EDUCATING ADOLECENTS TOWARDS SPIRITUAL INTELLIGENCE

by

CHERYL FERREIRA

submitted in accordance with the requirements
for the degree of

MASTER OF EDUCATION
in the subject

Psychology of Education

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROFESSOR S SCHULZE

JUNE 2011

DECLARATION

I declare that this dissertation, "EUCATING ADOLECENTS TOWARDS SPIRITUAL INTELLIGENCE", represents my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

C. FERREIRA

0586-648-0

June 2011

ACKNOWLEDGEMENTS

I wish to express my thanks and appreciation to the following:

- My supervisor, **Professor Salomé Schulze**, for her guidance throughout my research studies, her prompt assistance with queries, and her positive encouragement. Professor, *you* are brilliant!

- My entire "inner circle" (**family and friends)**, who listened so tirelessly and so patiently. Your support, encouragement and belief in my capacity to complete this dissertation, against so many odds, have paid off.

- **Magda Botha** for assistance in typing the transcripts.

- **Jan Basson** for helping me with some of the graphics.

- **Bankfontein Combined School** where the pilot study was completed.

- All the **participants** for "wandering off" with me on this unique journey.

- My two late **sons** for being my source of inspiration.

I dedicate this dissertation to my beloved sons, Ryan and Stefan

In life you gave me more love and joy that any mother could wish for

You gave me wings

In death you taught me how to use pain and tragedy to learn

I am learning to become spiritually intelligent

Thank you

ABSTRACT

A critical evaluation of the National Curriculum Statement (NCS) was undertaken to uncover strategies for infusing values across the curricula – values that may facilitate the development of spiritual intelligence (SQ) in adolescents. A literature study was conducted to determine whether SQ may be harnessed to cultivate values within an educational context. In addition, moral and spiritual development in adolescence was explored and a case made for values-education. An empirical investigation was undertaken using both a qualitative research design and semi-structured interviews. A purposive sample was used comprising 14 education specialists, principals and Life Orientation teachers from six secondary schools in Gauteng and Mpumalanga provinces. The most important finding was the fact that values-education in the NCS was problematic. The conclusion was thus drawn that teachers should be trained to incorporate values within curriculum activities − values that could engender SQ and, thus, address the moral dilemmas in our schools.

KEY WORDS: values in the NCS; spiritual intelligence (SQ); adolescence; moral dilemmas; strategies in dealing with values; developing SQ

TABLE OF CONTENTS

CHAPTER 3:   MORAL AND SPIRITUAL DILEMMAS IN ADOLESCENCE: A CASE FOR VALUE-DRIVEN EDUCATION

CHAPTER 5: RESEARCH FINDINGS

CHAPTER 6: CONCLUSIONS, RECOMMENDATIONS AND LIMITATIONS

CHAPTER 1

ORIENTATION AND BACKGROUND

There are scattered forerunners in the world. They are those who are ahead of their time, and whose personal action is based on an inward knowledge of that which is yet to come.

Abbe de Tourvillle

1.1   INTRODUCTION AND JUSTIFICATION

Education in South Africa is caught up in the midst of a debilitating crisis. According to De Wet (2003:89) many of our secondary schools may be described as "war zones" and attempts by stakeholders to rectify the situation have, in fact, created more problems than solutions. For example, in a background information document drawn up in August 2006 by the South African Human Rights Commission (SAHRC), an inquiry into school-based violence in South Africa was undertaken. The South African Human Rights Commission (SAHRC) reports that there was increasing school-based violence in various forms such as bullying, daily assaults and even murders and/or deaths of learners occurring in or around school premises. The cause of such violence may be attributed to the numerous social ills that filter onto school premises. According to the report the results of school-based violence are reflected by the large numbers of school dropouts, academic underperformance, substance abuse, increased risk of teenage pregnancy, and the transmission of HIV/Aids amongst the youth. These problems all portray the adolescent as a youth-in-crisis.

In my view, the problem runs far deeper than merely that which is happening in our schools and that it is not possible for parents or teachers on their own to solve the problem. What is happening is, in fact, a symptom of both a decline in the values as well as the moral decay which is entrenched in our society at large. Dirkx (2001:79) points to the current information age (with all its advancing technologies), increasing diversity in our population, and dramatic instability in our personal contexts as reasons to the moral decay. The researcher believes that

this is one of the reasons we learn instrumentally and rationally is to adapt to the demands of our outer worlds.

However, immediately below the surface is a continual search for meaning and a need to make sense of both a rapidly changing world and the empty spaces we perceive both within ourselves and in our worlds (Dirkx, 2001:79).

Our sense of fundamental values and meaning has become lost and, as indicated above, the effects of this loss are filtering into our schools. Yet, when I asked teachers to reflect on the following question, "If you had the power to ensure your learners would learn one thing from you, what would it be?", the teachers, repeatedly, gave value-laden answers which referred to, among other things, honesty, respect and responsibility, the capacity to learn, caring for others and self, and discipline. A few also indicated "learn to read or write". In other words, the teachers generally indicated they would want their legacy to be far more than merely the teaching of mathematics or any other subject.

However, equally absent from the answers was any suggestion that it was the responsibility of teachers to help learners to find answers to the bigger questions, such as, Who am I? What do I love? What are my gifts to give? Knowing I'm going to die, how should I live? The following questions, thus, arise: Why do teachers not, in their teaching, reach out to the heart and spirit about things that touch humans deeply, or as Koch (2010:2) suggests, guide learners in their natural, spontaneous quest for meaningful contexts? I also pose the following thought-provoking question: What, if the educational system itself, is failing to support a natural, healthy quest for meaning and depriving learners of opportunities and contexts for the healthy development of meaningful lives?

It is against this background that I felt prompted to undertake this research project. Despite the fact that the issue of spiritual intelligence (SQ) is novel and its place in the curriculum has been a subject of much debate in recent years it has, nevertheless, become critical to cultivate a new generation of learners who are empowered with certain essential qualities and/or an intelligence that is able to transform the society in which man is struggling for survival.

According to Marshak (1997:3), education today is the most powerful enabler of a conscious choice to evolve through and beyond our current crisis. Miller (2000:4) points to a broader vision of education that promotes resilience, connectedness, compassion, and meaning. Accordingly, in order to cope with the demands of a rapidly changing society, particularly a society that is besieged by violence and crime, it is essential that we cultivate learners who are inspired by vision and values, who have the capacity to face, use and transcend suffering and pain, and who are reluctant to cause unnecessary harm. Zohar and Marshall (2000a:15) refer to these qualities as indicators of a developed SQ.

According to the above mentioned writers, it is in its transformative power that SQ differs mainly from intellectual or rational intelligence (Intelligence Quotient (IQ)) and Emotional Intelligence (EQ). These writers also postulate that SQ comprises the necessary foundation for the effective functioning of both IQ and EQ. In other words, SQ allows us to utilise both our IQ and our EQ in a unified way in order to give expression to our gifts in the world in a way that improves not only our own lives, but the lives of all human beings (Zohar & Marshall, 2000a:4–7; 2000b:15). These writers further stress that SQ may help a person to access the most meaningful course of action and address and solve problems of meaning and value. Thus, SQ provides a "fulcrum for growth and transformation" and offers solutions directed toward the benefit of all (Zohar & Marshall, 2000a:5, 7).

Bowell (2004:6–10) speaks about "reframing intelligence" and supports the notion that the struggle between thought and emotion may ultimately be resolved by a more harmonious integration of reason and passion. Nevertheless, he is of the opinion that the IQ and EQ models fall short of explaining how this higher integration process may develop. According to this author, it is the presence of a third intelligence, SQ, which enables us to grow. Like Zohar and Marshall (2000a; b), Bowell (2004:10) believes that SQ may "recruit IQ and EQ into superior associations". It is at this point that the learning process has the potential to become transformational since it now involves the head (thinking), the heart (feeling) and the soul (intuitive thinking) (De Souza, 2006:167).

The adoption of the Constitution of the Republic of South Africa (Act 108 of 1996) provided a basis for curriculum transformation and development in South Africa. South African policy makers stress the vital importance of those values that give meaning to our personal, spiritual and intellectual journeys.

The *Manifesto on values, education and democracy* (Department of Education, 2001:9–10) states the following about education and values:

> *Values and morality give meaning to our individual and social relationships. They are the common currencies that help make life more meaningful than it might otherwise have been. An education system does not exist to simply serve a market, important as that may be for economic growth and material prosperity. Its primary purpose must be to enrich the individual and, by extension, the broader society.*

The type of learner envisaged in the National Curriculum Statement (NCS) (Department of Education, 2002a:4) is one who should be imbued with values and who actions should be in the interests of a society based on respect for the democracy, equality, human dignity and social justice as promoted in the Constitution. However, when one considers the state of affairs in many of our schools, these are lofty ideals indeed. In addition, the NCS also acknowledges that growth and development should not be purely intellectual, but also foster the social, emotional, physical and spiritual needs of learners. However, my question is to what extent does the NCS develop the spiritual needs of learners and promote and cultivate values in the curriculum that may serve to alleviate the prevalence of violence in our society?

Based on my observations, personal experience as a teacher and insights as a lecturer involved in the upgrading of under qualified teachers, important issues that teachers grapple with regarding policy imperatives are the following:

- Most teachers are still experiencing problems with the interpretation of the NCS and this impacts negatively on their planning of learning programmes and their assessment practices.

- Cross-curricula teaching that involves a conscious effort to apply knowledge, skills and/or values to more than one learning area or subject also poses difficulties.

- Despite Life Orientation (LO) programmes in schools, unwanted pregnancies, suicides and violence are still assuming alarming proportions.

- Religion is often not addressed or, if it is, the way in which certain contentious issues are dealt with, elicits fury amongst parents and the community. For example, in an article cited in *Die Beeld* (Rademeyer, 2008:25), anger was expressed towards a Grade 11 teacher who had broached the topic of Satanism and presented the learners with examples of Satanist symbols as part of the learning material.

- During informal interviews with both learning area specialists and senior educational specialists at the district offices, it emerged that the understanding and formulation of fundamental and human rights values and how these may be integrated across curricula are of particular concern.

It should be noted that the concept of "values" is the most controversial of all concepts (Hager, Gonczi & Athanasou, 1994:3-16). In an analysis of the NCS (Department of Education, 2002a:7), value and belief systems were identified and integrated into most of the eight learning areas. According to Rhodes and Roux (2004:25), the multicultural and multi-religious character of South African society has important implications for education, as the different values that are inherent in each belief system have to be accommodated within societal structures. I agree with these researchers, that the prevalence of values and belief systems in the NCS needs to be acknowledged, identified, and promoted.

In view of the fact that the multi-religious character of public schools in South Africa also reveals the cultural diversity within this sector, it is relevant to take note of the problems that teachers experience in a multicultural school environment, particularly in respect of the issue of values/attitudes within the context of the NCS (Rhodes & Roux, 2004:25). The question, thus, arises as to how teachers may manage the diversity of values within a multicultural and multi-religious school environment as is proposed in the NCS (Department of Education, 2002a:8).

I believe in this regard that SQ can provide a window to attempt to answer this question. In support of this stance, Zohar and Marshall (2000a:9) expound on SQ as regards the issue of values in the following way:

> *Throughout human history, every known culture has had some set of values, though the specific values may differ from culture to culture. SQ is the intelligence that rests in the deep part of the self that is connected to wisdom from beyond the conscious mind.*

This statement implies that in human development SQ is before values and is, in fact, the intelligence we use not only to recognise existing values, but also creatively to discover new values. SQ, thus, provides a vehicle with which to address the concept of values/attitudes in a multi-cultural and multi-religious school environment and the notion, according to Bowell (2004:10), that the ability of people to access SQ may be deliberately developed is pivotal to this study.

1.2   RESEARCH QUESTIONS AND AIMS OF THE RESEARCH

The following main research question emerges from the above:

How may adolescents be educated towards SQ?

The sub-questions logically implied by the main research question include:

- *What is the nature of SQ?*
- *How are the concepts of values/attitudes addressed in the NCS?*
- *What are the moral dilemmas faced by South African schools?*
- *What strategies may be employed in terms of the NCS to cultivate SQ and to instil values as well as to address the moral dilemmas arising within a multicultural school environment?*
- *How may SQ be developed in adolescents within the framework of the NCS?*

This research is aimed both at critically reviewing the NCS and its impact on values education and at identifying the shortcomings of the NCS, particularly in respect of finding ways in which to cultivate values/attitudes across curricula and address the moral dilemmas which the adolescents encounter within the South African school context. The focus of this research study is, thus, on the Further Education and Training Band (FET) that includes Grades 10 to 12 learners: that is, the adolescent.

More specifically, the research aims at proposing a holistic approach to learning and teaching that nurtures and facilitates a deeper meaning in education. In addition, it aims to explore the relevance of SQ in promoting human excellence, including both academic achievement and an awareness of ultimate values and their meaning. It will be argued that such an approach may lead, within the framework of the NCS, to the development of learning programmes and educational environments that not only promote values but also have the power both to transform and to offer solutions directed towards the benefit of all and encourage meaningful learning and teaching.

This research can also help other researchers to take stock of the current views pertaining to SQ and help to generate new ideas. An effective synthesis may also facilitate the work of new researchers who have not specialised in this particular field (Hofstee, 2006:122). In addition, the study aspires to make the lives of teachers who have not specialised in this particular area but are required to facilitate positive attitudes and values in learners, less complicated and considerably easier.

1.3   RESEARCH PARADIGM

1.3.1 Phenomenology

This research is qualitative in nature. Qualitative research refers to the collection, analysis, and interpretation of comprehensive narrative data in order to gain insights into a particular phenomenon of interest. In other words, qualitative research comprises situated activity that locates the observer within the empirical world and consists of a set of interpretive, naturalistic practices that make this

world visible (Denzin & Lincoln, 2005:3). Qualitative research may also be seen as an attempt to understand people in terms of their own definitions of their worlds.

Accordingly, qualitative research activities are, thus, centred on an "insider perspective on social action" while remaining sensitive to the context in which the participants operate and to their frames of reference and history (Babbie & Mouton, 2001:271).

According to Fouché and Delport (2002:265), a paradigm refers to the fundamental model or frame of reference used to organise observations and reasoning. However, despite the fact that a paradigm does not provide answers to important questions, it does indicate where to look for the answers. It may, thus, be said that all qualitative researcher`s approach their studies with a certain paradigm or world view that guides their inquiries (Fouché & Delport, 2002:266).

The research paradigm or design is essentially a phenomenology. A phenomenological study attempts to understand people's perceptions, perspectives and understanding of a particular situation. Higgs and Smith (2006:55-57) also emphasise that phenomenology encourages us to explore, "to look again" and to reflect. According to them phenomenology does its work by asking us to put aside all theories, prejudices, and ideologies and look at what is actually happening.

Phenomenology is, therefore, concerned with the human condition as an authentic form of existence and it may be used to develop categories which, in turn, may be used as criteria for the purpose of evaluation in order to reconstruct that which is authentic. Unlike traditional empiricists, phenomenologists are concerned with values and ethics (Higgs & Smith, 2006:55) and it is for this reason that the research paradigm is so suitable for this study.

According to Fouché and Delport (2002:267), when designing a study, it is essential to take into account the way in which theory may be used within the different traditions of inquiry. They suggest that the extent of theory used within the different traditions may be placed on a continuum, according whether they are used before or after the data has been collected with phenomenology being placed on the "before" end of the continuum. This implies that the researcher goes

into the field with a "strong orientating framework" of what will be studied and the way in which the study will be conducted.

In other words, the final result of the phenomenological study is a general description of the phenomenon as seen through the eyes of those individuals who have experienced the phenomenon at first hand (Fouché & Delport, 2002: 268).

1.3.2 Gardner's Theory of Multiple Intelligences (MI theory).

According to phenomenology, it is essential that findings be related to an existing body of theory and research. Gardner's (1993) MI theory provides both an existing theory of and research into the concept of multiple intelligence. Gardner builds on a concept of "intelligence" that he defines as the ability either to solve problems or to create products that are of value within one or more cultural settings. Based on this definition, Gardner initially listed the following seven intelligences that meet the criteria, namely, linguistic; logical-mathematical; musical; spatial; bodily kinaesthetic; interpersonal; and intrapersonal.

In addition, Gardner also refers to intelligences as potentials that will or will not be activated, depending upon the values of a particular culture, the opportunities available in that culture, and the personal decisions made by individuals and/or their families, schoolteachers, and others.

In his work, *Intelligence reframed*, Gardner (1999:7) adds naturalist intelligence − a talent for classifying and categorising − to the original seven. He also speculates about the possibility of there being both a SQ and an existential intelligenc, but comes to no definite conclusions.

However, Emmons (1999:162–177) argues that a legitimate case may be made for SQ as comprising a set of related competencies and abilities that may provide a reasonable "fit" to the eight criteria for intelligence, as listed later by Gardner. This debate will be explored in the extensive literature study in Chapter 2.

1.4 RESEARCH DESIGN AND METHODOLOGY

As mentioned above, the research design may be regarded as phenomenological. The methodology in this study includes both an extensive literature study and semi-structured interviews in order to triangulate the research findings.

The aim of the study is both to evaluate the shortcomings in the NCS as regards cultivating values/attitudes and to find ways in which to address these values so as to develop SQ at the same time.

1.4.1 An extensive literature research

Before embarking on the empirical investigation, an extensive literature review was undertaken in order to support and to provide an overview of the various schools of thought pertaining to SQ. Education programmes that foster both a holistic approach and values education are compared with the aim of critically evaluating the shortcomings in the implementation of the NCS in respect of these aspects (see Chapter 2.)

In view of the fact that the focus is on the adolescent phase, the important developmental aspects of this adolescent phase that are relevant for the study are explored in the literature review. In addition, the moral dilemmas that adolescents face within the South African school context are investigated as a basis for determining strategies in terms of which to cultivate values and SQ in the NCS and to address the moral dilemmas within a multicultural school environment (see Chapter 3.)

1.4.2 Sampling

Purposive sampling is used in this study. In other words, information-rich participants are selected for in-depth study (Strydom & Delport, 2005:328–329). In terms of purposive sampling participants are selected with one common denominator in mind, namely, the people most suitable to "wander with" on the research journey are selected at the time that they are needed. These participants

represent a theoretical "population" in that they are the spokespersons for the topic under inquiry (Henning, van Rensburg & Smit, 2004:71).

1.4.3   Semi-structured interviews

In view of the fact that qualitative research uses an emergent design, the data collection decisions are made as the research progresses. In this study, the semi-structured interview provides greater scope for discussion and learning about the research problem, opinions and views of the participants. Semi-structured interviews are the most widely used interviewing format in qualitative research and may involve either an individual or groups (DiCocco-Bloom & Crabtree, 2006:21).

Semi-structured interviews allow the researcher the opportunity to extract in-depth accounts of the experiences and perceptions of individuals. In other words, by collecting and transcribing the interviews, the researcher is able to produce rich, empirical data about the lives and perspectives of individuals (Cousin, 2009:7).

In order to complement the interview data, field notes were also made of the observations and relevant documents were analysed (see Chapter 4 for details of the data collection).

1.4.4   Ethical considerations

During the collection of data it is essential that certain issues be considered, including technical accessibility, legal issue and ethical issues. It is vitally important that the research be conducted in an ethical manner. This implies that, whenever information is collected in some form or other, a letter of consent is drafted and the participants give their consent for the use of the information (McMillan & Schumacher, 1993:398).

It is recommended that the following be taken into account if anonymity and confidentiality are to be maintained (McMillan & Schumacher, 2006:334), namely, avoiding deception whilst, at the same time, protecting the privacy of participants; ensuring researcher competence (Wassenaar, 2006:72) and striving to maintain

objectivity in the relations between the researcher and the participants (Strydom, 1998:30–31). (These measures are explained fully in Chapter 4.)

1.4.5   Measures to ensure trustworthiness

In this qualitative study, Lincoln and Guba's model is used to reduce biases in the results (De Vos, 2005:345–347). This model depends on the use of four canons in order to ensure trustworthiness, namely, *credibility* (demonstrates that the phenomenon under study is being accurately described); *transferability* (demonstrates the applicability of the findings to other contexts); *dependability* (refers to the consistency of the findings if the enquiry were to be replicated with the same subjects or in a similar context); and *confirmability* (demonstrates whether the results are confined to the data obtained from the informants or whether the results include the motivations and biases of the researcher). (Techniques with which to address the four canons are discussed in Chapter 4.)

1.5   CLARIFICATION OF CONCEPTS

1.5.1   Educate

The Latin origin of the word "educate" is *educere*. In the *Canadian Oxford Dictionary* (n.d.) educate means "to lead out". However, it is a transitive verb that may also have the following meanings:

- to evoke or bring out or develop from latent, potential existence
- to infer or elicit a principle
- to provide intellectual, moral and social instruction.

In a learning manual developed by the University of Natal/SACOL (1997:12), education or "to educate" are defined as deliberate processes by which we help and guide our learners to make the most or their abilities, to understand what is happening in the world around them, and to make sensible choices so that they may lead meaningful, worthwhile lives. The defining qualities of SQ are aligned to this definition.

1.5.2   Spiritual Intelligence

In their definition of SQ, Zohar and Marshall (2000a:12) ascribe the following characteristics to the concept:

- *Self-awareness*: You know who you really are and you know that you are connected with the whole universe.
- *Led by vision and values*: Children naturally want to serve. Vision and values are definitive of our humanity.
- *The ability to face and to use adversity*: Owning both our mistakes and adversity and using pain and tragedy with which to learn.
- *Holistic*: Seeing the connections between things.
- *Appreciation of diversity*: Thriving in the celebration of diversity.
- *Field independent*: This implies the courage to be independent.
- *The tendency to ask "why"?* Questions are infinite, and may create reality.
- *The ability to reframe*: Putting things into a larger context of meaning.
- *Spontaneity*: This does not mean acting impulsively. Spontaneity comes from the same Latin roots as "response" and "responsibility".

Zohar and Marshall's (2000a:12) definition is pivotal to this study and will be discussed in greater detail in chapter 2. However, as the focus in this study is on the adolescent, the following characteristics of Sinetar (2000:13) – shared by the spiritually intelligent adolescent – will now be discussed:

- Acute self-awareness; intuition, the "I am" power or built-in authority.
- Broad worldview; sees self and others as interrelated.
- Moral elevation; strong opinions.
- An understanding of where they are heading; possessing a sense of destiny.
- Unappeasable hunger for selective interests; often prompting single-minded pursuits.
- Fresh ideas and a well-developed sense of humour.
- Pragmatic, efficient perception of reality which often produces healthy choices and practical results.

However, it is not possible for a single, concise definition of SQ to capture the richness, complexity and multidimensional nature of this form of intelligence adequately and, thus, I have synthesised common characteristics and perspectives from various writers in order to provide a working definition of SQ that pertains to this study:

> *SQ is an innate human potential and is concerned with the inner life of mind and spirit. Like any talent, it is expressed in various ways and to various degrees throughout the human population. It is the intelligence that brings forth an awareness of ultimate values and their meaning, the ability to utilise spiritual resources to solve problems, the capacity to engage in virtuous behavior and for deep understanding of existential questions and insights into multiple levels of consciousness. SQ is about making good choices – the type that can alter the evolutionary path of our species (Emmons, 1999:164*; 2000b:10; Noble, 2001:46; Schuller, 2003:9; Sisk, 2008:25; Vaughan, 2002:19).*

1.5.3   Spiritual development

Love and Talbot (1999:365) outline five propositions that both acknowledge and relate to the argument that spiritual development comprises an important and integral aspect of the development of adolescents. According to them the spiritual development of learners involves:

- an internal process of seeking personal authenticity, genuineness, and wholeness as aspects of identity development
- the process of continually learning and growing as well as transcending life's challenges
- developing a greater connectedness to both the self and others through relationships and union with the community
- deriving meaning, purpose, and direction in respect of one's life
- maintaining an openness as regards exploring a relationship with an intangible essence that exists beyond human existence and rational human knowing

Benson, Roehlkepartian and Rude (2003:205) propose a more overarching definition that also provides a framework for the development of SQ:

> *Spiritual development is the process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than the self, including the sacred. It is the developmental "engine" that propels the search for connectedness, meaning and purpose. It is shaped by both within, and outside of, religious beliefs, traditions and practices.*

1.5.4   Spiritual values

According to Martišauskienè (2002:92–93) the universally acknowledged transcendental values include truth, goodness, beauty and holiness – these are considered to be the most important spiritual values and represent the higher values. The term "higher values" implies the existence of lower values in the holistic system. In this regard moral values become the central values in terms of all spiritual values.

1.5.5   Moral values

According to Cote (2004:1), *Webster's Dictionary* defines "moral" as: relating to, dealing with, or capable of making the distinction between right or wrong conduct. Moral may also refer to principles, standards and habits as regards what is right or wrong in terms of conduct.

"Values" may be defined as follows: the social principles, goals or standards held or accepted by an individual, a class, or a society.

"Right" may defined as follows: In accordance with fact, reason, justice, law, and morality or; correct in thought and action; Synonyms for "right" include correct, honest, ethical, just, true, accurate, precise, suitable, fitting, appropriate, and proper while synonyms for "wrong" include contrary to fact or reason, unlawful, crooked, twisted, immoral, improper, dishonest, illegal, mistaken, criminal,

unethical, sinful, unsuitable, inappropriate, improper, incorrect, injurious, harmful, damaging, and unjust.

Accordingly, moral values include the beliefs and personal opinions about what constitutes right (honest, ethical, true) conduct and what constitutes wrong (dishonest, false, harmful) conduct held by both individuals and collectively by socially cohesive groups of individuals.

1.5.6 Religiosity and spirituality

King (2007:5) distinguishes between "religiosity" and "spirituality" as follows:

Religiousness or religiosity refers to a set of behaviours (social or private, including rituals), values and attitudes that are based on and lie within the boundaries of previously religious doctrine and institutionalised organisation.

Spirituality, on the other hand, refers to an unbounded set of personal drives, behaviours, experiences, values and attitudes which are related to existential understanding, meaning, purpose, and transcendence.

1.5.7 The National Curriculum Statement and values

The NCS is based on principles that are aligned to the socio-political transformation of education. The Department of Education (DoE) (2002a:5) lists these principles as social transformation; outcomes-based education (OBE); high knowledge and high skills; integration and applied competence; progression; articulation and portability; human rights, inclusivity, environmental and social justice; indigenous knowledge systems; and credibility, quality and efficiency.

The 10 principles seek to promote human rights, social justice and environmental justice. In addition, these principles may be said to have a dual purpose. On the one hand, they are intended to empower learners to meet the requirements of the economy, and, on the other, they are meant to empower learners in terms of effective citizenship and individual enrichment. The subjects in the NCS are

arranged into different learning areas which integrate knowledge, skills and values.

The values of the NCS are embedded in the values of the Constitution of the South African Republic (Act 108 of 1996) which is written mainly in a value language (Carl & De Klerk, 2001:22). In this sense, the intention of the Constitution is that South Africa's political transformation from apartheid to democracy would be supported by education. The 10 fundamental values propagated in the Constitution include democracy, social justice and equity, non-racism and non-sexism, ubuntu (human dignity), an open society, accountability, respect, the Rule of Law, and reconciliation. Moral values, as defined in section 1.5.5 of the Constitution, may, thus, be subsumed in human rights values.

1.5.8   Adolescence

Carr-Gregg (2005:5) maintains that the term "adolescence" comes from the Latin word *adolescere,* which means to grow to maturity. However, there exist several definitions and perspectives of this developmental stage and it is for this reason I have extracted certain defining qualities and characteristics from the various writings that are relevant to this study.

- Most researchers divide adolescence into three phases, namely, *early, middle* and *late* adolescence, with each phase being characterised by specific characteristic changes and life tasks. In this study, adolescence is taken to refer to the period between 15 and 19 years and, thus, encompasses the sub-stages of *middle* and *late* adolescence as described by Carr-Gregg (2005:8-13) and Gerdes (1998:146).
- Adolescence may be seen as a transitional period between childhood and adulthood and it has often been described as a period of experimentation and searching − a time during which children work to establish autonomy and form their own identities (Frank & Kendall, 2001:133; Carr-Gregg, 2005:5).
- According to Piaget (in Flavell, 1963:211) adolescence is characterised by both reflective and abstract thought.

- Adolescence can often provide a window to explore questions of spirituality as it is also described as a time when adolescents are actively engaged with their inner lives and ask questions like: What is the purpose of my life? What should I be doing with it? (Tirri, Mary, Takkent-Runnels & Nokelainen, 2005:208).

- Adolescence is a period of intense ideological hunger, a striving for meaning and purpose, and a desire for relationships and connectedness (King & Boyatzis, 2004:2).

- Borba (2001:1) emphasises that adolescence may also be a troubled time and there are, indeed, a myriad of disturbing indicators to prove this assertion, including the steady rise of impulsivity, depression, violence, suicide, peer cruelty and substance abuse.

1.6   RESEARCH PROGRAMME – DIVISION OF CHAPTERS

This research study comprises the following six chapters:

Chapter 1 presents the background to and rationale for the study, the aims of the research, the research questions and research paradigm, a brief description of the research methods and design and an explanation/clarification of the concepts used.

Chapter 2 explores various views and definitions of SQ. In addition, it provides an outline of both the characteristics of SQ and the way in which these characteristics may foster adaptive functioning. Scientific evidence for the existence SQ is discussed; the measurability of SQ is debated and, finally, education programmes that promote spiritual values and foster values education and SQ are compared to the ways in which human rights values contained in the NCS are addressed.

Chapter 3 presents an overview of adolescent development. Particular attention is paid to those issues that are important within the context of this study, including moral and spiritual development, the moral dilemmas which the adolescent faces in the South African school context and ways in which to address values in the NCS so as to foster SQ traits.

Chapter 4 describes the research design and methods, including the data collection and data analysis.

Chapter 5 presents both the research findings and a discussion of these findings in the light of the theoretical framework and literature review.

Chapter 6 presents the conclusions drawn from both the literature study and the empirical investigation in the light of the research questions and the aims of the research. In addition, the limitations of the study are highlighted. Finally, recommendations are proffered on ways in which adolescents may be educated towards SQ, as well as for further research.

1.7   SUMMARY

This chapter discussed both the research questions and the aims of the research. The chapter also presented an overview of the empirical investigation and identified the important concepts.

In the next chapter, a literature review of SQ is presented with the aim of exploring ways in which to cultivate SQ in the NCS.

CHAPTER 2

CULTIVATING SPIRITUAL INTELLIGENCE WITHIN AN EDUCATIONAL CONTEXT

As human beings, our greatness lies not so much in being able to remake the world -that is the myth of the atomic age - as in being able to remake ourselves.

- Mohandas Gandhi

2.1   INTRODUCTION

Chapter 1 provided an overview of and background to the research. In addition, the chapter discussed the distinguishing characteristics of SQ which involve the bringing to life that what is best and whole and most fully human: ideas, values, vision and drive (Sinetar, 2000:5).

This chapter begins by exploring SQ within the framework of Gardner's MI theory. The concept of SQ is investigated with the aim of ascertaining whether it may be harnessed to access and cultivate higher meanings and values in order to enable the living of a richer and more meaningful life. Accordingly, various educational programmes that propose a more holistic approach and recognise spiritual values as an integral part of human development are discussed. Finally, these programmes are compared to the way in which the concept of values/attitudes is addressed in the NCS.

The aim of this chapter is to evaluate critically both the implementation of the NCS as well as its shortcomings, particularly as related to the concept of values/attitudes. In addition, the chapter proposes an education programme that will infuse basic spiritual competencies and universal values as well as cultivate SQ traits within the South African school context.

2.2 EXPLANATION OF INTELLIGENCE

Intelligence is a term that is difficult to define and it may mean various things to different people. For most of human history there has been no scientific definition of intelligence. In fact, the issue has divided the scientific community for decades and controversies still rage over its exact definition and form of measurement (Gardner, 1993:xvi).

According to Gardner (1993:xvi) the concept of intelligence as a single entity was first proposed by an English psychologist named Charles Spearmen (1927) and then later by Lewis Terman (1975). Both these scholars were of the belief that intelligence was best described as a single, general capacity for conceptualising and problem solving − Spearman termed this capacity "General Intelligence" or "g". General Intelligence (g) was based on the measure of people's performances across a variety of mental tests. It was believed that this single intelligence enabled human beings to undertake common mental tasks and was located in the "lateral prefrontal cortex" of the brain (Gardner, 1993:xvi).

Intelligence was recently defined as "the level of skills and knowledge currently available for problem solving" (Chiu, Hong, & Dweck 1994:106). According to Pinker (1997:62), intelligence may be described as "the ability to attain goals in the face of obstacles by means of decisions based on rational rules". Pinker's emphasis on rational thought resonates with the celebrated statement of Descartes *Cogito ergo sum – I think, therefore I am.* This statement encouraged Western individuals to equate their identities with their rational minds rather than with their entire organisms (Capra, 1983:23).

2.3 GARDNER'S THEORY OF MULTIPLE INTELLIGENCES (MI THEORY)

Howard Gardner's (1993) work, *Frames of mind*, was instrumental in encouraging schools to start thinking about intelligence in far broader terms than had previously been the case. The MI theory is aligned with the thinking of a recent group of theorists (R. Sternberg and D. Goleman, among others), who all reject the concept of a unitary or single concept of intelligence (in Shearer, 2004:1).

In arriving at his theory, Gardner (Gardner & Moran, 2006:227) combined the empirical findings of hundreds of studies from a variety of disciplines. As well as including psychometric and experimental psychology, the MI theory also encompasses cognitive and developmental psychology, differential psychology, neuroscience, anthropology and cultural studies.

Table 2.1 summarises the traditional view of intelligence as compared to MI Theory and the influence of these on the teaching-learning situation (Traditional View of Intelligence vs, n.d.).

TABLE 2.1: THE TRADITIONAL VIEW OF INTELLIGENCE VERSUS MI THEORY

TRADITIONAL VIEW OF INTELLIGENCE	MULTIPLE INTELLIGENCES THEORY
Intelligence may be measured by short-answer tests: • Stanford-Binet Intelligence Quotient • Wechsler Intelligence Scale for Children (WISCIV) • Scholastic Aptitude Test	Assessment of an individual's multiple intelligences may foster both learning and problem-solving styles. Short answer tests are not used because such tests do not measure disciplinary mastery or deep understanding. Accordingly, tests have been developed that value process over the final answer.
People are born with a set amount of intelligence.	Human beings have all of the intelligences, but each person has a unique combination, or profile.
Intelligence level does not change over a lifetime.	It is possible to each of the intelligences, although certain people will improve more readily in one intelligence area than in others.
Intelligence comprises abilities in both logic and language.	There are many more types of intelligence which all reflect different ways of interacting with the world.
In traditional practice, teachers teach the same material to everyone.	M.I. pedagogy implies that teachers teach and assess differently based on individual intellectual strengths and weaknesses.
Teachers teach a specific topic or "subject."	Teachers structure learning activities around a specific issue or question and connect subjects. Teachers develop strategies that allow for students to demonstrate multiple ways of understanding and which value the uniqueness of each student.

The NCS supports the MI theory as presented in Table 2.1 above. Accordingly, teachers today are confronted with the challenge of not only meeting the different needs of individual learners, but also of helping adolescent learners (many of them previously disadvantaged) to achieve their maximum potential. One way of realising

this ideal is by applying the MI Theory in the classroom as proposed in the NCS (Gouws, 2007:61).

2.3.1   Gardner's definition of intelligence

MI is a new construct based on a unique definition of intelligence. Gardner (1993:12) defines intelligence as "a biopsychological potential to process information in certain ways in order to solve problems or fashion products that are valued in a culture or community." Gardner (1999:75) postulated eight relatively autonomous intellectual capacities with these capacities existing as potentials inherent in each person, yet varying genetically in terms of individual competencies and potential for development.

It may be argued that these separate intelligences/intellectual capacities exist on the basis of both their cultural significance and their correspondence to neural structures in the brain. Gardner presented evidence for the existence of these separate information processing systems and suggested that cultures differentially structure conditions to maximise the development of specific competencies in their members.

2.3.2   The eight intelligences

Instead of intelligence being a single entity with several facets, the MI Theory identifies eight separate intelligences. Gardner (1999:82, 83, in Shearer, 2004:4, 8) points out that, although all eight intelligences may be present in any activity, within a culture, particular intelligences are often highly developed within specific areas of functioning. Johnson (2006:42) summarises these intelligences as follows and provides examples of ways in which they may be expressed:

- Linguistic intelligence refers to the ability to use words in order to describe or communicate ideas in terms of reading, writing and speaking. For example, journalists, authors, poets, playwrights, interpreters, translators, politicians or public speakers require linguistic intelligence.

- Logical/mathematical intelligence is the ability to perceive patterns in numbers or in reasoning. Accordingly, this type of intelligence involves skills

24

in calculations as well as in reasoning and problem solving. For example, mathematicians, scientists, medical doctors, accountants, artisans, veterinarians, computer programmers and technicians should have high logical intelligence.

- Bodily/kinaesthetic intelligence refers to expertise in using one's body for both expressive (e.g. dance) and goal-directed activities (e.g. athletics). Dancers as well as sportsmen/women exhibit bodily/kinaesthetic intelligence.

- Interpersonal intelligence refers to the ability to perceive and to respond appropriately to the moods, temperaments, motivations and needs of other people. This type of intelligence performs a vital function in a person's well-being and promotes the successful managing of relationships with others. Individuals involved in sales and marketing, psychologists/counsellors, teachers, managers and coaches all display interpersonal intelligence.

- Intrapersonal intelligence refers to the ability to access one's inner life, to discriminate one's emotions, intuitions and perceptions and to know one's strengths and limitations. For example, philosophers, artists, writers, religious leaders and psychotherapists all show intrapersonal intelligence.

- Musical intelligence refers to the ability to recognise and produce rhythm and pitch; to express musical forms and to use music in order to express an idea. Composers, musicians, disk jockeys and performers, *inter alia*, all exhibit high musical intelligence.

- Spatial/visual intelligence refers to the ability to perceive the visual-spatial world accurately and to transform it. Navigators, sculptors, landscape gardeners, interior designers and architects should all have spatial/visual intelligence.

- Naturalistic intelligence refers to the ability to recognise and classify living things (plants, animals) as well as to exhibit a sensitivity to other features of the natural world (rocks, clouds). Astronomers, botanists, conservationists as well as farmers all portray naturalistic intelligence.

2.3.3　Evidence of a ninth intelligence

Gardner (1998: 29,30) considered evidence in favour of a ninth intelligence, namely, "existential intelligence" and stated that this ninth intelligence also qualifies as an intelligence in light of the eight criteria set forth in his writings. In addition, other researchers, such as Johnson (2006:42), also support the inclusion of an existential theory of intelligence.

Gardner (1998:30), however, offers the following preliminary definition of existential intelligence − "Individuals who exhibit the proclivity to pose and ponder questions about life, death, and ultimate realities", Fundamental questions about existence such as Who are we? Where do we come from? What are we made of? Why do we die? are captured in symbolic systems such as myth, art, poetry, philosophy and religion (Gardner, 1998:32).

Although Gardner (1999:55, 56) did consider the evidence in favour of SQ, he stressed that "any discussion of the spirit, whether cast as spiritual life, spiritual capacity, spiritual feeling, or a gift for religion, mysticism or the transcended, is controversial within the sciences, if not throughout the academic world." Gardner's stance was that he did not wish to risk premature closure of SQ in his theory of intelligence by eliminating a set of human capabilities worthy of consideration and, thus, he made reference to the term "existential intelligence" instead of SQ (Gardner, 1999:56).

2.3.4　Cerebral systems associated with each of the multiple intelligences

In response to the question as to whether brain research supports the MI theory, Gardner (1999:96) responded that the accumulated neurological evidence does, indeed, support the general thrust of MI theory and that each intelligence is associated with a specific point in the brain.

Shearer (2004:8) summarised the cerebral systems associated with each of the multiple intelligences in the form of a table − see Table 2.2.

TABLE 2.2: Cerebral systems associated with each of the multiple intelligences

CEREBRAL SYSTEMS	MULTIPLE INTELLIGENCE
Kinaesthetic	Cerebral motor strip; thalamus; basal ganglia; cerebellum.
Musical	Right anterior temporal; frontal lobes.
Spatial	Right hemisphere; parietal, posterior, occipital lobe.
Logical-mathematical	Left parietal lobes and adjacent temporal and occipital association areas; Left hemisphere for spatial organisation; Frontal system for planning and goal setting.
Linguistic	Left hemisphere; temporal; frontal lobes.
Intra- and interpersonal	Frontal lobes as integrating station between internal and external states/people.
Naturalistic	Left parietal lobe (discriminate between living and nonliving forms).
Existential	Hypothesised as specific regions in the right temporal lobe.

Table 2.2 above indicates distinctive neural structures that are closely and undeniably linked to the core components of each intelligence.

2.3.5 Gardner's eight criteria for distinguishing an independent intelligence

In order to determine those competencies and abilities which qualify as intelligence, Gardner (1999:36–39) formulated the following eight criteria in terms of which an independent intelligence may be defined. He emphasised that, for a human capacity to be considered an "intelligence" in the MI framework, that human capacity would need to satisfy the majority of the criteria (Gardner, 1999:41).

- An identifiable core operation or set of operations.

- An evolutionary history as well as evolutionary plausibility.

- A characteristic pattern of development.

- Potential isolation by brain damage.

- The existence of individuals distinguished by the exceptional presence or absence of this ability.

- Susceptibility to encoding in a symbol system.

- Support from psychological investigations.

- Support from psychometric findings.

2.3.6 A case for SQ

Emmons (2000a:8) chose to use Gardner's criteria and argued that it is possible to make a legitimate case for spirituality as a set of related competencies and abilities that provide a reasonable fit to the eight criteria listed above. However, according to Emmons (2000a:8), neurological, developmental, evolutionary, and psychological evidence is required as proof of correspondence to Gardner's criteria. As will be discussed in the following section there is relevant data that both supports Gardner's criteria and strengthens Emmons' argument.

2.3.6.1 Evolutionary plausibility

Evolutionary biology has proposed that the human brain provides an integrative framework for religious beliefs, practices, and commitments (Emmons, 2000a:13, 14). This view is supported by Kirkpatrick (1999:934) who contends that the universal success of religious belief systems may be attributed to religion tapping into a broad spectrum of psychological mechanisms that have evolved via natural selection in order to solve a specific class of problems faced by our ancestors. These mechanisms exist at both the cultural level − as expressed through corporate religion − and at the individual level − in terms of personal religiousness or spirituality.

Kirkpatrick (1999:935) further discusses a range of evolved mechanisms that underlie and illustrate a variety of religious beliefs and behaviours, including attachment, coalition formation, social exchange, kin-based altruism, and mate selection.

2.3.6.2 Neurobiology of spiritual experience

Neuroscientific research demonstrates that distinctive neurobiological systems (primarily in the temporal lobes and limbic regions) may exist for the purpose of religious experiences, particularly for the mystical experiences of oneness and unity (d'Aquili & Newberg, 2003:193, Zohar & Marshall, 2000a:94). Although the exact nature of these mechanisms is still controversial, the discovery of these systems strengthens the case for spirituality as an intelligence (Emmons, 2000a:15).

2.3.6.3 Psychometric evidence

Based on the five-factor model of personality Piedmont (l999:997) presented data on the independence of spiritual transcendence, suggesting that, although it is still unacknowledged as such, spirituality may represent a sixth major dimension of personality. Piedmont's (1999:998) psychometric investigations also revealed that measures of spiritual transcendence and religious attitudes are statistically independent of measures of general intelligence.

2.3.6.4 A characteristic developmental history

It is essential that the history of intelligence show progression and the issue of spirituality would appear to meet this criterion (Fowler, 1981:68). Stage-based models of faith development propose that there are universal stages that characterise both spiritual growth and the capacity to engage in spiritual ways of knowing. Gardner (1997:54) indicates that, as in any other system of knowledge, there are also differing levels of expertise or sophistication in spiritual abilities.

2.3.6.5 Susceptibility to encoding in symbol systems

Symbol systems have always played a major role in religious traditions in order to express truths and insights that are impossible to reduce to linguistic expression. Religious symbols serve the function of enabling people to grasp a transcendent, ultimate reality within a shared community of believers and, hence, symbols are socially constructed. Religious symbols "have a power that distinguishes them from other symbols; they deal with issues that are the deepest of all concerns a human may have with ultimate meaning" (Monk, Hofheinz, Starney, Affleck & Yamamori, 1998:79).

2.3.6.6 Exemplars of spiritual intelligence

The existence of spiritually exceptional individuals, such as the Catholic mystics, St. Theresa of Avila and St. John of the Cross, may be regarded as evidence that spiritual skills are highly developed in certain individuals (Gardner, 1997:92). In other words, research into individuals who are considered to be spiritually exceptional supports the notion of the concept of SQ.

It is clear from the evidence presented above that spirituality does, in fact, meet several of the accepted criteria for distinguishing an independent intelligence, as proposed by Gardner. It is at this point that the following question may be posed: Is there irrefutable scientific evidence to provide further proof of the credibility of SQ?

2.3.7 Scientific evidence for SQ

According to Zohar and Marshall (2000a:39), anything that has a bearing on intelligence is routed and controlled by both the brain and its neural extensions in the body.

2.3.7.1 Neural organisation in the brain

One kind of neural organisation, namely, IQ, enables logical, rule-bound thinking. This simplistic model of "thinking" as something which is both linear and logical is derived from formal, Aristotelian logic and from arithmetic: "2 + 2 = 4".

IQ is useful for solving rational problems and for performing definite tasks. The brain is able to carry out such functions because of an extremely distinctive type of neural wiring − known as neural tracts − which is needed for serial or linear thinking. This type of thinking is referred to as "thinking" with the head (Bowell, 2004:12). Serial thinking ability is the type of mental ability which is tested in standard IQ tests. The main advantages of both serial thinking and of IQ are that they are accurate, precise and reliable. However, as indicated by Zohar and Marshall (2000a:47-49), this kind of thinking does not tolerate nuance or ambiguity.

Nevertheless, Zohar and Marshall (2000a:50) do propose another kind of thinking, which allows associative, habit-bound, and pattern-recognising thinking, with this type of thinking being referred to as EQ. According to Mc Geachy (2001:62), EQ is based on associative neural wiring – a far more complex interaction than IQ. The essential premise of EQ is that success in life presupposes the effective awareness, control and management of one's own emotions, and those of other people (Goleman, 1995:32).

However, Bowell (2004:16) is of the opinion that it is not possible to access EQ like a fact or an answer and that EQ is more a process of scanning the way in which people have experienced things in the past and also of the way in which they anticipate operating in a new situation, seeking or measuring appropriateness to the context, whatever it may be. In addition, Bowell (2004:17) highlights the fact that context, memory, comparison, and appropriateness are EQ skills. In fact, Bowell (2004:17) refers to EQ as "thinking" with the heart. Accordingly, EQ links strongly with the concepts of love and spirituality and of bringing compassion and humanity to work, as well as to MI theory which illustrates and measures the range

of capabilities which people possess, and the fact that everybody has a value (Salovey & Sluyter, 1997:76).

SQ is a third kind of neural organisation that makes it possible to engage in creative, insightful, intuitive rule-making and rule-breaking thinking. Zohar and Marshall (2000a:59, 60) refer to this type of thinking as "unitive thinking" as this kind of thinking is, in essence, holistic and comprises an ability to grasp the overall context linking the component parts. In other words, it is the thinking which an adolescent may use to reframe and transform previous thinking and is also referred to as "thinking with the soul". It is believed that, since this type of thinking involves the head (thinking – IQ), the heart (feeling – EQ) and the soul (intuitive thinking – SQ) it is possible to develop, in a deliberate way, the ability of people to access SQ.

According to Koch (2010:2), it is the unifying quality of this deeper form of intelligence that provides individuals with a sense and context of meaning on which to base their qualitative life. In addition, Koch (2010:1) asserts that adolescents with remarkably high numeric IQs are often not able to manifest any sense of compassion, justice or kindness. This, in turn, begs the question: How valuable is that form of intelligence? On the other hand, adolescents with alarmingly low IQs are able to display both extraordinary "heart" and character, as well as the potential to act as complete human beings.

I will therefore argue throughout this study that the development of SQ is related to the creation of values and that it is only by embracing and developing SQ that teachers will be able to begin to counteract the constrictive forces within our current educational environment. As Mc Geachy (2001:64) so eloquently states "[SQ] is the elixir that triggers better ways of doing what we as teachers do and high SQ is obviously essential in today's educational environment".

The following section will explore some scientific research that may shed more light on the credibility of SQ.

2.3.7.2   Domain specificity and spiritual experience

According to Hyde (2004:44), a growing number of researchers have concluded that different cognitive abilities are specialised in order to manage specific types of information. In other words, much of human cognition may be termed "domain specific". While reluctant to attach the notion of a domain to a set definition, Hirschfeld and Gelman (1994:21) have suggested the following characteristics of a domain:

> *A domain is a body that identifies and interprets a class of phenomena assumed to share certain properties and to be of a distinct and general type. A domain functions as a stable response to a set of recurring and complex problems faced by the organisms. The response involves difficult-to-access perceptual, encoding, retrieval, inferential processes dedicated to the solution.*

It is from such a description that Hyde (2004:44) deduces that it is possible that such an independent body of knowledge or a domain does, indeed, exist within the composition of the human mind and that it may enable adolescents to solve problems of meaning and value in life.

2.3.7.3   The "God module"

It has long been established that individuals who are prone to epileptic seizures in the temporal lobe of the brain, report a greater than usual tendency to spiritual experiences. Epilepsy is known to be associated with high bursts of electrical activity in particular areas of the brain. Accordingly, the spiritual experiences of temporal-lobe epileptic patients have been linked to an increase in temporal lobe activity (Zohar & Marshall, 2000a:93). Zohar and Marshall (2000a:93) also note that the temporal lobes are linked closely to the limbic system which is the emotional and memory centre of the brain.

One part of the limbic system, the hippocampus, is essential in recording experience in memory. When the emotional centre of the brain is stimulated, heightened activity occurs in the temporal lobes and heightened temporal activity has strong emotional effects. In addition, it is also maintained that, even though

temporal lobe spiritual experiences may last seconds only, the hippocampus creates a strong and lasting emotional influence throughout an individual's life (Zohar & Marshall, 2000a:94).

Neurotheology, a method which uses brain imaging techniques in order to study spiritual contemplatives, has also observed that prayer and meditation may bring about a shift in the brain activity associated with such unitive experiences as "the presence of God" and "oneness with the universe" (Newberg, d'Aquili & Rause, 2001:115-116). Accordingly, spiritual experiences are often described by those who have them as life-transforming. Persinger (1996:1110) has labelled this area of the temporal lobes which is linked to religious or spiritual experiences the "God spot" or the "God module".

2.3.7.4   Association areas of the mind

However, Newberg et al. (2001:120–125) argue that both the temporal lobe and the limbic structures within this lobe are not solely responsible for the complexity and diversity of religious and spiritual experiences and they are of the opinion that there are, potentially many other structures which are involved in such experiences. They have identified the following four association areas of the human brain that play an important role in producing the mind's spiritual potential:

- *The visual association area* is that area of the brain in which the images viewed by an individual are associated with input from other parts of the brain, that is, dimensional fullness and emotional meaning. Neuberg et al. (2001) maintain that this association area plays a prominent role in religious and spiritual experiences that involve visual imagery.
- *The orientation association area* provides the ability both to create a three-dimensional sense of the body and to orient the body spatially. This area of the brain plays an important role in the brain's sense of mystical and religious experience since these experiences involve altered perceptions of space and time and feelings of unity and oneness.
- *The attention association area* governs the complex, integrated bodily movements and behaviours that are associated with the attainment of

goals. Brain imaging studies conducted by Newberg et al. (2001:32) uncovered increased activity in the attention association area during certain types of meditation.

- *The verbal conceptual association area* generates abstract concepts and relates these concepts to words. This area is vital for all mental functioning and, since most religious and spiritual experiences possess a cognitive or conceptual component, this area is also important in religious experiences. In addition, Newberg et al. (2001:33) have suggested that this area is home to the other brain structures that are associated both with the creation of myth and of the way in which that myth is expressed in spiritual rituals.

2.3.7.5   Evolution and SQ

In discussing the architecture of the brain, Newberg et al. (2001:15–17) have argued that the human brain has evolved over millions of years in order to enable individuals both to adapt and to solve the immediate problems of survival within a particular environment. In other words, the function of the human brain is to solve problems, which is one of the central features of intelligence. Furthermore, Newberg et al. (2001:15–17) speculated whether the structures of the human brain that are involved in spiritual experience evolved specifically for the purpose of enabling an individual to find solutions to the problems of meaning and value. In addition, Newberg et al. (2001:15–17) maintain that many of the brain's higher functions developed initially from simpler neurological processes that evolved specifically to address the more basic survival needs. However, as evolution proceeded, the potential for spiritual experience and its usefulness in finding solutions to the problems of meaning and value in life was both realised and favoured by the process of natural selection.

Accordingly, Newberg et al. (2001:15-17) maintain that the notion of SQ is supported by the fact that the human brain has evolved with certain structures that are involved in spiritual experience and it is these structures which enable the individual and, by implication, the adolescent, to draw upon spiritual experience in this way.

2.3.7.6   Problem solving and SQ

For Zohar and Marshall (2000a:62), SQ rests on "integrating whole-brain phenomena" of 40 Hz oscillations. These synchronous neural oscillations in the 40 Hz range are the basis for what Zohar and Marshall (2000a:59-62) have described as the higher-order, "unitive neural oscillations" or SQ. These researchers argue that the neurons involved in enabling an individual to perceive an object, for example, a ball, oscillate in unison with the frequency of the oscillation being approximately 40Hz. These oscillations, in turn, unite the many localised perceptual responses to that ball − its shape, colour, size, and so forth. When these 40 Hz oscillations occur across the whole brain they have the capability of binding individual perceptual and cognitive events in the brain into a larger, more meaningful context.

On the basis of a third kind of thinking that is *creative, insightful* and *intuitive,* these oscillations may provide adolescents with the ability both to frame and reframe experience, and to perceive meaning.

2.4   IS IT POSSIBLE FOR SQ TO FOSTER ADAPTIVE FUNCTIONING?

SQ denotes a set of adaptive mental capacities which are based on nonmaterial and transcendent aspects, specifically those which are related to the nature of man's existence, personal meaning, transcendence and expanded states of consciousness. When applied, these processes are adaptive in their ability in terms of the problem solving, abstract reasoning and coping skills that are critical in adolescent development (King, 2007:7).

Chapter one discussed certain defining qualities and characteristics of SQ. Sisk (2008:25) identifies the following six core components of SQ that foster adaptive functioning.

- Core capacities of SQ: Concern with existential issues and the skills of meditation, intuition and visualisation.

- Core values of SQ: Connectedness, unity, compassion, a sense of balance, responsibility and service.
- Core experience of SQ: Awareness of ultimate values and their meaning, peak experiences and heightened awareness.
- Key virtues of SQ: Truth, justice, compassion and humility.
- Symbolic systems of SQ: Poetry, music, dance, metaphor and stories.
- Cognitive states of SQ: Awe and rapture.

These components are particularly significant in terms of this study as they not only provide descriptive qualities for the development of SQ but they also allude to strategies that may help develop SQ during adolescence. (These strategies are discussed in chapter three.)

Emmons (2000b:10) also spells out five core abilities that define SQ. These abilities have been valued in the majority of cultures. At the very least spiritually intelligent individuals are characterised by

- the capacity for transcendence
- the ability to enter into heightened spiritual states of consciousness
- the ability to invest everyday activities, events and relationships with a sense of the sacred
- the ability to utilise spiritual resources to solve problems
- the capacity either to engage in virtuous behaviour or to be virtuous (show forgiveness, express gratitude, be humble, display compassion)

The question arises as to whether adolescent spirituality may foster adaptive functioning in daily life. The next section will shed light on the way in which the five core abilities or components, as described by Emmons (2000b:10), may promote the adaptive functioning that can bring about transformation in the adolescent.

2.4.1   Fostering adaptive functioning in adolescents

By referring to various research findings, Emmons (2000b:10) outlines how each of the following core components that define SQ may promote the adaptive functioning of adolescents:

2.4.1.1   Transcendence and heightened states of consciousness

The first two core components of SQ deal with the capacity of the adolescent to engage in heightened or extraordinary forms of consciousness. Transcendence connotes a rising above or going beyond the ordinary limits of physicality (Emmons, 2000a:10). In addition, transcendence has been viewed "as an art" capable of developing capacities of the mind such as attention training and the refining of awareness (Walsh & Vaughan, 1993:2).

2.4.1.2   Sanctification

To sanctify means to set apart for a special purpose for a holy or a godly goal. Religious sanctification occurs when the self, family, home occupation and goals are imbued with the sacred. In terms of the language of intelligence, sanctification may be viewed as a type of expertise that adolescents might utilise to solve problems and to plan effective action (Emmons, 2000b:11).

2.4.1.3   Religious and spiritual coping

Religious and spiritual coping refers to the ability to utilise spiritual resources to solve problems in life. This encompasses religious and spiritual coping (Emmons, 2000b:12). Haslam and Baron (1994:38) support this view and are of the opinion that spiritual conversions may shape the reprioritisation of the adolescents' goals. The ability to revise and reprioritise goals is also an indicator of both intelligence and its adaptive function.

2.4.1.4　Virtuous traits

Virtuous traits are reflected in the capacity to engage in virtuous behaviour on a consistent basis in, *inter alia,* showing forgiveness, expressing gratitude, exhibiting humility, being compassionate, and displaying sacrificial love. These virtues may be regarded as aspects of SQ, in view of thier prevalence in virtually all the major religions. The fact of conceiving of these qualities as virtues implies that they are sources of human strength that would enable adolescents to function effectively in the world (Emmons, 2000b:13).

2.4.1.5　The adaptive functioning of SQ: Humility as an example

There is growing evidence that spiritually oriented lifestyles tend to protect adolescents from unintelligent behaviour; for example, from engaging in personal and societal destructive modes of behaviour (Paloutzian & Kirkpatrick, 1995:7). As an element of SQ humility, in particular, appears to enable effective functioning. According to Emmons (2000b:15), humility refers to the realistic appraisal of one's strengths and weaknesses -- neither overestimating nor underestimating them.

Adolescent humility has been linked to a number of personal and interpersonal life outcomes including the following:

- Humility has been associated with improved informational search abilities and problem-solving efficiency (Weiss & Knight, 1980:219) − skills that are imperative in adolescent development.
- Humility is also strongly linked with morality which is vitally important in adolescent development. Humility is one criterion that was used for identifying moral excellence in Emmons's (2000b:18) in-depth study of moral exemplars.

Accordingly, it would seem that humility facilitates success in a wide range of life endeavours. In addition, humility is an example of the adaptiveness of one aspect of SQ and is, therefore, a significant quality in adolescence.

2.4.2   Developing principles for transformation in adolescents

The section that follows contains a brief summary of Zohar and Marshall's characteristics of SQ (see Chapter 1). The section then illustrates how these characteristics may be developed in order to foster transformation in adolescence (Zohar & Marshall, 2004:83–106).

2.4.2.1   Self-awareness

Intense self-awareness puts adolescents in touch with their deepest centres and allows them either to create or to re-create themselves continuously. In addition, it provides a sense of focus and often confers a deep sense of peace.

Self-awareness may be developed through reflection or meditation; by participating in genuine dialogue; by a willingness to be comfortable with silence and to enter a discomfort zone in order to face unpleasant truths; and by finding space and time in which to reflect on and review the events of the day and respond to them (Zohar & Marshall, 2004:84).

2.4.2.2   Led by vision and values

Visions themselves are based on deep values with these values comprising some of the fundamental values that all fall into one or more of the following categories (Zohar & Marshall, 2004:86):

- Personal values which may relate to an adolescent's own life, friends, family and interests. For example, excellence, honesty, humility, order, mercy, compassion, friendship, austerity, health, respect for property, dignity, and resilience.
- Interpersonal values which relate both to the characteristics that define a group and to the relations between the adolescent members of the group. For example, service, liberty, respect, awareness, loyalty, trust, gratitude, harmony, regard for the future, and respect for ancestors.

- Transpersonal values which encompass universal values. For example, truth, equality, fidelity, altruism, beauty, stewardship, tolerance, politeness, balance, modesty, forgiveness, privacy, public good, happiness, love, obedience, commitment, protection, education, justice, and wisdom.

If they are to develop vision and to cultivate values, it is essential that adolescents aspire to improve situations by continuously reviewing important values and goals that could bring about change. This characteristic of SQ may be developed by reflecting on questions such as the meaning of life, the purpose of life, and the meaning behind relationships, by being inspired by great leaders and by being motivated by ideals such as helping others or serving some higher cause.

2.4.2.3   The capacity to face and to use adversity

The ability to use adversity requires that adolescents have the courage to confront their weaknesses and past mistakes, to learn from them and to grow beyond them. In addition, this ability also requires the courage to face the pain that accompanies shame and to have the resilience to grow beyond the causes of that shame. In short, overcoming tragedy or setbacks helps to build trust in life and, thus, also helps builds a greater ability to live with uncertainty.

If strong resilience is to be developed, it is essential that a deep sense of self be cultivated in adolescent learners as well as an awareness of the most fundamental values and the sense of a focal point or compass within. This, in turn, may be nurtured by daily meditation and reflection (Zohar & Marshall, 2004:88–89).

2.4.2.4   Spontaneity

Mental spontaneity implies being "in the zone" with thinking and not becoming trapped by personal paradigms – dogmas, prejudices, and ideologies to which abstractions, models and assumptions may be subscribed. Mental spontaneity, in common with so many of the other processes that distinguish SQ, often requires a willingnes to enter a discomfort zone.

41

The ability to develop spontaneity implies trusting a gut instinct − even if this means taking risks – in order to develop a sense that the whole of reality or existence is present in the now − "in this moment". In addition, the capacity to be truly spontaneous requires the courage to be both vulnerable and authentic. This, in turn, puts an individual in touch with the spiritual dimension of spontaneity – a radical openness to life's possibilities and, in the case of the adolescent, an existential readiness to become the person the adolescent was intended to be (Zohar & Marshall, 2004:90–91).

2.4.2.5   Holism

Holism, which is a perception that a deeper common reality underlies most differences, is a defining quality of SQ. The ability to see the holistic nature of a problem enables a tapping into the deeper potentiality within the situation from which the problem rises. Holistic adolescents rely heavily on intuition which is, itself, simply the initial and pre-logical perception of patterns, relationships, and coherences. A holistic thinker is reflective and broad-minded and will tend to live life on a bigger stage.

In order to develop a more holistic approach it is essential that adolescents learn to explore the wider context within which a problem has arisen. In other words, they need to take an actual event or action of some significance and follow through both the steps that led up to that event or action as well as those things that followed from it and to discover how far back or forward the lines of causality may be traced (Zohar & Marshall, 2004:92).

2.4.2.6   Compassion

Compassion would require that adolescents exhibit concern and kindness to others, even if they have opposite views or are from different racial groups to the adolescents concerned. The word "passion" is also embedded in the term "compassion". Feeling with someone or something may motivate an adolescent to become actively involved in higher service.

Developing compassion may result in an adolescent's feeling a universal sense of gentleness or nurturing love as well as a sense of reverence or awe for all of existence and empathy with the pain and suffering of others (Zohar & Marshall, 2004:94–95).

2.4.2.7   Celebrate diversity

Genuine diversity implies seeing difference as opportunity. This ability to recognise diversity requires that adolescents recognise that truth is multifaceted, perhaps infinite, and that there is no "one best way" with a rich diversity underlining each individual.

Adolescents may be helped to develop an openness to the different possibilities inherent in life or in a particular situation. The development of a capacity to celebrate diversity entails a willingness to be exposed to different cultures and traditions and an acceptance of different points of view. Secure adolescents feel less threatened by difference (Zohar & Marshall, 2004:96).

2.4.2.8   Field independence

Field independence is a psychological term that refers to the ability to be able to stand against the crowd or, as in Gandhi's case, even against the previous dictates of one's own mind. Field independence would enable adolescents to hold fast to a point of view, despite peer pressure. In other words, field independence means to be steady, focused, steadfast, independently-minded, self-critical, dedicated, and committed.

If adolescents learn to reflect on their deepest values and on what it takes to remain true to these values, to stand by their convictions, to take cognisance of criticism, and to be vigilant about their own motives, they will become field independent (Zohar & Marshall, 2004:98-99).

2.4.2.9 Asking "Why"?

A need to ask "why" stems from a deeper motivation to understand things − to get to the bottom of them. This need is often accompanied by a tendency to refuse to take anything for granted, to question the reasons for, as well as the foundations or inner workings of, everything, and to ask if it could be either better or different. In addition, a tendency to ask "why" also takes an adolescent beyond the given, the present situation, and encourages future exploration.

This characteristic of SQ may be fostered in adolescents by encouraging them to ask questions, to be open to challenges and always to look for the deeper truth or possibility behind any answer or explanation. In addition, it is essential that they realise the importance of paying attention to unusual events or facts as these unusual events or facts may be clues to seeing things from a wholly new perspective (Zohar & Marshall, 2004:100–101).

2.4.2.10 Reframing

Reframing requires that adolescents stand back from a situation, suggestion, strategy, or problem and look for the "bigger picture". At the spiritual level, reframing may be seen in terms of bringing something new into the world or into a person.

Nurturing this aspect implies that adolescents should learn to think creatively and to build a set of conceptual models that contextualise a problem. Brainstorming sessions with unconventional people and thinking the "impossible" will enable an adolescent to think outside the conventional for information that might have a bearing on the problem at hand (Zohar & Marshall, 2004:102–103). .

2.4.2.11 Humility

As noted in section 2.4.1.5, it would appear that this characteristic of humility is a pivotal quality of SQ.

At a more spiritual level, a sense of humility puts a person in touch with a sense that one's true importance comes from something deeper than, or beyond, the superficial and, as such, it provides a wider context and deeper meaning of life. This, in turn, implies that humility may be regarded as a companion of gratitude, of deeper self-awareness, and of a wish to serve.

The fostering of this quality of humility in adolescents would enable them to admit graciously when they have made a mistake; to discern inner strengths that may mean less vulnerability to the judgement of others and to accept their limitations (Zohar & Marshall, 2004:103–104).

2.4.2.12   A sense of vocation

As an SQ quality, a sense of vocation refers to any calling to higher service. A sense of vocation drives adolescents to pursue a certain course in life based on a sense of personal purpose and a need to act from and upon their deepest ideals and values. Adolescents who feel a sense of vocation are usually thoughtful and grounded. They feel at peace with life and have a deep sense of belonging.

The nurturing of this aspect in adolescents would enable them to reflect on what truly motivates a person as well as encourage them to explore ways in which to "make a difference" and to exhibit a sense of responsibility towards others (Zohar & Marshall, 2004:105–106).

2.4.3   Measuring SQ

Zohar and Marshall (2004:107, 108) maintain that it would seem that the kind of objective scoring used for IQ measurement is inappropriate for measuring SQ. However, they do maintain that it is possible to use the distinctive qualities of SQ in order to devise a useful assessment instrument.

2.4.3.1   The 12 distinctive qualities of SQ as an assessment instrument

The above mentioned questionnaire consisted of 84 items with seven items pertaining to each of the 12 qualities of SQ. The questionnaire was administered to 71 people and then statistically analysed.   Three particularly interesting conclusions emerged from this experiment:

- The average scores of all three executive groups were extremely similar although markedly higher than the scores attained by a randomly selected group of administrative staff. This, in turn, suggests that the questionnaire may be a useful measuring instrument.
- The scores on each of the individual 12 qualities revealed a medium degree of correlation with each other. However, the 12 subtests of the SQ qualities were not measuring either exactly the same thing, or totally different things.
- These subtests may best be seen as measuring 12 aspects of a single quality, which was defined as SQ.   More than half (52%) of the total variance on the 12 qualities was contained in one number − the total score on the test.
- The SQ assessment scores achieved bore no relation to gender.   In addition, the scores on SQ bore no relation to Myers-Briggs personality types, thus suggesting that SQ is an independent form of intelligence.

2.4.3.2   Empirical validation of the spiritual sensitivity scale

In this study the Multiple Intelligence Profile Questionnaire (MIPQ) was extended by adding SQ. Tirri, Nokelaiden and Ubani (2006:37) operasionalised Gardner's MI theory into the MIPQ. In addition, they guided the development of the spiritual sensitivity scale which comprises the following four dimensions: Awareness sensing; mystery sensing; value sensing and community sensing. In this study, these dimensions are applied to adolescent spiritual development as follows.

- *Awareness sensing* refers to an experience of a deeper level of consciousness. In terms of the adolescent, this dimension may, for

example, allow the adolescent to choose to be aware by "paying attention" to what is happening. This category coincides with Gardner's (1999:171) notion of "spirituality as achievement of a state of being".

- *Mystery sensing* may be connected to the adolescent's capacity to transcend the everyday experience and to use his/her imagination. This category relates to Gardner's (1999:54–58) understanding of SQ as both the "achievement of a state of being" and the "concern with cosmic or existential issues".

- *Value sensing* emphasises the importance of feelings as a measure of what adolescents value.

- *Community sensing* represents the social aspect in the domain of SQ and includes the practical problem solving applications as suggested by Zohar and Marshall (2000a:131). According to Tirri et al. (2006:40), this aspect of community sensing coincides with the term "charisma" and is an important ingredient in guiding others towards the fulfilment of SQ.

According to Tirri et al. (2006:37) the spiritual sensitivity scale items were designed to apply to people from different religious backgrounds and cultures. This, in turn, allows the use of the instrument in cross-cultural studies – a fact which is of significance in this study.

Despite the empirical validation of the spiritual sensitivity scale, SQ and its measurability still remains a widely debated topic (Emmons, 2000a:25; Gardner, 2000:33; Mayer, 2000:55).

2.5   EDUCATION PROGRAMMES THAT CULTIVATE VALUES EDUCATION AND SQ

According to Mayer (2000:54), if the world would be a better place if people were more "spiritually intelligent," then the desirability and feasibility of strategic efforts to enhance SQ ought to be investigated.

Just as educational programmes have been developed in order to teach emotional skills, so might it be possible for spiritual skills to be acquired and cultivated at

school (Salovey & Sluyter, 1997:89). Lickona (in Mayer, 2000:48) points out that the purpose of character education programmes is to foster both spiritual virtues and spiritual maturity with the aim of producing productive and socially responsible members of society.

A spiritually intelligent character education programme would go beyond the teaching of socio-emotional skills to include the basic spiritual competencies, universal values and abilities. For this reason, reference will be made to the following education programmes in order to highlight the way in which they foster spiritual and universal values:

- Waldorf education and its emphasis on holistic educational practices which encompass a spiritual, emotional and physical aspect
- moral and spiritual education through Sathya Sai Education in human values

The education programmes mentioned above demonstrate how education programmes are able both to integrate universal values in all the subjects and activities of a school and to impact on the learners, the teachers and the parents.

2.5.1   Waldorf education: South Africa

Waldorf independent private schools emphasise holistic educational practices based on the philosophical and educational principles of the Austrian scientist-philosopher, Dr Rudolf Steiner (in Curriculum, 1995:1). Miller (2000:21) points out that holistic education attempts to nurture the development of the whole person − the intellectual, emotional, physical, social, aesthetic and spiritual.

According to Steiner (in Curriculum, 1995:1) and Miller (2000:21), the defining aspect of holistic education is *the spiritual* aspect. The Federation of Waldorf Schools in South Africa states that the Waldorf Education model is child-centred, interactive, participative, discovery-based and an integrated learning process (Curriculum, 1995:1).

In addition, the Waldorf Education model places considerable emphasis on the role of the teacher with teachers being trained to be constantly aware of what they are doing and why. Steiner argued that whatever learners are taught should have an effect on the entire wellbeing of the learner − soul, spirit and body (Childs, 1991:96).

Waldorf teachers have a duty to ensure that everything they teach their learners is related to authentic life activities, including values (Childs, 1991:97). In this regard Steiner stated that "Your method must always be, not simply to occupy the child with examples which you have thought out for him, but to give him practical examples out of life itself" (Blunt, 1995:111). In this regard, Steiner maintained that education was prevented from finding depth by too much emphasis on intellectualism and a neglect of reality or real life situations (Blunt, 1995:19, 132). In terms of the Waldorf education model all subjects are seen to be interrelated (Blunt, 1995:110–111). It is argued that, if knowledge appears to be interdisciplinary, then learners tend to understand and to apply knowledge better.

The Waldorf School does not subscribe to the *Manifesto on values, education and democracy* (Department of Education, 2001). However, on studying the Waldorf curriculum (Curriculum, 1995), it does emerge that human rights values and the underlying principles of human rights are, indeed, addressed in the curriculum with human rights values appearing to be addressed in the hidden curriculum as well as through the basic principles upon which Waldorf Schools are founded and the Waldorf curriculum is based. The hidden curriculum refers to the information, beliefs, values and ways of behaving that are learned at school but which are not explicitly described in official statements of school philosophy or purpose, or in course guides, syllabi and other curriculum documents (Cornbleth, 1990:42).

2.5.1.1 Strategies employed to address values in the Waldorf curricula

The following strategies are employed in order to address values in the Waldorf curricula.

- *Value cognition through storytelling and various facilitation strategies*: It would seem that storytelling, as one of the basic facilitation strategies in Waldorf Education, is a significant way of conveying human rights values. In general, it would appear that the content the Waldorf Schools' curriculum also provides sufficient platform for the facilitation of human rights values (cf. Curriculum, 1995:23–111). (As discussed in Chapter 3, storytelling is also an SQ activity.)
- *Teachers as role models and responsible agents:* Teachers have the responsibility to facilitate implicitly both the truth and the moral lessons that go hand-in-hand with human rights values. In addition, if the learners are to trust and respect their teachers it is essential that the teachers themselves also demonstrate belief in these values.
- *Value of dialogue:* As already suggested, the value of dialogue may be a precondition for the effective facilitation of human rights values in schools (Curriculum, 1995).

At the various levels in the Waldorf Schools, human rights values tend to be aptly facilitated as the teachers make meaning of the curriculum and construct their curriculum during practical situations during which they engage with the curriculum (in class) and reflect upon it (during weekly teacher meetings).

2.5.2 A MORAL AND SPIRITUAL EDUCATION PROGRAMME THROUGH SATHYA SAI EDUCATION IN HUMAN VALUES

I have selected the Sathya Sai Education in Human Values (SSEVH) for discussion for two reasons:

- to indicate the way in which certain universal values are addressed directly in the curriculum
- to point out that the strategies used to teach these values are, indeed, SQ activities (see Chapter 3)

Carl and De Klerk (2001:29) maintain that the curriculum and all related education activities should address values directly. In addition, establishing particular values,

integrated with content, should also be carried out as naturally as possible, although *this does require considerable conscious, thorough planning and knowledge.*

2.5.2.1 Sathya Sai Education in Human Values

According to Majmudar (2001:1), the Sathya Sai Education in Human Values (SSEHV) programme is an international education programme which focuses on learners throughout the world through the medium of self-development programmes. The programme aims to bring out the innate goodness of learners by developing the basic universal values of *truth, love, peace, right conduct, and nonviolence.*

The SSEHV programme originated in India in response to the education policy prevailing in the late 1970s. Sathya Sai is a world teacher and a social reformer, who declared that the aim of education is character building and who also emphasised the vitally important role of education in increasing empathy and instilling universal compassion.

The SSEHV programme adopts a holistic approach to the education of both primary and secondary school learners (adolescents). This approach recognises the five values mentioned above as an integral part of the human being. These values are also recognised by all the major religions.

Like the NCS, the SSEHV programme adopts a multi-religious approach. It allows and encourages each learner to follow his/her faith and is, thus, suitable for diverse cultural conditions (Majmudar, 2001:3). The SSEHV education programme seeks to develop spiritual values in its learners by illustration and by example rather than by prescription.

In addition, the SSEHV programme emphasises the triple partnership between the learner, the parent and the teacher with the teacher being assigned a crucial role in developing the five values by using the following five teaching components i.e.

quotations/theme of the week/prayer/poetry, silent sitting, storytelling, group singing and group activities, and role models.

As well as these direct components − all SQ activities (as will be shown) − the programme integrates values into the teaching of all subjects and all activities at schools (Majmudar, 2001:1).

The programme was developed for application worldwide. Each country uses the five human values and the five teaching components and adapts the programme to suit national curriculum and cultural requirements. The following impact study was undertaken in Zambia, thus in a context similar to the South African context.

2.5.3 The Sathya Sai School in Zambia: An impact study

2.5.3.1 Aims

The African Institute of Sathya Sai Education was established in Ndola, Zambia − a context very similar to that of South Africa (Majmudar, 2001:4). The Sathya Sai School in Ndola integrates the SSEHV programme into its curriculum and emphasises *character excellence, academic excellence and spiritual and moral excellence.*

The education programme also aims to develop the following qualities in learners:
- integrity, wisdom, commonsense, creativity, and non-discrimination (TRUTH**)**
- respect for parents, respect for teachers, honesty, good manners, good behaviour, and regard for duty (RIGHT CONDUCT)
- humility, simplicity, equanimity, tolerance, patience, and satisfaction (PEACE)
- gentleness, compassion, forgiveness, gratitude, kindness, caring for others, and friendliness (LOVE)
- concern for the environment, unity, harmony, social awareness, and respect for all religions (NON-VIOLENCE)

The programme is taught using the following two methods, namely, teaching the above five values directly as a separate subject and through a cross-curriculum approach (Majmudar, 2001:5).

2.5.3.2   Impact of the programme

The impact which the programme had included the following:. The learners have excelled academically. For the past five years, the school has attained 100% pass results for grade 9 and grade 12 learners (adolescent stage). In addition, the school is the first in Zambia with 100% of the Grade 12 learners achieving top division marks, and thus all gaining university places (Majmudar, 2001:5). It is important to note that these results were achieved despite the fact that the school took only learners who had failed or who had been expelled from other schools.

According to SSEHV, the programme also had a positive impact on the learners' development. This was evident in their general behaviour, their readiness to abide by the school regulations, their willingness to work towards improving academic results, their performing voluntary service at the school and in the level of discipline. In other words, the moral development of the learners is reflected in their level of discipline and in their conduct towards one another. Many of these learners had previously been trouble makers, bullies, truants, and rebels and had had no respect for either teachers or parents (Majmudar, 2001:5).

Most of the teachers at the Sathya Sai School had come from government schools where poor discipline was a common feature of school life. However, these teachers have become totally dedicated to their work, as well as becoming value conscious, and displaying a marked improvement in their professional competence. Many offer extra teaching on Saturdays or in the evening without extra remuneration (Majmudar, 2001:6).

The SSEHV has also had a positive impact on the parents with the majority of them evincing a greater interest than before in the academic work of their children and developing respect for all religions (Majmudar, 2001:6).

On the international front, the Sathya Sai School of Ndola, Zambia, has been awarded the International Gold Star Award for Quality in terms of leadership, innovation, training, and excellence in education (Majmudar, 2001:6).

2.6   COMPARING THE NCS WITH THE TWO EDUCATION MODELS

In this section the above mentioned two education programmes are used as a benchmark in terms of which to examine critically the *Manifesto on values, education and democracy* (Department of Education, 2001) that, in turn, acts as a frame of reference for the constitutive values to be taught in the NCS.

The aim is to highlight some of the similarities and differences between the two education models described above and the way in which values are addressed in the NCS.

2.6.1   Comparing the values that are addressed in the three curricula

The Department of Education's (2001) introduction to the *Manifesto on values, education and democracy* in support of the NCS serves as an example of a set of human rights values which have been constructed socially as a means of supporting texts, discourses and activities in a specific educational setting and its underlying curriculum. These values are described and discussed mainly in the Life Orientation (LO) component of the NCS (Department of Education, 2002b:4).

However, in the Waldorf Curriculum (Curriculum, 1995) of South Africa, it is clear that the curriculum is based on constitutive values although both of these models (the NCS and the Waldorf Curriculum) appear to be value-driven in varying degrees. When citing any South African curriculum, it becomes apparent that each curriculum is based on the South African Constitution (Constitution of the Republic of South Africa, 1996), which is, in turn, written mainly in a value language (Carl & De Klerk, 2001:22). In view of the shared interests that Waldorf Education and the NCS have with the South African Constitution (1996), the values underlying these models appear to be similar in various ways.

On the other hand, the SSEVH programme aims to foster the universal values of: *truth, love, peace, right conduct, and non-violence.*

As discussed above, the programme expounds on these universal values by providing descriptive categories in terms of which to develop certain qualities that could harness SQ and, accordingly, provide a "fulcrum for growth transformation" (Zohar & Marshall, 2000a:7*).*

2.6.2   Descriptive categories

However, both the Waldorf Curriculum (1995) of South Africa and the values described in the *Manifesto on values, education and democracy* (Department of Education, 2001) in support of the NCS, do not provide descriptive categories. Beckmann and Nieuwenhuis (2004:59) maintain that a descriptive category such as "justice" is derived from the human rights value of "non-discrimination" with this value being based on both differences such as colour, race, creed and gender and on equality of opportunity. The following rules may underlie a descriptive category (e.g. justice or respect) − to take turns, not talk out of turn; not take what does not belong to the individual and to obey judges (parents, referees, teachers). Such rules reinforce the important connection between the categories and the values underlying them.

It would appear that human rights values are addressed in both the hidden curriculum of the Waldorf schools and through the basic principles upon which the Waldorf curriculum is based (see section 2.5.1). The SSEHV programme, on the other hand, provides explicit descriptive categories in its curriculum in terms of which to develop certain qualities in learners (see section 2.5.3.1).

2.6.3   Strategies or activities in terms of which to incorporate values in curricula

The Waldorf Curriculum (see section 2.5.1.1) uses mainly storytelling and various facilitation strategies, the teacher as role model and responsible agent, and dialogue in order to impart human rights values. It would seem that these

strategies are aptly facilitated as the teachers construct their curricula during practical situations.

The NCS also emphasises 16 strategies that may be used to familiarise learners and, in particular, adolescents, with the constitutive values of the curriculum (Department of Education, 2002c:7). These strategies include

- nurturing a culture of communication and participation in schools
- role-modelling as well as promoting commitment and competence amongst teachers
- ensuring that every South African is able to read, write, count and think
- infusing the classroom with a culture of human rights
- including Arts and Culture in the curriculum
- putting history back into the curriculum
- learning about the rich diversity of cultures, beliefs and worldviews in terms of which the unity of South Africa is manifested
- bringing about multilingualism
- using sport to shape social bonds and nurture nation-building at schools
- ensuring equal access to education
- promoting anti-racism in schools
- realising the potential of girls as well as boys
- dealing with HIV/AIDS and nurturing a culture of sexual and social responsibility
- ensuring both that schools are safe environments in which to learn and to teach and ensuring the rule of law
- promoting ethics and the environment
- nurturing the new patriotism or affirming a common citizenship

A closer analysis of these strategies indicates that they deal primarily with "what to do" and not "how" they may be facilitated.

2.6.4   The role of the teacher

The vital role played by the teacher in facilitating and nurturing values in both the Waldorf and the SSEHV curricula has already been discussed (see sections 2.5.1 and 2.5.3.2).

A study on the facilitation of human rights values in both the OBE context and Waldorf education revealed that teachers in the OBE context argued *intuitively* about facilitating human rights values, mainly as a result of their lack of experience and knowledge in this regard.

When teachers facilitated human rights values as part of the curriculum in their classroom practice, they also revealed their own perceptions regarding these values (Du Preez, 2005:68).

2.6.5   Integrating values across-curricula

As indicated above, in terms of the Waldorf education curriculum, all subjects are perceived as interrelated (Blunt, 1995:110-111). However, the SSEHV programme not only teaches values and descriptive categories directly as a separate subject, but also through a cross-curriculum approach (Majmudar, 2001:5). Nevertheless, Carl and De Klerk (2001:32) found that teachers were not always trained sufficiently to integrate human rights values into the curriculum content in respect of the NCS.

Cross-curricular teaching provides a meaningful way in which learners may use the knowledge acquired in one context as a knowledge base in other contexts, both within and outside of school. This also applies to the values taught in LO in the NCS, as they transfer readily to other content areas. As opposed to learning skills in isolation cross-curricular teaching may also increase both learners' motivation in respect of learning and their level of engagement (Perkins, 1991:6).

2.6.6 Shortcomings in the NCS regarding values-education

It is clear from the above discussions that the NCS is deficient in terms of its dealing with values across curricula. In addition, teachers are not adequately trained to incorporate values education within curriculum activities in the NCS.

This also includes training teachers in understanding the complexity of human rights values and in assisting them to transform incidental situations into useful situations in order to promote authentic learning and teaching in human rights values.

It is my stance that teachers should adopt a holistic approach to education and that they should promote SQ in order to confer on their students the most profound gift of bestowing on them the ability to create values, vision and meaning in their lives.

2.7   SUMMARY

Chapter 2 presented an extensive review of the literature on SQ. Various views and definitions of SQ were explored. The characteristics of SQ were outlined as well as an explanation given as to the way in which these characteristics foster adaptive functioning. Scientific evidence for SQ was discussed, the measurability of SQ was debated and, finally, education programmes that promote spiritual values and foster both values education and SQ were compared to the way in which human rights values in the NCS are addressed.

An overview of adolescent development is presented in the next chapter. Particular attention is given to those issues that are of importance for this study, for example, moral and spiritual development and the moral dilemmas which the adolescent faces. The chapter then explores how to address values in the NCS in ways that also foster SQ traits.

CHAPTER 3

MORAL AND SPIRITUAL DILEMMAS IN ADOLESCENCE: A CASE FOR VALUE-DRIVEN EDUCATION

They mustn't know my despair, I can't let them see the wounds which they have caused, I couldn't bear their sympathy and their kind-hearted jokes, it would only make me want to scream all the more. If I talk, everyone thinks I'm showing off; when I'm silent they think I'm ridiculous; rude if I answer, sly if I get a good idea, lazy if I'm tired, selfish if I eat a mouthful more than I should, stupid, cowardly, crafty, etc. etc.

-Anne Frank

3.1   INTRODUCTION

In chapter 2, SQ was explored and certain shortcomings in the implementation of the concept of values in the NCS pointed out. This chapter takes a closer look at the adolescent with the view to understanding this stage of human development, specifically as regards both moral and spiritual development and identity formation. The chapter also explores the moral and spiritual dilemmas which the adolescent faces, with particular reference to the South African "youth-in-crisis". In addition, the chapter discusses ways in which the NCS may become more value-driven by considering how to infuse values explicitly into the NCS and, thus, educate the adolescent to become SQ.

3.2   MASLOW'S RESEARCH ON VALUES AS PSYCHOLOGICAL NEEDS

Maslow's (1967; 1970, in Mitchell, 1974:118) viewpoint on values merits attention because of its implications for adolescent development. During childhood, values constitute learned concepts and, as such, are significantly influenced by cultural teaching. Maslow (in Mitchell, 1974:118) states that, during adolescence, values acquire the characteristics of needs and, as adulthood approaches, the adolescent needs to personalise values. However, in view of the fact that values

are now needs, the adolescent will experience psychological symptoms when these value needs are frustrated. For example, when an adolescent's need for acceptance is frustrated by group rejection, this frustration is experienced as anxiety.

Table 3.1 summarises the general types of psychological symptoms which occur when particular value needs are frustrated.

TABLE 3.1: Symptoms of value needs frustration

VALUE NEEDS	SYMPTOMS OF VALUE NEEDS FRUSTRATION
Truth	Disbelief; mistrust; cynicism; scepticism; suspicion.
Goodness	Utter selfishness; hatred; disgust; nihilism.
Beauty	Vulgarity; restlessness; tension.
Unity, wholeness	Disintegration.
Transcendence	Conflict, either/or thinking; seeing everything in terms of a war.
Aliveness	Deadness; loss of emotion; boredom.
Uniqueness	Loss of feeling of self and individuality.
Necessity	Chaos; loss of safety; unpredictability.
Completion	Failure to try; hopelessness.
Justice	Insecurity; anger; mistrust; lawlessness.
Order	Insecurity; necessity for vigilance; alertness; tension; being on guard.
Simplicity	Over complexity; confusion; bewilderment; conflict; loss of orientation.
Richness; totality	Depression; uneasiness; loss of interest.
Effortless	Fatigue; strain; striving; clumsiness, awkwardness.
Self-sufficiency	Dependence upon the perceiver.
Meaningfulness	Meaninglessness; despair; senselessness of life.

Source: Adapted from Mitchell (1974:119)

Table 3.1 illustrates that Maslow's "value needs" may not only exert a positive force in terms of human behaviour but that, when frustrated or opposed by the environment, these value needs may result in behavioural symptoms. Adolescents may be far more susceptible to the symptoms of value needs frustration and,

according to Mitchell (1974:121), the classic "alienated" adolescent fits fairly well into the categories suggested by Maslow as being symptomatic of value need frustration. Many of these psychological symptoms paint a vivid picture of the youth of today - the alienated adolescent or the "youth-in-crisis".

On the other hand, adolescence may also provide an opportunity to grow into a more independent and social person. This is, after all, the primary challenge for adolescents (Tirri et al., 2005:208). The following question arises at this point: What causes the adolescent to display either the prosocial behaviour which Bronstein, Fox and Kamon (2007:661) define as voluntary behaviour intended to benefit another and/or society as a whole *or* else the psychological symptoms of value need frustration? To answer this question I intend focusing on both moral and spiritual development and identity formation in adolescence as these aspects are key to the understanding of moral behaviour as explained in the following sections.

3.3   KOHLBERG'S STAGES OF MORAL DEVELOPMENT

Jean Piaget and Lawrence Kohlberg are two of the most influential scholars in the field of moral development. Piaget's writings as early as 1932 deal, for the most part, with moral development in children, whereas Kohlberg's research deals with the levels of moral development through adolescence and into early adulthood. However, these researchers are both *stage* theorists in that they believe and provide evidence to support the assumption that moral growth develops in general stages, with each stage being influenced by the growth which would have taken place during the previous stage. In order to put adolescent moral development in perspective, Kohlberg's research on moral development is appropriate for the purposes of this study (Crain, 1985:118–136; Kohlberg & Hersch, 1977:53–55; Turiel, 1974:14, 15).

Bronstein et al. (2007:663) are of the opinion that, in the main, research into the predictors of moral reasoning and moral judgement has included Kohlberg's stages of moral development and has contributed, to a large degree, to our

knowledge of moral growth. This view is supported by Farron, Fitchett, Quiring-Emblen and Burck (1989:189).

3.3.1   Kohlberg's six stages of moral development

Kohlberg's developmental theory is rooted in a cognitive account of morality. Kohlberg and Hersch (1977:53–55) explain that moral development represents the transformations that occur in an adolescent's structure of thought. Kohlberg studied the moral development in several different cultures by asking his subjects (e.g. adolescents) to respond to stories in which moral dilemmas troubled the characters and also involved various types of conflict about the right thing to do.

Jaffe (1998:153) stresses Kohlberg's (1975, in Jaffe, 1998:153) view that the subjects' ability to do the right thing is limited by their reasoning ability. It was on this basis that Kohlberg asserted that moral reasoning develops over time and through the six stages which he found to be universal across cultures. According to Kohlberg (in Jaffe, 1998:154) the characteristics of each stage are the following:

- Stages are either structured wholes or organised systems of thought. This, in turn, implies that adolescents are consistent in their level of moral judgement.
- Stages form an invariant sequence. Under all conditions except extreme trauma, movement is always forward and individuals in all cultures never skip stages.
- Stages are hierarchical integrations. In other words, thinking at a higher stage includes within it lower stage thinking.

From his study Kohlberg deduced that most adolescents are capable of up to stage five moral reasoning (Jaffe, 1998:154).

Kohlberg's six stages are presented in Table 3.2 (Adapted from Lickona, 1976:34–35).

TABLE 3.2: Content of Kohlberg's six stages

Level of stage	What is right	Social perspective of stage
Level 1: Pre-conventional Stage 1 – Heteronomous morality	Obey authority and avoid punishment.	**Egocentric point of view.** No concept of either rules or of obligations to obey or conform, independent of the individual's wish.
Stage 2 – Individualism, instrumental relativist orientation	Right action consists of what instrumentally satisfies one's own needs and, occasionally, the needs of others.	**Concrete individualistic perspective.** Elements of fairness, reciprocity, and equal sharing are present, but are always interpreted in a physical, pragmatic way.
Level 2: Conventional Stage Stage 3 – "Good boy-nice girl" orientation	Living up either to what is expected by people close to the individual or what people expect of of the individual in his/her of son, brother, friend, etc..	**Perspective of the individual in relationship with other individuals.** Aware of shared feelings, agreements and expectations.
Stage 4 – The "law and order" orientation	The individual is oriented toward authority, fixed rules, and the maintenance of the social order.	**Differentiates societal point of view from interpersonal motives.** Takes the point of view of the system that defines roles and rules.
Level 3: Post-conventional Stage 5 – The social-contract legalistic orientation	Right action is based on mutually agreed upon standards that ensure the greatest benefit to all.	**Prior-to-society perspective.** Considers moral and legal points of view; recognises that they may conflict and finds it difficult to integrate them.
Stage 6 – The universal ethical-principle orientation.	Right is defined by self-chosen universal ethical principles that all humans should follow.	**Perspective of moral point of view** in terms of which any rational individual recognises the nature of true morality.

Table 3.2 illustrates that, at stage five, adolescents view moral decisions more abstractly than they did previously, particularly decisions in respect of justice, fundamental rights and democracy and they consider the way in which a truly just society should function. For example, one of Kohlberg's subjects maintained "unjust laws and unfair rules should be challenged and renegotiated in a democratic fashion" (Jaffe, 1998:156). During this stage an adolescent considers moral and legal points of view; recognises that they may conflict but also experiences difficulty in integrating them. It is at this point that SQ may enable adolescents to recognise the consequences of their actions, shift boundaries and create a purpose for their lives (Mc Geachy, 2001:63).

3.3.2 Moral reasoning and delinquent behaviour

According to Loeber (in Raaijmakers, Engels & Van Hoof, 2005:247) there is a definite increase in delinquent behaviour during adolescence. With reference to Kohlberg's theory published in 1969 these researchers assert that the relationship between moral reasoning and moral action is not a simple relationship.

Raaijmakers et al. (2005:248) distinguish three developmental pathways to delinquent behaviours which may include violent offences, vandalism, and property offences. The first developmental pathway deals with conflicts with authority − adolescents may experience serious conflicts both at home and at school during early adolescence and these are acted out in the form of truancy, staying out late at night, and running away from home. The second pathway is associated with overt aggressive behaviour − bullying and frequent involvement in fights during childhood and at school may lead to violent activities later on, including as robbery and rapes. The third pathway deals with covert delinquency − stealing small things at home and in supermarkets results, first, in vandalism and arson and, later on, in fraud and serious thefts.

In terms of the development of moral judgement competency, adolescents are expected to move from an egocentric towards a socio-centric orientation. It is believed that this development takes at least from three to six years.

According to Raaijmakers et al. (2005:248), it may be possible to understand the frequently observed engagement of adolescents in delinquent behaviours by assuming a stage two moral reasoning development in these adolescents.

It may be deduced from the level of violence in South African schools that many adolescents in the South African school context exhibit adolescent delinquent behaviour and, thus, that they are exhibiting stage two moral reasoning development. Van Jaarsveld (2008:176) maintains that the violent offences in many South African schools may include theft, vandalism, bullying, fighting, sexual harassment/assault, rape, aggravated, assault and/or threats with or without weapons.

3.4   SPIRITUAL DEVELOPMENT: A SUBSET OF MORAL DEVELOPMENT

Peterson (2008:9) stresses that the opportunity to create both whole adolescents and whole adults by including spiritual development in human development is of vital importance. However, in view of the formative state of the field of spiritual development, and the attention which the field is generating from researchers such as Benson et al. (2003:205), the difference between spiritual and moral development is still under debate.

I agree with Quinn (2008:75) that spiritual development interacts with, yet is distinct, from moral development. While, from a conceptual point of view, the lines of demarcation are not totally clear, Quinn (2008:75) describes moral development as encompassing universal values such as respect, responsibility, honesty and fairness and proposes that spiritual development may be a subset or division of moral development. Haydon (1997:94), however, lays emphasis on moral development, not necessarily in the sense of becoming more moral in one's behaviour, but in the sense of becoming aware of a place in a moral scheme of thing.

This, according Haydon (1997:94), may also constitute spiritual development (see section 1.5.3 in which spiritual development is defined). The next section explores this domain further.

3.4.1   Exploring emerging themes

Five emerging themes merit additional exploration.

3.4.1.1   A multidimensional construct

Scholars such as Benson et al. (2003:207) have suggested that spiritual development refers to the growth of a deep awareness of self in relationship to others – whether divine or human. This, in turn, implies concern with both existential and transcendental issues, an awareness of ultimate values and their meaning and a sense of balance, responsibility and service. In addition, this may also strengthen society's capacity to nurture healthy development (King & Boyatzis, 2004:2). In view of its multidimensionality, spirituality does not fit neatly inside any particular domain of social science and, thus, suggested by these scholars, a multidisciplinary approach is essential in order to develop a comprehensive understanding of the domain.

3.4.1.2   A poorly understood human capacity

According to Benson et al. (2003:206) spiritual development appears to be the least understood of all human capacities. Although religion may have been addressed more often in adolescent research this is not the case with spiritual development. However, the researchers point out that there is a growing interest in the area of spiritual development on the part of policymakers, practitioners and researchers, particularly as regards adolescence.

3.4.1.3   Spirituality as a human capacity

The working definition of spiritual development asserts that there exists an intrinsic human capacity for spirituality which, in turn, implies that spirituality is innate. Accordingly, it is vital to understand the reason why this dimension of life is important to adolescents, the way in which it shapes their sense of identity and its role in human development (Benson et al., 2003:208).

3.4.1.4   A resource for human development and well-being

It would appear that spiritual development is a potentially powerful resource for healthy human development. Emerging evidence suggests that spirituality informs a wide variety of important psychological and social phenomena (Benson et al., 2003:211) which include overall wellbeing; positive life attitudes; satisfaction and hope for the future; altruism and service; resilience; scholastic success, physical health and positive identity formation.

However, Ratcliff (2002:2) asserts that spiritual development may either be positive and constructive or negative and counter-productive. The latter may include: violence, suicide, bullying, illegal drug-taking, risk-taking, lack of moral impulse, lack of concern for others, meaninglessness and prejudice with negative and counter-productive behaviour running rampant in many of the youth in South African schools today. Maree (2000:2) maintains that "gun-toting pupils, gangsterism, rape on school grounds and intimidation are all part of an ordinary day for teachers in South African township schools".

3.4.1.5   Spiritual development as a developmental process

Spiritual development introduces a focus on spiritual change, transformation, growth and maturation. An examination of spiritual development may be particularly relevant to adolescent development because, as Benson et al. (2003:210) point out, issues of meaning, purpose, vocation, relationships, and identity are all particularly important during adolescence. Peterson (2008:122) supports this view and maintains that spiritual development appears more like identity development or formation than pubertal development.

3.5   IDENTITY FORMATION IN ADOLESCENCE

It is not possible to study adolescent development without taking into account a related construct that operates at the core of adolescent personality, namely, personal identity.

Erikson (1960, in Penuel, Wertsch & Frances, 1995:83–84) coined the term "identity crisis" to refer to adolescents' serious questioning of their essential personal characteristics, their view of themselves, their concern about the way in which others view them and their doubts about the meaning and purpose of their existence.

Erikson constructed a stage theory in the context of ego-psychoanalytic theory which encompasses the entire lifespan. His stage theory comprises eight stages with adolescence being the fifth stage. Each stage's task revolves around two poles that reflect both a crisis and a choice. In adolescence the tension is between identity achievement and identity confusion. However, if the resolution of identity is not successful, then confusion will set in and it will become impossible to move to the next stage (O' Grady, 2006:317).

Schwartz (2005:294–295) maintains that Marcia's identity status paradigm (published in 1966 (in Schwartz, 2005:294–295)) is based on the assumedly independent dimensions of exploration (sorting through various potential identity choices) and commitment (deciding to adhere to one or more sets of goals, values, and beliefs). Exploration and commitment are then combined variously in order to derive four identity statuses: Achievement (high exploration, high commitment); moratorium (high exploration, low commitment); foreclosure (low exploration, high commitment); and diffusion (low exploration, low commitment). *Achievement* represents the consolidation of a sense of identity; *moratorium* represents the active search for a set of goals, values, and beliefs; *foreclosure* represents commitment without much prior exploration; and *diffusion* represents apathy and a lack of concern with identity issues. For Marcia (in Schwartz, 2005:294-295), a concern with socio-cultural processes is less important than adolescents' choices and their responses to their situation.

Côté and Levine (1988:149) have criticised research into identity status for too great an emphasis on the role of isolated individual experience in identity formation. They argue that such a focus does not do justice to Erikson's own "integration of socio-cultural, historical and psychological factors within a social psychological perspective".

According to Phinney (in Schwartz, 2005:295), adolescents with a strong sense of ethnic or national identity will have ingrained their ethnicity or nationality deeply into their sense of self, and they will highlight their ethnic or national background in many of their interactions with their social world.

As Schwartz (2005:298) argues, a broader concept of identity, including both personal and social identity, may be applicable to a broader range of cultural groups. I agree with Schwartz's stance, as it deals with an understanding of identity that dwells within the broader socio-cultural condition and, therefore, provides a framework not only in respect of understanding the adolescent within the South African context, but also for developing SQ. As pointed out in chapter one, SQ is not culture-dependent and, although *specific values may differ from culture to culture, SQ refers to the intelligence that rests in the deep part of the self that is connected to wisdom from beyond the conscious mind (*Zohar & Marshall, 2000a:9).

Yoder (2000:99) listed a number of barriers that may impede identity development in low socio-economic status adolescents and argued that poverty restricts the range of identity choices available to the individual and, thus, forces the individual to select from a less desirable set of alternatives. Yoder (2000:101) also refers to cross-sectional studies in which identity has also been shown to be inversely related to both substance abuse and unsafe sex. As highlighted by Van Jaarsveld (2008:176) (see section 3.3.2), these moral dilemmas are clearly present in adolescents within the South African school context.

3.5.1   An integrative approach to identity formation

The Russian psychologist, Vygotsky (1934; 1960; 1978; 1981a; 1987 in Penuel et al. 1995:83–84) has written extensively on the social origins of mental functioning and, indeed, the major thrust of his work was dedicated to the proposition that all human mental functioning is socio-culturally, historically, and institutionally situated. According to Penuel et al. (1995:83–92) and Côté (1996:417), despite the fact that Vygotsky was more concerned with individual development and not

with identity formation per se, his claim that individual mental processes have their origin in social interaction is one of the guiding assumptions of his work.

Erikson shares a perspective similar to Vygotsky's when he asserts the importance of social organisation in identity formation. For many, in fact, one of the most important insights of Erikson's (1968) theory of identity formation is the status he also conferred on the cultural and historical context of adolescents in building a coherent identity (Penuel, et al. 1995:85).

In light of the above, Penuel et al. (1995:85) propose an integrative socio-cultural approach to identity formation − an approach that uses different elements of both Vygotsky's and Erikson's work. In this connection, Vygotsky formulated his notion of the zone of proximal development. The zone of proximal development refers to the distance between a child's "actual developmental level as determined by independent problem solving" and the higher level of "potential development as determined through problem solving under adult guidance or in collaboration with more capable peers" (Vygotsky, 1978:96).

Vygotsky considered the way in which both mediational means and socio-cultural context contribute to development. Mediational means refer to those resources available to individuals that shape, empower, constrain, and have the potential to transform action. Such means, in turn, facilitate and make possible both a relationship with oneself and with others, thus serving a function of "communication, social contact, influencing surrounding individuals" (Penuel, et al. 1995:87).

Penuel et al. (1995:83–92) believe it is useful to integrate Erikson's notion of identity formation as a sense of coherence between the choices an adolescent makes in response to a socio-cultural, historical and institutional reality into a mediated-action approach.

This study supports the above mentioned integrative approach to identity formation, as proposed by Penuel et al. (1995). This approach underpins an understanding of adolescent identity that includes the wider socio-cultural context

and, at the same time, offers room for a mediated-action approach with which to deal with the issue of values in a multi-cultural school environment. This may develop SQ within the framework of the NCS.

3.6   THE SOUTH AFRICAN "YOUTH-IN-CRISIS"

3.6.1   Moral dilemmas in South African schools

There is increasing concern that South African schools are the sites of widespread violence. According to Burton (2008:xi), the DoE has recently publicly acknowledged that violence is, indeed, a problem in South Africa's schools. However, until now there has been no national data on the precise extent of the problem, and little understanding of the nature or causes of school violence.

The National Schools Violence Study undertaken by the Centre for Justice and Crime Prevention sought to provide some of the data required to inform policies and strategies with which to deal with the violence in South African schools (Burton, 2008:xi–xiii). The main objective of the study was to collect sound, empirical data that was representative of schools at both national and provincial levels, and which would provide insights into the actual extent of the violence in South African schools. It was found that, in total, 15,3% of primary or secondary school learners have experienced some form of violence whilst at school. This translates to 1 821 054 learners (Burton, 2008:16).

At secondary school level, boys are substantially more likely than girls to be robbed or assaulted, while girls are more likely than boys to be sexually assaulted (Burton, 2008:22). Up to three in five secondary schools have received reports of learner-on-educator verbal abuse, one in four secondary schools of learner-on-educator physical violence, and 2,4% of schools have received reports of learners sexually assaulting teachers. According to both teachers and principals the most common reasons for this in violence is to be found in the increased access to and availability of alcohol and drugs which is, in turn, resulting in more blatant violence against people in authority (Burton, 2008:25).

Weapons, alcohol and drugs are all readily available at many schools. According to Burton (2008:45), as many as three in 10 learners at secondary schools know of fellow learners who have brought weapons to schools. "Dangerous spots" are most commonly toilets, open grounds and playing fields, and classrooms or behind classrooms.

According to De Wet (2003:89), violence in the form of physical assault, verbal threats with racist or sexist overtones, the spreading of rumours, stealing, destroying property, being bullied into truancy, smoking or alcohol abuse are commonplace.

Bullying may take on a number of forms including physical assault, verbal threats with racist, sexist or any other personal overtones, the spreading offensive rumours, stealing or destroying personal property (Smit, 2003:81).

In various studies on South African schools, Collings and Magojo (2003:125) reported high levels of interpersonal violence. For example, in a recent study conducted in four secondary schools in the Johannesburg area (Fineran, Bennet & Sacco, 2001, in Collings & Magojo, 2003:125), 36% of male learners reported that they had kicked, punched or beaten a fellow learner in the previous 12 months. Similarly, Govender and Killian (2001, in Collings & Magojo, 2003:125) reported that 73% of learners had witnessed violence in the previous 12 months with 10% of males reporting that they had been members of a group that had killed a person, while 4% of males indicated that they had killed a person without being part of a group.

Sathiparsad (2003:99) reported that the most common crimes and forms of violence in secondary schools include vandalism, drugs, bullying, fighting, theft and gangs. Learners carry weapons such as knives and guns while both fighting and drug abuse occurred in the playgrounds. Mutume (in Sathiparsad, 2003:99) has similar reports and questioned whether it was possible for effective learning to take place within such destructive environments. Zulu, Urbuni, van der Merwe and

van der Walt (2004:170) also point to all forms of violence as being disruptive and maintain that violence contradicts the commonly held values of well-being.

Sexual harassment is also a serious problem in many South African schools. According to Prinsloo (2006:305), more than 30% of girls are raped at school. Prinsloo also cites an article in a Sunday newspaper (November 2003) which reported that 32 teachers had been discharged from the teaching profession in the preceding three years, mainly for sexual relations with learners. Table 3.3 (Prinsloo, 2006:313) presents statistics of sexually related misconduct on the part of teachers as reported by the South African Council for Teachers (SACE) between 1999 and 2002.

TABLE 3.3: Types of misconduct dealt with by SACE

MISCONDUCT	1999	2000	2001	2002
Verbal abuse, victimisation, sexual harassment	19	19	25	27
Sexual misconduct	2	6	37	72
TOTAL	21	25	62	99

Source: Adapted from Rossouw (2003:74) in Prinsloo, 2006:315)

Table 3.3 clearly illustrates the marked increase in sexual misconduct (from 2 to 72) during the four years cited.

Kanku and Mash (2010:563–564) assert that teenage pregnancy is a socio-economic challenge as well as an important public health problem for communities in South Africa. It also constitutes a risk factor for sexually transmitted infections. In addition, the risk of dropping out of school as a result of teenage pregnancy is considerable and this, in turn, results in a lack of qualifications and future unemployment. The factors influencing teenage pregnancy were found to be both broad and complex and include, *inter alia*, socio-economic factors (e.g. poverty, the influence of the child support grant, trans-generational sex); substance abuse (particularly of alcohol); and peer pressure.

.

The prevalence of HIV/AIDS also has significance consequences for education The HIV/AIDS projection model commonly used in South Africa suggests that, from 2000, 4 to 5% of 15 to 19 year old adolescents will be newly infected each year (Coombe, 2002:2).

According to Visser and Routledge (2007:597), alcohol is the dominant substance of abuse among adolescents in South Africa. A representative survey conducted by Flisher, Parry, Evans, Lombard and Muller (in Visser & Routledge, 2007:598) and involving 6 000 learners in Grades 8 and 11 in 39 schools in Cape Town, showed that the highest prevalence of alcohol abuse was to be found in the Grade 11 male group. In one sample, 36% of males and 19% of females reported binge drinking (more than five drinks per occasion) two weeks prior to the study being conducted.

Drug use is also a problem. Hoberg (2003:221) claims that it has been established that school-going adolescents in the Cape Town area alone spend more than R22 million on illegal drugs, cigarettes and alcohol every year.

3.6.2 Discipline in South African schools

The preceding discussion indicates that principals, teachers and school governing bodies in South Africa face an extremely important challenge in trying to create and maintain a safe, disciplined environment. In terms of the South African Schools Act, Act 84 of 1996, it is incumbent on the governing bodies of public schools to adopt a code of conduct for the learners, and governing bodies may suspend learners after a fair hearing.

According to Squelch (2000:4), many principals and teachers are finding it increasingly difficult to maintain discipline in schools in the wake of regulations regarding discipline. Burton (2008:29) maintains that the problem is not so much the lack of corporal punishment, but rather the lack of viable alternatives (see section 3.6.2). In recent research conducted into school discipline in South Africa, Moloi (2002:2) found that learners have lost the culture of respect for and trust of their teachers.

Teachers are threatened, sworn at, ignored and abused on a daily basis while the safety, security and success in education of fellow learners are often adversely affected by the disruptive behaviour or other forms of misconduct on the part of learners.

Joubert, De Waal and Rossouw (2004:78) state that contact with various schools and individual teachers points to numerous less serious infringements of the codes of conduct. These include dishonesty, homework not done, continuous talking in class while an educator is explaining concepts and refusal to accept disciplinary measures. As reported by Joubert et al. (2004:78) this type of misbehaviour hampers the education process to such an extent that it is not possible for effective learning and teaching to take place, despite diligent and conscientious efforts in this regard on the part of teachers. Joubert et al. (2004:78) also found that learners who came from ill-disciplined families caused the most problems at their schools.

3.6.3   The effects of violence on the culture of teaching and learning

According to Smith (1996:4) and Pacheco (1996:48-49), the term "culture of teaching and learning" refers to the attitude of teachers and learners towards teaching and learning, and to the spirit of dedication and commitment in a school which arises as a result of the joint efforts of school management, the input of teachers, the personal characteristics of learners, factors in the family lives of learners, school-related factors as well as societal factors.

"Attitude towards teaching and learning" refers to the disposition of teachers and learners towards, or the interest they show in, the teaching and learning activities at a school. The term also points to the "mood", "aura", "commitment" or "dedication" with regard to the teaching and learning task. In the light of the above, the term "a culture of teaching and learning" may be described as the teaching and learning climate, attitude and commitment in respect of the learning in a school which either promotes or facilitate both teaching and learning (Smith, 1996:4; Thirion, 1989:386–391).

Parents send their children to school in the hope of providing them with quality education in a safe and secure environment. In other words, parents expect the school to be a safe and peaceful working and learning environment in which the learners may be educated and become responsible adults. The Centre for the Study of Violence and Reconciliation (1999:4) considers a school to be safe when it is a place in which:

- learners are able to learn, develop and enjoy themselves and in which teachers may teach free from threats of violence and crime
- parents are welcome to come to exchange ideas about learning and development
- the community may be involved in supporting and taking joint responsibility for the interaction with the teachers and the school governing bodies
- human rights are respected and a culture of teaching and learning is promoted

Unfortunately, as has been discussed above, these expectations are not being met in a number of schools in South Africa. According to Van den Aardweg (1987:175), school violence has a deleterious effect on the morale of both learners and teachers as it destroys a proper teaching and learning environment. Learners, teachers and principals all feel that fear and insecurity prevents them from fulfilling their responsibilities in terms of creating a culture of teaching and learning in the schools. This problem is exacerbated by the fact that several black secondary schools are still infamous for, *inter alia*, the following: low pass rates, unsustained school attendance, high drop-out rates because of teenage pregnancies, drug and alcohol abuse, and gang activities.

Nxumalo (1993:57) adds the following to the list of problems that impact negatively on the establishment of a sound culture of teaching and learning: overcrowded class-rooms, high early drop-out rates, learners coming from disadvantaged backgrounds which are adversely affected by poverty, overcrowding, unemployment, lack of recreational facilities and violence.

Motseke (2005:116) further reports that education workshops that deal with specific areas of concern are, often, too short and too theoretical. These issues impinge on the culture of learning and teaching, as well as impacting negatively on the implementation of the NCS.

Against the above background, the following sections will show how, by infusing values, the NCS can become more value-driven. In so doing, the adolescent can be educated towards SQ.

3.7   A CASE FOR VALUE-DRIVEN EDUCATION IN THE NCS

In an analysis of the NCS, human rights values and belief systems have been identified and integrated into most of the eight learning areas. However, *respect* is the overarching moral and human rights value that is significant in terms of this study and, therefore, merits further clarification. Both *respect* and *responsibility* constitute the core of all universal values and are the two most basic moral values that schools should teach. In addition, these two values demonstrate objective, demonstrable worth in that they promote both the good of the individual and the good of the entire community (Gevisser & Morris, 2002:195).

Respect, undoubtedly, is of significance in promoting the values underlying human rights and, as a value, constitutes the foundation for basic communication, teamwork and productivity. In addition, it promotes, *inter alia*, peace and tolerance among all citizens (Gevisser & Morris, 2002:195). This view of respect is aligned with the concept of ubuntu which is one of the human rights values that described in the *Manifesto on values, education and democracy* (Department of Education, 2001).

Ubuntu is a philosophy which is underpinned by both tolerance and generosity of spirit (Battersby, 2002:30). In terms of the values highlighted in the *Manifesto on values, education and democracy* (Department of Education, 2001), Gevisser and Morris (2002:193) include the following regarding the role of ubuntu in government education: It embodies the concept of mutual understanding and the active

appreciation of the value of human difference. Ultimately, ubuntu requires you to respect others if you are to respect yourself.

Beckmann and Nieuwenhuis (2004:60) argue that ubuntu is a way of life and not a value as such. They further state that the term ubuntu includes values such as love, respect, peace, diligence, honesty, fairness, tolerance, prudence, self-discipline, helpfulness, compassion, cooperation, courage and democratic values. The latter, according to these researchers, implies procedural values that help to create a society based on respect and responsibility which include, *inter alia*, the rule of law, equality of opportunity, due process, and democratic decision-making. All these values portray prosocial behaviour and may be regarded as descriptive categories in respect of the 10 constitutive human right values (see section 1.5.5). It is, thus, for this reason that it is imperative that they be infused in the NCS.

Based on the principle of "I am human because you are human" the concept of ubuntu has immense value within itself (Gevisser & Morris, 2002:193). Gevisser and Morris (2002:193) conclude by stating that these values are essential in creating schools in which a culture of teaching and learning may flourish. It is, thus, clear that ubuntu, as a value, merits considerable attention within the framework of the NCS.

Discipline is also closely allied to respect. Joubert, De Waal and Rossouw (2004:87) have demonstrated that a value-driven approach towards discipline may be utilised with great success. The development of self-discipline on the part of the learners stands out as the single most prominent ideal amongst teachers while, to this ideal of self-discipline, the value of responsibility may be added. In terms of this value of responsibility, learners are encouraged to act responsibly in their relationships and in their school activities.

Joubert et al. (2004:87) have shown that the absence of respect may be regarded as a crucial element in most disciplinary cases. In addition, this absence of discipline is an important reason for the deterioration which has taken place in previously well-disciplined adolescents and schools. Some learners and many teachers mentioned that this deterioration stems from the values at home where

parents do not show respect towards people in authority within the broader community. Beckmann and Nieuwenhuis (2004:60) describe respect as an interpersonal value that forms the foundations of all human interactions.

Finally, a particularly important element of any value-driven educational approach is that the adolescents should be able to see values being demonstrated in the lives and attitudes of their teachers and in the approach of the schools towards, *inter alia*, discipline.

3.7.1   The role of religious education in promoting moral values in the NCS

A study on religion and positive youth development conducted by Furrow, King and White (2004:25) provides support for the constructive role of religion as a developmental resource. In addition, the study also links the effects of religious education with personal meaning and prosocial behaviour. Benson et al. (2003:211) claim that religious education has been positively associated with constructive behaviours, attitudes and outcomes among adolescents, including overall well-being, positive life attitudes, altruism and service, resilience, scholastic success and positive identity formation.

In addition, Benson et al. (2003:211) also postulate that the youth who have developed within a value-laden and moral context emerge with a spiritual sensibility that was linked to a concern and compassion for others. This, in turn, illustrates the way in which religion may provide a resource for the growth of both meaning and purpose and a sense of commitment to caring for others beyond the self.

O'Grady (2006:321) also realises the need for adolescents to think through religious material in relation to their own questions and to develop a more complex awareness as a result of their exposure to challenging questions such as what the purpose of life is. Askorova (2007:45) supports this view by emphasising that religious education may serve to correct the social and moral orientations of adolescents by encouraging them to think, perhaps for the first time in their lives,

about the meaning of their existence, the world around them and their place within that world.

Haynes and Thomas (2007:90) argue from a different angle for the inclusion of religion in public schools. According to them, failure to understand even the basic symbols, practices and concepts of the various religions renders much of history, literature, art and contemporary life unintelligible.

However, they also warn against the distinction between teaching about religion in public schools and religious indoctrination. Schools may expose learners to a diversity of religious views but they may not impose any particular view or promote any one religion. In religious education, the focus should be on moral values such as honesty, integrity, justice, and compassion (Haynes & Thomas, 2007:91).This view is also underpinned in the NCS.

Religion Studies is covered in LO and focuses on both the study of religion as a universal human phenomenon and on the religions found in a variety of cultures. Religion and religions are studied "without favouring any or discriminating against any, whether in theory or in practice and without promoting adherence to any particular religion" (Department of Education, 2002b:7) (Department of Education, 2002d:7). Religion Studies in the FET phase aims to enhance the constitutional values of citizenship, human rights, equality, freedom from discrimination and freedom of conscience, religion, thought, belief and opinion. It also aims to develop the learner holistically and, thus, spiritually (Department of Education, 2002d:7). Thus, in theory, Religion Studies plays a role in informing moral values and prosocial behaviour in the NCS. However, this does not necessarily happen in practice.

3.7.2   The role of Life Orientation and its place in the NCS

LO, a compulsory subject in school, encompasses value formation as its primary focus. The subject document states the purpose of LO as follows:

Life Orientation equips learners to engage on personal, psychological, neuro-cognitive, motor, physical, moral, spiritual, cultural, socio-economic and constitutional levels, to respond positively to the demands of the world, to assume responsibilities, and to make the most of life's opportunities. It enables learners to know how to exercise their constitutional rights and responsibilities, to respect the rights of others, and to value diversity, health and well-being. Life Orientation promotes knowledge, values, attitudes and skills that prepare learners to respond effectively to the challenges that confront them as well as the challenges that they will have to deal with as adults, and to play a meaningful role in society and the economy (Department of Education, 2002b:4)*.*

In terms of the NCS Grades 10–12 (General), LO the subject contains four focus areas. These four focus areas include personal well-being; citizenship education; physical education; and careers and career choices. However, LO is allocated less contact time than the other subjects in the NCS Grades 10 to12 (General). (Department of Education, 2003a:5). According to the curriculum document the position of LO in the school timetable also merits careful consideration so as to ensure that it is not used as a mere gap-filler at the end of the school day. Table 3.4 illustrates the broad time allocation suggested for the teaching of LO in Grade 11.

Table 3.4:   Time allocation for the teaching of LO in Grade 11

LEARNING OUTCOME	GRADE 11
1: Personal wellbeing	16 hours
2: Citizenship	10 hours
3: Recreation and physical wellbeing	36 hours
4: Careers	10 hours
TOTAL	**72 hours**

As regards Table 3.4, although the development of a learning programme for LO is to ensure that the content of the four learning outcomes is learnt, taught and assessed in an integrated and holistic manner, it is important to note that it is only LO 2 (Citizenship Education) which deals with an understanding and appreciation

of the values and rights that underpin the Constitution (Department of Education, 2003a: 5). In view of the above, it is clear that the time allocated to LO and, in particular values education, (LO 2) is extremely limited.

Nevertheless, the teaching of values underpins all learning areas, even those that have been traditionally regarded as having very little social focus. For instance, mathematical knowledge and skills are also meant to enable learners to contribute responsibly to the reconstruction and development of society by using mathematical tools in order to expose inequality and assess environmental problems and risks (Department of Education, 2003b:5).

All the subject documents in the NCS contain a similar theme in that they all show the relationship between social justice, human rights and inclusivity in terms of their content, skills, knowledge and assessments. However, as is illustrated by the notion of "infusion", this is not always the case.

Carrim and Keet (2005:101) adopted the notion of "infusion" which may be seen as a technique in terms of *integration* is facilitated. Although the NCS includes integration as one of its design principles, Carrim and Keet (2005:101) are critical of the extent to which human rights values are integrated into the NCS. "Minimum infusion" and "maximum infusion" are described by Carrim and Keet (2005:101) as follows:

> *Where content in the NCS speaks more directly to human rights issues and concerns, as in the case of LO, it is regarded as "maximum" infusion. Where content indirectly makes references to human rights issues and concerns, as in the case of Mathematics, it is regarded as "minimum" infusion.*

However, the NCS does not treat human rights issues and concerns in a "maximum" infusion manner. This, in turn, suggests that knowledge, skills, values, attitudes and development in regard to human rights are not always covered in all the learning areas. In other words, the message is conveyed through the hidden

curriculum that dealing with human rights issues is less important in Mathematics than in LO.

The ways in which teachers are perceived and the ways in which they perceive themselves may be linked to the status of subjects/learning areas. According to Bernstein (1996:81, in Carrim & Keet, 2005:101), subjects are grouped in the following two broad categories: subjects that have strong boundaries around their subject matter such as Mathematics, and subjects that have less defined boundaries and, hence, allow for greater cross-curricular interaction, for example, LO.

LO is characterised by a flexibility of content, broad scope and openness to adaptation and integration and, thus, occupies a lower status because of its cross-curricular nature. For this reason LO is often allocated to any educator to teach when there are not enough "specialists" to do so. Accordingly, it may be deduced that LO, as a vehicle for human rights values, does not occupy its rightful place in the curriculum.

3.7.3   The importance of values-driven education in the NCS

In arguing a case for values education in the NCS, it is important not only to indicate *which* moral values should be taught, but also *why* they are important within the South African school context as well as *how* they could be taught. The following section examines the reasons *why* they are so important in our current education system.

During the apartheid era, the curriculum was guided by the philosophy of "Christian National Education" (CNE). This philosophy was characterised by both educational inequality and institutionalised apartheid cultural and ideological forms, central to which were white supremacy and the justification of racial separation. The magnitude of the apartheid era disparities in the educational system necessitated that, with the official ending of apartheid in 1994, an education system be created that matched the values and ideology of an emerging democracy (Fiske & Ladd, 2004:60).

The above mentioned necessitated the introduction of an education system based on the foundations of democracy, non-racism, non-sexism and justice.

Curriculum developers and policy-makers "approached this task with high aspirations for all levels of education, but the challenge they faced would have been daunting under any circumstances and made more so by the continuing legacy of apartheid" (Fiske & Ladd, 2004: 60).

The intention behind introducing a new curriculum in South Africa was, on the one hand, to rid the education system of any racial and discriminatory material but, on the other hand, to "meet the imperatives of social and economic development and globalisation" (Department of Education, 2002a:2). This was, indeed, the hope and the aim behind the introduction of a new curriculum in South Africa. In addition, the democratic political dispensation required a curriculum that would facilitate the transformation from apartheid education to an education system that mirrored the ideals of a democracy.

Nevertheless, according to Rhodes and Roux (2004:25), the lack of clear directives for teachers about the identification of values within the NCS has meant that the majority of teachers have not played either an active or a successful role in teaching the different values as set out in the NCS. This supports the suggestion of Carl and De Klerk's (2001:31) that teachers should be trained both to incorporate values education within curriculum activities as well as to understand the complexity of human rights values within a multi-cultural school environment. In other words, they should be assisted to transform incidental situations into useful situations in order to promote authentic learning and teaching in human rights values.

3.8   HOW TO TEACH VALUES IN THE NCS: A POSSIBLE SOLUTION

Previous research (Rhodes, in Rhodes & Roux, 2004:25) has indicated that, in the past, learners simply did not adapt to the moral values taught in religious education classes (then CNE) and in the school environments, in general. If

teachers were, indeed, struggling to implement values in the previous content-based curriculum, then the following question arises: Why should the new approach to facilitating values and the content of different beliefs in the NCS curricula be successful?

In order to provide an answer this question, a project was initiated to develop an instrument that could assist teachers in identifying human rights values from among the different belief systems in the NCS and also provide guidelines to facilitate these values within the NCS (Rhodes & Roux, 2004:25-29). The following section explains how teachers may be assisted in identifying the different values within a multicultural school environment and how they may be employed to design appropriate activities that may be used as directives to inculcate values and develop SQ traits.

3.8.1   A value screen instrument for values-identification

Rhodes and Roux (2004:25-29) have designed a specific instrument, termed a values screen, that may assist teachers to identify values in the curriculum.

According to Rhodes and Roux (2004:25–29) the following specific requirements should also be adhered to in the designing of an effective instrument for the identification of values in the curriculum. They identified the following basic requirements:

- providing teachers with sufficient information about values
- identifying different types of values
- setting up keywords and phrases with which to identify values
- identifying a system with which to sift values from the content
- proposing ways of dealing with these values; and, most importantly
- ensuring that the system is easy to operate

3.8.1.1   The learning areas and values criteria

Although a new curriculum (called Schooling 2025) with six subjects is envisaged, at this point I will still refer to the eight learning areas currently outlined in the NCS (Department of Education, 2002a:8). In the formulation of the values screen, certain factors which determine the values in a society are identified and used (Taylor, in Rhodes & Roux, 2004:26). These values are termed basic values and correspond with activities in society, for example, moral, aesthetic, intellectual, religious, economic, political and legal activities, etiquette and custom.

Figure 3.1 presents the eight learning areas of the NCS and the selected values criteria.
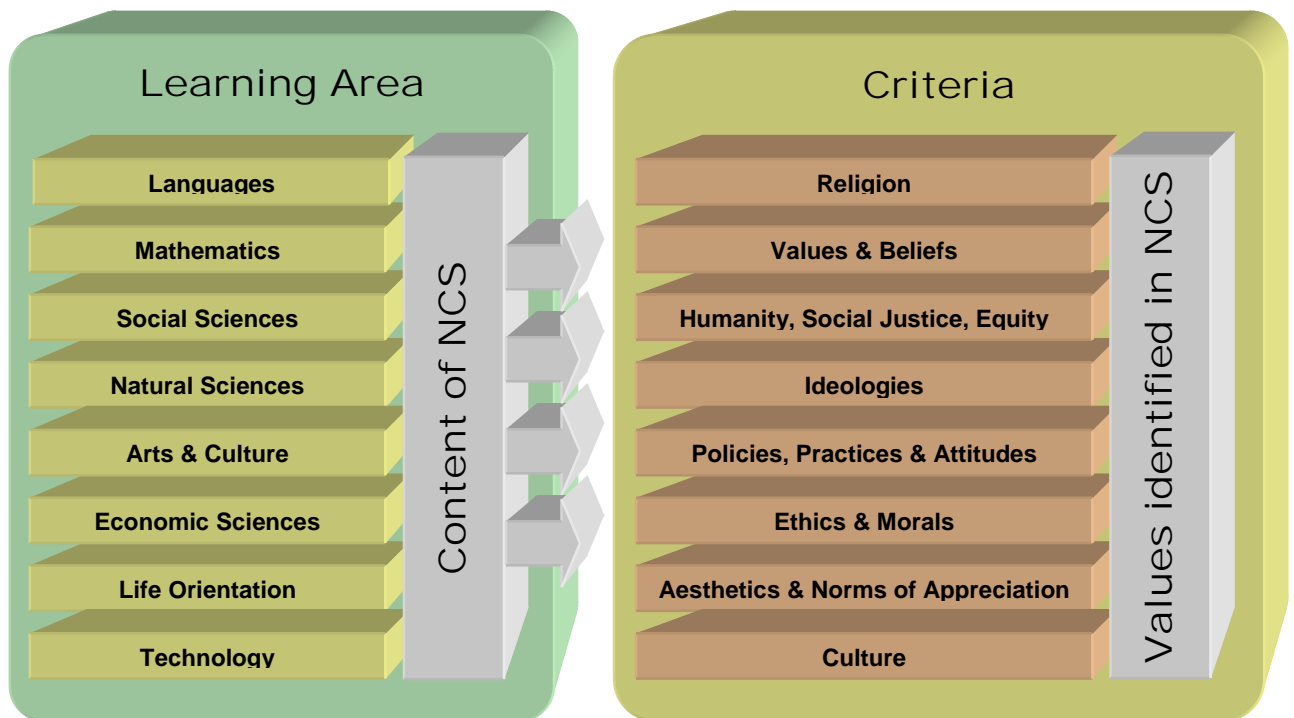
FIGURE 3.1: The eight learning areas and selected values criteria

The following criteria for the values screen are depicted in Figure 3.1 above, namely, religion; values and belief systems; human and social values; ideologies; policies and procedures; ethics and morals; aesthetics and norms of appreciation; and culture.

3.8.1.2   The octagonal values screen

In order to understand the functioning of the different interactive sections of the values identification instrument, the different components and functions of this instrument will be explained by means of Figure 3.2.
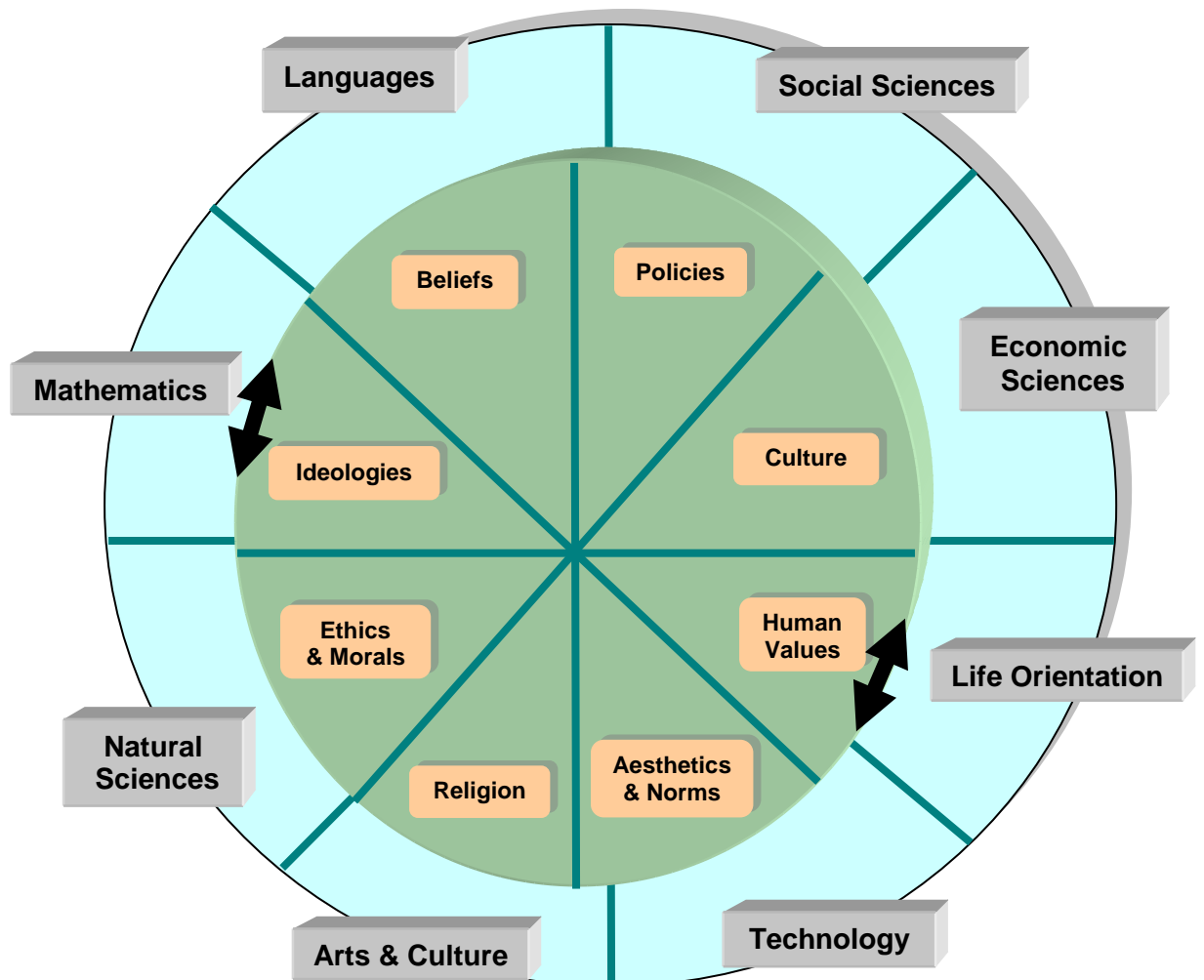
FIGURE 3.2: The octagonal values screen

The octagonal values screen, as depicted in Figure 3.2, is semi-transparent and is also able to turn freely on its centre. The wider outer circle represents the curriculum and all the learning areas. The value screen is placed over one particular learning area or learning material in order to allow a partial view of the learning content. If it is not possible to identify any values according to criteria used, this may be because there are no identifiable values according to that

category. By rotating the screen each criterion used enables the learning material to be viewed so as to identify possible values.

3.8.1.3 The selection of keywords used in the values screen

Certain keywords may be selected in order to cast further light on the moral values and, thus, indicate the nature of the activity being described. A short summary of the criteria and keywords selected is presented in Table 3.5.

TABLE 3.5: Keywords that relate to the values criteria

Religion	Beliefs
Worship, dogma, dress code, laws for daily living, rites of passage, birth, initiation, maturity, death, sacred places, leaders, and holy men.	Belief systems, customs, meaning of life, neighbourly love, human life, and making meaning of life and death.
Ideologies	**Humanitarian**
Economic systems e.g. capitalism, democracy, social systems, and philanthropic systems.	Human interaction, caring, respect, identity of people and groups, race, language and dialect, and identification of groups in society, e.g. aged, youth, poor, and disabled.
Policies and practice	**Ethics and Morals**
The way in which society is organised, bureaucratic affirmative action and transformation.	About right and wrong, judgements on behaviour; moral issues, good, bad, and evil.
Aesthetics and appreciation	**Culture**
Quality, beauty, desired characteristics for society, sensitivity and affection, and esteem.	Characteristics of a society, language, customs, dress, housing, feasts, and festivals.

As indicated in Figure 3.2, as the values screen moves over a selected piece of learning material it becomes possible to identify any value in any category. In addition, the screen may be modified by the addition of keywords (see Table 3.5). These keywords will indicate the presence of values as highlighted by the section of the values screen in use. For example, if the keyword *beauty* is identified in the learning material, this is an indication of a value under the category *aesthetics and norms of appreciation*. However, the perception of beauty will need further directives that will indicate its value in a specific situation or learning content.

3.8.1.4 Creating descriptive categories

Throughout the study thus far, I have alluded to moral values and prosocial behaviour that may serve as descriptive categories and give substance to the 10 human rights values as set out in the *Manifesto on values, education and democracy* (Department of Education, 2001) and the NCS (Department of Education, 2002a:7). These descriptive categories may also be added to the keywords listed in Table 3.5 in order to address particular values across-curricula. For example, if the keyword *beauty* is identified in the learning material, the educator may select a descriptive category such as "concern for the environment" and transfer this concept to other learning areas such as science, geography, LO, and languages.

The following descriptive categories may, for example, be subsumed under the human rights value or concept of "respect" in the NCS − see Table 3.6 below:

TABLE 3.6: Descriptive categories relating to respect

Human rights value in NCS	Underlying values or descriptive categories
Respect	Respect for self, respect for others, sensitivity to social problems; capacity to care; responsibility; respect; **concern for environment;** unity; harmony; social awareness; respects for all religions; honesty, fairness, tolerance, prudence, self-discipline, helpfulness, compassion, cooperation and courage.

Table 3.6 indicates the way in which a framework with descriptive categories for the development of values in the NCS may be devised.

"Beauty" also exemplifies the idea of awe and wonder, which has always been assigned a significant place both in spirituality and in terms of the development of SQ. However, awe and wonder may be found in science, mathematics, languages and other learning areas. This meets new ideas and new knowledge, and encourages curiosity, openness to new ideas, intellectual excitement and respect (Miller, 2000:15).

3.8.1.5 The relevance of the values screen to teachers

As highlighted by Rhodes and Roux (2004:28), a knowledge of different value and belief systems is a crucial aspect of the facilitating of values. Accordingly, this instrument (octagonal values screen) will, initially, assist teachers in identifying the different values. This may, in turn, help to improve their understanding of human interaction in society with this understanding then leading to a greater social coherence as well as to the development of an acceptable common values system, especially within a school.

Another important aspect is the fact that an understanding of the different values systems in South African society will help to bring about a multicultural classroom context that caters for the need of every adolescent learner and also society in general. The further development of the values screen, through either expanding or replacing categories, is another way in which the ability of this instrument may be enhanced in order to assist teachers in identifying the different values and beliefs within a multicultural school environment (Rhodes & Roux, 2004:29).

Most importantly, this instrument may be employed to strengthen SQ traits by selecting appropriate activities that may be used as directives to inculcate a value that has already been identified in a specific situation or learning area and, thereby, educate the adolescent towards SQ.

3.9   WAYS IN WHICH TO INFUSE SQ IN THE NCS

At this point, I would like to refer back to Zohar and Marshal's (2000a:9) view on SQ (see Chapter 1, section 1.5.2):

> *SQ is the intelligence that rests in the deep part of the self that is connected to wisdom from beyond the conscious mind – it is the soul's intelligence. SQ is not culture- or value dependent SQ is, therefore, prior to all specific values and to any given culture.*

I agree with Miller (2000:38) in asserting that spiritual learning is possible in multi-cultural and multi-religious education environments with education then becoming both vital and alive. As Miller (2000:38) states, "We have had enough of machine-like approaches to education which deaden the human spirit".

Spiritual learning involves both inner and outer work. Accordingly, it is possible to include activities and strategies that not only inculcate values but also promote spiritual learning, deal with moral dilemmas and foster SQ traits and, thus, educate the adolescent towards SQ.

3.9.1   Practical activities that may foster SQ traits

Sisk (2008:27) has summarised likely SQ traits and lists practical ways and activities which may be used to strengthen these traits in terms of both teaching and learning − see Table 3.7

TABLE 3.7:   SQ traits and ways in which to strengthen these traits

POSSIBLE SQ TRAITS	WAYS IN WHICH TO STRENGTHEN THESE TRAITS
Uses inner knowing	Provide time for reflective thinking
Seeks to understand self	Use journal writing and processing Provide time for reflective thinking
Uses metaphors and parables to communicate	Read lives/works of spiritual pathfinders
Uses intuition	Use problem solving (predicting)
Sensitivity to social problems	Utilise learning projects that encourage service
Sensitivity to purpose in life	Use personal growth activities
Concern about inequity and injustice	Use problem-based learning; authentic learning
Enjoys debating big issues	Provide time for open-ended discussion
Senses gestalt (big picture)	Use visualisation, guided imagery
Desire to make a difference	Use group personal growth activities
Capacity to care	Study lives of spiritual pathfinders
Curiosity about the way in which the world works	Integrate science/social science
Values love, compassion, concern for others	Use affirmations/think-about-thinking
Close to nature	Adopt eco-environmental approach
Uses visualisation and mental imaging	Read stories, poetry and myths
Is reflective , self-observing and self-aware	Use role-playing/socio-drama
Seeks balance in life	Use discussions and goal setting activities
Concern about right conduct	Process discussions
Feels connected with others, earth, and universe	Stress unity in studies
Desire to make a difference	Use What, So What, Now What model
Is a peacemaker	Use negotiation/conflict

As pointed out by Sisk (2008:25), many of the traits listed in Table 3.7 pertain to the cognitive stage of development during adolescence.

Making use of the activities listed in Table 3.7 holds the potential for developing the adolescents' abilities to use their SQ in discovering what is essential in life, particularly in their own lives, and recognising what they can do to nourish their soul and the world around them.

3.9.2 Dealing with moral dilemmas

Moral dilemmas may be used as an effective strategy with which to develop SQ in adolescents. This use of moral dilemmas employs the following three principles of Kidder (in Sisk, 2008:26), namely, ends-based, rule-based, and care-based solutions.

- ends-based principles include doing whatever results in the greatest good for the greatest number of people
- rule-based thinking entails principle-based decision making
- care-based thinking calls for individuals to put themselves in the place of other people

Teachers could use these strategies in their dealings with adolescents in order to address moral dilemmas, for example, violence in schools and, thus, problem-based learning in respect of real-life situations may be employed to instil a concern about injustice.

Poetry may also be used as a therapeutic tool in the treatment of drug abuse. Angelotti (1985:33) documents dramatic breakthroughs using poetry therapy. Dominant themes in adolescent writings include loneliness, alienation, and survival which, in turn, indicates that personality disorganisation is common among adolescents. In the poems produced the adolescents moved from apathy and non-communication to expression and self-pride. In other words, their focus shifted from self-involvement and self-pity outwards to others.

3.9.3 Activities that may facilitate the development of SQ

Finally, I would like to discuss a few practical activities that may provide directives in respect of dealing with a value in a specific situation or learning area and also illustrate the way in which these activities may be infused into the NCS, across-curricula. Miller (1995:10–13) discusses various activities that may activate the inner life of the learner. These activities merit attention as they may also be used to strengthen SQ traits, particularly in adolescents.

3.9.3.1 *Guided imagery*

Miller (1995:10) discusses guided imagery or visualisation as a tool with which to activate the inner life of the adolescent. One way in which this tool may be used is simply to request learners close their eyes and to imagine a story as it is being read or told. This may be used in learning areas such as languages, arts and culture or even history as the adolescent may visualise him/herself as a particular character playing a role in a specific historical period or event.

One of the most creative ways of using guided imagery is to encourage the learners visualise a set of events (e.g., going underwater or into space) and then instruct them to write a story about or draw a picture of what they have seen. Many visualisations use symbols from nature such as the sun, mountains, and water to help in the process of personal integration.

3.9.3.2 *Meditation*

Although meditation is not used as frequently as visualisation, I believe it can play a role in the curriculum. According to Miller (1995:10) encouraging students to sit quietly may help them to gain access to their inner life and to begin to "see" their own thoughts. The researcher notes certain forms of meditation, such as the loving kindness meditation, that encourage the development of compassion for all beings on the planet. This type of meditation is a form of silence and solitude and an avenue for stillness and reflection for some, or prayer and contemplation for others. Kessler (1999:49) maintains that the longing for silence and solitude may

lead to identity formation and goal setting, to learning readiness and to inner peace in the adolescent.

3.9.3.3   Dreamwork

Miller (1995:10) refers to dreamwork as a technique that is especially successful in the case of adolescents. He writes about a graduate student who requested adolescents to keep journals about their dreams over the course of a year. All the learners appeared to gain beneficial insights as a result of the exercise. All the adolescents who participated in her study commented positively about the experience with some indicating that the dreamwork had enhanced their creativity.

3.9.3.4   Keeping a journal: writing from the inner self

Miller (1995:11) explains that keeping a journal is another activity that promotes focus on the inner life. According to Miller (1995:11) journal writing is already included in the curricula of many schools, particularly in language instruction with the whole language approach. This whole language approach also forms part of the South African curriculum. The keeping of a journal for a writing class usually refers to some sort of reflective journal that contains ideas that may lead to further writing or the completion of an essay. However, in this context, it is recommended that learners keep a private journal in which they record their deepest feelings and desires. Writing from the inner self is one strategy which adolescents may adopt in order to explore both their core values and their connections to others and to the environment. Sisk (2008:25) points out that the diversity of learners in today's schools provides teachers with access to many unique traditions and strategies.

3.9.3.5   The arts

Classroom activities that encourage reflection and expression through writing or art also allow adolescents to access their inner selves while in the midst of other people. Their total engrossment in such activities encourages learners to discover and express their own feelings, values, and beliefs (Miller, 1995:11).

3.9.3.6   Storytelling

Storytelling may be used in the classroom as a way in which to excite the temporal lobes. As discussed in section 2.3.7.3, this region of the brain is associated with spiritual experiences. According to Berman (2001:1), every time a teacher introduces a story starting with "once upon a time", he/she invites the audience to transcend their linear concepts of time and space and to enter a light state of trance. In this case "audience" also includes the adolescent. These strategies call for imagination and fantasy to play a more central role in both the methods used in teaching and the content of teaching. Dirkx (2001:85) maintains that stories, narratives, myths, tales, imagery, guided visualisation and ritual capture aspects of this world in ways not readily available through the more traditional teaching methods. Consequently, these strategies may be used in class to facilitate the development of SQ. Short stories, for example, may be selected from any source in order to develop SQ. The short story may deal with any values issue and be followed by questions that designed by the teacher specifically to convey the central message of the short story (refer to Appendix A).

3.9.4   The spiritual teacher

Mc Keracher (2004:175) is of the opinion that spiritual learning may help the individual to connect with a higher consciousness. This type of learning may be described as transcendent or transformational learning and it may, in turn, lead to the development of SQ.

Miller (1995:13–14) emphasises that there are two qualities only that the teacher who aims to develop SQ in adolescents is able to bring to the classroom – *presence* and *caring.* This author emphasises that *presence* arises from mindfulness which implies that the educator is capable of listening intently. The following words summarises Miller (1995:13–14) notion of being present:

> *As a teacher, I have become more aware of my students and their feelings in the class. Instead of rushing through the day's events I take*

the time to enjoy our day's experiences and opportune moments. The students have commented that I seem happier. I do tend to laugh more and I think it is because I am more aware, alert and "present," instead of thinking about what I still need to do (Miller, 1995:13).

Caring is a quality which is closely related to presence. The caring educator relates the subject he/she is teaching to the needs and interests of the learners. Miller (1995:14) suggests that, when this happens, the learner "may respond by free, vigorous, and happy immersion in his own projects". When a teacher demonstrates caring a sense of community may be engendered in the classroom. In my view, these two qualities may be an integral part of any teacher, irrespective of the educational environment and context from which he/she comes (as is shown in the empirical investigation in this study).

I agree with Kessler (1999:50) that the time has come to acknowledge the human spirit. However, this is not a new vision. As Kessler (1999:50) states, this has been vision articulated by the Greeks and various indigenous people for centuries. It is found in the teachings of Christ and the Buddha. The question, thus, arises as to why any educator should aspire to any less?

3.10   SUMMARY

In this chapter particular attention was given to those aspects that are important for this study, for example, moral and spiritual development and the challenges and moral dilemmas faced by the adolescent in the South African school context. A case was made for value-driven education in terms of which SQ activities may be used as directives in order to inculcate values in the NCS and develop the adolescent towards SQ.

The next chapter contains an overview of the research design and data collection methods used to explore the way in which values/attitudes are addressed in the NCS. The aim is to find ways of cultivating SQ in adolescents by focusing on values across-curricula**.**

CHAPTER 4

RESEARCH DESIGN

4.1   INTRODUCTION

This chapter contains a discussion of the research design that was used in the empirical phase of this study. This phase refers to active attempts to enter the field of SQ and to answer the main research question, namely: *How may SQ be developed in adolescence?* Accordingly, this chapter gives an account of the research design, the data collection methods and the data analysis process that were used. In addition, the chapter explains the ethical measures applied as well as the measures taken in order to ensure trustworthiness (validity and reliability). As may be seen from the research question, the main purpose of this study is to evaluate the NCS and its shortcomings critically, particularly in respect of finding strategies in terms of which both to cultivate values/attitudes across curricula and to develop SQ.

4.2   RESEARCH DESIGN

This study is qualitative in nature. This means that the research aimed at gaining an in-depth understanding of a social phenomenon from the perspective of the participants (McMillan & Schumacher, 1993:373), namely, values and attitudes in the NCS. Needing a suitable explorative research design I chose phenomenology. According to Creswell (1994:123.), a researcher's epistemology comprises, literally, his/her theory of knowledge which, in turn, dictates the way in which the specific social phenomena will be studied. The epistemological position regarding the study I undertook can be formulated as follows:

- data are embedded within the perspectives of individuals who act either in a coordinating capacity or as programme participants *and*

- that are involved in finding ways in which to address both the concepts of values in the NCS and the decline in values and moral decay displayed in our schools
- and because of this I engaged with the participants in collecting the data

As mentioned in chapter 1, I identified a phenomenological approach as the most suitable approach to be used in this study, based on the fact that this approach seeks to understand the *essence* of the lived phenomena or experience. Phenomenologists, in contrast to positivists, believe that it is not possible for the researcher to be detached from his/her own presuppositions and that the researcher should not pretend otherwise (Mouton & Marais, 1990:12). In this regard, Mouton and Marais, (1990:12) state that individual researchers "hold explicit beliefs".

From the outset, the aim of this research was to gather data regarding the perspectives of the research participants about the phenomenon of values/attitudes in the NCS and to explore ways in which to infuse fitting values/attitudes across-curricula. The researcher is of the belief that, by developing SQ in adolescence, the issue of values/attitudes in the NCS may be addressed and a new generation of learners may be cultivated who possess certain essential qualities that have the power to transform the society in which we are grappling for survival.

4.3   ETHICAL MEASURES

A discussion of the ethical measures undertaken, which served as guiding principles throughout the empirical investigation, follows:

4.3.1   Informed consent

According to McMillan and Schumacher (2006:334), the issue of informed consent ensures that participants are provided with adequate information regarding

- the goals of the investigation
- the procedures to be followed during the research
- the possible advantages and disadvantages of participating in the investigation
- my credibility as researcher

For this study, I made use of informed consent. Based on Bailey's (1996:11) recommended items, I developed a specific informed consent "agreement" for participants. This included the following information:

- they are participating in research which is being undertaken for a master's degree in Education, (without stating the central research question)
- the procedures of the research
- the benefits of the research
- the voluntary nature of the research participation
- the procedures used to protect confidentiality

By providing the potential participants with accurate and complete information about the study, they were able to understand the purposes, procedures, methods, and benefits of the research (Wassenaar, 2006:72). As a result, they were able to make voluntary, informed and carefully considered decisions concerning their participation (refer to Appendix B). I also needed to obtain consent from the Gauteng Education Department for all the interviewees to participate in the research (refer to Appendix C), as well as from the District Officer in Mpumalanga.

4.3.2 Anonymity and confidentiality

The participants were assured of both anonymity and confidentiality. This implied that neither the settings (e.g. schools) nor the participants would be identifiable in print. The common practice employed by researchers, namely, the use of code names for people and places (McMillan & Schumacher, 2006:334), was employed in this study to ensure anonymity.

4.3.3   Avoidance of deception and privacy

Bailey (1996:10) cautions that deception may be counterproductive. However, not asking the leading central research question (see next section) should not be regarded as deception.

Bailey (1996:12) further observes that deception may prevent insights, whereas honesty, coupled with confidentiality, reduces suspicion and promotes sincere responses. The informed consent agreement form was explained to the subjects at the beginning of each interview. The majority of the potential subjects signed the agreement while those who did not sign were not pressured to participate in the study. All those who eventually participated in the research study were in agreement with the contents of the informed consent agreement and signed the relevant form.

Taping of the interviews was never undertaken without the knowledge and consent of the participants. In addition, the participants were assured that they had the right to refuse to respond to certain questions and to decide what information they were/were not prepared to disclose. I also undertook to protect the privacy of the participants.

4.3.4   Competence of the researcher

In order to ensure that this research was conducted in a competent manner, I undertook the following, as proposed by Strydom (2005:63–64):

- to accept the ethical responsibility to ensure that I was competent and adequately skilled to undertake the empirical investigation
- to remain sensitive to the needs of the participants in the study
- to maintain objectivity and refrain from making value judgements about the values and points of view of participants, even if they differed from my own.

4.4 MEASURES TO ENSURE TRUSTWORTHINESS

Whereas the verifiability of quantitative research is assessed in terms of its reliability and validity, qualitative research is, perhaps, more accurately assessed according to its trustworthiness (De Vos, 2005:345). In this study, Lincoln and Guba's model for ensuring the trustworthiness of qualitative data was employed (in De Vos, 2005:346).

In accordance with this model, four criteria were used in order to ensure trustworthiness. The criteria employed are described below.

4.4.1 Truth value (credibility)

Truth value determines how confident the researcher is that the findings are true for the particular participants and context within which the study was undertaken. According to Lincoln and Guba (in De Vos, 2005:346) truth value, which may also be termed credibility, is the alternative to internal validity. Lincoln and Guba argue that internal validity, which is based on the notion that there is a single reality to be measured, should be replaced with the idea that there are multiple realities which the researcher needs to represent as accurately as possible (De Vos, 2005:346).

4.4.2 Applicability (transferability)

Applicability refers to the extent to which the findings of a particular study apply to other contexts, settings and groups. In qualitative research, the purpose is not to generalise the findings to a larger population, but rather to describe a phenomenon or experience.

According to Lincoln and Guba (in De Vos, 2005:346), applicability (referred to as transferability), in qualitative research is the alternative to external validity or generalisability, which may be defined as the extent to which findings may "fit" into similar contexts outside the present study. The responsibility for the strategy of transferability (i.e., the task of demonstrating the applicability of findings to other

contexts) lies with those wanting to transfer findings to other situations, rather than with the original researcher.

In this study, I addressed the problem of applicability by presenting sufficient descriptive data to allow for comparison in future research using similar contexts, settings or groups.

4.4.3   Consistency (dependability)

Consistency, which is the alternative to reliability, refers to the extent to which the findings would be consistent if the study were to be repeated in similar contexts or with the same subjects. In order to ensure consistency, I used Lincoln and Guba's strategy of dependability (De Vos, 2005:346–347).

This strategy encompasses accounting for those variables which may result in changes in the experience or phenomenon of the parenting of adolescents as well as for the changes (characteristic of an emergent design) which may have occurred as a result of an increasingly deeper understanding of the study setting.

4.4.4   Neutrality (confirmability)

Neutrality refers to the freedom from bias in research procedures and results. In this study, I attempted to remain as objective as possible, guarding against subjective values, perspectives and biases, which may have influenced the interpretation and description of the data. The strategy of conformability was employed in order to ensure neutrality (De Vos, 2005:347). This strategy placed the evaluation on the actual data and focused on whether the results of the research (i.e., raw data and analyses and interpretations) could be confirmed by others (e.g. participants and the supervisor of the study).

4.4.5   Tactics to ensure trustworthiness

A list of tactics (relevant for all four strategies of trustworthiness), as proposed by Schulze and Lessing (2002:5) and employed in this study, included

- using a tape recorder and making verbatim transcriptions of each interview
- obtaining feedback from participants when unsure about the meaning of statements
- taking care with sampling decisions
- ensuring that the supervisor checked the analysis of the data to ensure that she agrees with the interpretations made and the meanings ascribed to the raw data

Verification refers to the process of checking, confirming, making sure and being creative

4.5   DATA COLLECTION

This qualitative study had an emergent design. McMillan and Schumacher (1993:374) describe the emergent design as a design which appears to be of a circular nature and which involves processes of sampling, data collection and partial data analysis which are "simultaneous and interactive rather than discrete sequential steps".

4.5.1   Sampling

According to Hycner (1999:156) "the phenomenon dictates the method (not vice-versa) including even the type of participants." In locating the research participants, I chose purposive sampling as the most important type of non-probability sampling in order to identify the primary participants.

I selected the sample based on my judgement and the purpose of the research, thus seeking those who "have had experiences relating to the phenomenon to be researched" (Kruger, 1988:150). Accordingly, I made use of internet searches and telephonic inquiries to the offices of the Institutional Development and Support Officers (IDSO) of all the selected regional offices in Gauteng in order to identify both schools and managers at the institutions selected that would be tailored to provide information-rich data.

I also decided that the principal and/or the deputy principal as well as the LO teacher would be the most suitable participants at the schools which had been identified by the IDSOs. These interviewees comprised the primary unit of analysis (Bailey, 1996:11).

In order to trace additional participants or informants, the researcher used snowball sampling. Snowballing is a method of expanding the sample by asking one informant or participant to recommend another participant (Strydom & Delport, 2005:330).

Thus, I requested the purposive sample interviewees to give, at their discretion, the names and contact details of headmasters or other potential participants who were co-responsible for educational programmes and phenomena, namely, the way in which values were addressed within their specific context.

Regardless of these strategies, the most accommodating gatekeepers in this study, the IDSO, did, as Neuman (2000:353) cautions, to some extent, influence the course of the research by directing me to look at specific schools in the districts before undertaking the research. Sampling and interviews continued until data saturation had been reached, that is, the point at which the interviewees introduce no new perspectives (Groenewald, 2004:11).

The following 14 interviewees participated in the research:

- seven principals and a deputy principal
- three LO teachers
- a district officer in charge of value-education
- two academics who specialises in LO and Quality Teacher Education respectively. (One of the academics has conducted research into teachers who teach in dangerous and violent educational environments.)

In view of the fact that the focus in this study was on the adolescent, all the participating schools were secondary schools. Maximum variation sampling took

place (Schurink, 1998:255). Accordingly, the schools selected included a private school, two ex-Model C schools, a township school in Gauteng and two deep rural schools in Mpumalanga. The sampling also involved different socio-economic circumstances (Affluent, middle-class and impoverished areas).

4.5.2   The researcher as instrument

In this study, the researcher served as an instrument, in that I analysed the responses given by the participants. In order to prevent the interpretations of the data being influenced by my own prior understandings (whether theoretical or everyday), the two measures recommended by Sherrard (1998:253) to counter such biases, were implemented. Firstly, close attention was paid to the participants' own words. Secondly, such biases were countered by maintaining an awareness of where I was situated according to the relevant dimensions of the participants' life-worlds (Sherrard, 1998:253). Sherrard (1998:254) argues that an awareness of researcher-respondent distance is one of the strengths of qualitative research, rather than merely a means of countering bias. In order to ensure that I was both skilled and a competent researcher, I studied relevant publications and also consulted with my supervisor, about the use of pilot studies and other qualitative research techniques (e.g., field notes) in planning for the empirical research study.

4.5.3   Data collection methods

The data collection methods used included:

4.5.3.1   Pilot study

A pilot study was conducted. This pilot study consisted of an informal interview with the headmaster of a remote rural school. A pilot interview is, actually, a pre-interview and enables the researcher to test the questions in order to establish either a pattern of communication or rapport with the participants and also to gain insight into the potential shape of the study. The pilot study in this research proved to extremely valuable in the formulation of the interview guide.

4.5.3.2   Semi-structured interviews

I learnt from the pilot study that a semi-structured interview would be the best option in ensuring that key questions were asked in order to obtain the required information.

A semi-structured interview would also provide greater scope for both discussion and for learning about the problems, opinions and views of the participants as well for obtaining inside information. In addition, the pilot study allowed me to change both the order of the questions as well as the way in which the questions were worded. The specific questions in the interview schedule were probed and follow-up questions were asked (Interviews as data collection tools, undated).

4.5.3.3   Interview guide

The continuous nature of qualitative interviewing implies that the questions are redesigned throughout the research process. Nevertheless, as suggested by both Greeff (2005: 297) and Babbie and Mouton (2001:289), the questions should be limited in number, neutral and open-ended, arranged from simple to complex, and from broad to specific. I found that, at times, I changed the sequence in which questions were asked, sometimes combining questions and sometimes breaking them up according to the amount of information participants volunteered.

In the interview guide, I also listed a number of the main themes/categories which were likely to emerge in the discussion of each of the questions. These possible themes/categories had been identified during the literature study phase (see Chapters 2 and 3) and during the pilot study. As I intended to categorise the answers during the analysis stage of the research process in accordance with both the specific research question and sub-questions, I clarified the answers at regular intervals with respect to possible themes/categories and sub-categories to be used later. With these guidelines in mind the questions included in the interview guide were as follows:

- What value(s) receive(s) the most attention in your school?
- How are these values integrated across-curricula?
- What do you think about the realisation of these values? (What worked? What did not work?)
- What are the moral dilemmas which your school faces and how are these addressed?
- Are you able to think of other ways/strategies that may be designed in order to cultivate values in the curriculum? (How could you improve the situation in your school?)
- Is there anything you would like to add?

4.5.3.4   Field notes

Field notes were kept throughout the empirical phase of the research. These notes consisted of

- my observations during the pilot study
- information gleaned during the pilot study
- participants' comments during and after the interviews
- observations and preliminary interpretations during the data collection and analysis procedures (refer to Appendix E)

At this point, it is important to note that field notes are already constitute a step toward data analysis. Morgan (1997:57–58) remarks that, because field notes involve interpretation, they are, properly speaking, "part of the analysis rather than the data collection".

4.6   DATA-STORAGE METHODS

Data storage includes audio-recordings, field notes and the filing of hard copy documentation. I obtained permission to audio-record all the interviews and recorded each interview on a separate cassette.

I labelled each cassette with an assigned interview code. As soon as possible after each interview I listened to the recording, made notes and transcribed each interview verbatim. The interview transcriptions and field notes were stored electronically on multiple hard drives.

Groenewald (2004:10) provides valuable information on the way in which to keep a file of the various interviews conducted. In this study, I also opened a file with divisions for the various interviews and filed the following hard copy documentation:

- the informed consent agreement form
- my notes made during the interview
- field notes that I made subsequent to each interview
- any notes or sketches that the participant may have made during the interview and which the participant gave to me.
- any additional information that the participant had offered during the interview
- any notes made during the data analysis process, e.g. grouping of units of meaning into themes

4.7   DATA ANALYSIS

All individual interviews were transcribed (i.e. recordings transformed verbatim into typed text) before the data were analysed. I also employed interim analysis − a cyclical process in terms of which data are collected, analysed, additional data collected and this additional data then analysed, throughout the investigation (Johnson & Christensen, 2000:425). Memoing − reflective/ field notes (see section 4.5.3.4) taken during the data analysis (Johnson & Christensen, 2000:425–426) − was also used.

In terms of the data analysis, a bottom-up strategy was adopted in respect of the answers to each individual question. This involves beginning with the lowest level

categories which are closest to the data in the following way (Johnson & Christensen, 2000:426–431):

4.7.1   Segmenting

Segmenting involved dividing the data into meaningful analytical units. I did this by carefully reading the transcribed data, one line at a time, and asking myself the following questions:

- Is there a segment of text which is important for this research?
- Does this segment of text differ in any way from the text which either precedes or follows it?
- Where does the segment begin and end?

Such segments (words, sentences or several sentences) were bracketed in order to indicate where they began and where they ended.

4.7.2   Coding

The significant segments of data were identified by means of categories and symbols. The categories were derived from the questions in the interview guide. For example, a *value* was indicated by V; *techniques* by T; and *moral dilemmas* by MD. However, as qualitative research is emergent new and creative categories were also inferred.

For example:

"*Values ... uhm ... can you say that again*".

"*Mmm ... what can I say now ... can you come back to that question?*"

"*Nothing comes to mind right now, no, ok, the first thing that comes to mind is respect*".

Hesitance

Uncertainty

Confusion
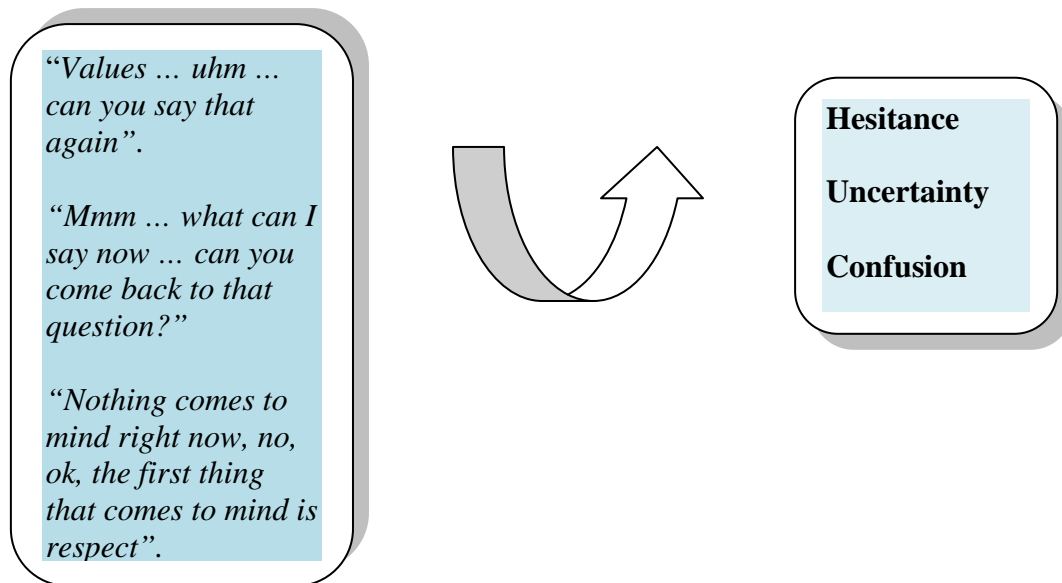
All the category names developed, together with their symbolic codes, were placed on a master list. The codes on the master list were reapplied to new sections of text every time appropriate sections were discovered. New categories and codes were added to the master list as the need arose.

4.7.3   Checking for inter-coder and intra-coder reliability

In order to address the issue of inter-coder reliability, I checked for consistency in the appropriate codes together with my supervisor. The supervisor also checked the analysis for intra-coder reliability (i.e. to ensure that my own coding was consistent).

4.7.4   Enumeration

The frequency with which observations were made was noted in order to help me to identify important ideas and prominent themes which kept occurring in the research group as a whole.

4.7.5 Showing relationships among categories

Possible relationships between categories were identified (Johnson & Christensen, 2000:437). Examples included:

- cause-effect (X is a result/cause of Y)
- rationale (X is a reason for doing Y)
- means-end (X is a way in which to do Y)

4.8 SUMMARY

This chapter contained a discussion of the empirical phase of the study. This included a description of the basic research design, an account of the ethical measures and measures taken in order to ensure trustworthiness, as well as a description of the data collection and data analysis. In the next chapter, the findings of this empirical investigation will be reported.

CHAPTER 5

RESEARCH FINDINGS

5.1   INTRODUCTION

The main research question of this research was: *How may adolescents be educated towards SQ?* Accordingly, the aim of the study was to review critically the NCS and its impact on values, to determine its shortcomings and to make recommendations for ways in which to cultivate values/attitudes across curricula that may facilitate the development of SQ during adolescence (See section 1.2).

The previous chapter explained how data was gathered. In this chapter, the findings of the study are presented and discussed. The data is presented according to categories and their sub-categories, and compared with the existing literature − a literature control (Creswell, 1998: 154). In line with the verbatim nature of the data transcription, the "spoken word" is also used as a further illustration of the research findings. In other words, I have followed the common practice in qualitative research of presenting sufficient data in the participants' own words to "adequately and convincingly support the findings of the study" (Merriam, 2002: 21).

5.2   DEMOGRAPHIC PROFILE OF PARTICIPANTS

In order to realise the research aim, 14 semi-structured interviews were conducted with a range of teachers from various schools and institutions. These teachers were co-responsible for the educational programmes and phenomena in their schools, namely, the way in which values were addressed in their specific contexts.   As mentioned in Chapter 4 (section 4.5.1), I also included in the participants an academic who has conducted research into teachers who teach in dangerous and violent educational environments. My rationale was to ascertain how teaching and learning took place when the ethos of the school was more or less value-driven.

Table 5.1 illustrates the demographic profile of the participants and the type of schools that were included in the research.

Table 5.1:   DEMOGRAPHIC PROFILE OF PARTICIPANTS

Type of school/institution	Job title of participant(s)	Ethnic group of learners	Medium of instruction
Deep rural School in Mpumalanga: Secondary school	Principal LO educator (HOD)	Black	English
Deep rural School in Mpumalanga: Secondary school	Principal LO educator (HOD)	Black	English
Township school Soshanguve, Gauteng: Secondary school	Principal	Black	English
Ex-Model C secondary school: Gauteng	Principal LO educator (HOD)	55% black 55% white Few coloureds and Indians	English
Ex-Model C secondary school: Gauteng	Principal LO educator (HOD)	Predominately White. Few blacks, coloureds and Indians	Afrikaans
Private school (FET Phase only)	Principal Deputy-Principal	Multi-cultural	English
Gauteng Education Department	District office official: Values education	N/A	N/A
UNISA	Professor: Teacher Education and Lecturer: Life in Orientation	N/A	N/A

Table 5.1 clearly illustrates the extent to which the 14 participants varied, for example, they were from different ethnic groups. There were also differences in respect of the type of schools and the contexts in which the schools were situated. This is further discussed in the next section.

5.3   SCHOOL CONTEXTS

The contexts of the schools selected differed vastly. The two rural schools included in the study are located in two rural communities near Stofberg and Middelburg in Mpumalanga Province respectively. The area is poverty-stricken and, as a result of deprived socio-economic circumstances and unemployment, alcohol and drug abuse as well as teenage pregnancies are widespread amongst the learners.

The physical infrastructure of both schools was poor. In one school the open-air toilets were separated by a dilapidated type of structure which was under construction. Both the principal and the administrative clerk used the storeroom as an office. The storeroom was also used for photocopying. The other school used a classroom, which was piled with books, for these purposes. In one school these piles of books were neatly ordered while, in the other school, the books were scattered everywhere. There was considerable movement by teachers and learners coming in and out which impinged on the privacy of the principals. The shortage of classrooms also resulted in overcrowding. One would assume that such a situation would have a negative impact on the culture of learning and teaching but it will be shown that, to some extent, it is still possible for effective learning and quality teaching to take place despite a lack of facilities and resources.

The contexts of both the ex-Model C schools and the township school were significantly different. The ex-Model C schools are situated in Pretoria while the the township school is in Soshanguve − both in Gauteng Province. The infrastructure of the township school resembled that of the ex-Model C schools. The learners in the township school were more privileged than the learners in the rural schools and they had libraries, computers and good quality infrastructure at

their disposal. These factors, in turn, all contributed a more conducive learning and teaching environment. At the other end of the continuum, the private school, also located in Pretoria, was well-equipped with excellent technological resources, smaller classes and a teaching staff who had been selected for their abilities to facilitate *character excellence, academic excellence and spiritual and moral excellence* − all qualities that were also underpinned in the SSEHV programme.

5.4   FINDINGS

At the end of the analysis process certain categories and sub-categories had been identified. These are presented in Figure 5.1.

Category 1 Values	Hesitancy, uncertainty, even confusion Importance of respect Discipline as a "core value" Christian ethos and religion The importance of Life Orientation Hidden curriculum Role of the educator
Category 2 Cross-curricula integration	Lack of knowledge and descriptive categories Time constraints Emphasis on cognitive development
Category 3 Moral dilemmas	Alcohol and drug abuse Bullying Violence and gangsterism Sexual activity Teenage pregnancy
Category 4 Strategies/activities	Storytelling Poetry, song and dance Debates Facebook Role models The 'how'- The missing link

FIGURE 5.1: Categories and sub-categories

Figure 5.1 presents the categories that were derived from the questions in the interview guide (see section 4.5.3.3). In addition, Table 5.1 also presents the various sub-categories that emerged from the discussions with the participants.

5.5   CATEGORIES AND SUB-CATEGORIES

In the following sections I will discuss each major category and its sub-categories (see Figure 5.1) in the order in which they appear in Figure 5.1. In the discussion

of each finding, I will quote excerpts from the various interviews to substantiate the discussion and also to compare and contrast them with the relevant literature. (Where the participants' remarks were in Afrikaans, English translations will be provided.)

5.5.1 Value(s) that receive(s) the most attention in the schools

5.5.1.1 Hesitancy, uncertainty, even confusion

When I asked the participants about the value(s) that received the most attention in their schools, the first sub-category of sufficient importance to emerge was the prevalence of uncertainty and hesitancy. In many cases it appeared as if this was the first time that thought had been given to this matter. This appeared to be the case even after I had, as a result of the pilot study, adapted the question to be more succinct. The following responses illustrate this point:

> *Values … uhm … can you say that again?*
> *Mmm … what can I say now … can you come back to that question?*
> *Nothing comes to mind right now, no, okay, the first thing that comes to mind is respect.*

(The last response came from a Head of Department who was also the LO educator in the school.)

One participant concluded: "I suppose if we do not know solid values there will be painful confusion and despair." This answer not only signified the way in which the question had prompted the participant both to reflect and to realise the importance of understanding which "solid values" should be taught, but it also correlated with Rhodes and Roux's (2004:25) statement that most teachers lack clear directives about the identification of values within the NCS (see section 3.7.3).

In particular this lack of clarity pertains to the human rights values enshrined both in the Constitution (1996) and the NCS. As mentioned in section 2.6.1 the DoE's introduction to the *Manifesto on values, education and democracy* (Department of

Education, 2001) in support of the NCS (2002) is an example of a set of human rights values which have been socially constructed as a means of also supporting activities specifically in both the educational setting and underlying curriculum.

Without exception, all the participants, even some of the specialists in this area, were vague on the issue of which values received the most attention in their schools. Some of the participants even reported that they were not aware of the *Manifesto of values, education and democracy* (Department of Education, 2001). For example, one participant's statement either illustrated her ignorance or her frustration as a result of a lack of knowledge: "The Manifesto of values … I'm totally in disagreement with it. Whatever values in the NCS, whoever did the study, it's kind of rigid. Does it apply to all learners?"

When referring to the human rights values in the NCS, the responses were even more disorganised. One participant blamed the policy makers for the chaotic way in which values are dealt with. According to her, "curriculum planners must go back to the drawing board". She went on to say, "[values] are not stated in the NCS, we need training, there is a lot of confusion … in the end the learners are suffering".

Three participants alluded to the fact that values had always been taught in the past.

For example:

> *Values have always been part of the whole curriculum … it's now that they are called human rights values − that it is a sensitive matter and a very contagious [contentious] aspect. It's not a new thing, we must always develop the child holistically, it's now just given words to it. We did it all the time, not necessarily directly, because the curriculum was different…it's now become a problem, now we don't know what to do because of how the NCS is structured, you know this K … what is it again … KSV/A thing" [knowledge, skills values/attitudes]. We need more openness, more discussions; there must be a buy-in.*

Rhodes and Roux (2004:25) are in partial agreement with this view but they also maintain that teachers even struggled to implement the values contained in the previous, content-based curriculum and that they now face a bigger dilemma with the values-identification in the NCS (see section 3.8).

In general, all the participants agreed that the NCS was not clear enough regarding the human rights values that should be taught. This supports Hager et al.'s (1994:3-16) notion that the concept of *values/attitudes* is the most controversial and poorly understood of concepts in the NCS (see section 1.1).

It is clear from the above discussion that it is not sufficient merely to assert values but that it is imperative that they be put on the table and debated. These excerpts may be seen as a plea to create a culture in which open discussion may take place, not only in order to build consensus, but also as a means to understand differences (Department of Education, 2001:24).

The document, the *Manifesto on values, education and democracy* (Department of Education, 2001:23), also states that dialogue is one of the most desired values, but that it is the one which is most lacking in South African schools. Accordingly, it is obviously a huge challenge to facilitate human rights values through dialogue since this implies that environments must be created in which people have the freedom to express themselves safely (Department of Education, 2001:24). Moreover, it is essential both that people's mental attitude change and that teachers be adequately trained. (This issue is addressed later in this chapter.)

5.5.1.2   *The importance of respect*

All the participants appeared to believe that respect was the most important value that should be entrenched in all aspects of the learning and teaching situation. However, despite the fact that respect is one of the values that is underpinned in both the Constitution (1996) and the *Manifesto on values, education and democracy* (Department of Education, 2001), the meanings assigned to this

concept of *respect* varied from being either narrow and limiting or more encompassing and universal.

Comments such as "Our learners must learn respect, they do not have respect for their bodies, for the teachers, for the buildings", or "Learners must learn to respect themselves, respect others and respect God, respect all people so that when they join the broader community they will show the right respect" illustrate the range of meanings accorded to the concept of respect.

The second response implies a more universal perception of the concept of respect and is aligned with the discussion contained in section 3.7. As depicted in this response respect, undoubtedly, has some significance in the promotion of the values underlying human rights. In addition, the second response also supports the stance of Gevisser and Morris (2002:195) to the effect that respect is the foundation for basic communication, teamwork and productivity and that it promotes, inter alia, peace and tolerance among all citizens (See section 3.7).

One participant only elaborated on the concept of "ubuntu" which he regarded as the key value that should be instilled in the teaching/learning situation. This was his response to what value(s) receive(s) the most attention in his school:

> *Ubuntu, Ubuntu. We also ascribe to the … culture of Ubuntu. It is part of us, so that we prepare our learners to respect people, to be part of the community. So Ubuntu is the key one … we respect every person that comes to the school, so that when they join the broader community, that question of respect … it is not only respect for those that you know … We train them in that value.*

Ubuntu, in this sense, embodies the concept of mutual understanding as well as the active appreciation of the value of human difference and includes values such as love, tolerance, peace, diligence and compassion, and altruism. In addition, when respect is the golden thread that filters through all values, ubuntu is a value that is essential in creating schools in which a culture of teaching and learning may flourish (Gevisser & Morris, 2002:193). This was also, to some extent,

highlighted by the participant quoted above. One may deduce from the participant's response that ubuntu, thus, represents an umbrella term that subsumes almost every value and it is for this reason that it is possible to understand why ubuntu, as a human rights value, receives so much attention in the framework of the NCS (see section 3.7).

Some of the participants referred to problems that teachers experience in a multicultural school environment, particularly when dealing with certain values such as *respect*. This point was also raised by Rhodes and Roux (2004:25) − see section 3.7.3. Two examples illustrate this issue:

> *Hasn't it got to do with how people see values? Take respect, for example. In some cultures respect can mean something else. For example, we teach the girls to have respect for their bodies, to abstain from sex or use condoms because of Aids, but then they go to the initiation school where they are taught something else. Isn't it in conflict with their tradition? This is the problem we have. So some of the parents support values and some don't.*

> *We are supposed to teach our learners to abstain from sex and respect their bodies, but if a girl gets pregnant, it is acceptable, I mean, how do you impose your values when it clashes with what the child learns at home?*

It is evident from these responses that the concept of respect was being interpreted within the context of a rigid, culture-based understanding. As emphasised by Phinney (in Schwartz, 2005:295) (see section 3.5) individuals with a strong sense of ethnic identity highlight their ethnic and cultural background in many of their interactions with their social world.

5.5.1.3   Discipline as a core value

An aspect to which all the participants referred was the issue of discipline. However, discipline constitutes neither a value nor an attitude, but is rather a descriptive quality. One participant had the following to say: "One of the very first

values to teach is discipline. Once you have discipline everything falls into place". This is also the view of Joubert et al. (2004:86) who found that the development of learners' self-discipline stands out as the single, most prominent ideal amongst educators. (See section 3.6.2.)

Two participants indicated the poor socio-economic environment from which the learners came and where discipline was non-existent. One participant stated:

How can you discipline children who show no respect, even for their parents? Many of our learners do not even have parents. They must go after school and cook for their younger brothers and sisters. They do not have any role-models. Their parents drink or they get abused. There's no discipline there.

Others participants believed that learners today are no longer disciplined at home and that the parents believe that it is the responsibility of both the school and the teachers to discipline their children. One participant summed it up as follows (Translated from Afrikaans):

The household… is a red light that goes on. You will be astounded by the school community in general today. People do not go to church anymore. The mother and the father, or the father, or the mother that is a single parent, leave at six in the morning to go to work and come back at seven in the evening. Then they are tired. Then they want to eat and quickly watch "soapies" and that is what they contribute to their children's education. The burden of education and transfer of values has trickled down to the school and that is what we struggle with.

Lack of discipline was highlighted as a fundamental problem in schools with some of the participants attributing this problem to the fact that corporal punishment is no longer allowed (see section 3.6.2).

For example:

> *In the past we could give corporal punishment. Today it's not allowed. So what do we do? We send them to pick up the rubbish outside. They laugh at us. They should bring back corporal punishment.*

One participant blamed the government for not coming up with an alternative strategy and pointed out that the government had not provided them with an alternative to corporal punishment. Burton (2008:29) also states that the problem is not so much a lack of corporal punishment, but rather the lack of viable alternatives (see section 3.6.2).

There are two extremely important goals in respect of discipline at school, namely to ensure the safety of both staff and learners, and to create an environment conducive to learning and teaching. It is essential that the South African Schools Act adopt a code of conduct for learners and yet section 10 of the Schools Act prohibits the administering of corporal punishment. Several principals and teachers are finding it increasingly difficult to maintain discipline in schools in the wake of the regulations pertaining to discipline and punishment (see section 3.6.2). However, it was evident that those schools that displayed a strong Christian ethos and were more value-driven than the others had fewer disciplinary problems than those without a strong Christian ethos and which were not value-driven (see next section).

5.5.1.4   Christian ethos and values

Despite the fact that most of the participants had pointed out that their schools were run according to Christian principles, it was clear that these principles had not necessarily filtered down to the learning and teaching situation. However, four schools, in particular, stood out for their emphasis on Christian values.
These schools included one of the rural schools, the township school, one of the ex-Model C schools as well as the private school that participated in the study. Observation (recorded in field notes) indicated that there was order and discipline at these schools, and that the learners were polite. Overall, these schools

appeared to be characterised by a friendly, welcoming environment that was conducive to learning and quality teaching. This illustrates the fact that the context does not necessarily define the success of a school, but rather it is the *values* that are infused into all aspects of the teaching and learning situation that are definitive.

It was also evident that all the participants interviewed from these schools exuded passion, enthusiasm and commitment in respect of quality education. The following values were mentioned as important values for both teachers and learners to uphold and to which to adhere: love, compassion, tolerance, respect, proper conduct and diligence. These values align with the values to which the SSEHV programme ascribes (see section 2.5.3.1). Although all the participants at the selected schools recognised the multi-religious nature of the South African education system, they still all maintained that their schools were run on Christian principles.

Two examples (by principals) illustrate the way in which Christian values may either be implicitly or explicitly entrenched in an education environment in order both to contribute to academic success and to develop pro-social behaviour (see section 3.8.1).

Principal A:

> *I am a Christian but this is not a Christian school. We have people of all sorts of [religious] backgrounds. … What I believe has a huge impact on the way I make choices and the way that I talk to my staff and to the students and the people that I choose to work with. [However], if I come to the school and loudly say I am a Christian, I am excluding others. I am here because God puts me here. As long I am here, and I am in your life, I can work with you and I can influence you and I can help you. Then I think they see a different side of Christianity. I teach them about life and love and respect. I teach them about encouragement and how to handle difficulty. So I am living Christianity and they start copying me.*

Principal B:

> *We talk Christianity here. Fear God, love and respect yourself and one another. I say: "The neighbour is the one I am sitting with in my desk, my teacher, my staff member, the clerk, those who are cleaning". Every day I pray for God to lead me. I am aware of the problems that our learners and our teachers are experiencing, I ask for wisdom. I deal with some learners who are intelligent, some are in the middle, and others struggle. Before they write exams, I read to them from 1 Corinthians 2, 9-12. It says power and wisdom are from God. I taught them: "You cannot pray to God that he has to give you wisdom to pass. You have to involve God to give you wisdom to understand what you are studying". There were three who said that they applied it and it worked.*

In both cases it may be seen that the Christian values were positively associated with positive life attitudes and school success. In addition, both these excerpts also reveal the way in which a Christian ethos provided both a resource for meaning and purpose and a sense of commitment to caring for others (see section 3.7.1).

However, in accordance with the warning issued by Haynes and Thomas (2007:90) (section 3.7.1), schools may expose learners to a diversity of religious views, but they may not impose any particular view. In other words, the focus should be on the moral values such as honesty, integrity, justice and compassion. This view is also underpinned in our Constitution (1996).

The next excerpt (translated from Afrikaans) illustrates how a principal learnt to embrace the multi-cultural and multi-religious nature of his school. Although the predominant religion in the school was Christianity, the excerpt illustrates how the principal's worldview was altered by a Muslim girl in his school. Through her, he learnt tolerance and an understanding of the universal values that are present in all religions:

> *We had a Muslim, Indian girl, who was selected on the SRC of the school and on the senior committee of the SRC. They normally open the assembly*

on Wednesdays. And that Wednesday morning the girl read from the Afrikaans Bible, Psalm 23. When she was finished I called her and said: "It wasn't necessary, why?" Then she said to me: "Sir, this is a predominantly Afrikaans, Christian school, and the values that we learn and the values that you teach the children in the Bible are the same values" The fact is summarised in her answer that day - the different religions all preach values and it is just the way we worship that differs.

The NCS prescribes sensitivity in dealing with the diversity of religions in the classroom. However, one participant pointed out that this issue is both contentious and problematic. "Many teachers don't like to teach about other religions because they are scared. And at some schools the parents are also against it". This corresponds with an article cited in *Die Beeld* on 28 August 2008 (Rademeyer, 2008) (see section 1.1) in which anger was expressed against a Grade 11 teacher who had dared to broach the topic of Satanism with the aim of to alerting the learners to Satanist symbols as part of the learning material (see section 1.1).

In answering the question as to whether their schools provided the learners with knowledge and insights into values and religious beliefs and enabled them to reflect on experiences in a way which developed their self-knowledge and spiritual awareness, most of the participants agreed that profound spiritual questions were not posed. Such profound spiritual questions include: "Why am I here? 'What is my purpose in life?" One participant remarked: "Those are questions that I suppose aren't really touched on, but, still, I suppose it depends on the teacher". Another participant said: "There is not enough on spirituality". Nevertheless, a concern about existential and transcendental issues both brings about an awareness of ultimate values and their meaning and strengthens the capacity of society to nurture healthy development (King & Boyatzis, 2004:2) (see section 3.4.1.1). Furrow et al. (2004:24) have indicated that the youth who develop within a value-laden and moral context will emerge with spiritual sensibility that is associated with a concern and compassion for others (see section 3.7.1).

5.5.1.5   The role of Life Orientation in the curriculum

In terms of LO the content in the NCS speaks more directly to human rights issues and concerns. Most of the LO teachers (including the principals) expressed various views on the role of the LO teacher in their schools and the dilemmas they faced in respect of the subject/learning area. The discussions show that LO does not take up its rightful place in the curriculum as a transporter of human rights values (see section 3.7.2).

In addition, the participants indicted that, because LO is a non-examination subject, the learners were not serious about it and, in fact, they considered LO to be "a silly subject" with no career opportunities. Accordingly, they tended to use the LO periods to do their homework. For example (translated from Afrikaans):

> *I think LO is a very important subject, especially when it comes to values. They have, unfortunately, chosen a flyhalf, but took his boots away. With LO it is the same. They create the perception in children that it is not important, because it is not part of an external examination. I don't think they give it its rightful place in the curriculum.*

Two principals were concerned that the LO teachers, generally, were not always exemplary role models in that they often set a poor example in terms of the way in which they did their work and they were often late for or absent from school. Such behaviour influences the respect which learners have for figures in authority and this causes disciplinary problems in the classroom. For example:

> *In our school we had a LO teacher that drank a lot. He didn't care. Even the parents knew. He often didn't arrive at school on time. And then you could smell the alcohol on his breath.*

Many of the LO teachers in the rural schools indicated that they were inadequately trained with training often consisting of one to three-day short courses on the content and aims of the programmes.

In addition, they criticised the lack of knowledge and experience of the facilitators who had been appointed by the Department to empower them for their task. Their key criticism was that these facilitators had little teaching knowledge in a learning area such as LO, and of the conditions in schools and classrooms. The following point was raised by a district official who was in charge of the training of the values component in the curriculum. "Do you know how much training in values we received? One week, that's all. How can we train the teachers if we only had one week's training?" The general impression given by the participants was that most teachers were ill-equipped to cope with the demands of the LO programmes. In addition, teachers who lack training and skills also lack motivation and confidence.

Another barrier to the successful implementation of the LO programmes was the teachers' struggle to understand the life world of the learners from different cultures in one classroom. This problem was exacerbated by the fact that the learners were often not fully proficient in the language of instruction. One LO educator in an ex-Model C school stated: "In a multicultural classroom, where the cultural background and mother tongue of the teacher and the learners differ, the teaching of values, in particular, is a challenging task".

Another issue which emerged was the lack of time in which to address important moral issues.

One participant stated: "The problem is we have allocated less periods to it. I mean, if we had to teach LO every day, we'll be done in the first term. I suppose it limits the LO teachers' ability to engage with certain topics and values. "We need to work on this aspect". Another remarked:

> The concentration is on a child as a whole, how I take him to adulthood, how he must pave the way to a brighter future. I am referring to life skills. But there is not enough time awarded for LO. We need more time to teach values. If there is more time available, learners will take LO seriously.

LO teachers should also act as counsellors, especially when dealing with the moral predicaments that learners experience in real-life situations. This is illustrated by the next excerpt:

I teach LO because I am able to communicate with learners … to teach them respect and those other values. In LO, you come closer to the learners' lives. For instance, we were able to detect that some learners are abused at home. Our LO head of the department …go to her office and you will find a learner weeping on her shoulder. And then she will say, the child is crying, telling her that she is abused.

5.5.1.6   The hidden curriculum

In section 2.5.1, I alluded to the term "hidden curriculum". This term refers to messages communicated by the organisation of the school, apart from the official statements of school mission and subject area/curriculum guidelines. The messages within the hidden curriculum usually deal with attitudes, values, beliefs, and behaviour while numerous of these messages are conveyed indirectly. For example, the importance of mathematics is clearly communicated by scheduling more time (during prime time) for this subject than for LO. One participant stated: "In our school we always start off with maths in the morning, then English and so on… we have allocated less periods to LO".

As indicated in section 3.7.2 it may also be seen that the hidden curriculum is conveyed explicitly in curriculum documents. For instance, the fact that less time is scheduled for LO and also its non-examination status both point to the low status of the subject. It is also likely that the hidden curriculum has the most impact when there is a pattern of consistent messages.

The way in which certain subjects/learning areas are perceived by teachers also conveys the hidden message that, for example, mathematics and many other subjects command a higher status because of the degree of expertise needed to teach these subjects. In addition, LO occupies a lower status because of both its

broad scope and its openness to adaption with *any* educator often being required to teach LO, regardless of his/her expertise (See also section 3.7.2).

One of the participants referred to the research she had undertaken in certain schools in the Cape Flats in which gangsterism, drug dealing and violence were rife.

Although the principal concerned had pointed out that the school was run according to Christian values and that he was passionate about education, the hidden message that was conveyed and filtered through the school was one of fear. In other words, the values of the school were influenced by a culture of threats, fear and violence.

According to the participant, the teachers also showed very little respect for the principal or the learners. This is portrayed in the following words: "On the surface it looks good, but the teachers have no respect for him. They are undisciplined, aggressive, irritated, and shout at the learners. This is an abusive school climate".

However, a value-driven curriculum is not necessarily value-driven because various documents support the inclusion of values. Nucci (in Beckmann & Nieuwenhuis, 2004:60) states that values are taught especially through the hidden curriculum − as may be the case in Waldorf Education (see section 2.5.1).

5.5.1.7   The role of the teacher

The NCS briefly mentions the following traits as being desirable for teachers: dedication to education, and a caring disposition (Department of Education, 2002b:9)., Miller (2000:21) (see section 3.9.4) also emphasises caring as one of the qualities of the spiritual teacher and stresses that the caring teacher will relate to the needs and interests of the learners.

Within the South African school context, teachers are expected to complete their daily administration and to be involved in various facilitation processes. They are also expected to play various roles, including a pastoral role, and be able to

practise and promote critical thought, respect and responsibility, and to uphold the values and practices of a truly democratic society (Department of Education, 2001:28). The question, thus, arises as to whether teachers are adequately qualified to perform these tasks.

This question is especially significant in view of the statistics provided in the *Manifesto on values, education and democracy* (Department of Education, 2001:28) that 36% of all teachers and 40% of all women teachers fail to meet the basic requirement of a three-year tertiary level qualification. Undesirable behaviour on the part of teachers, such as unnecessary absences, and teachers being ill-prepared or not prepared at all, exacerbates the situation because such behaviour implies that they may not be trusted to be role models for their learners (Department of Education, 2001:27). These aspects were also highlighted by some of the participants (see section 5.4.1.5) with one participant saying: "I think the main thing is not the curriculum, but, specifically, the teacher, how the teacher addresses values and lives. The teacher must be a good role model".

It may, therefore, be assumed that teachers have the responsibility to facilitate moral lessons in accordance with human rights values. In addition, it is essential that they also demonstrate belief in these values themselves if their learners are to trust and to respect them. In this regard Steiner (in Curriculum, 1995:50) pointed out that, if teachers are insincere; their words do not carry much weight. Accordingly, the Waldorf Education model places considerable emphasis on the role of the teacher with teachers being trained to be constantly aware of what they are doing and why (see section 2.5.1).

I referred to a participant's views on the importance on instilling Christian values in her school in section 5.4.1.4. She had the following to say about the role of teachers in her school:

> *I can see teachers who are determined to work. They are good in the NCS and deliver good results. They are not afraid to say to a learner: "I don't have an answer for this question. I will go and do research and come back with an answer". So commitment, compassion and dedication are*

important. We invite outsiders to show us how to handle certain matters. We attend workshops, even on Saturdays from eight until four o'clock.

This resonates with the attitude of the teachers at the Sathya Sai School who had come from government schools in which ill-discipline was the most common feature of school life.

However, as a result of the holistic nature of the SSEHV programme that integrates certain values and qualities in its curriculum, these teachers became value conscious, dedicated to their work and displayed a marked improvement in their professional competence. Many also offered extra teaching on Saturdays or in the evenings without any extra reimbursement (see section 2.5.3).

In a study that was conducted in 21 schools in and around the Cape Flats, one school demonstrated a similar education model to the SSEHV programme, described in section 2.5.2. This example confirmed that the context of a school does not necessarily define the success of a school in imparting values, character and academic competence. This showed that it was possible to address universal values explicitly addressed in the curriculum if the teachers were value conscious and dedicated to their work. The following quote further illustrates this point:

In another school that I visited, the learners also came from very poor socio-economic circumstances, but it was so different. In all the classes and in the staffroom were inspirational slogans, for example, we help one another, we trust each other, give wings to your dreams, etcetera. I called it "my school of joy". There was order and discipline. The teachers were dedicated. The learners even made their own rules. You could see the school had solid values. The learners also performed academically well.

This confirms the argument that, if values are facilitated or taught explicitly by means of formal curriculum contents or entrenched through a pattern of consistent messages as illustrated in the above excerpt and in section 2.5.2, a conscious awareness develops that has the potential to develop into visible transformation.

5.5.2   Cross-curricula integration

As indicated above, in the Waldorf Education curriculum, all subjects are perceived as being interrelated (Blunt, 1995:110–111). The SSEHV programme teaches the five values and descriptive categories not only directly as a separate subject, but also by means of a cross-curriculum approach (Majmudar, 2001:5) (see section 2.5.3.2).

Although the NCS includes integration as one of its design principles, Carrim and Keet (2005:101) are critical of the extent to which human rights values are integrated in the NCS. As mentioned in section 3.7.2, Carrim and Keet (2005:101) adopt the notion of *infusion* − a technique in terms of which integration is facilitated. According to them, the NCS also does not treat human rights issues and concerns in a maximum infusion manner. This, in turn, suggests that knowledge, skills, values, attitudes and development in regard to human rights are not always covered and/or not covered holistically in all the learning areas.

On the issue of the cross-curricular integration of values, it was found that the following three issues played a role in inhibiting cross-curricular integration, namely, lack of knowledge, time constraints and an emphasis on intellectual development. These issues are discussed below.

5.5.2.1   Lack of knowledge

In their study Carl and De Klerk (2001:32) found that teachers were not necessarily sufficiently trained to integrate human rights values into the curriculum content in the NCS and, thus, lacked the knowledge to follow a cross-curricula approach (see section 3.7.3). This finding was confirmed by this research study. Most of the participants agreed that cross-curricula integration in respect of values and attitudes was both problematic and a sensitive issue for many teachers. Comments such as: "Integration…uhm…that's a tough one. No, I'm thinking about the teachers. It's senseless when you come up with ideas to integrate values and teachers are opposed to it". It was apparent that the participants had never consciously thought about integration and, thus, that they believed that the NCS

was lacking in this regard. One participant said: "How must we know all these things? It's different here in the rural schools. Our policymakers think we must think out these things by ourselves".

As regards cross-curricula integration another participant stated: "It depends on the type of teacher and the subject. Some teachers can do it, like the English teacher. It's much more difficult in science or maths. They are more focused to get through the syllabus."

Nevertheless, values may be readily transferred to other content areas. For example, all the participants agreed that the concept of "perseverance" may be found in *all* subjects/learning areas with interdisciplinary/cross-curricular teaching both supporting and promoting this transfer.

In respect of the above, it would appear that the problem lay in a lack of descriptive qualities. In this respect one participant said: "There are definitely no descriptive qualities. It will make things a lot easier if we developed our own descriptive categories. And I suppose we do it all the time, but not explicitly. Yes, it makes sense…but there is nothing in the NCS that says that"! The importance of constructing descriptive qualities or categories emerged strongly in the literature study (see sections 2.6.2, 3.8.1.3 and 3.8.1.4), which showed that descriptive categories reveal moral values and, thus, indicate the nature of the activity being described.

"Time constraints" was another sub-category to emerge from the discussions on cross-curricula integration.

5.5.2.2   Time constraints

Most of the participants felt that their administrative duties left them with too little time even to complete the syllabi in certain subjects. It emerged that mathematics and science are the subjects that are the most taxing and which left very scope for dealing with values as well.   This corresponds with what Carrim and Keet

(2005:101) refer to as "minimum infusion" and "maximum infusion" (see section 3.7.2).

In terms of those subjects in which the content makes indirect reference to human rights issues and concerns (Mathematics), this may be regarded as "minimum" infusion. This may also be the reason why mathematics and science teachers are more content-driven and focused on completing the syllabus than the teachers of other subjects. It may also be that mathematics and science teachers disregard the development of values as values are not always covered and/or not covered holistically in these learning areas (see section 3.7.2).

As one principal stated: "You must remember these are "gateway subjects" and we work towards finishing the syllabus and achieving a good pass rate, rather than waste time on other things" [cross-curricula integration].

It was interesting to note that one LO educator only complained about time constraints regarding the teaching of values in LO (see section 5.4.1.5). While the time allocated to LO and, in particular, to values education (LO 2) is extremely limited (See section 3.7.2), nevertheless, LO does allow for an integrated approach to learning, teaching and assessment in that the issues dealt with in the different learning outcomes of the subject lend themselves to integration.

The following table (Table 5.2) illustrates the way in which teachers may integrate knowledge, skills and values (i.e. content) within and across various learning outcomes in LO (Department of Education, 2003a:5).

TABLE 5.2: INTEGRATING LIFE SKILLS IN LEARNING OUTCOME 1 IN LO

LO 1: Personal Wellbeing	+	LO 1: Personal Wellbeing	Values addressed:
AS 1: *Apply various strategies to enhance self-awareness and self-esteem, while acknowledging and respecting the uniqueness of self and others.*		AS 3: *Explain changes associated with growing towards adulthood and describe values and strategies necessary to make responsible decisions regarding sexuality and lifestyle choices in order to optimise personal potential.*	This is possible as both deal with **self-knowledge and self-respect.**

As shown in Table 5.2, the life skills and values addressed in the four learning outcomes of LO build on and interact with one another and are not isolated. It is, therefore, important that teachers reflect on the integrated nature of the subject in the development of a learning programme for LO in order to ensure that the content and values are learnt, taught and assessed in an integrated and holistic manner.

5.5.2.3   Emphasis on intellectual development

The NCS Grades 10–12 (General) acknowledges that all learners should be able to develop to their full potential, provided they receive the necessary support. Accordingly, the intellectual, social, emotional, spiritual and physical needs of learners are addressed through the design and development of appropriate learning programmes and through the use of appropriate assessment instruments (Department of Education, 2002a:4). This clearly underpins a holistic approach and not just an emphasis on cognitive development.

However, the above mentioned are not adhered to in many schools. Four of the six schools (seven of the participants) expressed their striving towards academic excellence and, if not overtly, it was, nevertheless, apparent in the schools. The entrance halls displayed academic achievements and the top achievers in each standard, as well as cups and certificates of excellence that were mounted on the walls. Thus, the importance to succeed academically formed part of the hidden curriculum. As one participant stated:"I suppose academic input is the easiest way

out." Another stressed the point that: "I believe teaching has too little focus on academic activities. The focus is on sport, music, debating … those kinds of things. Our model says, our learners will leave with a matric certificate and the best certificate they can get. So, we focus on academic achievement … teachers are subject specialists and only teach their subjects".

The above implies a teacher-centred approach in terms of which subjects are still compartmentalised, as in the previous education system. However, this type of fragmented model allows little scope for cross-curricula integration with a subject such as LO being given little attention in the timetable and regarded as a gap-filler at this school (see section 3.7.2).

LO should also deal with the moral predicaments that learners experience in real-life situations. Too much emphasis on intellectualism and the neglect of reality or real life situations prevents education from finding depth (see section 2.5.1).

5.5.3   Moral dilemmas

It was evident from the interviews that the moral dilemmas that the schools encountered varied and, in addition, were largely influenced by the surrounding socio-economic circumstances. Table 5.3 presents a summary of the moral dilemmas as expressed by the participants from the various schools. A discussion of these moral dilemmas follows in order to indicate their impact on the culture of learning and teaching within the schools.

TABLE 5.3: Moral dilemmas at schools

Type of school	Moral dilemmas	Socio-economic circumstance
Rural and township schools	Pregnancies; sexual activity; bullying; drug and alcohol abuse	Community crippled by poor socio-economic circumstances and unemployment
Schools in Cape Flats	Violence, gangsterism, drug dealing and alcohol abuse, sexual harassment and pregnancies	Community crippled by poor socio-economic circumstances and unemployment
Ex-Model C school (Multicultural)	Pregnancies, sexual activity; bullying; drug and alcohol abuse	Urban area, lower to middle class
Ex-model C school (Mainly homogeneous)	Mainly alcohol abuse, possible drug abuse	Urban area, middle to upper middle class
Private school	Possible alcohol and drug abuse	Urban area, affluent

Table 5.3 illustrates the prevalence of violence and sexual activities in schools in respect of which the surrounding community was crippled by poor socio-economic circumstances and unemployment

5.5.3.1 Rural schools

In the two rural schools the moral dilemmas that were widespread in the schools included teenage pregnancies, sexual activities and alcohol and drug abuse. Bullying was considered more of an incidental issue as, despite the fact that bullying may take on many forms (see Smit (2003:81) in section 3.6.1), the participants at both schools felt that this issue was relatively under control. One principal said: "You know children are children, they bully one another, but it is not much of a problem at our school. We speak to the learners every morning at assembly about bullying".

Accordingly, one can deduce that, although certain forms of bullying may still have been common in the school, other moral dilemmas such as alcohol and drug abuse, pregnancies and sexual activities were conspicuously prevalent and, therefore, demanded more attention. For instance, the morning that I arrived at this particular school, a Grade eight girl went into labour and the principal and teachers were flustered as they were trying to transport her to the nearest clinic. When raising this incident with the LO educator, she exclaimed: "Yes! It's a big problem here in the rural areas". She indicated that there was little entertainment available for adolescents and that this, in turn, led to sexual activity. The principal from the other rural school noted that the child support grant which an adolescent mother receives constitutes a secure income for the girl and/or her family. She also reiterated the findings of Kanku and Mash (2010:563–564) (see section 3.6.1) that socio-economic factors, such as poverty and substance abuse (particularly alcohol abuse), exert a critical influence on adolescent pregnancies. Furthermore, a lack of alternative entertainment means that local bars become a normal part of adolescent social life.

The findings from research conducted by Nxumalo (1993:57) (see section 3.6.3) indicate that the above mentioned problem may be exacerbated by the fact that, in respect of secondary schools in rural areas, in particular, there emerges the following list of dilemmas that impact negatively on the establishment of a sound culture of teaching and learning, namely, overcrowded classrooms, low pass rates, high/early drop-out rates, learners coming from disadvantaged backgrounds affected by poverty, unemployment, lack of recreational facilities and high drop rates because of pregnancy, drug and alcohol abuse.

These dilemmas often result in a lack of motivation on the part of the teacher, and/or teachers looking out for better teaching conditions. This issue was also underlined by the one principal who stated: "We lose our good teachers, especially the Maths and Science teachers. They don't like working here. They find better jobs or go to other schools where it is better".

5.5.3.2   Township schools

The township school included in the study resembled an ex-Model C school with the moral dilemmas that this school faced not necessarily having an impact on the culture of learning and teaching.

As in most township schools, it was evident that the learners in this school came from a deprived socio-economic environment with factors such as poverty, unemployment, sexual and substance abuse and violence impeding the learners' ability to participate effectively in the learning and teaching situation. The following photograph of a billboard strategically placed at the entrance of the school (Figure 5.2), indicates the severity of the situation in the township and the potential moral dilemmas that may impact on the school.

FIGURE 5.2 Photograph of a billboard at the entrance of a school

Yet the atmosphere that prevailed in the school was one of order and discipline and in total contrast to the hidden message that was conveyed on the billboard

portrayed in the photograph in Figure 5.2. It later became clear during the interview with the principal that the success of this school was attributable solely to values-driven education. In addition, the principal also exuded the qualities of the soulful teacher as described by Miller (1995:10–13) (see section 3.9.4).

The principal had presence; she obviously cared for the learners, teachers, parents and members of the community and also led by example.

Similar to the SSEHV programme, character, and academic as well as spiritual and moral excellence in this school were instilled, both explicitly and implicitly, through the hidden curriculum. The following quotation illustrates the compassion and caring that the teachers displayed towards those learners with no means:

> *Some of the teachers in our school are not LO teachers, but they found out that we had learners who were not eating during break because their parents did not have money. And then they involved the whole staff. We discussed it in a meeting. I even involved the class reps to find out [which learners were hungry]. And then after we had our list, teachers were popping out R20 to buy food for this learner during break. We even had teachers who just put R50 or R100 in envelopes without writing their names.*

This interview ended with following words: "Do you see all those cups (the principal pointed to a variety of cups that were awarded to learners that excelled in some way or another) … behind those cups … stand love".

At the other end of the spectrum a dismal picture was painted of the township schools on the Cape Flats. Indeed, many of these township schools could be portrayed as the "war zones", described by De Wet (2003:89) with a prevailing culture of violence (see section 3.6.1). Maree (2000:2) also asserts that "gun-toting pupils, gangsterism, rape on school grounds and intimidation are all part of an ordinary day for teachers in South African township schools".

The participant whom I interviewed referred to the teachers who taught at the above mentioned schools as "teachers at risk". This is how she described them:

The teachers at risk have a specific value system. They do not show any interest in the learners. The teachers shout at the learners. They have no respect for them. They hate their job and are scared to come to school, because of the gangsters that rule the school.

One teacher remarked that, after weekends of alcohol abuse, Mondays were the most difficult days. According to Van den Aardweg (1987:175), school violence has an extremely harmful effect on the morale of both learners and teachers as it destroys an effective teaching and learning environment.

Learners, teachers and principals all feel that fear and insecurity prevent them from meeting their responsibilities of creating a culture of teaching and learning in schools (see section 3.6.3).

5.5.3.3   The ex-Model C schools

As depicted in Table 5.3, ex-Model C schools also differed from a multi-cultural group to a homogeneous group. However, the moral dilemmas that the multi-cultural school encountered were not as extreme as those encountered in the township school. The principal of the multi-cultural school listed substance abuse, bullying, sexual abuse and absenteeism as the main problems which the school had to confront. However, the school followed a zero-tolerance policy in terms of which any transgression of the code of conduct was dealt with swiftly. She made this very clear in the following response:

At this school we take no nonsense. We can't afford to. If you let slip there will be chaos. Our policy is clear and the parents and School Governing Body support it. A learner gets three warnings and they know this. But it never even gets to that. Our teachers are strict and the learners know the rules. You are welcome to look around when you leave, you won't find any learner out of their class for no reason or they'll land up here.

Both the principal and the LO teacher of the other ex-Model C school which was predominantly Afrikaans and, therefore, a homogeneous group, mentioned smoking and, possibly, alcohol abuse only as the main moral dilemmas that they faced although these did not have any impact on the culture of learning and teaching in the school. However, they also confirmed the findings of Joubert et al. (2004:85) to the effect that the learners who came from ill-disciplined families caused the most problems at their school (see section 3.6.2). The principal stated (translated into English):

A problem at our school is smoking … I think alcohol abuse is also a problem and a reality. A school can't manage it … if you can't work together with parents, you will not be able to manage it. Drug abuse … twice a year, without announcing it, we send out a search team to come and look. They also ask which children we suspect and then they test them. They also bring the sniffer dogs. We have been very lucky. In eight years there was only one child that brought dagga to school. However, it was not found by a search team. Before the bell rang for break, we knew about it. The children told us. That is where I think the success of the transfer of values is.

One may deduce from the above that, of all the government schools, the homogenous, ex-Model C school had the fewest moral dilemmas to confront. The principal acknowledged that, because the school was predominantly Afrikaans, it was also easier to manage because it was possible to maintain an exclusively Afrikaans culture. Nevertheless, he did admit that he was concerned about the way in which the learners would cope later in life in an environment that was both multi-cultural and multi-religious.

5.5.3.4   The private school

The particular private school selected for the study was multi-cultural and accommodated Grades 10 to 12 learners. Although most of the adolescent learners came from privileged backgrounds they were also extremely diverse. For instance, the school accommodated learners with special needs as well as

learners who wanted to excel academically. It was this uniqueness that formed part of the particular ethos that was advocated and, being an independent private school, it was obvious that the school enjoyed greater flexibility to subscribe to a particular ethos. For example, the learners did not have to wear school uniforms, the boys did not have to cut their hair short and the girls were allowed to wear make-up. There were also no extra-mural activities and the school hours were from eight to three o'clock − this included a homework period at the end of the day. According to the deputy-principal, all the teachers had been carefully selected with *passion* and *dedication* as the two requisite qualities. The deputy-principal summed this up as follows:

> *Our principal goes out of his way to get passionate people. We have a very small turnover. Since we started in 2006 we lost one teacher who went to Canada and another teacher moved to the Cape. You see, with our model we remove all the side issues … we call them side issues: uniform, hair, sport, cultural issues, so the teachers only have to focus on their subject.*

Teachers also have more time to prepare, research, and spend time with their families with those teachers who had previously taught at public schools attesting to the fact that they had got their lives back. In the words of one teacher: "Then you can become passionate again and realise why you became a teacher in the first place".

When I asked the principal whether there were any moral dilemmas with which he had to deal in the school, he answered*:*

> *Oh, we'll have the odd this and the odd that, but nothing serious. Maybe alcohol over weekends, I suppose even drugs, but it's not a problem at school. What makes us different from other schools is that we've got a well designed effort rating system where we rate the homework that the kids do, their class participation and the way that they study for their tests. So it is really about trying hard. When I do interviews before admitting students into the school, I try to establish whether this child … has a strong purpose where he is going. If he hasn't got that, I explain to him what this school is*

about. So what you will find in this school is a very strong feeling of "we do our best". Students say they work hard at this school but they enjoy it enormously.

It becomes apparent from the above that the context plays a significant role in determining the type of moral dilemmas a school encounters and, in most cases, also defines the quality and culture of learning and teaching.

However, part of the responsibility of any school is to instil values into practical, real-life situations and, as emerged from the literature study, this determines the quality of values education within an education environment. In this regard, Carl and De Klerk (2001:31) state that teachers should be trained to incorporate values education into curriculum activities (see section 3.7.3).

5.5.4   Strategies for dealing with values in the NCS

This aspect of the study proved to be the most demanding because, as Hycner (1999:143) asserts, a researcher who uses a phenomenological methodology is reluctant to "focus too much on specific steps" in order to elicit information from the respondents. As mentioned in chapter one, Higgs and Smith (2006:55–57) emphasise that phenomenology encourages us to explore, "to look again", to reflect. Accordingly, these are all strategies which I had to employ in order to allow the participants in the study also to "wander off", "look again" and reflect on their own classroom practice. This, in turn, implied that I had much probing to do.

Without exception, all the participants were vague, uncertain and/or uninformed when it came to ways in which to deal with values in the NCS. Few of the participants were aware that there are 16 strategies in the NCS which may be used to inculcate values in the curriculum (Department of Education, 2002a:7) – (see section 2.6.3). However, these strategies are extremely broad in nature and describe *what* the educator may do, but not *how* to do it. For example:

- making arts and culture part of the curriculum
- putting history back into the curriculum

- learning about the rich diversity of cultures, beliefs and world views within which the unity of South Africa is manifested
- making multilingualism happen

This issue is, thus, a major shortcoming in the NCS and, indeed, confirms the literature study (see section 3.7.3).

However, the following strategies did come to light, although mostly as afterthoughts. Few of the participants realised that some of the strategies they used implicitly to impart values could also be used explicitly and effectively in order to develop SQ.

5.5.4.1   Storytelling

In an interview with the principal in a rural school, he referred to storytelling and the way it is used in their culture to convey values, such as respect. After having been prompted to expand, he responded:

> *[Story telling] opens up communication. Although people come out with their suggestions on how to solve problems, they might be reserved. But if it is story telling … they might laugh at a story, but they would learn something from it. From birth a child learns to communicate because of storytelling. So as fresh from grade R they cannot start writing, but we must tell them stories … and also the question of abuse, you give them these stories and then the learners learn from that.*

(See section 3.9.3 in which this strategy is addressed.)

Sisk (2008:27) summarised possible SQ traits and lists storytelling as a strategy to strengthen such traits for teaching and learning (see section 3.9.1). In addition, Sisk also emphasises that storytelling may be particularly effective during the adolescent phase to convey deeper issues of meaning and value and to strengthen SQ traits. According to Michael Berman (2001:1), every time a tale is introduced starting with "once upon a time", a learner is invited to enter into a light state of trance. Consequently, storytelling not only facilitates the development of

147

values and enhances reflection on deeper issues, but it also promotes the development of SQ (see section 3.9.1). In the SSEHV programme (see section 2.5.2) the educator is also assigned a crucial role in developing universal and spiritual values by using storytelling as a strategy.

5.5.4.2   Other strategies

Similar to the SSEHV programme certain strategies that were mentioned by a few of the participants included *poetry, song, dance, debates, role models and Facebook.*

However, these participants refrained from elaborating on the issue, possibly because it may have been the first time that they had thought about employing these strategies deliberately in order to deal with value-laden concerns and issues of meaning and purpose, particularly in adolescents.

- Using Facebook

Tirri et al. (2005:208) points out that adolescence may often provide a window through which to explore questions of meaning and purpose as "this is a period of intense ideological hunger and a desire for relationships and connectedness" (King & Boyatzis, 2004:2) – see section 1.5.6. As I explored this idea with a particular participant he realised that, as a language teacher, he, too, had a window of opportunity to use Facebook as a tool with which to delve into the deeper issues of life. This is how he responded:

> *I never of thought of using Facebook in that way. I suppose it can be done. It will require some thought though and I'm not sure how the students will respond. But I could give it a try. It may work with poetry. I often post questions about a poem I taught on Facebook and you won't believe the discussions they have. You see, they don't feel threatened and can talk more freely.*

- Using role models as a strategy

After having reflected one participant commented on the importance of role models in instilling values. "I'm thinking of something that just recently happened on the Idols show and was won by X. His whole history and how he was influenced by a small black boy who died of AIDS … how he shared the winning money with the other black finalist. I think an example like that on reconciliation can be used to a great extent". As does the SSEHV programme (see section 2.5.2), the NCS (see section 2.6.3) also emphasises role-modelling as one of the 16 strategies that may be used by teachers to familiarise adolescents with values (Department of Education, 2002a:7).

- Debates

Many of the participants referred to debates as a possible strategy but were hesitant either to offer ideas or were uninformed on how to use this as a strategy with which to impart values. One participant remarked how hard it was to use specific strategies in overcrowded classes: "It's a problem [to use debates] with such big classes. It gets out of hand. The learners talk all the time and we struggle to get through the syllabus".

- Song and dance

Two participants referred to song and dance as a possible strategy. The principal at the rural school expounded on an activity during which learners displayed the diversity of their cultures through dance and the different attires that they wore to represent their different cultures. "The other day we had a trip around the world with other schools where learners would display the different dances of their different cultures. And then they showed the attire of the different cultures". A district officer also remarked about the power of singing in order to unify learners: "You know when I was still teaching, I often let the learners sing 'He lifts me up' (Josh Groban). You won't believe how well that worked". Dance is

also an important component of the SSEHV programme (see section 2.5.2) and, as such, an activity that develops SQ.

5.5.4.3 The "how" – the missing link

At this point of the empirical investigation it became clear that there existed a gap between theory and practice.

Although, in theory, the NCS outlines 16 strategies with which to incorporate values into curriculum activities, these strategies were not being used appropriately in classroom practice. The "how to do it" was the missing link, as was expressed extremely pertinently by some of the participants.

Certain of the participants from the rural schools stated: "Definitely, we need them. Teachers don't know how to teach values" and "There are no strategies, nothing, nothing whatsoever. Of course we need strategies, it will definitely contribute to a better learner".

A principal of one of the ex model C schools provided the following summary which underpins both the aim of this research and many of the findings which emerged from this chapter:

> *There's too little focus on values from the side of the policy makers. If values were more explicit and teachers got more training and strategies to deal with values, there would be a unifying element that could have a lasting effect and immediate results, but it will depend on the quality of the training.*

Another principal also affirmed the necessity for strategies. He said (Translated from Afrikaans):

> *It can have a very positive influence. Yes, I think if a person perhaps deals with it on a theme basis, say this week we focus on how to handle conflict. Especially this time of the year … our experience is when the sporting*

season is over, the boys want to start sorting one another out. Yes, I think
the results can be very positive for the school.

The private school principal was, at first, slightly reluctant to admit that there were still some flaws in their curriculum, but finally conceded: "Myself and N [the vice-principal] had some discussions, maybe to start a programme to become a more value driven school. And then we need to sit and actually decide what our values are and how we'll address them".

Nearing the end of the interview, the township school principal acknowledged: "Anything will help, that is why I'm learning this today [the need for strategies]".

A district official who is responsible for the training of the values component in the NCS stated: "Our teachers need to understand what they must do. Show me what I must do, then I'll do it". Commenting on the role of the teacher and the necessity for more training regarding this matter, a LO lecturer noted: "We need strategies, but it will not be easy to implement. Activities must speak to the heart of the teacher. It needs to be workshopped".

Even at those schools that were besieged by violence and gangsterism, a teacher education lecturer believed that it would be possible to make a difference. This was her response: "If they [the teachers] taught solid values and had strategies, it would bring about change and make the difference".

These responses all reflect the aim of this study and, thus, its significance. By critically reviewing the NCS and its impact on values, specific shortcomings emerged, particularly in respect of finding strategies with to infuse values/attitudes across curricula in such a way that there is some prospect of developing adolescents in terms of SQ.

5.6   SUMMARY

This chapter presented the findings of the empirical investigation. The chapter commenced with a description of the demographic profile of the participants and of

the school contexts from which the participants came. The chapter then proceeded to present the results of the empirical investigation, including the findings from the semi-structured interviews, the pilot study and the field notes.

The findings included the value(s) that received the most attention in the various schools, the problems the teachers faced with cross-curricula integration, and the moral dilemmas each school faced. In particular, the findings revealed the challenges or difficulties that the participants experienced in dealing with these moral dilemmas and of finding ways or strategies with which to cultivate values/attitudes across curricula.The next chapter presents the conclusions, recommendations and limitations of this study.

CHAPTER 6

CONCLUSIONS, RECOMMENDATIONS AND LIMITATIONS

6.1   INTRODUCTION

This chapter presents the conclusions, recommendations and limitations of this research. The conclusions serve to answer the main research question, namely, *How may adolescents be educated with re SQ?* In addition, the conclusions also serve to realise the aim of this research by reviewing the NCS and its impact on values education and by evaluating its shortcomings, particularly in respect of finding ways/strategies with which to infuse values/attitudes across-curricula and, simultaneously, cultivate SQ traits in adolescents.

The study also attempts to offer directives to teachers and policymakers about the identification and teaching of values within the NCS and to outline strategies and techniques aimed at developing the overarching intelligence (SQ) which enables a capacity for meaning, vision and value in adolescents.

Accordingly, this final chapter focuses on the following:

- conclusions of the research findings
- recommendations (based on this study and for further research)
- limitations that reflect the shortcomings of the study
- a brief conclusion that summarises the study as a whole

6.2   CONCLUSIONS OF THE RESEARCH FINDINGS

In order to provide a logical sequence to this section, I have aligned the headings to the sub-questions that flowed from the main research question, as set out in chapter one. This approach also provides a framework for the discussion of the

conclusions that were derived from both the literature review and the empirical investigation.

6.2.1 The nature of SQ

A brief synopsis of the literature study reveals the nature of SQ.

SQ is about reframing intelligence. It is in its transformative power that SQ differs mainly from intellectual or rational intelligence, known as IQ and EQ. However, SQ constitutes the necessary foundation for the effective functioning of both IQ and EQ and provides a fulcrum for both growth and transformation. In addition, SQ is all about making good choices − choices that may alter the evolutionary path of our species. It also entails the capacity for a deep understanding of fundamental existential questions about existence such as: Who are we? Where do we come from? What are we made of? (see section 1.1)

In order to survive in a society that is fraught by violence and crime, it is essential that society cultivate learners who are flexible, have a high degree of self-awareness, are inspired by vision and values, have the capacity to face, use and transcend suffering and pain, are reluctant to cause unnecessary harm, and are able to perceive the connections between diverse issues – in short, learners who ask "why" or "what if" questions. These are all indications of an evolved SQ (see section 1.1).

SQ also promotes the development of values. Throughout human history every known culture has had some set of values, although the specific values may differ from culture to culture. SQ is the intelligence that rests in the deep part of the self and that is connected to wisdom from beyond the conscious mind. It is the intelligence with which we not only recognise existing values, but with which we creatively discover new ones. This, in turn, implies that SQ is neither culture nor value dependent (see section 1.1).

There is scientific evidence that SQ involves a type of neural organisation in the brain that makes it possible to carry out creative, insightful, intuitive rule-making

and rule-breaking as well as meaning-giving thinking. This type of thinking may be referred to as "unitive thinking" and is, in essence, holistic − an ability to grasp the overall context that links component parts.

In other words, it is the type of thinking which an adolescent may use to reframe and transform previous thinking − also referred to as "intuitive thinking" or "thinking" with the soul (see section 2.3.7.1).

As stated in section 1.1, teachers in South African schools are confronted with the challenge of not only meeting the different needs of adolescent learners (many of them previously disadvantaged), but also of helping these learners to achieve their maximum potential. One possible way of realising this ideal may be, as is proposed in the NCS, by applying Howard Gardner's MI theory in the classroom. This MI theory supports the inclusion of SQ in the NCS (see sections 2.3, and 2.3.3 to 2.3.6).

However, *it is the notion that SQ may be deliberately developed that has prompted this study.* However, in order to find out how adolescents may be educated towards SQ within the framework of the NCS, it was, first, necessary to carry out an analysis of the way in which the concept of values/attitudes is addressed in the NCS.

6.2.2   The concepts of values/attitudes in the NCS

This section provides a summarised overview of the conclusions drawn from both the literature review and the empirical investigation.

6.2.2.1   *Lack of clarity*

This research study identified a general a lack of clarity, particularly in respect of the human rights values enshrined in the Constitution (1996) and the Manifesto on Values, Education and Democracy (2001) in support of the NCS (See section 5.5.1.1). This general lack of clarity, in turn, supports the notion that the concept of

"values/attitudes" is the most controversial and poorly understood of the concepts in the NCS. (See section 1.1).

6.2.2.2 Value of dialogue

Since human rights values are both a sensitive and a contentious issue, there has been a plea for greater openness and more discussions about the matter. There was also a request for stronger support from all the stakeholders. In addition, it is essential that the attitudes of teachers be changed and that they be adequately trained (see section 5.5.1.1).

6.2.2.3 Important values identified

Respect was highlighted in this study as the most important value that should be entrenched in all aspects of the learning and teaching situation. Despite the fact that respect is one of the values that is underpinned in the Constitution (Constitution of the Republic of South Africa, 1996) and the *Manifesto on values, education and democracy* (Department of Education, 2001), it is concluded that the *interpretation* of the concept of respect varied from a rigid, culture-based interpretation to a more encompassing and universal understanding. The research also revealed that teachers were experiencing problems within a multicultural school environment, particularly when dealing with certain values such as respect.

As was indicated in section 5.5.1.2, it emerged that ubuntu was also regarded as a key value and that it was also used as an umbrella term that subsumed other values such as love, tolerance, peace, and diligence but with respect as the golden thread filtering through all the values. It was shown in section 3.8 that respect undoubtedly plays a significant in promoting the values underlying human rights. "Respect" promotes, among other things, peace and tolerance among all citizens. The study underpinned how this view of respect was aligned with the concept of ubuntu.

From the findings (see section 5.5.1.3), it is possible to conclude that discipline stood out as a "core value" and that its absence constituted the single most

fundamental problem experienced in the schools. The following reasons for this were given:

- The poor socio-economic environment from which the learners came, with discipline being non-existent (see section 3.6.2).
- The learners of today are no longer disciplined at home and the parents appear to believe that the onus for disciplining their children rests on the schools and the teachers (also see also section 3.6.2).
- It was not so much a lack of corporal punishment, but rather the lack of viable alternatives that was pointed out (see section 5.5.1.3 and 3.6.2).

However, it was evident that those schools that displayed a strong Christian ethos and were more value-driven than other schools experienced fewer problems with discipline. The research revealed the importance of Christian values in underlining success in cultivating a learning and teaching environment irrespective of the context of the school (see section 5.5.1.4). The values that were mentioned and deemed to be important for upholding among the teachers as well as the learners included love, compassion, tolerance, respect, proper conduct and diligence.

Christian values that were taught, whether implicitly or explicitly, were positively associated with positive life attitudes and school success and clearly provided a resource in terms of meaning and purpose and a sense of commitment to caring for others. Similarly, the youth who developed within a value-laden and moral context appeared to emerge with spiritual sensibility that was associated with a concern and compassion for others (see section 3.7.1). On the other hand, it was also revealed that the deeper spiritual issues were severely lacking in the curriculum, for example, why am I here, what is my purpose? (see section 5.5.1.4).

6.2.2.4   The multi-cultural and multi-religious nature of schools

It was shown that, if teachers and leaders learnt to embrace the multi-cultural and multi-religious nature of our schools, a paradigm shift may occur and certain values, such as tolerance, an openness and the understanding of universal values

may eventually form part of the ethos of schools (see section 5.5.1.4). In addition, the research pointed to the need for sensitivity when dealing with the diversity of religions in the classroom, especially in a homogenous group. Many teachers neglected the teaching about other religions in the curriculum because they believed that they might be reneging on their own religious beliefs as well as those of their learners. They were also concerned about the way in which the parents would react; particularly those parents who belonged to exclusive religious groups (see section 5.5.1.4).

6.2.2.5   The role of Life Orientation in dealing with values in the NCS

In LO the content in the NCS speaks more directly to human rights issues and concerns, and yet the study indicated that LO does not take up its rightful place in the curriculum as a conveyer of human rights values. This was demonstrated in section 3.7.2. The following conclusions were drawn (see section 5.5.1.5):

- In general, it would appear that LO teachers themselves are not always exemplary role models and that they often set a poor example in the way in which they carried out their duties. In addition, they were often late or absent from school. The result was that learners lost respect for authority figures and the discipline problems in the classroom were exacerbated,
- Many LO teachers had been inadequately trained in values education. Often training consisted of one- to five-day short courses on the content and aims of the programmes.
- Some LO teachers struggled to understand the life world of adolescent learners from different cultures in one classroom. This problem was aggravated because the learners were often not fully proficient in the language of instruction.
- A major challenge for LO as a new subject/learning area was the preconceptions that exist about the non-examinable status of the subject which, in turn, affected the perceptions of both adolescents and teachers about the importance of the role of LO.
- The ways in which LO as a subject/learning area was perceived by both educator and learner in relation to the importance of other subjects, such as

mathematics or physics, affected the status of LO as a subject/learning area.

- In particular, the time constraints when it came to the teaching of values in LO also influenced the efficacy of LO.
- LO teachers should also act as counsellors, especially when dealing with the moral predicaments that adolescents experience in real-life situations,

6.2.2.6   The hidden curriculum

The following conclusions pertaining to the status of LO and, by implication, its focus on values-education were drawn regarding the hidden curriculum:

- As was implicitly communicated by scheduling more time for subjects other than LO, and also scheduling these subjects in morning prime time rather than in the afternoon, subjects such as mathematics were perceived to be the most important school subject (see sections 3.7.2 and 5.5.1.6). The hidden curriculum is explicitly conveyed in curriculum documents. For instance, the fact that less time is scheduled for LO and also its non-examination status point to the lower status of the subject (see section 5.5.1.6).
- The way in which certain subjects/learning areas were perceived by teachers also conveyed the hidden message that mathematics, for example, commanded a higher status because of the degree of expertise required to teach the subject while the broad scope of LO also points to its lower status. Accordingly, *any* educator may be expected to teach LO if there were not enough LO specialists available to do so (see sections 3.7.2 and 5.5.1.6).
- A value-driven curriculum is not necessarily value-driven just because various documents support the inclusion of values in the curriculum.
- As is the case in Waldorf Education (see section 2.5.1), it is possible for values, especially, to be taught through the hidden curriculum. Similarly, as was illustrated by the teachers and adolescent learners at the schools on the Cape Flats, a lack of values, for instance *fear*, teachers having *no*

159

respect for the learners, and *a lack of commitment,* may also filter through as the hidden curriculum (see section 5.5.1.6).

6.2.2.7   The role of the educator

The study showed that:

- Teachers should be first-rate role models and also demonstrate belief in positive values themselves if learners are to trust and respect them (see sections 2.5.1, 2.5.2 and 5.5.1.7).
- Teachers should also be determined to work hard and to show commitment and compassion (see sections 2.5.2 and 5.5.1.7).
- Teachers and principals who manifested exuded passion and all the qualities of a spiritual teacher created a values-driven educational environment that was conducive to effective teaching and learning (see sections 3.9.4 and 5.5.1.4).

The study also revealed that the context of the school did not necessarily define the success of the school in imparting values, character and academic competence. In addition, the study illustrated that it was possible for universal values to be addressed explicitly in the curriculum. Also, if the teachers were value conscious and dedicated to their work, they would display significant improvements in terms of their professional competence (see sections 2.5.2 and 5.5.1.7).

6.2.2.8   Cross-curricula integration

The NCS includes integration as one of its design principles. However, knowledge, skills, values, attitudes and development in regard to human rights were not always covered and/or not covered holistically in all the learning areas (see sections 3.7.2 and 2.6.5).

The study revealed that

- cross-curricula integration was problematic and a sensitive issue for many teachers (see sections 2.6.5 and 5.5.2.1)
  teachers were not necessarily trained sufficiently to integrate human rights values into the curriculum content in the NCS and, therefore, lacked the knowledge to adopt a cross-curricula approach (see sections 3.7.2 and 5.5.2.1) in subjects lent themselves to cross-curricula integration, for example, English and LO
- mathematics and science are the subjects that were more taxing because of time constraints and they left little scope for dealing with values across-curricula (see sections 3.7.2 and 5.5.2.2)
- a focus on academic subjects and achievement took precedence over a subject/learning area such as LO which was, in turn, often regarded as a mere gap-filler (see sections 3.7.2 and 5.5.2.3)
- by implication, the emphasis on intellectual development allowed little scope for across-curricula integration
- the constructing of descriptive qualities or categories (see sections 2.5.2, 3.8.1.3, 3.8.1.4, 5.5.2.3) were found to be important, not only in revealing moral values and, thus, indicating the nature of the activity, but could also provide a framework within which to carry out cross-curricula integration.

6.2.3   Moral dilemmas in South African schools

The literature review described the moral dilemmas that many of our schools face on a daily basis and painted a picture of our youth-in-crisis. It was found that South African schools were the sites of widespread violence (see section 3.6).

The empirical investigation both identified certain moral dilemmas that existed in the schools selected for this study (see table 5.4) and also indicated that the context of the school played a defining role in determining the type of moral dilemmas the school would encounter. With few exceptions, the context of a school also defined the quality and culture of learning and teaching at that school (see section 5.3).

Conclusions drawn pertaining to the rural schools in the study included:

- In the two rural schools, teenage pregnancies, sexual activity, alcohol and drug abuse were the moral dilemmas that were encountered most frequently. Bullying was considered more of a side issue because of the more pressing issue that demanded attention (see section 5.5.3.1).
- These schools were situated in remote areas and, thus, were often regarded as places of entertainment and social engagement with these being precipitating factors that led to sexual activity and increased pregnancy rates.
- The child support grant, which often represented an income for teenage girls and/or their families, may play a role in influencing the number of pregnancies.
- Socio-economic factors that include poverty, unemployment and substance abuse (particularly alcohol abuse) had a critical influence on teenage pregnancies.
- A lack of alternative entertainment made local bars ("shebeens") a normal part of adolescent social life and this, in turn, often led to increased levels of alcohol and substance abuse.
- Other factors that impinged on the culture of learning and teaching in these rural schools include overcrowded classrooms, low pass rates, and high/early drop-out rates. These factors, in turn, led to a lack of motivation and/or teachers looking out for better teaching conditions (see sections section 5.5.3.3 and 3.6.3).

The literature study indicated that many township schools resemble "war zones" (see section 3.6.1). The teachers at these schools often showed no respect for the learners and felt too debilitated to carry out their teaching tasks (see section 5.5.3.2). The climate of fear that pervaded these schools had a deleterious effect on the culture of learning and teaching (see sections 5.5.3.2 and 3.6.3). However, the study also revealed that, if a school was values-driven, even in circumstances that were not conducive to learning and teaching, then it was possible to aspire to character excellence, and also moral and academic excellence (see sections

5.5.3.2 and 2.5.2). Certain qualities, such as dedication, compassion, presence and caring were imperative – all qualities of an educator with a high SQ (see section 3.9.4).

Ex-model C schools varied from multi-cultural to homogeneous schools. The moral dilemmas encountered by the multi-cultural school were not as extreme as those encountered in the township school although substance abuse, bullying, sexual abuse and absenteeism were also listed as the main problems with which these schools had to deal.

However, when these schools followed a zero-tolerance policy regarding any misdemeanours or breaches of the code of conduct, this resulted in greater order and discipline and made possible quality teaching and learning (see section 5.5.1.3). In ex-Model C schools that were relatively homogeneous and in which the dominant culture was Afrikaans, smoking and, possibly, alcohol abuse were mentioned as the main moral dilemmas faced by these schools, although these did not have any impact on the culture of learning and teaching. Learners who came from ill-disciplined families caused the most problems at these schools (see sections 5.5.1.3 and 3.6.2).

As indicated in section 5.5.3.4, the independent private schools had more scope with which to subscribe to a particular ethos and, when the overarching values underpinned character, moral and academic excellence, it was possible to conclude that the moral dilemmas in such schools would be minimal (refer also to section 2.5.2).

Finally, the research showed that part of the core business of any school is to instil values into practical, real-life situations. This, in turn, contributes to quality learning and teaching and, thus, curtails the moral dilemmas in schools.

6.2.4 Strategies/activities to cultivate values/attitude in the NCS in a multi-cultural school environment

At this point it is hoped that the significance of this research has been successfully illustrated. In addition, the study revealed the following (see section 5.5.1):

- Teachers were vague, uncertain and/or uninformed regarding strategies/activities that could cultivate the values/attitude contained in the NCS in a multi-cultural school environment (see section 5.5.1.1 and 3.7.3)

- Few teachers were aware that there were 16 strategies listed in the NCS which could be used to inculcate values in the curriculum (see sections 5.5.1.1 and 2.6.3).

- After much prompting, certain strategies came to light. These included storytelling, poetry, song, dance, debates, role models and the use of Facebook (see section 5.5.4.2)

- Teachers appeared to use the above mentioned strategies implicitly (almost as an afterthought) in order to impart values but either did not know or did not realise how they could also be used both explicitly and effectively to infuse values/attitudes in the NCS and, thereby, develop SQ in adolescents (see section 5.5.4.2)

- There appeared, thus, to be a major gap between theory and practice with respect to values education in the NCS and, subsequently, to developing SQ. The "how to do it" was the missing link (see section 5.5.4.3).

- It is, thus, possible to conclude that this issue was a major shortcoming in the NCS and that it needed to be addressed. This was also supported in the literature study (see section 2.7).

6.3   RECOMMENDATIONS

6.3.1   Recommendations based on this study

Regarding the last sub-question of the study, namely, *How SQ may be developed in adolescents within the framework of the NCS,* certain conclusions were drawn that also served as a framework for suggesting certain recommendations, based on this study.

Thoughtful and creative synthesis was required to answer the last sub-question of the study. Accordingly, I selected certain aspects from both the literature study and the empirical investigation that I deemed to be significant. From this information the researcher devised a possible education model that is more values-driven and, simultaneously, provides the necessary scope with which to develop SQ in adolescents. This section is presented in point form:

1. It is essential that teachers become acquainted with the 10 fundamental values which include democracy, social justice and equity, non-racism and non-sexism, ubuntu (human dignity), an open society, accountability, respect, the rule of law, and reconciliation.
   Teachers must also understand the reason why these values reflect the transformational agenda of the Constitution and are used to inform all government policies, including the NCS.
2. Similar to the SSEHV education model, descriptive categories/qualities are imperative and must be developed in order to provide a framework in terms of for values may be taught.

The 10 fundamental values of the Constitution may be used to develop underlying descriptive categories/qualities − see Table 6.1.

TABLE 6.1: Human rights values and underlying qualities

HUMAN RIGHTS VALUES	UNDERLYING VALUES OR DESCRIPTIVE QUALITIES
Democracy; accountability; an open society	Sensitivity to social problems; capacity to care; responsibility; Respect; concern for environment; unity; harmony; social awareness; respect for all religions; service; liberty, regard for the future; respect for ancestors; public good.
Equality; non-racism; non sexism	Non-discrimination; tolerance; harmony; politeness; balance; dignity; fairness.
Human dignity (ubuntu); respect	Humility; order; mercy; compassion; truth; politeness; forgiveness; love; obedience; commitment; Wisdom; awareness; modesty; honesty; loyalty; resilience; excellence; trust; loyalty; forgiveness; integrity; common sense; simplicity; patience.
Social justice and equity; the rule of law; reconciliation	Sensitivity to social problems; desire to make a difference; compassion; concern for others; concern about right conduct; right to privacy, stewardship.

Table 6.1 indicates how certain human rights values are synonymous and may be coupled. The table also illustrates how underlying values or descriptive qualities may either be developed or deduced from the value itself.

3. The values-screen instrument provides an effective means of assisting teachers to identify values in the curriculum as it provides teachers with sufficient information about values; identifies different types of values; provides keywords and phrases with which to identify values; identifies a system in terms of which to strain values from the content; proposes ways of dealing with these values; and, most importantly, it is the system which is easy to operate.

4. Values should be taught directly in LO, but also through a cross-curriculum approach.

5. LO and religion studies should be accorded their rightful place in the curriculum and also optimised in terms of values-education. The educator may *expose* adolescent learners to a diversity of religions, but may not *impose* any particular view.

6. Spirituality must also be incorporated in the curriculum in order to confront adolescent learners with issues of meaning and purpose (see section 3.9.4).

   Teachers must be trained to incorporate values education into curriculum activities. This would also include assisting teachers to transform incidental situations into practical situations in order to promote authentic learning.

7. Teachers should be assisted in ways in which to incorporate values into their particular subject/learning areas in order to ensure that values are instilled and integrated across curricula.

8. Teachers should be enlightened in respect of how values may be taught specifically through the hidden curriculum (as in the case of Waldorf Education).

9. Teachers must be given strategies that deal explicitly with moral issues.

10. Most importantly, teachers should be shown how specific strategies such as, for example, quotations/theme of the week, prayer, poetry, silent sitting, stories, group singing and group activities which provide a role model, guided imagery, visualisation, and journalling, if deliberately employed and become part of the daily activities of the learners, may provide a "fulcrum for growth and transformation" and the development of SQ

11. Teachers should engender this holistic form of intelligence (SQ) in order to enable adolescents to create vision, meaning and value in their lives.

To conclude, I have designed a two-day training workshop that incorporates all these aspects to serve as framework for dealing with values in the curriculum. The aspects that will be covered in such a workshop encompass the essence of this study and may also be used to train policymakers, DoE or the district officials who could then cascade this knowledge down to the schools (refer to Appendix F).

6.3.2   Recommendations for further study

It becomes evident from an examination of the existing literature that the field of human rights values is, in many ways, unexplored and remains undeveloped. Interdisciplinary research endeavours may prompt new insights regarding this field.

The development of SQ in the South African school context is both novel and groundbreaking and requires more exploration. Both SQ and leadership are already fields of inquiry in the corporate world and may be expanded to include the leaders in the education environment. An investigation could be undertaken to ascertain the efficacy of developing SQ in adolescents in the South African school context. This same study could also be undertaken with intermediate phase learners as well as middle school learners in order to extend the scope of such an investigation.

One aspect that emerged from this study is the real need to identify and agree on the concept of spiritual development if it is to be promoted in education. As a result of its multidimensionality, spirituality does not fit neatly into any particular domain of social science. Accordingly, a multidisciplinary approach is essential in order to develop a comprehensive understanding of the domain and this will, in itself, be a groundbreaking endeavour.

6.4   LIMITATIONS OF THE STUDY

Both the multi-cultural and multi-religious nature of our schools and the diversity of teachers and learners in our education context automatically imply that questions of a spiritual nature are still a sensitive issue, particularly to those individuals who belong to exclusive religious groups. This may have been an inhibiting factor during data collection.

In their discourse during the interviews the teachers appeared uncertain about the terminology to use in respect of "spiritual intelligence" and this may have been a limiting factor in the research. Moreover, the depth of qualitative information was, at times, difficult to analyse. For example, deciding what was, and what was not, relevant.

Long-term ethnographies may have added to insights regarding values education at the particular schools that were involved in this study, while the addition of a quantitative component to the investigation may also have added insights.

Finally, the study focused on the adolescent. However, determining the efficacy of developing SQ in learners, in general, may require a more inclusive approach.

6.5   CONCLUSION

Education in South Africa is in dire straits with many of our schools being described as war zones. Nevertheless, education today is the most powerful means we have at our disposal to evolve through and beyond our current crisis. This study points to both a broader vision of education and a holistic approach that promotes values and fosters the development of the spiritual dimension and SQ. If we wish to provide our adolescents with opportunities to become more resilient, empathetic, compassionate, meaningful and hopeful, it is essential that we address the spiritual dimension within education. In this lie values-driven education and educating adolescents towards SQ.

This chapter concludes the research. The chapter provided an integrated report on the conclusions drawn from both the literature study and the empirical investigation, both of which endeavoured to provide an answer to the research question: *How may adolescents be educated towards SQ?* It also served to realise the aim of this research study, namely, *to evaluate critically the shortcomings in NCS and the impact of NCS on values education, and to find strategies with which to infuse values/attitudes across-curricula and, thus, cultivate SQ.*

The recommendations provided suggestions and strategies for a values-driven education model that would make possible the development of SQ. The chapter also included recommendations for further research. Finally, the limitations of the study were discussed.

BIBLIOGRAPHY

Angelotti, M. 1985. Uses of poetry and adolescent literature in therapy for adolescents. *Child and Youth Services,* 7(1–2):27–35.

Askorova, G.B. 2007. The religion and ethical education of students in a secular school. *Russian Education and Society*, 49(1):34–46.

Babbie, E. & Mouton, J. 2001. *The practice of social research.* Cape Town: Oxford University Press.

Bailey, C.A. 1996. *A guide to field research.* Thousand Oaks, CA: Pine Forge.

Battersby, J. 2002. Revisiting our social honour. In: Asmal, K. & Wilmot, J (eds). *Spirit of the nation*. South Africa: Human Sciences Research Council and the Department of Education, 28–30.

Beckmann, J. & Nieuwenhuis, J. 2004. Die onderwysmanifes oor waardes en demokrasie in die onderwys: 'n Fundering of flirtasie met waardes? *South African Journal of Education,* 24(1):55–63.

Benson, P.L., Roehlkepartian, E.C., & Rude, P.R. 2003. Spiritual development in childhood and adolescence: Towards a field of inquiry. *Applied Development Science,* 7(3):205–213.

Berman, M. 2001. Developing SQ (spiritual intelligence) through ELT (Online). Available at http://www.eltnewsletter./htm (Accessed on 13/01/11).

Blunt, R. 1995. *Waldorf education: Theory and practice*. Cape Town: Novalis Press.

Borba, M. 2001. *Moral intelligence: Parents do make a difference*. (Online). Available at http://www.parentingbookmark.com/pages/article BM104.htm (Accessed on 29/01/2009).

Bowell, R.A. 2004. *The seven steps of spiritual intelligence*. London: Brealey.

Bronstein, P., Fox, B.J. & Kamon, J.I. 2007. Parenting and gender as predictors of moral courage in late adolescents: A longitudinal study. *Sex Roles,* 56:661–674.

Burton, P. 2008. *Merchants, skollies and stones: Experiences of school violence in South Africa.* Cape Town: Centre for Justice and Crime Prevention.

Canadian Oxford Dictionary. n.d. (Online). Available at http://www.oxfordsreference.html (Accessed on 23/10/2008).

Capra, F. 1983. *The turning point: Science, society, and the rising culture.* London: Harper Collins.

Carl, A.E. & De Klerk, J. 2001. Waardeopvoeding in 'n jong demokrasie en kurrikulum 2005: panasee of mynveld? *Tydskrif vir Geesteswetenskappe,* 41(1):21–32.

Carr-Gregg, M. 2005. *Surviving adolescence: The must-have manual for all parents.* Victoria: Penguin.

Carrim, N. & Keet, A. 2005. Infusing human rights into the curriculum: The case of the South African Revised National Curriculum Statement. *Perspectives in Education,* 2:99–109.

Centre for the Study of Violence and Reconciliation. 1999. Making schools safer. *The Educator's Voice*, 3:4–5.

Childs, G. 1991. *Steiner education in theory and practice*. Great Britain: Floris Books.

Chiu, C., Hong, Y. & Dweck, C.S. 1994. Toward an integrative model of personality and intelligence: A general framework and some preliminary steps. In: R.J. Sternberg & P. Ruzgis (Eds.), *Personality and intelligence.* Cambridge, UK: Cambridge University Press, 104–134.

Collings, S.J. & Magojo, T.S. 2003. Youth violence: An analysis of selected aetiological pathways in a sample of South African high school males. *Acta Criminologica*, 16(2):125–137.

Constitution of the Republic of South Africa 1996. *Act 108 of 1996.* Pretoria: Government Printer.

Coombe, C. 2002. *HIV/Aids and trauma among learners: Sexual violence and deprivation in South Africa.* Cape Town: Heineman.

Cornbleth, C. 1990. *Curriculum in context.* UK & USA: The Falmer Press.

Côté, J.E. (1996). Sociological perspectives on identity formation: The culture-identity link and identity capital. *Journal of Adolescence*, 9:419–430.

Côté, J.E., & Levine, C. 1988. A critical examination of the ego identity status paradigm. *Developmental Review*, 8:147–184.

Cote, R. 2004. *Defining moral and values.* (Online). Available at http://www. Choice -clarify-moral –values.html (Accessed on 26/11/09).

Cousin, G. 2009. *Researching learning in higher education: An introduction to contemporary methods and approaches.* New York: Routledge.

Crain, W.C. 1985. *Kohlberg's stages of moral development: Theories of Development.* New York: Prentice-Hall, 118–136

Creswell, J.W. 1998. *Qualitative inquiry and research design: Choosing among five traditions.* Thousand Oaks, CA: Sage.

Curriculum. 1995. *Waldorf Schools in South Africa: The Federation of Waldorf Schools in South Africa.* Cape Town: Eckoprint.

d'Aquili, E.G. & Newberg, A.B. 2003. The neuropsychological basis for religion, or why God won't go away. *Zygon,* 33(2):187–210.

Denzin, N.K. & Lincoln, Y.S. (Eds). 2005. *The Sage handbook of qualitative research* (3rd ed.). London: Sage.

Department of Education. 2001. *Manifesto on values in education.* Pretoria: Government Printers.

Department of Education. 2002a. *National Curriculum Statement for Grades 10–12.* Pretoria: Government Printers.

Department of Education. 2002b. *National Curriculum Statement for Grades 10–12. Life Orientation.* Pretoria: Government Printers.

Department of Education. 2002c. *National Curriculum Statement Grades R-9 (schools) Policy: Overview*. Pretoria: Government Printers.

Department of Education. 2002d. *Religion Studies Curriculum and Assessment Policy: Statement 2*. Pretoria: Government Printers.

Department of Education. 2002e. *School-based report on values, education and democracy*. Pretoria: Government Printer.

Department of Education. 2003a. *National Curriculum Statement for Grades 10-12. Life Orientation*. Pretoria: Government Printers.

Department of Education. 2003b. *Revised National Curriculum Statement Grades R-9 (Schools): Teacher's Guide for the Development of Learning Programmes: Mathematics*. Pretoria: Government Printers.

De Souza, M. 2006. Educating for hope, compassion and meaning in a divisive and intolerant world. *International Journal of Children's Spirituality,* 11(1):165–175.

De Vos, A.S. 2005. Qualitative data analysis and interpretation. In: De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L. 2005. *Research at grass roots: For the social sciences* (3rd edition). Pretoria: Van Schaik, 333–349.

De Wet, C. 2003. Eastern Cape educators' perceptions of the causes and the scope of school violence. *Acta Criminologica,* 16(3):89–106.

DiCocco-Bloom, B. & Crabtree, B.F. 2006. Making sense of qualitative research. *Medical Education*, 40:314–321.

Dirkx, J.M. 2001. Nurturing soul in adult learning. *New Directions for Adult and Continuing Education*, 74:79–85.

Du Preez, P. 2005. Facilitating human rights values across Outcomes-based education and Waldorf education curricula. MEd thesis. Stellenbosch: Stellenbosch University.

Emmons, R. 1999. *The psychology of ultimate concerns: Motivation and spirituality in personality*. New York: Guilford Press.

Emmons, R. 2000a. Is spirituality an intelligence? Motivation, cognition and the psychology of ultimate concern, *International Journal for the Psychology of Religion*, 10(1):3–26.

Emmons, R.A. 2002b. *Spirituality and intelligence: Problems and prospects.* (Online). Available at http://www.ehostvgv18.epnet.com/ (Accessed on 02/04/ 2008).

Farron, C.J., Fitchett, G., Quiring-Emblen, J.D. & Burck, J.R. 1989. Development of a model for spiritual assessment and intervention. *Journal of Religion and Health*, 28(3):185–194.

Fiske, E. & Ladd, H. 2004. *Elusive equity: Education reform in post-apartheid South Africa.* Washington, DC: Brookings Institute.

Flavell, J.H. 1963. *The developmental psychology of Jean Piaget.* New Jersey: Von Nostand.

Fouché, C.B. & Delport, C.S.L. 2002. The place of theory and the literature review in the qualitative approach to research. In: De Vos, A.S. 2002. *Research at grass roots: For the social sciences and human service professions* (2nd edition.) Pretoria: Van Schaik, 265–277.

Fowler, J.W. 1981. *Stages of faith: The psychology of human development and the quest for meaning.* New York: HarperCollins.

Frank, N.C. & Kendall, S.J. 2001. Religion, risk prevention and health promotion in adolescence: A community-based approach. *Mental Health, Religion & Culture,* 4(2):133–148.

Furrow, J.L., King, P.E. & White, K. 2004. Religion and positive youth development: Identity, meaning and prosocial concerns. *Applied Development Science,* 8(1):17–19.

Gardner, H. 1993. *Frames of mind: The theory of multiple intelligence.* New York: Basic Books.

Gardner, H. 1997. *Extraordinary minds.* New York: Basic Books.

Gardner, H. 1998. Are there additional intelligences? The case for naturalist, spiritual, and existential intelligences. In: Kane, J. (Ed.), *Education, information, and transformation.* New Jersey: Merrill-Prentice Hall.

Gardner, H. 1999. *Intelligence reframed: Multiple intelligence for the 21st century.* New York: Basic Books.

Gardner, H. 2000. A case against spiritual intelligence. *International Journal for the Psychology of Religion*, 10(1):27–34.

Gardner. H. & Moran, S. 2006. The science of Multiple Intelligence Theory: A response to Lynn Waterhouse. *Educational Psychologist,* 41(4):227–232.

Gerdes, L. 1998. *Bringing up parents and children.* Pretoria: Unisa Press.

Gevisser, M. & Morris, M. 2002. Manifesto on values, education and democracy. In Asmal, K. & Wilmot, J. (Eds). *Spirit of the nation.* South Africa: Human Sciences Research Council and the Department of Education.

Goleman, D. 1995. *Emotional intelligence.* New York: Bantam Books.

Gouws, F.E. 2007. Teaching and learning through multiple intelligences in the outcomes-based education classroom. *Africa Review,* 2:60–74.

Greeff, M. 2005. Information collection: Interviewing. In: De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L. *Research at grass roots: For the social sciences and human service professions* (3rd edition). Pretoria. Van Schaik, 286–313.

Groenewald, T. 2004. A phenomenological research design: Illustrated. *International Journal of Qualitative Methods,* 3(1):1–20.

Hager, P., Gonczi, A. & Athanasou, J. 1994. General issues about assessment of competence, in "Assessment and Evaluation". *Higher Education,* 19(1):3–16.

Haslam, N. & Baron, J. 1994. Intelligence, prudence, and personality. In: Sternberg, R.J. & Ruzgis, P. (Eds.), *Personality and intelligence.* New York: Cambridge University Press, 32–58.

Haydon, G. 1997. *Teaching about values: A new approach*. London: Redwood Books.

Haynes, C. & Thomas, O. 2007. *Finding common ground: A guide to religious liberty in public schools*. Public Education Religion Studies Center: Wright State University.

Henning, E., Van Rensburg, W. & Smit, B. 2004. *Finding your way through qualitative research*. Pretoria: Van Schaik.

Higgs, P. & Smith, J. 2006. *Rethinking truth*. Cape Town: Juta.

Hirschfeld, L. & Gelman, S. 1994. *Towards a topography of mind: An introduction to domain specificity*. Cambridge: Cambridge University Press.

Hoberg, S.M. 2003. *Probing adolescent alcohol abuse*. Department of Educational Studies, Unisa.

Hofstee, E. 2006. *Constructing a good dissertation: A practical guide to finishing a masters, MBA or PhD on schedule*. Sandton: EPE.

Hycner, R.H. 1999. Some guidelines for the phenomenological analysis of interview data. In Bryman, A. & Burgess, R.G. (Eds.), *Qualitative research*. London: Routledge, 143–164.

Hyde, B. 2004. The plausibility of spiritual intelligence: spiritual experience, problems solving and neural sites. *International Journal of Children's Spirituality,* 9(1):39–50.

Interviews as data collection tools. n.d. (Online). Available at http://www.cemca./org/books/chap10. htm (Accessed 18/10/2010).

Jaffe, M.L. 1998. *Adolescence*. New York: John Wiley.

Johnson, A. 2006. Encounter: Education for meaning and social justice. *Winter,* 19(4):40–46.

Johnson, B. & Christensen, L. 2000. *Educational research: Qualitative and quantitative approaches*. Boston, Mass.: Allen & Bacon.

Joubert, R. De Waal, E. & Rossouw, J. P. 2004. Discipline: Impact on access to equal educational opportunities. *Perspectives in Education*, 22(3):77–87.

Kanku, T. & Mash, R. 2010. Attitudes, perceptions and understanding amongst teenagers regarding teenage pregnancy, sexuality and contraception in Taung. *SA, FamPract,* 52(6):536–572.

Kessler, R. 1999. Nourishing students in secular schools. *Education Leadership,* 54(4):49–52.

King, D.B. 2007. *Extracting intelligence from spirituality: A new model of human ability. AMINSS (Psychology)* (Online). Available at www.dbking.net/present/thomashb (Accessed on 02/11/10).

King, P.E. & Boyatzis, C.J. 2004. Exploring adolescent spiritual and religious development: Current themes and future theoretical and empirical perspectives. *Applied Development Science,* 8(1):2–6.

Kirkpatrick, L.A. 1999. Toward an evolutionary psychology of religion and personality. *Journal of Personality,* 67(6):921-952.

Koch, B. 2010. Spiritual intelligence (SQ): What teachers should truly promote. (Online) Available at http://www.bensten.wordpress.com.spiritual intelligence/htm (Accessed on 03/0511).

Kohlberg, L. & Hersch, R.H. 1977. Moral development: A review of the theory. *Theory into Practice,* 16(2):53–59.

Kruger, D. 1988. *An introduction to phenomenological psychology* (2nd ed.). Cape Town, South Africa: Juta.

University of Natal/Sacol. 1997. *The teacher in the classroom: An introduction to educational theory and practice for South African students*. Cape Town: Francolin.

Lickona, T. 1976. *Moral development and behavior*. New York: Holt, Rinehart & Winston.

Love, P. Talbot, D. 1999. Defining spiritual development: A missing consideration for students' affairs. *Naspa Journal,* 37(11):361–376.

Majmudar, M. 2001. AME paper, education-line. Available at http://www.leeds.ac.uk/educol/dovumnets/htm (Accessed 28/10/08).

Maree, K. 2000. What cannot be endured must be cured: Untying the Gordian knot of violence in South African Schools. *ActaCriminologica*, 13(3):1–13.

Marshak, D. 1997. *The common vision: Parenting and educating for wholeness.* New York: Peter Lang.

Martišauskienè, E. 2002. An ecology of values education: The attitudes of thirteen to fifteen year old teenagers towards spiritual values: Priorities, change and some conditions. *International Journal of Educology*, 16(2):92– 114.

Mayer, J. 2000. Spiritual intelligence or spiritual consciousness? *The International Journal for the Psychology of Religion*, 10(1):47–56.

McMillan, J.H. & Schumacher, S. 1993. *Research in education: A conceptual introduction.* (3rd ed). New York: Harper Collins College Publishers.

McMillan, J.H. & Schumacher, S. 2006. *Research in education: Evidence-based inquiry* (6th ed). Boston: Pearson.

McGeachy, C. 2001. *Spiritual intelligence in the workplace.* Dublin: Veritas.

McKeracher, D. 2004. Making sense of adult learning (2nd ed.). Canada: University of Toronto Press.

Merriam, S.B. 2002. *Qualitative research in practice: Examples for discussions and analysis.* San Francisco: Jossey-Bass.

Miller, J.P 1995. *Education and the soul.* (Online). Available at http://www.hent.org/world/papers/Education_Soul. Accessed on 23/09/10)

Miller J.P. 2000. *Holistic learning and spirituality in education: Breaking new ground.* Albany, NY: State University of New York Press.

Mitchell, J.J. 1974. *Human life: The early adolescent years.* Canada: Holt, Rinehart and Winston.

Moloi, P.I.M. 2002. The role of the parents in discipline as an aspect of school safety. Unpublished mini-dissertation (MEd). Johannesburg: Rand Afrikaans University.

Monk, R.C., Hofheinz, W.C., Starney, J.D., Affleck, B. & Yamamori, T. 1998. *Exploring religious meaning.* (5th ed.). Upper Saddle River, NJ. Prentice Hall.

Morgan, D.L. 1997. *Focus groups as qualitative research.* Thousand Oaks, CA: Sage.

Motseke, M.J. 2005. OBE: Implementation problems in black town ships of South Africa. *Interim Interdisciplinary Journal*, 4(2):113 - 121

Mouton, J. & Marais, H.C. 1990. *Basic concepts in the methodology of the social sciences.* (Revised ed.). Pretoria, South Africa: Human Sciences Research Council.

Neuman, W.L. 2000. *Social research methods: Qualitative and quantitative approaches.* (4th ed.). Boston, Mass.: Allyn and Bacon.

Newberg, A., d'Aquili, E., & Rause, V. 2001. *Why God won't go away: Brain, science and the biology of belief.* New York: Ballantine.

Noble, K.D. 2001. *Riding the windhorse: Spiritual intelligence and the growth of the self.* New Jersey: Hampton Press.

Nxumalo, B. 1993. The culture of learning. *Indicator South Africa*, 10:55–60.

O'Grady, K. 2006. The development of beliefs and values in early adolescence: A case study through religious education pedagogy. *International Journal of Children's Spirituality,* 11(3):315–327.

Pacheco, R, 1996. Leerkultuur in skole van die voormalige Department van Onderwys en Opleiding. DEd-proefskrif. Johannesburg: Randse Afrikaanse Universiteit.

Paloutzian, R.F., & Kirkpatrick, L.A. 1995. Introduction: The scope of religious influences on personal and societal well-being. *Journal of Social Issues,* 51(2):1–11.

Penuel, W.R., Wertsch, V.J. & Frances, L. 1995. Vygotsky and identity formation: Sociocultural approach. *Educational Psychologist*, 30(2):83–92.

Perkins, D.N. 1991. Educating for insight. *Educational Leadership*, 49(2):4–8.

Persinger, M. 1996. Feelings of past lives as expected perturbations within the neurocognitive processes that generate the sense of self: Contributions from limbic lability and vectoral hemisphericity, *Perceptual and Motor Skills*, 83(3):1107–1112.

Peterson. A.C. 2008. Spiritual development in adolescence: Towards enriching theories, research, and professional practice. *New Directions for Youth Development,* 118, Summer: Wiley Periodicals.

Piedmont, R.L. l999. Does spirituality represent the sixth factor of personality? Spiritual transcendence and the five-factor model. *Journal of Personality,* 67(2):985–1014.

Pinker, S. 1997. *How the mind works*. New York: Norton.

Prinsloo, S. 2006. Sexual harassment and violence in South African schools. *South African Journal of Education,* 26(2):305–318.

Quinn, J. 2008. Perspectives on spiritual development. *New Directions for Youth Development,* 119, Summer: Wiley Periodicals.

Raaijmakers, Q.A.W., Engels, R.C.M. & Van Hoof, A. 2005. Delinquency and moral reasoning in adolescence*. International Journal of Behavioural Development*, 29(3):247–258.

Rademeyer, A. 2008. Woede oor Satanisme-lesse. *Die Beeld*, 28 August, 25.

Ratcliff, D. 2002. *Adolescent spiritual development*. (Online). Available at http://www.don.ratcliffs.net/books.adolescents (Accessed on 21/10/08).

Rhodes, B.D. & Roux, C. 2004. Identifying values and beliefs in an outcomes-based curriculum. *South African Journal of Education,* 24(1):25–30.

Salovey, P. & Sluyter, D.J. 1997. *Emotional development and emotional intelligence: Educational implications*. New York: Basic Books.

Sathiparsad, R. 2003. Addressing barriers to learning and participation: Violence prevention in schools. *Perspectives in Education,* 21(3):99–111.

Schuller, P.A. 2003. *Spiritual Intelligence.* Indiana: Author House.

Schulze, S. & Lessing, A.C. 2002. *Lecturer's experience of post graduate supervision in a distance education context*. Pretoria: University of Pretoria.

Schurink, E.M. 1998. Designing qualitative research. In: De Vos, A.S. (Ed.). *Research at grass roots: A primer for the caring professions*. Pretoria: Van Schaik, 252–264.

Schwartz, S.J. 2005. A new identity for identity research: Recommendations for expanding and refocusing the identity literature. *Journal of Adolescent Research*, 20(3):293–308.

Shearer, B. 2004. Multiple intelligences theory after 20 years. *Teachers College Record,* 106(1):2–16.

Sherrard, C. 1998. The British psychological strategies for well-being later in life: A qualitative analysis. *British Journal of Medical Psychology,* Vol. 71.

Sinetar, M. 2000. *Spiritual intelligence: What we can learn from the early awakening child*. New York: Oribis Books.

Sisk, D. 2008. Engaging the spiritually intelligence of gifted students to build global awareness in the classroom. *Roeper Review*, 30(1)24–30.

Smit, M.E. 2003. The bully/victim problem in schools. *Acta Criminologica,* 16(3):81–106

Smith, D.P.J. 1996. Culture of teaching and learning: The concepts, problems and possible solutions. Paper delivered at the Durban-Umlazi Campus of University of Zululand, Umlazi.

South African Human Rights Commission [SAHRC] Reports. n.d. (Online). Available at http://www.sahrc.org.za/ (Accessed on 10/04/08).

South African Schools Act No. 84 of 1996. *Government Gazette*. Pretoria: Government Printer.

Squelch, J.M. 2000. *Discipline*. Pretoria: CELP.

Strydom, H. 1998. Single-system designs. In: De Vos, A. S. (Ed.). *Research at grass roots: A primer for the caring professions.* Pretoria. Van Schaik, 30–31.

Strydom, H. 2005. Ethical aspects of research in the social sciences and human service professions. In: De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L. 2005. *Research at grass roots: For the social sciences and human service professions* (3rd ed.). Pretoria. Van Schaik, 56–70.

Strydom, H. & Delport, C.S.L. 2005. Sampling and pilot study in qualitative research. In: De Vos, A.S., Strydom, H., Fouché, C.B. & Delport, C.S.L. *Research at grass roots: For the social sciences and human service professions* (3rd ed.). Pretoria. Van Schaik, 327–332.

Thirion, G.J. 1989. Verband tussen die onderrig-leersituasie en die sosio-ekonomiese leefwêreld van leerlinge in ontwikkelende samelewings. *Suid-Afrikaanse Tydskrif vir Opvoedkunde*, 9:386–391.

Tirri, K. Nokelainen, P. & Ubani, M. 2006. Conceptual definition and empirical validation of the spiritual sensitivity scale. *JET,* 19(1):37–62.

Tirri, K.M., Takkent-Runnels, K. & Nokelainen, P. 2005. A cross-cultural study of pre-adolescents' moral, religious and spiritual questions. *British Journal of Religious Education,* 27(3):207–214.

Traditional View of Intelligence vs. n.d.. (Online). Available at http://www.edu/andersma/learning/Traditional%20 Intelligence.html. (Accessed on 25/06/09).

Turiel, E. 1974. Conflict and transition in adolescent moral development. *JSTOR: Child Development,* 45(1):14–19.

Van den Aardweg, E.M. 1987. Possible causes of school violence. *South African Journal of Education*, 7:174–181.

Van Jaarsveld, L. 2008. Violence in schools: A security problem? *CRIMSA Conference Special Edition,* 2:175–188.

Vaughan, F. 2002. What is spiritual Intelligence? *Journal of Humanistic Psychology,* 42(2):16–33.

Visser, M. & Routledge, L. 2007. Substance abuse and psychological well-being of South African adolescents. *South African Journal of Psychology,* 37(3):595–615.

Vygotski, L. S. 1978. *Mind in society: The development of higher mental processes.* Cambridge: Harvard University Press.

Walsh, R. & Vaughan, F. 1993. The art of transcendence: An introduction to common elements of transpersonal practices. *The Journal of Transpersonal Psychology,* 25(2):1–9.

Wassenaar, D. 2006. Ethical issues in social science research. In: Terre Blance, M., Durrheim, K. & Painter, D. (Eds.) *Research in practice: Applied methods for the social sciences* (2nd ed.). Cape Town: University of Cape Town Press, 60–79.

Weiss, H.M. & Knight, P.A. 1980. The utility of humility: Self-esteem, information search, and problem-solving efficiency. *Organizational Behavior and Human Decision Processes,* 25(2):216–223.

Yoder, A. 2000. Barriers to ego identity status formation: A contextual qualification of Marcia's identity status paradigm. *Journal of Adolescence*, 23:95–106.

Zohar, D. & Marshall, I. 2000a. *Spiritual intelligence: The ultimate intelligence.* London: Bloomsbury.

Zohar, D. & Marshall, I. 2000b. *SQ: Connecting with our spiritual intelligence.* London: Bloomsbury.

Zohar, D. & Marshall, I. 2004. *Spiritual capital: Wealth we can live by.* San Francisco: Berret-Koehler.

Zulu, B.M., Urbani, G. van der Merwe, A. & van der Walt, J.L. 2004. Violence as an impediment to a culture of teaching and learning in some South African schools. *South African Journal of Education,* 24(2):170–175.

APPENDIX A: EXAMPLE OF A STORY (Developed by Michael Berman)

The material that follows can form the basis of a lesson that makes use of both storytelling and visualisation and is designed to develop SQ. It deals with the subject of equality:

Some people are so full of self-importance that they set themselves above the rest of us and we are equally to blame because we are prepared to bow down to them and to worship them as if they were Gods. That's what this American Indian tale is all about. The American Indians believe humour is sacred and it is through the use of humour as a teaching tool that this story gets its message across:

THE DOGS HOLD AN ELECTION

Once a long time ago, the dogs were trying to elect a president. So one of them got up in the big dog convention and said: "I nominate the bulldog for president. He's strong. He can fight."

"But he can't run," said another dog. "What good is a fighter who can't run? He won't catch anybody."

Then another dog got up and said: "I nominate the greyhound, because he can definitely run."

But the other dogs objected: "He can run all right but he can't fight. When he catches up with somebody, what happens then? He gets beaten up, that's what! So all he's good for is running away."

Then an ugly little mongrel jumped up and said: "I nominate that dog for president who smells good underneath his tail."

And immediately an equally ugly mongrel jumped up and yelled: "I second the motion." At once all the dogs started sniffing underneath each other's tails. A big chorus went up:

"Phew, he doesn't smell good under his tail."

"No, neither does this one."

"He's certainly no presidential prospect!"

"No, he's no good, either."

"This one certainly isn't the people's choice."

"Wow, this isn't my candidate!"

When you go out for a walk, just watch the dogs. They're still sniffing underneath each other's tails. They're still looking for a good leader, and they still haven't found him.

Notes for teachers: Pre-Listening: Some people say that all politicians are the same and it doesn't matter very much who you vote for because nothing ever changes. Here's an American Indian story which suggests an alternative way of choosing a suitable candidate! While you're listening, find the answers to these questions:

Why was the bulldog an unsuitable candidate?

Why was the greyhound an unsuitable candidate?

What kind of dog suggested a solution to the problem?

What was the solution and what do you think of it?

APPENDIX B: **LETTER OF CONSENT**

TITLE OF STUDY:

Educating adolescents towards Spiritual Intelligence (SQ):

Dear prospective research participant   **Date……./……./……**

1) INTRODUCTION

You are invited to volunteer for a research study. This information leaflet is to help you to decide if you would like to participate. Before you agree to take part you should fully understand what is involved. If you have any questions, which are not fully explained in this leaflet, do not hesitate to ask the researcher. You should not agree to take part unless you are completely happy about all procedures involved.

2) THE NATURE OF THE STUDY

The aim of this study is to explore the concepts of values/attitudes in the NCS. By this I wish to learn more about your approach to infuse fitting values/attitudes across-curricula. I shall use this knowledge to critically evaluate whether developing Spiritual Intelligence (SQ) can address the shortcomings in the implementation of the NCS relating to values/attitudes as well as the moral decay entrenched in our schools today. You have specifically been selected for participation in this research study based on your knowledge and experience as leaders and learning area specialists.

3) EXPLANATION OF PROCEDURES TO BE FOLLOWED

This study involves participating in an interview and talking about your experiences with the implementation of values/attitudes in the teaching and learning practice. This interview will last approximately 45 minutes and will be audio taped for verification of findings by an independent research expert.

4) POSSIBLE RISKS OF THE STUDY

No risks are envisaged.

5) POSSIBLE BENEFITS OF THIS STUDY

Participation in this study will give you an opportunity to discuss an aspect of the teaching and learning practice that is found to be most misunderstood or poorly implemented namely dealing with values and attitudes in the NCS. A long term advantage of this study is that your contribution might help to facilitate ways to address the decline in values and moral decay that prevail in our schools and in doing so cultivate a new generation of learners with certain essential qualities that have the power to transform a society.

6) ETHICAL APPROVAL

This protocol is currently being submitted to the Education Department and waiting approval by the appropriate person(s). A copy of consent may be obtained from the researcher should you wish to review it.

7) INFORMATION

If I have any questions concerning this study, I should contact:

Name of promoter: Prof Salome Schulze (UNISA)

Contact details: 082 4472 714

8) CONFIDENTIALITY

All records obtained whilst in this study will be regarded as confidential. Results will be published or presented in such a fashion that you and your school remain unidentifiable.

9) CONSENT TO PARTICIPATE IN THIS STUDY

I have read the above information before signing this consent form. The content and meaning of this information have been explained to me. I have been given the opportunity to ask questions and am satisfied that they have been answered satisfactorily. I hereby volunteer to take part in this study.

I have received a signed copy of this informed consent agreement.

…………………………………..   ……………………..

Person obtaining informed consent   Date

APPENDIX C: APPROVAL IN RESPECT OF TO CONDUCT RESEARCH

Date:	08 NOVEMBER 2010
Name of Researcher:	FERREIRA C.
Address of Researcher:	BO 392
	UNISA
	0003
Telephone Number:	012 429 6672 / 082 785 5305
Fax Number:	086 642 1610
Email address:	ferrec@unisa.ac.za
Research Topic:	Educating Adolescents towards Spiritual Intelligence
Number and type of schools:	FOUR SECONDARY SCHOOLS
District/s/HO	TSHWANE NORTH

Re: Approval in Respect of Request to Conduct Research

This letter serves to indicate that approval is hereby granted to the above-mentioned researcher to proceed with research in respect of the study indicated above. The onus rests with the researcher to negotiate appropriate and relevant time schedules with the school/s and/or offices involved to conduct the research. A separate copy of this letter must be presented to both the School (both Principal and SGB) and the District/Head Office Senior Manager confirming that permission has been granted for the research to be conducted.

Permission has been granted to proceed with the above study subject to the conditions listed below being met, and may be withdrawn should any of these conditions be flouted:

1. The District/Head Office Senior Manager/s concerned must be presented with a copy of this letter that would indicate that the said researcher/s has/have been granted permission from the Gauteng Department of Education to conduct the research study.
2. The District/Head Office Senior Manager/s must be approached separately, and in writing, for permission to involve District/Head Office Officials in the project.
3. A copy of this letter must be forwarded to the school principal and the chairperson of the School Governing Body (SGB) that would indicate that the researcher/s have been granted permission from the Gauteng Department of Education to conduct the research study.

4. A letter / document that outlines the purpose of the research and the anticipated outcomes of such research must be made available to the principals, SGBs and District/Head Office Senior Managers of the schools and districts/offices concerned, respectively.

5. The Researcher will make every effort obtain the goodwill and co-operation of all the GDE officials, principals, and chairpersons of the SGBs, teachers and learners involved. Persons who offer their co-operation will not receive additional remuneration from the Department while those that opt not to participate will not be penalised in any way.

6. Research may only be conducted after school hours so that the normal school programme is not interrupted. The Principal (if at a school) and/or Director (if at a district/head office) must be consulted about an appropriate time when the researcher/s may carry out their research at the sites that they manage.

7. Research may only commence from the second week of February and must be concluded before the beginning of the last quarter of the academic year.

8. Items 6 and 7 will not apply to any research effort being undertaken on behalf of the GDE. Such research will have been commissioned and be paid for by the Gauteng Department of Education.

9. It is the researcher's responsibility to obtain written parental consent of all learners that are expected to participate in the study.

10. The researcher is responsible for supplying and utilising his/her own research resources, such as stationery, photocopies, transport, faxes and telephones and should not depend on the goodwill of the institutions and/or the offices visited for supplying such resources.

11. The names of the GDE officials, schools, principals, parents, teachers and learners that participate in the study may not appear in the research report without the written consent of each of these individuals and/or organisations.

12. On completion of the study the researcher must supply the Director: Knowledge Management & Research with one Hard Cover bound and one Ring bound copy of the final, approved research report. The researcher would also provide the said manager with an electronic copy of the research abstract/summary and/or annotation.

13. The researcher may be expected to provide short presentations on the purpose, findings and recommendations of his/her research to both GDE officials and the schools concerned.

14. Should the researcher have been involved with research at a school and/or a district/head office level, the Director concerned must also be supplied with a brief summary of the purpose, findings and recommendations of the research study.

The Gauteng Department of Education wishes you well in this important undertaking and looks forward to examining the findings of your research study.

Kind regards

ih L h

November 8, 2010

Shadrack Phele MIRMSA
[Member of the Institute of Risk Management South Africa]
CHIEF EDUCATION SPECIALIST: RESEARCH COORDINATION

The contents of this letter has been read and understood by the researcher.	
Signature of Researcher:	
Date:	

APPENDIX D: EXAMPLE OF A TRANSCRIBED INTERVIEW

Q: Good morning Sipho, is it afternoon already?

A: It is afternoon.

Q: Yes, and I took too long with the first interview. But it was so informative.

A: Yes I have been waiting, in fact I thought my day would be tomorrow (laughs).

Q: Thank you for giving me this time.

A: It is my pleasure.

Q: To a certain extent, this is my pilot study. So I am trying to finding ways to improve my questioning. I am still at learning curve and out of this I may even found one or two more ways of trying to get richer data from my participants, so in fact you will be helping me with this.

A: I hope I will be of assistance.

Q: I am sure you are going to be. Thank you very much.

A: It is my pleasure.

Q: You may have noticed in the letter of consent that my title was educating adolescents towards spiritual intelligence.

A: Yes.

Q: So just a bit of background about spiritual intelligence

A: Ja.

Q: I'm going to read you a brief summary of spiritual intelligence or SQ for short to give you some background. "SQ is an innate human potential and is concerned with the inner life of mind and spirit. Like any talent, it is expressed in various ways and to various degrees throughout the human population. It is the intelligence that brings forth an awareness of ultimate values and their meaning, the ability to utilise spiritual resources to solve problems, the capacity to engage in virtuous behavior and for deep understanding of existential questions and insights into multiple levels of consciousness. SQ is about making good choices – the type that can alter the evolutionary path of our species". That was a mouthful but in essence SQ is related to values and the way I can try and find ways to develop SQ in adolescents is by looking at the values of your school and ways or specifically strategies that you use to deal with values. So that will be my first question: What values receive the most attention in your school? Are there values you feel or know that your school specifically ascribes to?

A: The values.

Q: Yes.

A: We ascribe to the once off of the culture of Ubuntu, it is part of us. So that we prepare our learners to respect people, to be part of the community. So Ubuntu is the key one, we respect every person that comes to the school and so that when they join the broader community, that question of respect, it is there. It is not only respect those that you know. Whoever is an adult we train them in that value.

Q: Ubuntu, you say Ubuntu, can you elaborate a little bit more, you sliced out the word respect. Is there more about Ubuntu that you can share with me? It is a big concept. Almost like an umbrella term that contains many other values.

A: More in terms of the role of the school in building a character?

Q: Yes basically I would like to know what other values support Ubuntu?

A: Respect, not only respecting the parents, learners of this school they must respect each other. And then we preach every day that you must start respecting yourself first then I quote that verse: "Love your Lord with your whole heart etc" and love your neighbour and who is your neighbour, the one I sitting with in my desk, my teacher, my staff member, the clerk, those who are cleaning, those who are kicking papers around. The first thing is respect. Respect is a broad term. The other values that we must learn is to support each other because we are from different background and families are not the same, so if there is one who is lacking something, I would need to learn to support and that support it goes with that respect. For example, you cannot laugh at a person who is poorer than yourself, so you need to instil that value of saying support, recognise every person and as you continue and if you have that as a foundation you can be a good citizen of this community and of the broader community which is the country

Q: So as I understand it could also mean tolerance, caring.

A: Yes it can mean so many things. But we call it Ubuntu.

Q: But how does Ubuntu align itself to the Manifesto of values? What can you tell me about values in the NCS?

A: In the Manifesto of values, they are there but they are not open, but the NCS, the way it is presented now, it shows that we should not be an island, it cut across provinces, township or whatever, that is why the principle is across the background, a learner must transcend his or her situation. So if this principle of Ubuntu is embedded in NCS a learner from our area can go and work in Cape

Town, he will survive, that this information that he obtained here would make him to able to participate in another area, so the principles of NCS is supporting that what we learn ourselves.

Q: That is very interesting and I really appreciate that answer because it also guides my thoughts which brings me to the next question then. These specific values that you spoke about, do you think that they are explicitly and clearly stated in the NCS, like Ubuntu?

A: Yes. In the assessment standards.

Q: In the assessment standards, do I understand you correctly, that Ubuntu as a concept that is embedded in the assessment standards?

A: Ja, it is correct because if you check at the end of the day what do we want from the learner, and the learner would know that she must, or he must be ledto have own character, and that good character is going to help and influence the nation, so if we build a child, we are not building the child for the family only, but the child will belong to the community, so if we make a damage with this NCS, with our failings, we have corrupted a broader picture, so a learner must have the confidence that I am going to compete with whoever, so with this information of NCS, which will say who I am because of things that I am obtaining across the board. That is why I say that if a learner goes to Cape Town, Johannesburg, he must be open to compete. He has that confidence like a learner in the cities.

Q: So you are saying actually that learners should have specific character traits, that these, it sounds as if you are saying that these character traits which are developed and should be developed, will eventually produce a better type of generation of learners coming through.

A: Yes, definitely

Q: Do you feel that the NCS or the way values are addressed in the curriculum, is it clear enough to the teachers. How do they deal with values?

A: The problem with these NCS for now, what I can say is that for educators we have not grasped it correctly because of the short courses we have attended, there was too few of them, but the idea is correct. The implementation, there are still too many challenges and for the learners it also so, because it in itself it's not learner centered, the learners don't learn it practically like they should in Life Orientation. It is textbook centered, but a textbook can be just the resource, but if you look at information that comes from print media and also electronic media, it

comes also in the papers, we check how they respond to the challenges that are available. Let's take HIV/AIDS as a problem of the country, it is in the media, they have advertising. There is that awareness but now if you give learners a case study of HIV/ Aids they fail to interpret and understand because they take it as a story. But it should not be a story. They should take it as how should I behave as a young learner - to see I that I must abstain, if you know that you need to abstain because of the awareness and if you get such a case study you would be able to interpret the meaning of the case study, answer the questions, but because they are not exposed to such things or we don't have enough resources or even support from the District Office, it fails.

Q: You spoke about an interesting quality there, you spoke about awareness that if we could develop awareness within a learner let's say deliberately and explicitly, learners may respond differently, is that how I interpret it?

A: Yes! You see that if awareness is not there it also challenges us, the teachers and the parents. This question of awareness it looks like we are bending our principles when we teach about things like HIV/AIDS or pregnancy, we are discussing with young ones and also parents at home, they might feel that we are not teaching content. We are corrupting their children with the information. We once had to call a parent's meeting to explain like, we are discussing such things, where they ask you some stuff, for an example, "My daughter asked me, would you have another baby at this stage, is mommy pregnant today? It's difficult, it was challenging for me.

Q: I hear what you are saying. I am going back now and talk about your context of the school, and some of the moral dilemmas, specifically that it is a rural, remote area. What moral dilemmas do you have to deal with in this school?

A: The main one is this one of culture. You see that people of this community are mostly rural people, they still respect their culture. They practice it 100%. Now you look at the question of the children taken to initiation school as early as 15, 16 years. So when they come back they lose that respect, because they know that they are adults now. Or they think they are. Like they boys when they come from the mountain school, they are now men, no longer boys. Now when they come here they need to remember that at school I am a boy, but outside your premises I am a man. Now that man from the mountain school will not respect a man who has not been going to a mountain school, so if I did not go there, they don't show

respect to me. That is a conflict of values now because their curriculum is not similar to what we teach. We have to bring their curriculum into relation to ours because we don't know what they are teaching. So that conflict is there and you have the young girls this side, they become women after they went through initiation school early, like now one parent came to say from the 15th her daughter must go in {to the initiation school]. She requested that her daughter must write exams early, I said we can't. The exam is from the region, we don't have papers to give her. So to them, they said "this girl is now big and we don't want them to give birth before they go to the initiation school, so they know that they must just get married. So they see that they have started to go out with boys, so immediately they are in love, you must take her to initiation school". So what we teach of abstaining it is not there at home.

Q: So there is a great conflict regarding culture, however, do you feel that the teachers are equipped to deal with this dilemma.

A: No they struggle. They don't know how to deal with these things even other problems. They don't know how to deal with the values. You know we are told to teach knowledge, skills and values. They don't know how to teach those values.

Q: So you feel that the NCS does not provide you with enough information to do this, to teach values? How do they actually teach values across the curriculum?

Q: That's a big problem. With the learning area of life orientation it is very open, there is nothing hidden. But because we are not teaching one learning area, so my maths educator must also be able to speak on that value, in terms of statistics, to say how many percentages of people that have AIDS to calculate HIV/AIDS, it is not captured in that form it is only covered in the learning area which is life orientation. So the other educators are not speaking to that value, but in terms of planning we should say this term we are going to teach human values. How do you approach it in mathematics, how do you approach values in geography? In your life sciences, so that even if they learn different learning areas, but at the end of the day we sounded the same, you say you come this side you talk about this. You say the stats of what we are doing here, but that is not happening. The teachers all do their own thing. If all can teach values across the learning area, you will have more impact.

Q: If I'm understanding you correctly, the teachers do not have any strategies to teach values. Let's assume you were speaking about respect, respect for yourself

for example abstaining from sex. Do the LO teachers really have some activities or strategies that could help them to teach about such values in a way that will not really clash with their culture in the curriculum.

A: They do not have that, in fact what is happening is that they are having more complaints about the situation and they do not come up with solutions. It looks like the SMT should think around the problems, around a strategy to that, but then we will only have a session in our assembly to say let us speak about these things, but to teach these values further more must happen in class because they have enough time with the learners but if not, they have less input in terms of emphasising the values in class, what we are saying in assembly might not make an impact and we do not have sometimes 100% attendance. What if they are missing that learner that needed that information, so because they need to see the learners on a daily basis, so they can really emphasise this talking to them so that they don't forget. So the best strategy is that the teachers are the best ambassadors, they are the best people placed in class to teach values. Like myself I am not teaching all these learners, to them it might be a show for the day and they may laugh about it, because they do not take it serious, it is not for exams.

Q: So here we've got a secondary school, we are dealing with adolescents and as you know adolescence is a really described as a period of experimentation and searching and how I understand you, if the teachers used their time and had enough knowledge about values and had strategies they could actually address important values in the NCS and deal with other moral dilemmas in the school, then it will have an impact

A: That will be a good approach that really will help. We as educators, when we plan our lessons we need to get this information so that we give them case studies, try to help them to interpret, so that if they meet a case study, because they started early in January to learn issues that build character, in case studies, because if really you will just talk and then we don't have some practically, it is not going to make sense to them. If really they know that these values are taught and they get strategies to help them teach, they [the learners] will remember them for life, but if you just speak about them and they are not examinable, like the way it is happening now, life orientation they take it as is hobby, we just do the

assignments, it is not going be thing for examination, like the grade 12's, they know by now they have passed all life orientation with exemption, distinction.

Q: So as I understand if the teachers had strategies to help them teach values across curricula, it will make a difference? And maybe deal with other moral dilemmas in the school? Are there any other moral dilemmas that you have to deal with in your school?

A: Yes definitely. We have other problems like alcohol and drugs too. We struggle to deal with these things. These learners do not have any support at home. Some of them are orphans. We have a lot of problems with pregnancies. You know this morning a girl in Grade 9 was having a baby she was in labour, here at the school. We had to rush her to the clinic. It's a problem here. What do you do? Even the alcohol problem. These learners they don't have any entertainment so they go to the sjebeen and drink. Some of them even come to school and they still drunk.

Q: How do you deal with those learners/

A: No we say they must go home. They disrupt the class.

Q: What if the teachers could teach values that are more universal or the human rights values and knew *what* values to teach and *how* to teach them will it make a difference especially regarding alcohol and drug abuse?

A: Yes but we will need the knowledge we are lacking in our curriculum. The teachers don't know how to deal with all the problems at this school.

Q: Can you think of any strategies that the teachers could use to deal with these dilemmas?

A: Uhmm... that is a difficult one. You know there was one series on TV, I think SABC teaching the skill of values but we need to get such information in print also so that we can show our learners to assist them, because it is not everybody that is watching TV, they will tell you the stories they heard. So if we can have strategies then we must first workshop ourselves on these strategies and then we have a common approach as we go to our classes. That will be of assistance.

Q: You said a very interesting word there Sipho, you used the word stories even if it was a story that they told from the TV programme, how do you feel about that type of activity within your curriculum or your teaching practice, using the culture, using the story or stories to actually teach values?

A: That is the best one, it opens up all the communication, people will come out with their suggestions, how do we solve this problem but if it is like a story telling

they might laugh at a story, but they would learn something from it and also input about the type of the story, that is a good approach.

Q: Thank you very much Sipho. One final question I would like to ask you, with all that you shared and the way we have explored it, it you were a teacher and I am actually speaking about or focusing only on the adolescent, if you could find ways to address values or issues that are of deeper meaning to the learner, could that help to address over time, other moral dilemmas, whatever context of the school, whether it is a school in the rural area, or whether it is a city context?

A: Yes you know from birth, a child learns to communicate because of storytelling. If we speak less at home the child would not learn to talk. It is stories that we tell a baby, the songs that we sing that makes the child to learn language. So as fresh as from grade R they cannot start writing, we must tell them stories and also the question of abuse, people that are stealing children, it's because of storytelling, you give them these stories and then the learner learn from that. That is why we should just come and collect the child, I don't know my parents, my parents said I must just not agree because of the stories, so that has an impact. So if now we are at secondary school, we start now to critique some of the stories in terms of teaching. The learners will open up more.

Q: To sum up Sipho, so the teachers, as I understand you don't really know how to deal with values in the NCS and that if they had strategies that will show them how to deal with values across the curriculum it will have an in impact and even address the moral dilemmas in the school over time.

A: I agree 100% that it would make an impact. It would seriously have an impact as I repeated that this is a good way, even our grandparents used to tell us stories, we still remember that and we are respecting our sisters, we are respecting our adults to say you should not dare be in the house when your sister is cleaning, if you are there, she will sweep your marriage away. The message was that you must not disturb her, so because we did not want our marriages to be swept away we were jumping and then we went out, so such morals that they gave us, we still remember them even today, so story telling it assisted for years even if it is not in the curriculum it is a hidden curriculum but it has impact.

Q: And it was explicit

A: Yes it became explicit, you mean if it became explicit as a strategy, as one of the strategies? [Yes]. It was going to make more change, because now as I say it

was hidden but it had an impact, so it should be explicit and then we can change around the whole situation.

Q: Sipho, I really want to thank you for this experience. I learned a lot and it will certainly be of value for this research.

A: It is my pleasure if I was of assistance and wish you well in your research.

APPENDIX E: EXAMPLE OF A FIELD NOTE

After the interview (as an afterthought), the principal of a rural school told me about an activity where learners displayed the diversity of their cultures through dance and the different attire that the learners wore to represent their different cultures. It was called "A trip around the world". He said it was "*like poetry dance".* He emphasised how much the learners enjoyed themselves and learnt so much about the different cultures through *dance.* He specifically emphasised tolerance as a value.

APPENDIX F: STRUCTURE OF A TWO DAY WORKSHOP

	PROGRAMME OUTLINE	Estimated time required	No of Teachers/ Participants	Facilitator
TWO DAY WORKSHOP: TRAINING TEACHERS TO DEAL WITH VALUES IN THE CURRICULUM				
DAY 1	**A case for values-driven education** **Designing a value screen instrument that can:** Identify different types of values; Set up keywords and phrases to identify values; Identify a system to strain values from the content; Propose ways of dealing with these values; and most importantly, Ensure that the system is easy to operate. **Drafting explicit values in the school ethos/policy**	5 hrs	Max. of 30	1
DAY 2	**Strategies and activities** Developing activities that address values and activate certain qualities that create meaning, vision and value i.e. quotations/theme of the week/prayer/poetry, silent sitting, stories, group singing and group activities providing a role model, guided imagery, visualisation, journaling, think-about-thinking activities. The soul-filled classroom: Two qualities of the soulful educator. Planning and reflecting on a lesson of any subject/learning area of choice by selecting activities that not only instill value(s) but also involves soulful learning.	5 hrs	Max. of 30	1