective learning in school is the absence of parents who can provide a structural environment to assist learners with their homework. The low levels of formal schooling of some parents and community leaders make it difficult for learners to get assistance from home to benefit their school work. However, as far as values formation is concerned, many illiterate parents have the wisdom to teach their children proper manners and to distinguish between right and wrong, to be honest and respect for others.

### **6.3.2 Poor facilities and maintenance**

Maintaining the school buildings and the surrounding area is a cause for concern. Doors are broken, window panes are smashed and the toilets are in a very bad state. Papers are littered everywhere and learners are requested to pick them up at the time when teaching and learning ought to have started. These factors do not create a healthy environment conducive to effective teaching and learning. Moreover, necessary infrastructure is not in place and buildings are not maintained. There is a general lack of maintenance of the physical facilities in the selected schools. The result of such an environment often leads to a *laissez faire*

attitude adopted by teachers to teaching. Learners at the same time do not place high value on learning in such appalling surroundings.

### **6.3.3 Inadequate support from provincial department and district offices**

The Provincial Department of Education in North-West do not provide efficient services to the schools and the same can be said about the district offices. This hinders effective teaching and learning (see section 5.2.3.4) and interference is caused by unplanned meetings. There is an urgent need to strengthen support structures for schools with regard to maintenance of buildings and provision of adequate classrooms, libraries, science laboratories and basic sport facilities (see section 6.3.2).

### **6.3.4 Weak parent involvement**

In general teachers complain that there is a lack of parent involvement. However, there are examples of community involvement which have led to positive outcomes. This was demonstrated when the roof of four classrooms were blown off by a strong gale at School B. Some members of the community resolved to repair the buildings temporarily so that teaching and learning could take place, waiting for the response of the Provincial authorities.

Although illiterate parents cannot help learners with homework, they can still teach their children what is right and wrong. Furthermore, illiterate parents or caregivers can tap into the social capital of a community which can benefit the whole community. For example, they can demonstrate to learners that offering help to a person in need is a virtue – the disabled can be given such support.

### **6.3.5 Principals and teachers' understanding of policy documents and their concomitant value systems**

The researcher found that teachers and some of the principals did not understand adequately the implications of policies, such as the Manifesto on Values, Education and Democracy (2001) and the South African Schools Act (RSA 1996b), and what the democratic values embedded in these documents entail for their practices in the school and classrooms.

Staff members in general did not know how to reconcile the value systems of the democratic dispensation and the prevalent traditions and value systems in the community. They did not know how to acknowledge the common in diversity, as stipulated by the Constitution. Ancestral worship and the traditional initiation (see section 2.6) should be understood by teachers and principals.

### **6.3.6 Principals and teachers as models and moral agents**

Teachers and principals are not consistent models of values. Teachers often regard their attendance of union meetings more important than teaching. They make lame excuses for learners' performance such as poor learner attitudes and low salaries. Consequently, the principals find it difficult to manage the tension between teachers' rights to labour union membership and the right of learners to learn.

## **6.4 RECOMMENDATIONS**

### **6.4.1 School Charter of Ethics**

It is recommended that principals and teachers of each school draw up a School Charter of Ethics to remind themselves of their important role as moral leaders. In such a Charter core values and principles should be spelt out clearly. Moreover, teachers and principals should become aware that they have to act like professionals at all times and have to value their teaching accordingly. Learners will consequently emulate their teachers' and principals' behaviour because their teachers will be their lived role models (see section 2.8.4.8). Principals and teachers should know that this is the only way that they can change the behaviour of learners and make a difference in the community.

Children learn by example and that they copy and model behaviour according to what they see other adults are doing. As long as principals and teachers do not act with integrity, in other words as long as their actions and behaviour contradict what they say, no moral integrity will be passed on to youngsters. Professional conduct as stipulated by SACE should become part and parcel of being a school teacher or a principal. Then only will a school be able to offer a moral compass to the learners.

### **6.4.2 Punctuality**

It is recommended that punctuality or ‘time on task’ should form part of the core values embodied in the Charter of the selected schools. Punctuality must be practised by teachers and principals and demonstrated to learners so that, as a value, it can permeate the learning experience of learners (Davidoff & Lazarus, 1997: iiv). Despite the difficult circumstances prevalent in rural communities who have to rely on public transport, the school and community should develop a transport system that can serve them well. The value of ‘time on task’ should be enforced on all occasions.

### **6.4.3 Learning as priority**

It is recommended that learning should be regarded as a top priority in a Charter. Therefore, all union matters pertaining to issues on salaries and working conditions should not be addressed during valuable teaching time, but after school hours. Principals and teachers should be motivated to do their work with passion and value teaching and learning as their main priority. In an effective school, everybody wants to achieve, teachers want to reach learners and learners want to internalise their learning. Learning can thus be achieved through effective, goal-centred professional development. The focus has to be on learning for some purpose and based on real life problems. Strong leadership at all levels plays a major role in developing a school. This creates a climate of expectation which is a characteristic of an effective school; valuing learning should be a top priority as well as the overall wellbeing of the people involved in the school, namely teachers, parents and learners. Teachers who prioritise union matters are poor examples to emulate.

However, the working environment should be improved by community members and the provincial department by providing teachers with adequate facilities, like a proper staff room and kitchen. Furthermore, school leaders should consider nurturing a culture of openness, where deliberators “make themselves vulnerable to one another as a precondition for confronting the external and internal challenges they face as a school” (Hirshorn, 1997:27). It is thus important for school principals to develop their heads of department in order to develop a learning school culture. Kirkham (2005:161) says that in a learning school where potential is used and the school is structured in a purposeful manner, there is growth for all concerned and the culture shifts to lifelong learning.



#### **6.4.4 Home and community empowerment**

It is recommended that the schools empower parents and the community leaders actively to participate in the moral education of their children and to prosecute those, such as the liquor sellers, who act illegally. Liquor stores and taverns that sell liquor to school going learners should be closed by community action.

Parents, caregivers and community leaders should understand that they can improve the standard of living of the youngster through lifelong education and the willingness to share knowledge and skills. Community leaders can assist child-headed families, deprived learners and the school by becoming actively involved and sharing their available social capital. Each structure must perform its duties to the best of its abilities so that the standard of living in general can be raised. At school all stakeholders ought to know what to do, when to do it and how to do it. This will only happen when all the stakeholders in the school and community take ownership of the school and their own practices. This will create an expectation of success, thus leading to prosperity and effective teaching and learning at the school. Moreover, in order to enhance the school's ability to contribute to the improvement of the livelihood and reconstruction of the moral fibre of society, improved participation by community leaders, such as church leaders, is necessary,

#### **6.4.5 Dialogue between the school and other stakeholders**

It is recommended that continuous dialogue between the school and other stakeholders, such as the Provincial Department and district officials, will strengthen their active participation to enable the school to function optimally. Stakeholders, such as the district offices and provincial department of education, should play their part so that effective teaching and learning can take place at schools. Hierarchical structures such as the provincial department should display strong leadership qualities by executing their duties professionally with honesty. Honesty is the most important value, which must be instilled in every sector of education, for the education system to function properly.

#### **6.4.6 Management of traditional beliefs**

It is recommended that a task team comprising principals, community members, traditional healers and officials from the Provincial Health and Education Departments should be formed to enable principals to manage traditional beliefs and value systems, including initiation schools within a democratic dispensation. The issues of *bojale* and *bogwera* are problematic for the schools which are negatively affected by such practices. This researcher suggests that these initiations should be organised during the school holidays. The parents of those learners who want to attend to these 'schools' must be fully involved. In this way they would communicate to the schools in good time that their children would be attending *bogwera* or *bojale*. The Department of Health must be involved to prevent the death of these initiates. Traditional leaders who believe in this custom should inform prospective initiates about this practice. Unfortunately, many teachers and principals are not from these centres and are as a result ignorant about this practice.

Although most schools practise Christianity as a form of religion, many learners come from families who also practise other forms of beliefs which include ancestral worship. As long as the different beliefs do not disturb schooling, it is important to communicate to learners about the school's priority on learning the basics concerning the different religious systems and beliefs. Principals and teachers should understand the Constitutional provisions of freedom of association and freedom of religion and communicate this to learners.

#### **6.5 RECOMMENDATIONS FOR FURTHER RESEARCH**

As a result of this study, several areas for future research were identified:

- Implementing the democratic principle of equity in education with particular emphasis on rural public schools.
- Creating a working relationship in relation to cultural convictions between the school and the community with special emphasis on *bogwera* and *bojale*
- Study of the relationship between education authorities (e.g. district managers and

principals) and supportive staff at area level with emphasis on the role and support given by the learning-area (subject) education specialists.

## **6.6 CONCLUDING REMARKS**

The research problem was stated as follows: “How do school managers and teachers experience their role as teachers who have to exemplify democratic values and moral principles like honesty and integrity in the new democratic dispensation in the North-West Province?” This study indicated that although teachers and principals have some knowledge of democratic values and moral principles emanating from current educational policies and what their role should entail, there is a need for greater clarity to how they should perform their duties in everyday practice. A need to design guidelines which would assist principals and other officials in education in managing democratic values in practice has emerged. Furthermore, principals, teachers and all other stakeholders in education should be constantly reminded to become moral leaders who voluntarily make a difference in their communities by teaching the young what it means to be human and living with passion, honesty and integrity.

## REFERENCES

- April, K, Macdonald, R & Vriesendorp, S (2000). *Rethinking leadership*. Lansdowne: University of Cape Town.
- Ary, D, Jacobs, LC & Razavich, A (2002). *Introduction to research in education*. Sixth. edition. New York: CBS College Publishers.
- Ashley, M (1989). *Ideologies in schooling in South Africa*. Rondebosch: South African Teachers' Association.
- Bailey, RC (2000). *Teaching values and citizenship across the curriculum in educating children for the world*. London: Kogan Page.
- Beach, DM & Reinhartz, J (2000). *Supervisory leadership: Focus on instruction*. Boston: Allyn and Bacon.
- Beeld, 24 August (2011).
- Berkowitz, MW & Oser, F (1985). *Moral education: Theory and application*. Hillsdale New Jersey: Lawrence Erlbaum Associates.
- Bernstein, B (1996). *Pedagogy, symbolic control and identity: Theory and critique*. London: Taylor and Francis.
- Bogdan, R & Biklen, SK (1992). *Qualitative research for education: An introduction to theory and methods*: Boston: Allyn and Bacon.
- Bowman, RF (2005). *Teacher as servant leader*. Minnesota: Heldref Publications.
- Brevis, T, Vrba, MJ & de Klerk, A (1997). *Management principles: A contemporary edition for Africa*. 2<sup>nd</sup> edition. Johannesburg: Juta.

- Carr, D (2007). Character in Teaching. *British Journal of Educational Studies*, 55(4): 369 – 389.
- Cerit, Y (2010). *The effects of servant leadership on teachers' organizational commitment in primary schools in Turkey*. Istanbul: Routledge, Taylor & Francis.
- City Press, 1 April (2001).
- City Press, 6 November (2011).
- Daft, RL (1988). *Management*. Chicago: Dryden Press.
- Davidoff, S & Lazarus, S (1997). *The learning school: An organisation development approach*. Kenwyn: Juta & Co.
- De Groof, J & Bray, E (ed.) (1996). *Education under the new constitution in South Africa*. Leuven, Belgium: Academische Cooperatief Leuren.
- De Villiers, G, van Vuuren, OJ & Wiechers, M (1992). *Human rights documents that paved the way*. Pretoria: HSRC.
- De Vos, AS, (ed.) (1998). *Research at grassroots: A primer for the caring professions*. Pretoria: JL van Schaik.
- Dugard, J (1994). *International Law: A South Africa perspective*. Johannesburg: Juta.
- Eide, A, Krause, C & Rosas, A (1995). *Economic, social and cultural rights*. Dordrecht/Boston/London: Martinus M Hoff Publishers.
- Eisner, EW & Peshkin, A (1998). *Qualitative inquiry in education: The continuing debate*. New York: Teachers College Press.
- Everard, B & Morris G (1990). *Effective school management*. 2<sup>nd</sup> ed. London: Pearson.

- Freeman, M & Veerman, P (1992). *The ideologies of children's rights*. Dordrecht, The Netherlands: Martinus Hoff Publishers.
- Gay, LR (1992). *Educational Research: Competencies for analysis and application*. 4<sup>th</sup> edition. New York: Merrill Publishing Company.
- Glaser, BG & Strauss, AL (1967). *The discovery of grounded theory*. New York: Aldine.
- Glickman, CD, Gordon, SP & Ross-Gordon, JM (2004). *Supervision and instructional leadership: A developmental approach*. 6<sup>th</sup> edition. Boston: Pearson.
- Guba, EG & Lincoln, YS (1994). *Handbook of qualitative research*. Boston: Pearson.
- Graneheim, U, & Lundman, B (2004). Qualitative content analysis in nursing research: Concepts, procedures and measures to achieve trustworthiness. *Nurse Education Today*, 24: 105-112.
- Halsted, JM & Taylor, MJ (eds.) (1996). *Values in education and education in values*. London: The Falmer Press.
- Haydon, G (1997). *Teaching about values: A new approach*. London: Cassel Wellington House.
- Heese, C& Badenhorst, D (1992). *South Africa: The education equation: Problems, perspectives and prospects*. Pretoria: JL van Schaik.
- Henning, E, van Rensburg, W & Smit, B (2004). *Finding your way in qualitative research*. Pretoria: JL van Schaik.
- Hersey, P, Blanchard, KH & Johnson, DE (2001). *Management of organisational behaviour: Leading human resources*. New Jersey: Prentice-Hall.
- Higgs, P, Vakalisa, NCG, Mda, TV & Assie Lumumba, NTC (2007). *African Voices in Education*. Johannesburg: Juta.

- Hill, BV (1991). *Values in Australian schools*. Melbourne: ACER.
- Hirshom, L (1997). *Reworking authority: Leading and following in the postmodern organisation*. Cambridge, MA: The MIT Press.
- Holzer, E (2007). Ethical Dispositions in Text Study. *Journal of Moral Education*, 36:1.
- Howard, C (1979). *Equal rights for children*. New Jersey: Rowman & Littlefield.
- Hoy, WK (1991). *Open schools, healthy schools: measuring organisational climate*. Newbury Park, Calif: Sage Publications.
- Hoy, WK & Miskel, CG (1991). *Educational Administration: Theory, Research and Practice*. 4<sup>th</sup> edition. Boston: McGraw-Hill.
- Jarret, JL (1991). *The teaching of values: Caring and appreciation*. London: Routledge.
- Johnson, B & Christensen, L (2004). *Educational Research: Quantitative, qualitative and mixed approaches*. 2<sup>nd</sup> edition. Boston: Pearson % Bacon.
- Kallaway, P (ed.) (2000). *The history of education under apartheid, 1948-1994: The doors of learning and culture shall be opened*. New York: Peter Lang.
- Kirkham, G (2005). Leading and achieving a learning school through developing middle leaders. *European Journal of Teacher Education*, 28: 2, 151-163.
- Kirschenbaum, H (1995). *100 ways to change values and morality in schools and youth settings*. Needham Heights, Massachutes: Allyn & Bacon.
- Kitzinger, J & Barbour, RS. (1999). *Introduction: the challenge and promise of focus groups*. In: RS. Babour & J. Kitzinger. *Developing focus group research. Politics, theory and practice*. Thousand Oaks, Calif: Sage Publications.

- Knodel, J (1993). The design and analysis of focus group studies: a practical approach. In: Morgan DL (ed.) *Successful focus groups*. Newbury Park: Sage.
- Kulavuz-Onal, D (2011). Voicing the less heard: A review of focus group methodology: Principles and practices. *The Qualitative Report*, 16(6), 1713-1718. Retrieved from <http://www.nova.edu/ssss/QR/QR 16-6/kulvuz-onal.pdf>
- Le Compte, MD, Milroy, WL & Preissle, J (eds.) (1992). *The handbook of qualitative research in education*. New York: Academic Press.
- Le Compte, MD & Preissle J (1993). *Ethnography and qualitative design in educational research*. 2<sup>nd</sup> edition. New York: Academic Press.
- Leedy, PD (1998). *Practical Research Planning and design*. New York: McMillan Publishing Company.
- Lemin, M, Potts, H & Welsford, P (eds.) (1994). *Values strategies for classroom teachers*. Hawthorn, Victoria: The Australian Educational Research.
- Lemmer, E (ed.) (1999). *Contemporary education: Global issues and trends*. Sandton: Heinemann Higher and Further Education.
- Lemmer, EM & Van Wyk (eds.) (2010). *Themes in South African education*. Cape Town; Pearson Heinemann.
- Lickona, T (1991). *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam Books.
- Lincoln, YS & Guba, EG (1985). *Naturalistic inquiry*. Beverly Hill, CA: Sage.
- Makhanya, MS (2011). *Ethical servant leadership at the University of South Africa*. Keynote address and presentation at the Principals' Summit: Royal Elephant Hotel, on 4 July.



Matukane and others vs Laerskool Potgiersrus, 1996 (3), SA 223 TPD.

Mavimbela, UJ (2005). *Learners' right to education and the role of the public school in assisting learners to realise this right*. Unpublished M Ed dissertation. University of South Africa, Pretoria.

May, S (ed.) (1999). *Critical multiculturalism: rethinking multicultural and antiracist education*. London: Falmer Press.

McClellan, BE (1999) *Moral Education in America. Schools and the shaping of character from colonial times to the present*. New York: Teachers College Press, Columbia University.

McMillan, JH & Schumacher, S (1993). *Research in education: A conceptual introduction*. New York: Harper Collins.

McMillan, JH & Schumacher, S (2010). *Research in education: Evidence-based inquiry*. New York: Pearson.

Merriam, SB (1998). *Qualitative research in practice: examples for discussion and analysis*. San Francisco: Jossey-Bass.

Michell, L. 1999. *Combining focus groups and interviews: telling how it is, telling how it feels*. In: RS. Barbour & J. Kitzinger (eds.). *Developing focus group research: politics, theory and practice*. Thousand Oaks, Calif: Sage Publications.

Miller, GD & Pritscher, CP (1995). *On education and values in praise of pariahs and nomads*. Amsterdam-Atlanta: Rodopi.

Morse, JM, Barret, M, Mayan, M, Olson, K & Spiers, J (2002). *Verification strategies for establishing reliability and validity in qualitative research*. International Journal of Qualitative Methods, 1(2): 1- 19.

- Mothata, MS (2000). *The provision of education to minorities with special emphasis on South Africa*. Unpublished D Ed thesis, University of South Africa, Pretoria.
- Munsey, B (ed.) (1980). *Moral development, moral education, and Kohlberg: Basic issues in philosophy psychology, religion, and education*. Birmingham, Alabama: Religious Education Press.
- Newport, P (1994). Construction of teacher beliefs and practice: parent participation in the primary school and classroom. Unpublished PhD thesis. University of Sydney, Sydney.
- Nieuwenhuis, J (ed.) (2007). *Growing human rights and values in education*. 1<sup>st</sup> edition. Pretoria: van Schaik Publishers.
- Nixon, J, Martin, J, McKeon, P & Ranson, S (1996). *Encouraging learning: towards a theory of the learning school*. Buckingham: Open University Press.
- O'Brien, J & Forde, C (eds.) (2005). *Policy and practice in education: Values in education*. Edinburgh: Dunedin Academic Press.
- Owens, RG (1991). *Organizational behaviour in education*. (fourth edition). Englewood Cliff, New Jersey: Prentice-Hall, Inc.
- Paisy, A (1981). *Organization and management in schools*. London and New York: Longman
- Patton, MQ (1990). *Qualitative research methods*. Newbury Park: Sage.
- Patton, MQ (2002). *Qualitative research and evaluation methods*. New York: Sage.
- Phosa, NM (2011). *Ethical Leadership*. Address at the Principal's Summit at the Royal Elephant Hotel, 4 July.

- Republic of South Africa (RSA) 1996(a). Constitution of the Republic of South Africa, Act No. 108 of 1996. *Government Gazette*, vol 378, no 17678. Pretoria: President's office.
- Republic of South Africa (RSA) 1996(b). South African Schools Act, Act No. 884 of 1996. *Government Gazette*, vol 377, no 17579. Cape Town: Office of the President (no 1867).
- Republic of South Africa (RSA) 1996(c). National Education Policy Act, Act No. 27 of 1996, *Government Gazette*, vol 370, no 17118. Cape Town: Office of the President (no 697).
- Republic of South Africa (RSA) 2000. *A South African curriculum for the twenty first century: A report of the Review Committee on Curriculum 2005*. Pretoria: Department of Education.
- Republic of South Africa (RSA) 2001. *Manifesto on values education and democracy*. Available at <http://www.education.gov.co.za> – gov Resources and Information
- Robbins, SP (1984). *Management: Concepts and practices*. Englewood Cliffs, NJ: Prentice Hall.
- Robertson, M (1982) *Educational policy and educational inequality*. Oxford, London.
- Rokeach, M (1973). *The nature of human values*. New York: Free Press.
- Rolfe, G (2006). *Validity, trustworthiness and rigour: Quality and the idea of qualitative research*. Boston: Blackwell.
- Sandelowski, M (1993). Rigor or rigor mortis: the problem of rigor in qualitative research revisited. *Advances in Nursing Sciences*, 16 (2): 1-8.
- Scapp, R (2005). *Teaching Values*. London: Routledge.

- School Effectiveness and School Improvement. Vol. 17, no. 2, June 2006, pp. 145 – 177:  
*Transformational and transactional leadership. Effect of Teachers Job satisfaction, organizational commitment and organisational citizenship behaviour in Primary*
- Schumacher, S & McMillan, JH (1993). *Research in education: A conceptual introduction*. New York: Harper Collins College.
- Sergiovanni, TJ & Starratt, RJ (1993). *Supervision: A redefinition*. Singapore: McGraw-Hill Book Co.
- Sergiovanni, TJ & Starratt, RJ (2007). *Supervision: A Redefinition* Eighth edition. Boston: McGraw-Hill.
- Senge, PM (1990). *The fifth discipline*. London: Random House Books.
- Sidhu, KS. 1984. *Methodology of research in education*. New Delhi: Sterling Publishers.
- Sichel, BA (1988). *Moral education, character, community, and ideals*. Temple University Press: Philadelphia.
- Sullivan, S & Glanz, J (2000). *Supervision that improves teaching. Strategies and techniques*. California: Corwin Press.
- South African Council for Teachers (2002). *Handbook for the Code of Professional Ethics*. Durban: The Uniliver Ethics Centre, University of Natal.
- Stephenson, J, Ling, L, Burman, E & Cooper, M (1998). *Values in education*. London: Pearson.
- Tuckman, BW (1994). *Conducting educational research*. 4<sup>th</sup> edition. Worth: Harcourt Brace College Publishers.

- Van der Westhuizen, PC (1991). *Effective educational management*. Pretoria: Kagiso Tertiary.
- Van Niekerk, MP (compiler) (1999). *Organisational Development in Education*. Pretoria: Unisa.
- Van Niekerk, MP (2010). *South African Education in Context*. Cape Town: Pearson Heinemann.
- Vasak, K (ed.) (1982). *The international dimensions on human rights*. Vol. 1 & 2. Westbrook: Greenwood Press.
- Wallace, M & Hall, V (1994). *Inside the SMT: Teamwork in secondary school management*. London: Paul Chapman.
- Waterman, H (2011). *Principle of 'servant leadership' and how they can enhance practice*. Suffolk: University Campus Suffolk.
- Wheatley, M (2002). *The servant-leader: From hero to host*. Available at [http://www.margaretwheatley.com/articles/howis\\_yourleadership.html](http://www.margaretwheatley.com/articles/howis_yourleadership.html) 18 May 2011.
- Wheatley, MJ (2005). *Leadership for the real world*. Available at [http://www.margaretwheatley.com/articles/howis\\_yourleadership.html](http://www.margaretwheatley.com/articles/howis_yourleadership.html) Accessed on 18 May 2011.
- Whittington, JL, Coker, RN, Goodwin, VL & Ickes, W (2009). *Transactional leadership revisited: Self-Other agreement and its consequences*. Dallas: Wiley Periodicals.
- Wringe, CA (1981). *Children's rights: A philosophical study*. London: Routledge & Kegan.

## APPENDICES

### APPENDIX A: DECLARATION OF CONFIDENTIALITY

I, Uvusimuzi Johannes Mavimbela, hereby declare that the information given to me will be treated confidentially and will only be used for the purposes of this particular study.

Thank you,

.....

.....

(Signed and dated)

**APPENDIX B:**

**PERMISSION LETTER FROM DEPARTMENT OF EDUCATION TO DO RESEARCH**



**education**

Lefapha la Thuto  
Onderwys Departement  
Department of Education  
**NORTH WEST PROVINCE**

Private Bag X365  
Makapanstad  
0404  
Tel.: (012) 714-0369  
Tel.: (012) 714-2794  
Fax: (012) 714-2385

**OFFICE OF THE AREA MANAGER: MORETELE AREA PROJECT OFFICE**

Enquiry: K. Phala

To : Mr U. J. Mavimbela

From : M.K.Z. Mosala  
Area Manager

Date : 13 May 2010

**Subject: Request to do Empirical Studies at some of the Schools in your Area**


The above-matter has reference.

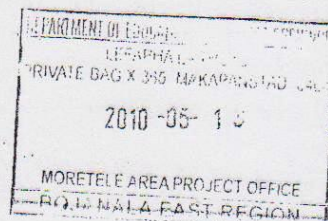
Kindly allow Mr Mavimbela U. J. to conduct an Empirical Studies at your school.

His interaction with you at the school should not interfere with teaching time.

I hope you find this in order.

Thank you,

  
M.K.Z. Mosala  
Area Manager



## **APPENDIX C:**

### **EXTRACTS FROM THE CONSTITUTION OF THE REPUBLIC OF SOUTH AFRICA**

Founding provisions.

1. Republic of South Africa is one, sovereign, democratic state founded on the following values:
  - (a) Human dignity, the achievement of equality and the advancement of
  - (b) human rights and freedoms.
  - (c) Non-racism and non-sexism.
  - (d) Supremacy of the Constitution and the rule of law.
  
- 5 This Constitution is the supreme law of the Republic; law or conduct
  
- 6 inconsistent with it is invalid, and the obligations imposed by it must be fulfilled
  
- 7 (1) The official languages of the Republic are Sepedi, Sesotho, Setswana, siSwasti, Tshivenda, Xitsonga, Afrikaans, English, IsiNdebele, isiXhosa and isiZulu.
  - (2) Recognising the historically diminished use and status of the indigenous languages of our people, the state must practical and positive measures to elevate the status and advance the use of these languages.
  - (3) (a) The national government and provincial governments may use any particular language for the purpose of government, taking into account usage, practicality, expense, regional circumstances and the balance of the needs and preferences of the population as a whole or in the province concerned; but the national government and each provincial government must use at least two official languages.
    - (b) Municipalities must take into account the language usage and preferences of their residents.
  - (4) The national government and provincial governments, by legislative and other measures must regulate and monitor their use of official languages. Without



detracting from the provisions of subsection (2), all official languages must enjoy parity of esteem and must be treated equitably.

- (5) A Pan South African Language Board established by national legislation must—
- (a) promote and create conditions for, the development and use of—
    - (i) all official languages;
    - (ii) the Khoi, Nama and San languages; and
    - (iii) sign language; and
  - (c) promote and ensure respect for --
    - (i) all languages commonly used by communities in South Africa, including German, Greek, Gujaraji, HINDI, Portuguese, Tamil, Telehu and Urdu; and
    - (j) Arabic, Hebrew, Sanskrit and other languages used for religious purposes in South Africa.

## BILL OF RIGHTS

- 8 (1) This Bill of rights is a cornerstone of democracy in South Africa. It enshrines the rights of all people in our country and affirms the democratic values of human dignity, equality and freedom.
- (2) The state must respect, protect, promote and fulfil the rights in the Bill of Rights. The rights in the Bill of Rights are subject to the limitations contained or referred to in section 36, or elsewhere in the Bill.
- 9 (1) The Bill of Rights applies to all law, and binds the legislature, the executive, the judiciary and all organs of state.
- 10 (1) A provision of the Bill OF rights binds a natural or juristic person if, and to the extent that, it is applicable, taking into account the nature of the right and the nature of any duty imposed by the right
- 11 (1) Everyone is equal before the law and has the right to equal protection and benefit of the law.
- (2) Equality includes the full and equal enjoyment of all rights and freedoms. To promote the achievement of equality, legislative and other measures designed to

protect or advance persons or categories of persons, disadvantaged by unfair discrimination may be taken.

- (3) The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.
  - (4) No person may unfairly discriminate directly or indirectly against anyone on one or more grounds in terms of subsection (3). National legislation must be enacted to prevent or prohibit unfair discrimination.
  - (5) Discrimination on one or more of the grounds listed in subsection (3) is unfair unless it is established that the discrimination is fair.
- 12 Everyone has inherent dignity and the right to have their dignity respected and protected.
- 13 Everyone has the right to life.
- 12 Everyone has the right to freedom and security of the person, which includes the right -
- (a) not to be deprived of freedom arbitrarily or without just cause;
  - (b) not to be detained without trial;
  - (c) to be free from all forms of violence from either public or private sources;
  - (d) not to be tortured in any way; and
  - (e) not to be treated or punished in a cruel, inhuman or degrading way.
- 13 Everyone has the right to privacy, which includes the right not to have -
- (a) their person or home searched;
  - (b) their property searched;
  - (c) their possessions seized; or
  - (d) the privacy of their communications infringed.
- 15 (1) Everyone has the right to freedom of conscience, religion, thought, belief and opinion.
- (2) Religious observances may be conducted at state or state-aided institutions, provided that –
    - (a) those observances follow rules made by the appropriate public authorities;

- (b) they are conducted on an equitable basis; and
  - (c) attendance to them is free and voluntary.
- (3) (a) This section does not prevent legislation recognising –
- (i) marriages concluded under any tradition, or a system of religious, personal or family law; or
  - (ii) systems of personal and family law under any tradition, or adhered to by persons professing a particular religion.
- (b) Recognition in terms of paragraph (a) must be consistent with this section and the other provisions of the Constitution.
- 16 (1) Everyone has the right to freedom of expression, which includes
- (a) freedom of the press and other media;
  - (b) freedom to receive or impart information or ideas;
  - (c) freedom of artistic creativity; and
  - (d) academic freedom and freedom of scientific research.
- (2) The right in subsection (1) does not extend to –
- (a) propaganda of war;
  - (b) incitement of imminent violence; or
  - (c) advocacy of hatred that is based on race, ethnicity, gender or religion, and that constitutes incitement to cause harm.
- 17 Everyone has the right to, peacefully and unarmed, to assemble, to demonstrate, to picket and to present petitions.
- 18 Everyone has the right to freedom of association.
- 19 (1) Every citizen has the right to make political choices, which includes the right -
- (a) to form a political party;
  - (b) to participate in the activities of, or recruit members for, a political party; and
  - (c) to campaign for a political party or cause.
- 20 (1) Everyone has the right to freedom of movement.
- 21 (1) Everyone has the right to have access to –
- (a) health care services, including reproductive health care

- (b) sufficient food and water; and
  - (c) social security, including, if they are unable to support themselves and dependants, appropriate social assistance.
- (2) The state must take reasonable legislative and other measures within its available resources, to achieve the progressive realisation of each of these rights.
- (3) No one may be refused emergency medical treatment.
- 22 (1) Every child has the right to –
- (a) to a name and a nationality from birth;
  - (b) to family care or parental care, or to appropriate alternatives care when removed from the family environment.
  - (c) to basic nutrition, shelter, basic health care services and social services.
  - (d) to be protected from maltreatment, neglect, abuse or degradation;
  - (e) to be protected from exploitative labour practices;
  - (f) not to be required or permitted to perform work or provide services that –
    - (i) are inappropriate for a person of that child’s age; or
    - (ii) place at risk the child’s well-being, education, physical or mental health or spiritual, moral or social development;
  - (g) not to be detained except as a measure of last resort, in which case, in addition to the rights the child enjoys under sections 12 and 35, the child may be detained only for the shortest appropriate period of time, and has the right to be -
    - (h) (i) kept separately from detained persons over the age of 18 years; and treated in a manner, and kept in conditions, that takes account of the child’s age; to have legal practitioner assigned to the child by the state, and at state expense, in civil proceedings affecting the child, if substantial injustice would otherwise result; and
    - (ii) not to be used directly in armed conflict, and to be protected in times of armed conflict.
- (2) A child’s best interest are of paramount importance in every matter concerning the child.
- (3) In this section “child” means every person under the age of 18 years.
- 23 (1) Everyone has the right –
- (a) to a basic education, including adult basic education; and

- (b) to further education, which the state, through reasonable measures must make progressively available and accessible.
- (2) Everyone has the right to receive education in the official language or languages of their choice in public educational institutions where that education is reasonably practicable. In order to ensure the effective access to, and implementation of, this right, the state must consider all reasonable alternatives, including single medium institutions, into account -
- (a) equity;
  - (b) practicability; and
  - (c) the need to redress the result of past racially discriminatory laws and practices.
- (3) Everyone has the right to establish and maintain, at their own expense, Independent educational institutions that –
- (a) do not discriminate on the basis of race;
  - (b) are registered with the state; and
  - (c) maintain standards that are not inferior to standards at comparable public educational institutions.
- (4) Subsection (3) does not preclude state subsidies for independent educational institutions.
- 24 Everyone has the right to use the language and participate in the cultural life of their choice, but no one exercising these rights may do so in a manner inconsistent with any provision of the Bill of Rights.
- 25 (1) Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community -
- (a) to enjoy their culture, practise their religion and use their language; and
  - (b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society
- (2) The rights in subsection (1) may not be exercised in a manner inconsistent with the Bill of Rights.
- 26 (1) Everyone has the right to administrative action that is lawful, reasonable and procedurally fair.
- (2) Everyone whose rights have been adversely affected by administrative action has the right to be given written reasons.

- (3) National legislation must be enacted to give effect to these rights, and must -
  - (a) provide for the review of administrative action by a court or where appropriate, an independent and impartial tribunal;
  - (b) impose a duty on the state to give effect to the rights in subsection (1) and (2); and
  - (c) promote an efficient administration.
- 27 (1) The rights in the Bill of Rights may be limited only in terms of law of general application to the extent that the limitation is reasonable and justifiable in an open and democratic society based on human dignity, equality and freedom, taking into account all relevant factors, including –
  - (a) the nature of the right;
  - (b) the importance of the purpose of the limitation;
  - (c) the nature and extent of the limitation;
  - (d) the relation between the limitation and its purpose; and
  - (e) less restrictive means to achieve the purpose.
- (2) Except as provided in subsection (1) or in any other provision of the Constitution, no law may limit any right entrenched in the Bill of Rights.

**APPENDIX D: LIST OF POLICIES AND LEGISLATION AFFECTING THE EDUCATION SYSTEM IN SOUTH AFRICA**

DATE OF POLICY/ LEGISLATION	POLICY/ LEGISLATION	PURPOSE
1995	White paper 2 education policy	Bases for all policies and legislation in education.
1995	The South African Qualifications Authority Act	Established the National Qualifications Framework.
1996	The National Education Policy Act	This legislation officially created the Department of Education and its relationship with provincial departments of education. Furthermore it established the authority of the Department of Education to develop the education system.
1996	National Protocol on Assessment	To regulate assessment at schools.
1996	The South African Schools Act	Ensures that all schools offer quality education to learners, makes schooling compulsory for learners up to 14 years, it promotes good governance through the requirement of setting up School Governing Bodies, and establishes the norms and standards for school funding.
1997	Abolition of Corporal Punishment Act	To provide for the abolishment of corporal punishment authorized in legislation; and to provide for matters connected therein.
1997	Language in Education Policy	The aims of the policy for language in education are: <ul style="list-style-type: none"> <li>- to provide for full participation in society and the economy through equitable and meaningful access to education;</li> <li>- to pursue the language policy most supportive of general conceptual growth amongst learners, and hence to establish additive multilingualism as an approach to language in education;</li> <li>- to promote and develop all the languages in education;</li> <li>- to support the teaching and learning of all other languages required by learners or used by communities in South Africa, including languages used for religious purposes, languages which are</li> </ul>

		<p>important for international trade and communication, and South African Sign Language, as well as Alternative and Augmentative Communication;</p> <p>- to counter disadvantages resulting from kinds of mismatches between home languages and languages of learning and teaching; to develop programmes for the redress of previously disadvantaged languages.</p>
1998	The Further Education And Training Act (1998), the National Strategy for Further Education and Training (1999 – 2001)	These together shape the Further Education and Training system.
1998	Schools Admission policy	To regulate the school attendance ages and giving access to education as per freedom charter.
1998	National Policy on HIV/AIDS, for learner and educators in Public Schools, and learners and educators in Further Education	This policy seeks to contribute towards promoting effective prevention and care within the context of the public education system.
2000	The Education White Paper on Early Childhood Development	To promote the inclusion of grade R in schools and the quality of early childhood development education.
2001	The Education White Paper 6 on Inclusive Education	To outline the department's intention of creating an inclusive school environment for all learners including learning with difficulties and impairments.
2001	The General and Further Education and Training Quality Assurance Act	To provide for the establishment of Umalusi, the quality assurance body for general and further education and training.
2001	National Policy on Whole School Evaluation	The National Policy on Whole-School Evaluation has been designed to ensure that school evaluation is carried out according to an agreed national model. It sets out the legal basis for school evaluation, its purposes, what is to be evaluated that can carry out evaluations. It also provides guidance on how evaluation should be conducted. It further sets out how the evaluation process should be administered and funded. The policy indicates ways in which very good schools should be recognised and under-performing schools supported. It makes clear the links between those at national



		and provincial level who are responsible for the quality of education, and supervisors, schools and local support services.
2002	The National Curriculum Statement (Grades R – 12)	Supports with transformation of the South African school curriculum.
2003	Religion in Education policy	To regulate religious practices at public schools.
2006	National Guidelines on School Uniform	The purpose of these guidelines is to ensure that practices related to school uniform do not impede access to education in any manner and do not infringe any constitutional rights of persons.
2007	The National Policy Framework for Teacher Education and Development in South Africa	<p>This policy aims to ensure that:</p> <ul style="list-style-type: none"> <li>- teachers are properly equipped to undertake their essential and demanding task;</li> <li>- teachers are able to continually enhance their professional competence and performance;</li> <li>- Appropriately qualified teachers fill vacancies in all school, and that there is a dynamic balance between demand and supply of teachers;</li> <li>- There is a community of competent teachers dedicated to providing education of high quality, with high levels of performance as well as ethical and professional standards of conduct; and</li> <li>- The people of South Africa deservedly hold teachers in high regard.</li> </ul>
2007	Education Laws Amendment Act	To amend the National Education Policy Act, 196, so as to substitute the provision relating to consultation on the national education policy; and to amend the provision for the establishment consultative bodies; to amend the South Africa Schools Act, 1996, so as to insert certain definitions; to provide for minimum norms and standards for infrastructure and capacity in public schools; to provide for random search and seizure and drug testing at schools; to provide for the functions and responsibilities of a principal; to substitute a reference to obsolete legislation of under performing schools; to amend the National Learner Financial Aid Scheme Act,1999, so as to effect certain technical adjustments; and to extend the functions of the board to cover eligible learners at public further education and training colleges; to amend the South African Council of Educators Act,2000, the Adult

		Basic Education and Training Act, 2000, and the General and Further Education and training Quality Assurance Act, 2001, so as to effect certain technical adjustments; and to provide for matters connected therewith.
--	--	--

**APPENDIX E: COURT CASES THAT RELATE TO THE MANAGEMENT OF VALUES IN SCHOOLS**

<b>Name of case</b>	<b>Issue of conflict around values in Education</b>
Antonie vs. Governing Body, Settlers High School and others 2002(4)(SA738)	The code of conduct vs. religious beliefs and code of dress.
Matukane and others vs. Laerskool Potgietersrus, 1996 (3). SA 223 (TPD).	The issue of unfair discrimination – refusal to admit any child on grounds of race, ethnic or social origin, culture colour or language.
Minister of Education vs. Harris (2001) Up2Speep) (CC).	Admission at school.
Christian Education South Africa vs. Minister of Education 2000 (Up2Speed) CC	Challenge on the banning of corporal punishment.
R vs. Bic M Drug Mart Limited.	Code of conduct – Wearing of dreadlocks or wearing of the head gear
Wynkwart vs. Minister of education and another 2002 JDR (0457).	Teachers at schools act in <i>loco parentis</i> in respect of the learners
The Western Cape Minister of education and Others vs. The Governing Body of Mikro Primary School and Another 2005 JDR 0759 (SCA).	The right to be educated in an official language of own choice.
High School Emerlo vs. Head of Department, Mpumalanga 2007 JDR 0986 (T).	Language Policy of a school.

## **APPENDIX F: A LIST OF ETHICAL GUIDELINES**

Factors regarding informed consent:

1. deception
2. confidentiality
3. anonymity
4. privacy
5. caring

**APPENDIX G: BIOGRAPHICAL QUESTIONNAIRE AND DECLARATION OF CONSENT**

The information which follows is obtained at the interview site. Confidentiality cannot be overemphasised.

- NAME OF SCHOOL .....
- NAME OF SCHOOL MANAGER.....
- MANAGER’S QUALIFICATIONS (optional).....
- MANAGER’S EXPERIENCE IN COMPLETED YEARS (optional).....
- IS THERE AN SMT? .....IF YES, HOW MANY MEMBERS?.....
- NUMBER OF FEMALE EDUCATORS.....
- NUMBER OF MALE EDUCATORS.....
- NUMBER OF MALE SUPPORTING STAFF.....
- NUMBER OF FEMALE SUPPORTING STAFF.....
- NUMBER OF ANY OTHER STAFF (if applicable).....
- NUMBER OF FEMALE LEARNERS.....
- NUMBER OF MALE LEARNERS.....
- NUMBER OF FEMALE DROPOUTS IN 2009.....
- NUMBER OF MALE DROPOUTS IN 2009.....
- NUMBER OF FEMALE SGB MEMBERS (if applicable).....
- NUMBER OF MALE SGB MEMBERS (if applicable).....
- NUMBER OF MEETINGS HELD IN 2009:
  - STAFF MEETINGS.....
  - SMT MEETINGS.....
  - SGB MEETINGS.....
  - PARENT MEETINGS.....
  - OTHER MEETINGS (please specify).....

.....  
I.....principal/teacher of.....School voluntarily agree to participate in this study.

Signed :.....( school manager) researcher.....

## **APPENDIX H: OBSERVATION SCHEDULE**

The following observation schedule was followed in this study.

1. Observation of general interactions and activities of learners, educators and the principals from 7:15 till 14:30 to sense how free people feel to be themselves.
2. Observations of how proceedings at the assembly take place to get a sense of the overall atmosphere or climate prevalent in the particular school.
3. Observe punctuality, response to the bell, code of dress and general interaction of all to get a vague sense of the general school ethos.
4. Observe the infrastructure of the schools. These included the security fence if any, the classrooms and the toilets.
5. A closer look at the surroundings and facilities available to teachers and learners, including the sports-fields

## **APPENDIX I: FOCUS GROUP INTERVIEW GUIDE WITH TEACHERS**

During this research, a focus group was held with experienced teachers at each school of the selected three schools. The researcher again explained the sole purpose of the study and the importance of making observation, the focus group and the semi-structured interviews with the principals. The issues of confidentiality and unanimity among others were also emphasized.

Teachers were selected on the criteria of being willing to share their thoughts and must have at least 5 years and longer teaching experience at that particular school

The focus group interview dealt with the following key issues:

1. What can you say about punctuality and late coming at this school, both by teachers and learners? How does this influence the teaching and learning culture in your school? What do you think are the reasons for late coming?
2. What is the attitude of learners towards learning and their overall motivation to learn in general? What about the teachers' attitude towards teaching with passion, preparing and planning their lessons?
3. Can we talk about your views on values such as , tolerance and respect, like “do to others what you want them to do to you? How do these values manifest in your classroom, between learners, teachers, and how people in general relate to one another at this school?
4. Do you think parents are supposed to assist with the education of their children's education?.
5. How do you experience parental involvement in your school? Do you think parents assist their children with their homework? Do you think parents teach their children proper manners and good conduct, and how to distinguish right from wrong? If not, what are the reasons? How do you think this can be addressed?

6. What role do you think you play as teachers in the lives of children?
7. What messages do you think your actions and behaviour convey to the learners in the school and in your classroom?
8. Do you think learners learn basic moral principles such as honesty and respecting other human beings in your classroom? How?
9. Do you think your school has a democratic ethos, by treating all people from different backgrounds, sexes, races, ethnic groups the same? Give examples
10. What do you think can be your role in creating responsible democratic citizens which will have respect for others and will treat all learners and teachers equally whether they belong to different sexes, race groups, religions, countries et cetera?



## **APPENDIX J: SEMI-STRUCTURED INTERVIEW GUIDE WITH PRINCIPALS**

The following core interview questions led the semi-structured interviews with the principals.

1. What role do you think you play as a principal in the lives of teachers and learners in this school?
2. What messages do you think your actions, behaviour and leadership style convey to the teachers and learners in the school?
3. Do you think the teachers and learners are happy in your school and feel welcome and like to associate themselves to this school? Why do you say so? Give examples?
4. Do you think teachers and learners learn basic moral principles such as honesty and respecting other human beings in your school? How? What is the role that you as manager play in this regard?
5. Do you think your school has a democratic ethos, by treating all people from different backgrounds, sexes, races, ethnic groups the same? Give examples
6. There has been talk about 'bogwera' and 'bojale' in the print and audio media recently. How do you handle these moral dilemmas when these youngsters return with behaviour that differs from that required at school?
7. How do you think you can, through your specific involvement in the management of the school enhance the culture and atmosphere of your school to such an extent that effective teaching and learning can take place?
8. Give concrete examples of what are still hampering factors that you think inhibit effective learning and teaching in your school, ?
9. What suggestions can you make to improve a democratic ethos and at the same time to improve the teaching and learning of not only subjects but also becoming responsible

citizens who have internalized moral principles such as having respect for others and treating others like you want to be treated?

10. What guidelines could you suggest for other inexperienced principals in rural North-West schools, pertaining to the management of schools who can make a difference to schools in general?

## **APPENDIX K: VERBATIM TRANSCRIPTION OF A FOCUS GROUP INTERVIEW WITH TEACHERS**

### **Codes used in this focus group interviews**

Teachers : BT1, BT2 and BT3

Researcher: R

This interview is to gather data in order to study policy and practice of managing values at public schools in the North-West Province. Confidentiality and unanimity shall be assured and insured.

R: Ladies – what can you say about punctuality and late coming at this school, both teachers and learners? How does this influence the teaching and learning culture in your school? What do you think are the reasons for late coming?

BT1: Late coming is a problem in our school – I worked in both urban and rural areas. Late coming disturbs the running and effective teaching in the school. In urban areas, parents make sure that the learners come in time at school, for example, they even arrange transport which can collect learners from home to school and back and also for the safety of their children.

R: So, you are saying that there is a difference between rural learners, with regard to observing time and urban learners?

BT1: Yes. In rural areas, especially too rural, parents are not staying with their children. They work far; coming back at month-end, after two months or three months. Children are staying alone and some are staying with their grannies – they don't care whether learners are going to school or not – what time learners leave home to school. Education is not taken very seriously in rural areas.

R: BT3 do you have something to add?

BT3: Yes. I can comment on the causes of late coming or punctuality at school. Most of the learners are walking long distances from home. This area consists of parents who are working. Other children will be taking advantage of parents who are not staying with them or staying with their grannies; so they spend most of the time with their friends and not taking care of their education.

R: At times when a person has said something that you feel you concur, just say that. Mam BT2 do you want to add something on that one?

BT2: At times, the late coming can be encouraged by the transport the learners use because at times, the bus they are travelling with or the taxis they are travelling with might encounter some problems; so, they usually find classes have already started and that is not their problem.

R: I see that you supplied me mostly with the reasons. Did we touch on the influence on teaching and learning culture? How does late coming now influence teaching and learning culture?

BT2: It does at times but not always because usually we find that we only stay for roughly five minutes with them when they are late and then disperse them so that they can be punctual for the classes.

R: You send them.....home?

BT2: In class... in class from where we control the gate so that they can be in class and at times we find that it is time for a test so they might miss the test or they might not finish by the required time because they were late.

R: Mam BT3 you wanted to say something?

BT3: I want to add. It affects teaching because they will come to class while the lesson is in progress. The lesson will be interrupted and those learners who are late are also losing their learning time.

R: I see mam BT1 is nodding in approval. Am I right....mam BT1?

BT1: No, no sir I concur with that

R: You concur. Yes. I say you are nodding in approval. OK fine. So it affects teaching. Now what is the attitude of learners towards learning and their overall motivation to learn in general? And what about the teachers' attitude towards teaching with passion, preparing and planning their lessons? Can we start with learners and thereafter talk about teachers?

BT3: Learners in this school are not motivated to learn as most of them do not see the reason of education. They usually say that they are going to stop at matric because they don't have money to go to tertiary institutions. They are not motivated in anyway because there are no libraries in the communities and the parents too are not encouraging the learners to learn as most of them are not literate.

R: Educated and learned – let's just get the difference here – educated in terms of academics or what?

ALL PARTICIPANTS: Academics.

R: Sometimes academics say 'I am educated' and they also say you are a parent, a parent is an educator – where do we draw the line?

ALL: Academically.

BT1: They don't have passion to learn. We push them.

R: Are they wilbarrows? What about the attitude of teachers towards teaching with passion, preparing and planning?

BT2: Regarding this, I can say that the moral of the teachers is a bit low.....looking at the....we are having a lot of paper work to do to that extent you find that you have too much scripts to mark, and the teacher learner ratio is also affecting the moral of the teachers to that extent that when a teacher goes to class, he is already de-motivated looking at the large number of classes we are having – we have one class that has 63 learners, so in such a case you find that the teacher's moral is very low including the behaviour of the learners.

R: Do you say that the behaviour of learners is also contributing to the low moral of teachers?

BT1 and BT2: Yes.

R: Now can we talk about your vies on values such as tolerance and respect, like – do to others what you want them to do to you, and how do these values manifest in your classroom between learners and teachers and how do people in general relate to one another at this school? We can break it down and target it in units, for example, let us start by looking at views on values – what are values? Values – ngwao ka Setswana.

BT1: Yes ke ngwao in Setswana.

R: You can put it in Setswana; we will translate it.

BT3: Do you mean between educators and learners?

R: No ....no The question is .... Your views on values – tolerance, respect and so on and so forth.

BT1: Our school teach learners to respect one another as they too want to be respected and that is not easy especially with the learners we have today. Parents are not involved; many learners are orphans. They need to learn to tolerate each other the way they are so that they don't forget that educators are parents and they have to be respected.

R: Did you say they don't forget or they do forget...?

BT1: They don't have to forget.

R: Oh! They don't have to forget... OK. Now how do these values manifest in the classroom? How do they behave in the classroom? Mam BT3 ...

BT3: These learners in class – they don't respect. I can say that some of them are doing this because they regard us not as their parents.

R: So are you saying that the relationship between learners and teachers is not so good?

CT3: Yes.

R: How do people in general relate to one another? ...let us say teachers among themselves. How do you relate is there tension? – BT2.

BT2: According to me I can say it is good because you can you can even go an extra mile – visit each other when somebody has got .....

R: “Die wie sien ons le di-after tears [ a sort of party after a funeral (there is laughter)].

BT2: We go there when they are sick. We visit them there are weddings. We attend their funerals. So it shows that there is a good working relationship.

BT2: Learners do show some remorse. Not all – hence charity begins at home.

R: So you are not generalising. Now, teacher – parent?

BT2: The teacher-parent relationship is good because when they come we give ourselves time to spend with them and find out what they want and also when they come and visit we help them; like when they want to fill in the forms of SASSA. we help.. We can even call them and let them know about the progress of the learners.

R: Now, do you think parents are supposed to assist with the education of their children?

BT2: Definitely, they should.

R: Can you elaborate on that?

BT1: Parents can be there to help and support with the education of their children, for example, help with homework, monitor their children’s work, guide, teach them manners and help them with domestic work etc.

R: Anything...It appears as if you agree; you are unanimous on this one.

All: Yes.

R: You say...they are supposed to help their children...but I have learnt that most of their parents are working in the cities. Now, does that affect the motivation of the children?

ALL: Yes.

R: I see opposite the school there are RDP houses.

BT1 & BT2: Some learners are staying alone there. (Meaning in the RDP houses).

R : Just imagine what is happening there....

BT3: They have already created small families – whereas they are still learners.

R: Oh! BT2: That also contributes in the late coming of the learners. Those who are staying in the RDP houses, some can even wait for the siren to ring first, it is then that they come crossing (the road).

R: OK.

BT3: The rate of absenteeism...

BT1: ...because they are staying alone. They are husbands and wives.

R: So, can we conclude that there is a gap between parental-involvement at school?

All: There is a huge gap.

R: Are you saying that there is that missing link because

- parents are working and staying in town
- learners are staying alone
- learners are already parents?

BT1: When we call them for meetings they don't come.

R: they don't come? OK. Let us move on. How do you experience parental involvement here?

We are on it neh! Mam you said when you call them they don't come?

BT1: They don't attend. Parents of our learners are not really involved. Teachers do this alone.

R: So, we are saying...let's us just respond to ...do you think that parents assist their children with their home work? We can unanimously say.....

ALL: No.

R: Do you think parents teach their children proper manners and good conduct, and how to distinguish right from wrong?

BT1: NO.....some.

BT2: Some.

BT3: Some might be teaching them but most of them are not teaching them, as when parents are called to school after a child has been suspended, maybe from school, instead of coming to school and talking to the principal or other educators on a good manner, they usually are harsh.

R: How do you think this can be addressed?

BT1: Maybe the Department of Education can intervene and help us.

R: Can the Department intervene?

BT1: Let me say, maybe we invite our education officers to come and talk to our manager to that we can call the community,...to hear from our leaders.

BT3: I think all the stakeholders in the community should be involved. So that everybody, the priest, the police, social workers and everybody; and if everybody can be involved, I think that can be addressed because if only one parent comes to school, he will only be supporting his or her child.

R: Will he take sides?

BT3: Taking sides. He or she will only be amazed when the child fails. Most of the parents here come to school only if their children failed.

R: When they pass, no, their children have passed, when they fail, it is the teachers problem I see....mam BT2 is nodding.

BT2: I can only add. The parent-involvement is of low standards because when we ask parents to come and collect their learners' reports, very few come. They don't show-up to that extent that you have a pile of reports not knowing what to do and the intention is to give parents the reports and explain this and that to the parents.

R: Is that intervention?

BT2: Yes and even their class work books. You ask parents to sign them to show that they go through the class work books of the learners, see what is happening in the learners' books. Some learners' books return without being signed. It shows that parents are not interested.

R: BT1 you wanted to say something?

BT1: She took my words.

R: O ntsetse mafoko (she said what I wanted to say). OK. Thank you very much. We are doing very fine. Now, what role do you think you play as teachers in the lives of these children?

BT1: I teach, motivate, I am a social worker, a police, I am a parent, I am a brother, I am a sister. I am all in one. I am everything.

BT2: We also play the pastoral role because there are many problems our learners are experiencing; only to find that it is a problem that the learner cannot deal with until you intervene and find out what is the problem and you start to guide the learner.

BT3: I can just add that we are everything to these kids.

R: So, in other words, you are something that the kids must look at and emulate. So in other words you are.....?

ALL: All in one.

BT2: Role models.

R: Role models? Are you?

BT2: Very good role models. They are not aware....

BT1: ...because they do not have support of their parents.

R: OK. Now what message do you think your actions convey to the learners in the school and in your classrooms?

BT2: It shows them that we are parents. The way we talk to them, we address them, e explain to them what we expect in life, what they could do in order to reach their goal. We are



guiding them. We tell them what life is all about so that they should be aware why they are at school' at time we motivate them.

BT3: We usually tell them that we are not from Heaven and also that we are not all from well to do families.

R: Let us deal with actions now because they say actions... what?

ALL: Speak louder than words.

BT1: Some learners listen and also seek advise too. They respect me as I respect them. They know that when coming to school work, the main aim is not to intimidate them.

R: Let me ask the million dollar question. Ladies, are you some times late?

ALL: Always punctual.

R: Always punctual?

ALL: Yes.

R: What makes you to be punctual?

BT1: It is because we are using a common transport. So if we are late, most educators are going to be late.

R: Do you think learners learn basic moral principles such as honesty and respecting other human beings in your class rooms and how?

BT2: From the way we are treating them. We are treating them with respect and we always discourage them not to laugh at another learner who is answering an answer incorrectly. By so doing they must learn from what you are doing to them.

R: So, you say learners are...but not all, I should think. Yes you spoke there...not all anyway. Now. Do you think your school has a democratic ethos by treating all people from different backgrounds – sexes, races, ethnic groups the same?

BT2: Yes because we have got various stakeholders in the school. Although we don't know you, we ask you decently, we greet you, we ask you what you want, how can we help you and forward you to the relevant person you will be visiting; perhaps you will be want to go to the principal or you are looking for a class teacher for other thing or any other visitors..Old mutual....

R: Do you allow Old mutual to visit during teaching time?

BT2 & BT3: No.

R: Mmmm....

BT2: If you have an appointment and the only time we sit with them will be after teaching.

R: After teaching time – that is why we are holding this interview in the afternoon?

ALL: Yes.

R: BT1 you wanted to say something.

BT1: I think our learners are treated equally because in our school we are using mother tongue – Setswana, but we still have many learners who are Ovambos and Tsongas.

R: So, how do you reach those who are non-Tswanas?

BT1: Let me give you an example of this Ovambos. We try to teach them Setswana by giving them Setswana books so that they can learn the language.

R: By the way they are not doing the language as an academic subject – just for communication purposes, I think?

BT1: Yes.

R: OK. Thank you.

BT3: We are encouraging them to mingle with the Tswanas so that they must know them.

R: Mmmm.....relationships or what? So RDPs mmm....some of the things cannot be expressed verbally...OK. (There is laughter).

BT1: Yes.

R: Right and finally what do you think can be your role in creating responsible democratic citizens which will have respect for others and treat all learners and teachers equally whether they belong to different sexes, race groups, religions, countries etc? In other words, your role in creating a responsible democratic citizen.

BT1: To work hard, educate, groom, advise, mentor these new growing citizens, teach them respect, tolerance and also to make them to realise that they are important.

R: What she was responding to was what do you think can be your role in creating responsible democratic citizens which will have respect to others and will treat all learners and teachers equally whether they belong to different sexes, race groups, religions, countries etc....

BT3: I concur with what she has said.

R: Is that all.

ALL: Yes.

R: So you are saying that you are busy carrying the lives of these learners....so we can either make them or break them?

ALL: Yes.

BT3: But alone as teachers we spend seven to eight hours with these children... the parents are the ones who are supposed to spend most of the time with them. Only if we can have the support of the parents and support of the community. It is then that our goal will be easily achieved.

BT2: Ka Setswana ba re ngwana o a tshwaraganelwa. (Raising a child needs a combined effort). The parents, the teachers, let us all work together to bring about responsible human beings.

R: Ladies, let me once more thank you for your time and patience in responding to these questions. I just want to reiterate that your names won't be mentioned anywhere and the information you gave me here shall be used for Ded studies only with the University of South Africa. Thank you very much.

ALL: Thank you Mr R.

## **APPENDIX L: VERBATIM TRANSCRIPTION OF A SEMI-STRUCTURED INTERVIEW WITH A PRINCIPAL**

**CODES: BP is the principal**

**R is the researcher**

We are busy collecting data in order to study policy and practice of managing values in public secondary schools in the North-West Province. This information shall be used only for the purposes of this study Confidentiality and unanimity shall be insured.

R: Mr. Principal, I have made observations earlier and held a focus group interview with some of your teachers. Can you tell me what role do you think you play as a principal in the lives of teachers and learners at this school?

BP: Thank you Mr. R. I see myself as a professional leader in the institution because I provide my educators with mentorship and I regard myself as their father, their brother and I provide them with guidance and moral support, educational support and guidance in general.

R: Now what messages do think your actions behaviour and leadership style convey to the teachers and learners in this school?

BP: As a hardworking person, I am passionate about my work. My actions motivate and encourage both the educators and learners to work hard and to take their work seriously.

R: Do you think the teachers and learners are happy in your school and feel welcome and would like to associate themselves to this school?

BP: Yews. The educators and learners at this institution have never been happier than now because they take pride in the institution, they take care of the infrastructure, of the institution and we do not experience any vandalism. We lock the classrooms daily. The classes are cleaned every day and then they ensure the general security of the institution.

R: I was just about to ask you why you say so, but you already provided the reason why you say that they are happy is n't.

BP: Yes.

R: so, do you think teachers and learners learn basic moral principles such as honesty and respecting other human beings in the school? How do they do that and what is the role that you as principal play in this regard?

BP: Yes; I do think that my learners and teachers learners basic moral principles. At every morning devotion we preach moral principles and learners are also afforded the opportunity to

address other learners during the morning devotion on issues related to the moral degeneration and religion.

R: Do you have different forms religions here at school?

BP: Presently we only have Christianity.

R: Is it free and voluntary or are people forced to attend these morning devotions?

BP: Any learner or educator who feels that he/she does not want to be part of the morning devotion has been requested to make a submission in writing indicating their preferred religion?

R: Do you have such a case in your school?

BP: Up to now we do not have such a case.

R: Therefore can we conclude that the school is basically Christian inclined?

BP: Yes. Thus we force everybody to attend because no one has declined to attend the morning devotion.

R: Do you make use of force?

BP: Everybody is compelled to attend the morning devotion. Yes is compelled because everybody says they are Christians.

R: OK. Can we that they are say forced in a way by Christian Principles?

BP: Yes.

R: Do you think your school has a democratic ethos by treating all people from different backgrounds – sexes, races, ethnic groups the same? Give examples.

BP: Yes. We can that. We have learners who are from population groups. We have Tsongas. We have Basothos. We have Swazis, Zulus and so on. We have never experienced any incidence of ethnicity within the institution. We further have learners of foreign nationalities – Zimbabweans and Mozambicans. They have never experienced any animosity or ethnicity in the institution.

R: There has been talk about bogwera and bojale in the print media and audio media recently. How do you handle these moral dilemmas when these youngsters return with behaviour that is different from that required at school?

BP: In this institution, discipline is enforced equally amongst our learners. We do not give special attention to learners who are from initiation schools irrespective of whether a learner is from initiation school or not, discipline is administered equally.

R: SO, they do not give you problems at this school?

BP: Yes. We make sure that our learners know their place in the institution. We tell them that here we do not have adults – we only have learners

R: How do you think you can, through your specific involvement in the management of the school enhance the culture and atmosphere of your school to such an extent that effective teaching and learning takes place?

BP: By ensuring that all policies are implemented and then by also ensuring that each member of the staff fulfils his or her assigned role.

R: Can you give concrete examples of what are still hampering factors that you think inhibit effective learning and teaching in your school?

BP: The following are related to learners – late coming is the biggest problem in our institution because most learners travel and walk long distances and then we also have bunking of classes by some learners and lack of parental involvement in learning and teaching and limited infrastructure and human resources are some of the issues.

R: You mentioned infrastructure. Will I be correct to say that the laboratory and the ventilated pit toilets have been built very recently?

BP: Yes. The department ultimately provided the toilets and the laboratory. With regard to limited infrastructure I refer to classrooms. The number of classrooms does not match the number of learners. WE have over 700 learners crammed into 15 classrooms.

R: So, can we safely say that the school is growing?

BP: Yes, the school is growing. The influx of learners into the institution also makes it difficult to provide effective learning and teaching.

R: You mentioned the word influx. Can we say that the school attracts many learners, perhaps because of your standards; you are gradually becoming more efficient?

BP: Yes. I think the matric results of made most learners want to join our institution.

R: We have observed that your matric results were good. Don't you have notion when the department is going to offer you a library?

BP: I do not have any indication from the department of education. We have made a presentation, requesting for three classrooms, a library and a modernised admin block.

R: What suggestion can you make to improve a democratic ethos and at the same time to improve the teaching and learning of not only subjects but also becoming responsible citizens who have internalised moral principles such as having respect for others and treating others like you would like to be treated?

BP: The formation of learner support groups where they discuss democratic ethos and moral issues will enhance the internalisation of democratic ethos and then I also belief the improved participation of representative council for learners on the development of the school will also enhance democratic principles and the participation of learners in debates, public speaking

contests, where issues of democratic ethos and effective learning are addressed, will enhance the development of democratic ethos.

R: What guidelines would you suggest for other inexperienced principals in rural North-West Province schools pertaining to the management of schools, who can make a difference in schools in general?

BP: Implement all policies without fear or favour and be consistent in the implementation of policy, delegate some of your responsibilities to SMT members and teachers and give more responsibilities to your RCL members in the institution and encourage parental involvement by holding regular parents meetings.

R: I have noted that you spoke about consistency. Let me just check. How punctual are the educators? I am informed that some are travelling for Temba – some fifty kilometres away.

BP: We do not experience much of a problem as far as transport is concerned because most educators use a common transport. The bus arrives ten minutes before 7:30 and the taxi is here five minutes before 7:30. There may be only two or three teachers who might be late, but not on a regular basis.

R: I appreciate your responses to these questions in general. I just want to reiterate that this discussion and the facts that you gave me shall be used for the purposes of acquiring the Ded degree with the University of South Africa.

BP: Thank you. It is an honour participating in the research.