

ROLE-PLAYERS' PERCEPTIONS REGARDING MORAL VALUES IN THE CURRICULA OF THE DURBAN UNIVERSITY OF TECHNOLOGY

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ABSTRACT

This study focuses on moral values in education, in particular, their inclusion as part of the academic curricula of Durban University of Technology (DUT), Faculty of Management Sciences. The literature lends much support for moral values as being important for students and Higher Education as a whole but there is still very little focus provided with regards to having them incorporated as part of a module in the programmes of Higher Education.

This study is based on the researcher's view that the teaching of moral values should be intrinsically linked to academic programmes to produce well groomed graduates who would become morally responsible and add value to a democratic society and in particular the world of work. The research study seeks to ascertain the opinions of the students and staff of DUT concerning:

- the integration of the study of moral values in academic programmes at the DUT? and
- the roles staff and students could play in reinforcing the importance of moral values?

This research falls within an interpretivist paradigm and takes a qualitative approach as it examines views, perceptions and feelings of the relevant role players of the Durban University of Technology. The Faculty of Management Sciences is chosen for this research study. Students from the cohorts of 1st, 2nd and 3rd year levels of the four selected departments are chosen as part of the research sample. The sample also includes three academic staff from the four selected departments as well as all Heads of Departments from the Faculty. Semi-structured interviews are conducted with management members chosen by the researcher.

Arising from the findings of the study, staff and students are of the view that if moral values are absent in students they will display a negative behaviour which has an adverse impact on their working career. Many students are of the view that including moral values in the curricula of Higher Education will build students' characters and morally equip and develop them into responsible citizens. Arising from the strong support of the various stakeholders, it is recommended that the teaching of moral values should be integrated in the curricula of Higher Education. It is also recommended that educators and management lead by example and be role models to their students. Debates, case studies and community-based learning in relation to ethical issues are some of the more popular teaching methods that are recommended.

It can be concluded that there is support from various authors and major role players for the integration of moral values in the curricula of Higher Education.

TABLE OF CONTENTS

| | |
|-------------------|-----|
| Declaration | ii |
| Acknowledgement | iii |
| Abstract | iv |
| Table of Contents | v |
| List of Figures | vii |
| List of Tables | vii |

CHAPTER 1: INTRODUCTION TO THE STUDY

| | |
|-------------------------------------|---|
| 1. Introduction | 1 |
| 2. Focus and Rationale of the Study | 2 |
| 3. Context of the Study | 6 |
| 4. Key Research Questions | 8 |
| 5. Definition of Terms | 8 |
| 6. Conclusion | 9 |

CHAPTER 2: LITERATURE REVIEW

| | |
|--|----|
| 1. Introduction | 10 |
| 2. What it means to be moral and ethical | 10 |
| 3. Moral Development | 16 |
| 4. Higher Education's roles in moral development | 19 |
| <i>Curriculum changes in Higher Education</i> | 23 |
| 5. Conclusion | 27 |

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

| | |
|---|----|
| 1. Introduction | 28 |
| 2. Methodology | 28 |
| 3. Data Collection | 29 |
| <i>Questionnaire</i> | 29 |
| <i>The structure of the Questionnaire</i> | 30 |
| <i>Sampling of respondents</i> | 31 |

| | |
|---|----|
| <i>Interviews</i> | 32 |
| <i>The structure of the Interviews</i> | 34 |
| <i>Sampling for the interview</i> | 34 |
| 4. Data Analysis | 35 |
| 5. Biographic details of the respondents | 35 |
| 6. Ethical Considerations | 39 |
| 7. Rigor of Study | 39 |
| <i>Credibility, transferability and confirmability</i> | 39 |
| <i>Triangulation</i> | 40 |
| <i>Limitations</i> | 41 |
| 8. Conclusion | 41 |
| | |
| CHAPTER 4: RESULTS AND DISCUSSIONS | |
| 1. Introduction | 42 |
| 2. Rationale for inclusion of moral education in the curriculum | 42 |
| 3. Challenges to curriculum-based education on morals | 46 |
| 4. Moral values as part of the formal academic curriculum | 47 |
| 5. The roles staff and students could play in reinforcing the importance of moral values | 50 |
| 5.1 Student roles in terms of promoting moral values | 51 |
| 5.2 Staff roles in terms of promoting moral values | 53 |
| 5.3 Management roles in terms of reinforcing moral values | 56 |
| 6. Conclusion | 58 |
| | |
| CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS | |
| 1. Introduction | 59 |
| 2. Recommendation | 59 |
| 3. Conclusion | 62 |
| | |
| REFERENCES | 65 |

LIST OF FIGURES

| | |
|---|----|
| Figure 1: Gender ratio of staff and student | 36 |
| Figure 2 : Age category of staff and students | 37 |
| Figure 3 : Race group of staff and students | 38 |

LIST OF TABLES

| | |
|---|----|
| Table 1: Headcount of Female and Male students (MIS, 2009) | 7 |
| Table 2: Moral Development: A Review of the Theory (Kolberg & Hersh, 1977,p.54-55) | 18 |
| Table 3: Years of experience as a staff member | 37 |

APPENDICES

| | |
|---|--|
| Appendix A: Permission letter from Executive Dean to conduct research | |
| Appendix B: UKZN ethical clearance letter | |
| Appendix C: Interview schedule | |
| Appendix D: Questionnaire | |
| Appendix E: Consent form/covering letter to Management | |
| Appendix F: Consent form/covering letter to Staff | |
| Appendix G: Consent form/covering letter to Students | |

CHAPTER 1

INTRODUCTION TO THE STUDY

“The journey that humanity as a whole must make to a world of greater well-being for all – to our new beginning – starts with a fresh understanding of what it means to live in the power of conscience and therefore on the basis of healthy, ethical values” (Prozesky, 2007, p.18)

1. Introduction

This study reports on the views of selected students, staff and management in a Higher Education institution about the integration of moral values in the curricula of their institutions.

There are many calls to direct “additional attention on college students’ moral reasoning skills and the importance of developing high-quality teaching and learning resources to support instructors in meeting the need” (Hornsby, 2007, p.2). However, according to Thomas (2009) South African universities have generally given up their duty of developing moral behaviour in society. Although they follow the laws of Higher Education policy they do not pay attention to addressing the important issue of moulding students in terms of their moral development. As a result the outgoing students are not morally equipped for the outside world. She further states that there is a correlation between a student’s bad behaviour and their unethical conduct in a business environment later in their lives. It is my belief that having moral values and ethics embedded in the curricula will, to a certain extent, instill ethics, morals and values into students.

In this chapter, I set out the focus of the study, its rationale and the primary research questions. I also describe the context of the study, and the definitions of important terms in relation to the study. I will conclude by providing a brief summary of the chapters to follow.

2. Focus and Rationale of the Study

This study focuses on moral values in education, in particular, their incorporation as part of the academic curricula of Durban University of Technology (DUT), Faculty of Management Sciences.

It should not be surprising that places of learning have an atmosphere of violence rather than places that are enshrined with “these very hallmarks of respect, values, caring and moral behaviour” (Samuel, 2008, p.9). “South African students enter the world of violent crime out of sheer greed – or from the lack of proper upbringing” (Nair, 2008, p.7).

These were the words from behaviour experts after the attempted hijacking of a young boy orchestrated by a student from DUT who was subsequently killed by the father of the victim (Nair, 2008). A crime prevention researcher of the Council for Scientific and Industrial Research (CSIR) believed that crimes committed by students are “linked to low self esteem and lack of social boundaries within the family unit” (Nair, 2008, p.7). Four students from the University of the Free State made a video of the workers “on their knees eating or drinking a mixture, allegedly urinated in” (Reitz Four explain video, 2010, p. 4). According to the students it was a ‘demonstration’ for initiation for the 2nd year students living in the residence. This ‘scene’ of the urination was recorded without the workers permission (Reitz Four explain video, 2010). The magistrate Mzinwonke Hinxa declared that the four Rietz students behaviour was inarguably and without a doubt racist, unacceptable, disgusting and evil (Munusamy, 2010).

Arising from violent student protests at the DUT, the university was shut down while students were getting ready for their examinations. Sixty-two students were charged with public violence during the protests and three individuals were injured. Students damaged university property and threw stones and bricks at police. It was alleged that students were protesting as a result of increase in food prices in the cafeteria, problems with residence and not receiving book allowances (Barbeau, 2010).

With all the “national and local events in the news that could be classified as tragic, thoughtless, or inhumane, people are questioning whether educators are doing enough to help young people form the values and morals needed to be contributing members of a democratic society” (Reetz & Jacobs, 2000, p.208)

From the literature it can be seen that there is much support for moral values as being an important component for students and Higher Education as a whole. There is however, still very little focus on their incorporation as part of a module in the programmes offered at Higher Education (Aper 1996, Holmes 1993, Hornsby 2007, Prinsloo & Beukes 2005). Presently at most Higher Educational institutions the focus is on equity, transformation and leadership and there seems to be a lack of attention placed on issues of students’ needs and the role that Higher Education could play on character building that is essential for our students.

Hornsby (2007, p.1) shares with us the views of Hersch & Schneider (2005):

“Effectively developing students’ moral reasoning skills requires a focused, holistic approach within our institutions of higher education. If we simply rely on course distribution requirements or an isolated ethics class to produce morally educated graduates, we are doomed to failure”

In his Vice-Chancellor’s message, du Pre states:

“we have to educate for the world of work and must ensure that our students are employable. This is the litmus test of DUT as a University of Technology and a higher education institution, namely providing relevant programmes at a high quality that produces competent graduates who can take their place in society and the workplace, and make the world a better place in which to live” (Durban University of Technology, 2009).

Higher Education’s role is to provide suitable programmes that are required by students to help them develop the necessary skills required in the workplace and society.

According to Prinsloo and Beukes (2005), there is an outcry for further legislation and the enforcement of codes of conduct but there is also fear that the answer to the moral erosions that are being observed would not rely entirely on stringent regulations but instead would require a more holistic approach. Education will play an important role in

this holistic approach. Prinsloo and Beukes (2005) further state that whilst the developments in the legislative field are important in corporate governance, Higher Education is in the distinctive position to introduce to students different value-systems and to enable them to analyse and critique the ones that they have at present.

This study is based on the view that the teaching of moral values should be intrinsically linked to academic programmes to produce well groomed graduates who would become morally responsible and add value to a democratic society, in particular the world of work. Ela Gandhi the Chancellor of Durban University of Technology states that Higher Education needs a lift and requires devotion and responsibility. “It must move away from an image of being a factory that churns out degrees but rather build an institution from which men and women of substance and character will be produced to transform our country and our nation into the compassionate, caring and winning nation that we wish to see” (in Langry, 2007, p. 8). Similarly, Holmes (1993, p. 224) states that “we cannot make people moral any more than we can make them happy. But we can nurture in them those tendencies that are capable of guiding them to realization of their moral potential”

Aper (1996) supports Gandhi when he states that if students want to be virtuous individuals they need to be equipped with tools in order to engage in their roles outside the university setting. For the university to discard an essential exercise “of human development and education” that has the moral segment of our conduct and behaviour is unthinkable Aper (1996, p.2). The then Minister of Higher Education in South Africa, Pandor believes that the lack of values is one of the reasons that add up to the challenges facing our education system in South Africa and further states that we all have to play a role to change this (Kassien, 2008).

Holmes (1993, p.3) cogently expresses the view that “whatever the nature of reality, and however the universe came into being, morality is now part of it. Love, hate, values, thoughts, feelings, emotions, obligations, virtues and principles – the elements of morality are in their own way as real as atoms and electrons, and to understand our world

fully we must be prepared to study them as seriously as we do the chemical and physical properties of things”.

This study is important as it envisages that students who embark on their career in the business world would be strengthened if they had strong moral values, i.e. truth, right conduct, virtue and integrity. The study also looks at the potential contribution of moral values in the curriculum for developing students as responsible, respectful, honest and ethical individuals in society. The researcher would like to share a very interesting article pertinent to this study.

“All the teachers in a private school received the following note from their principal on the first day of a new school year.

Dear Teacher

I am a survivor of a concentration camp. My eyes saw what no person should witness:

Gas chambers built by learned engineers

Children poisoned by educated physicians

Infants killed by trained nurses

Women and babies shot and burned by high school college graduates

So, I am suspicious of education. My request is: Help your students become human. Your efforts must never produce learned monsters, skilled psychopaths, and educated Eichmans. Reading, writing, and arithmetic are important only if they serve to make our children (students) more humane”.

This is a rather sad note, but is intended to convey a message about what education is and what it should be. Let education be used to restore the human respect and dignity by instilling ‘ubuntu’ – humaneness in students”(Goduka, 1996, p.35). This extract from Goduka epitomizes the importance of including moral values in the curricula of Higher Education which will be beneficial not only to students but also to educators.

3. Context of the Study

This study was conducted at the Durban University of Technology, a Higher Education institution that evolved from the merger of the Technikon Natal and M L Sultan Technikon in 2002.

The vision, mission and the core values of the Durban University of Technology are:

Vision: “A preferred university for developing leadership in technology and productive citizenship” (Durban University of Technology, 2009).

Mission: To excel through:

- A teaching and learning environment that values and supports the university community.
- Promoting excellence in learning and teaching, technology transfer and applied research.
- External engagement that promotes innovation and entrepreneurship through collaboration and partnership. (Durban University of Technology, 2009).

Core Values

- Respect, Recognition, Opportunity and Access
- Loyalty, Dignity and Trust
- Transparency, Openness, Honesty and Shared Governance
- Responsibility, Accountability, Collegiality and Professionalism (Durban University of Technology, 2009).

The University comprises of six faculties with a total of 23838 students. Listed below are the different faculties.

- Faculty of Accounting and Informatics
- Faculty of Applied Sciences
- Faculty of Arts and Design

- Faculty of Engineering and Built Environment
- Faculty of Health Sciences
- Faculty of Management Sciences

The study was conducted in the Faculty of Management Sciences which comprises of 8 academic departments and had approximately 4821 students at the time of the study i.e. $\frac{1}{4}$ of the total number of students registered in the institution (Management Information System, 2009). The disciplines focus on business management, human resources, marketing, public relations, hospitality, tourism, public administration and operations and quality.

The table below highlights the number of male and female students, their age categories and race. It is evident that male students are outnumbered by their female counterparts and that $\frac{2}{3}$ of the students are ‘African’.

| Age | Female | | | | | | Male | | | | | |
|-------|---------|----------|--------|-------|-------|-------|---------|----------|--------|-------|-------|-------|
| | African | Coloured | Indian | White | Other | Total | African | Coloured | Indian | White | Other | Total |
| 16-20 | 835 | 18 | 187 | 2 | 1 | 1043 | 348 | 7 | 104 | 4 | | 463 |
| 21-25 | 975 | 17 | 135 | 4 | 1 | 1132 | 625 | 3 | 94 | 8 | | 730 |
| 26-30 | 274 | 2 | 36 | 2 | 13 | 327 | 199 | 3 | 24 | 7 | 15 | 248 |
| 31-40 | 190 | 9 | 37 | 11 | 23 | 270 | 238 | 2 | 74 | 28 | 48 | 390 |
| 41-50 | 35 | 1 | 9 | 9 | 5 | 59 | 65 | 3 | 30 | 12 | 25 | 135 |
| 51-60 | 3 | | | | | 3 | 9 | 1 | 4 | 3 | 2 | 19 |
| 61+ | | | | | 1 | 1 | 1 | | | | | 1 |
| Total | 2312 | 47 | 404 | 28 | 44 | 2835 | 1485 | 19 | 330 | 62 | 90 | 1986 |

Table 1: Headcount of Female and Male students by Age, Race and Gender in the Faculty of Management Sciences for 2009 (Management Information System, 2009)

4. Key Research Questions

This study addressed the following questions.

What are the opinions of the students and staff of DUT concerning:

- the integration of the study of moral values in academic programmes at the DUT?
- the roles staff and students could play in reinforcing the importance of moral values, other than through academic curricula?

5. Definition of Terms

The definition below explains some important key concepts that are pertinent to this study.

- **Ethics**

“A system of moral principles governing the appropriate conduct for an individual or group” (Pearl, Bowen, Makanjee, Akintoye & Evans, 2005, p.1).

- **Values**

“These are ideas about what a society believes to be good, right, desirable, or beautiful. They provide the basic underpinnings for notions of individual freedom, democracy, truth, justice, honesty, loyalty, social obligation, collective responsibility, the appropriate roles for men and women, love, sex, marriage, and so on” (Jones, George & Hill, 2000, p.126).

- **Integrity**

Integrity can be defined as “the idea that something or someone is whole and complete” (Maxwell, 2003, p. 77).

- **Morals**

Morals can be described as being “based on what somebody’s conscience suggests is right or wrong, rather than what the law says should be done” (Encarta, 2001 in Pearl et.al, 2005, p.1).

➤ Curriculum

Curriculum can be defined as including “goals for student learning; content; sequence; learners; instructional methods and activities; instructional resources; evaluation; and adjustments to teaching and learning processes, based on experience and evaluation” (Dezure, 2002, p.1).

6. Conclusion

In this chapter I have discussed the focus of my study and the reasons that motivated me. I also explained the context of the study, set up the research questions and elucidated the primary concepts used in the study. In the following chapters I will:

- review literature related to my study
- report on the research design methods I used to undertake the study
- give an account of the findings, and
- draw conclusions and make recommendations for further study and practice in Higher Education.

CHAPTER 2

LITERATURE REVIEW

“The end of education is to see men made whole, both in competence and in conscience. For to create the power of competence without creating a corresponding direction to guide the use of that power is bad education. Furthermore, competence will finally disintegrate apart from conscience”
(Joan Sloan Dickey, in Covey 2004, p. 348)

1. Introduction

To gain a deeper understanding of the focus of my study, I undertook a review of relevant literature. In this chapter, I explore the views of the various authors and theorists about what it means to be moral and ethical, how moral values and ethical behaviour develop, and the role that Higher Education can play in this development.

This study is based on the assumption that including moral values in the curriculum of DUT will educate students towards the path of right conduct and truth. Ela Gandhi’s message to students at DUT is to love, care and respect the institution so that DUT becomes a prestigious institution of higher learning with model students, who will be well respected individuals in the community. She believed that there will be adversities but these must be channeled through the right channels but not by violence, anger or vandalism (Langry, 2007).

2. What it means to be moral and ethical

In this section, I explore literature in relation to ethical conduct and dilemma, moral integrity and responses to diversity.

According to Smit and Cronje (1997, p. 490) ethics is the “the code of moral principles and values that directs the behaviour of an individual or a group of what is right or wrong”. Prinsloo and Beukes (2005, p.932) believe ethics is about choices and these choices are influenced by a person’s,

- ability to identify ethical problems;
- ethical priorities;

- ability to judge and reason and
- ethical courage and ability to act on the decisions.

Foster (2003) interestingly states that ethics is similar to the weather because everyone discusses it but no one does anything about it (in Slabbert, Saayman & Steynberg, 2004). Covey (1992) shares with us a story about a man who was an ‘ethics director’ at a major aerospace company but resigned after five years which resulted in him losing a fantastic salary and benefit package. The main reason for his resignation was that the executive team had their own separate set of business ethics and that they were deep into rationalization and justification. Their main focus was to make money and gain power. They were distanced from reality even inside their own organization. They talked about servicing the customer while robbing their own employees. Covey explains the behaviour of individuals that lack moral fibre and portray dishonesty and greed in their interaction with staff.

Stories of huge bonuses are given to directors while getting rid of thousands of employees, is not uncommon in the national and international press. “In the 1990s, they were held up as corporate supermen, companies that they were paid on a scale virtually unseen in human history”. But in the 2000s the word spread to business offices, they were looked as being shoddy, slack and careless in their paperwork and unaware of corruption or misdeeds around them but still believe they deserve the massive salaries they earn (Eichenwald 2005 in Prinsloo & Beukes, 2005 p.937). Fleckenstein and Heusch (1999) believe that to maintain a good business means being ethical because ethical behaviour boosts the organizations profits, managements efficiency, ‘public image’ and human relationships (in Slabbert, Saayman & Steynberg, 2004). According to Prinsloo and Beukes (2005, p. 931) “the collapse of Enron, WorldCom and other big and smaller corporations worldwide – as well as high-profile collapses such as those of Leisurennet and Saambou in South Africa – has changed perceptions with regard to the role that ethics plays in the decisions of companies and institutions”. While Green (2009) supports the above by stating that in business we need to be guided by our moral values, and to make certain that our actions are not governed by rules of the law only as we have

an ethical mindset that will make us responsible and liable for our decisions (Green 2009 in Coldwell, 2010). In an article entitled ‘Whatever happened to callings and professional ethics?’ Hoffman (2010) states that the call of duty amongst professionals is lacking or in short supply in our society. He shares with us his strong feelings on the recent public service strike that hit our country this year by stating:

“Whatever the justices of their cause, when health workers perform grinning toyi-toyis for the TV cameras after deserting helpless premature babies in their incubators, where is the call?”.

“When teachers do as little as they can and act insulted if asked to stay a minute after school, where is the call?”

“When public servants care not if the documents they mislay are life and death to an immigrant worker, what has happened to the call?”

“When transport officials let a railway track rot until it has to be closed for safety reasons, where is the call?”

He further believes that an occupation does not materialize as a result of more money, or more education, or more power. As much as they are important, they do not make a ‘called person’. “Duty, honour, responsibility, a sense of stewardship and accountability are virtues, and virtues come from within” (Hoffman, 2010, p. 10).

According to Prozesky (2007, p.110) integrity stands for ‘wholeness and the absence of contradiction’. It shows when our word and action merge as a result of what we say and what we do and what we are, are in agreement in terms of truth and righteousness. Lee (in Naidoo, 2004) narrates a rare kind of integrity. There was a time when a mother took her little boy to Mahatma Gandhi as she wanted the great leader to tell her son not to eat sugar as it was not good for his health. Mahatma Gandhi did not tell the little boy anything but told the mother to bring the child back a month later. The mother was not very pleased with the course of events. A month later, the mother took the child back to

Mahatma Gandhi. Gandhi sat the child down, held his hand and warmly told the boy not to eat sugar as it was not good for his health. The mother questioned Gandhi as to why, he did not tell her son not to eat sugar a month ago. Gandhi replied that a month ago he was still eating sugar.

In the next few paragraphs I am going to look at how moral behaviour is essentially about how we are towards others. “Throughout history, individuals have liked, disliked, dominated, ruled and even killed one another solely because of certain characteristics that made one group of people different from another” (Smit & Cronje 1997, p.423). All over the world people do morally disgusting things to others because they have a different skin colour, different faith, speak an odd language, have different value systems and beliefs which are believed to be strange and odd (Smit & Cronje, 1997). “Diversity raises important ethical issues and social responsibility issues. It is also a critical issue for organizations, one that if not handled well can bring an organization to its knees, especially in our increasingly global environment” (Jones & George, 2008, p.171).

Goduka (1999) believes that for educators and learners to embrace unity, diversity and transformation and to begin the healing process of the injustices and inequities of the past, they would need to discuss and share their stories. “As educators begin the healing process, they will also be preparing themselves to affirm unity in diversity in the learning environment, curriculum and in their teaching strategies” (Goduka, 1999, p.1). Prof Loyiso Nongxa who became the first black vice-chancellor of the University of Witwatersrand, states in his installation speech that “a transformation challenge for all South African Higher Education institutions is that students and staff of different backgrounds should feel a sense of belonging at our institutions”(Naidu, 2003, p. 10). He further believes that Black students and staff should not feel a sense of alienation at the University of Witwatersrand; Indian staff and students should feel at home at the University of Free State, and White students must also feel a sense of belonging at the University of Venda, Fort Hare, Transkei or Western Cape. He believes that it is essential to come to terms with our recent past and reconcile with the rest of South Africa, as we cannot change the happenings of the past. Nongxa highlights former

President Nelson Mandela's example when he embraced the 1995 Springbok team. "Some of us who were first politicised in the time of South African Rugby Union (Saru) thought that he had lost it" (Naidu, 2003, p.10).

Goduka (1999, p.51) suggests that educators must "create a philosophy of cultural democracy to facilitate a classroom climate in which all learners feel confident about their cultural identity and cultural voice". This would therefore encourage the learners to speak about their backgrounds and experiences freely and openly.

Jenkins (1992, p.36) shares with us Martin Luther King's words:

"I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin, but by the sort of persons they are. I have a dream that one day.....all God's children, black, white, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the black people's old song, Free at last, free at last, thank God Almighty, we are free at last!"

Prozesky believes that the following demonstrates that one has a conscience and wishes to do what one believes is right and good.

- Showing genuine concern for the well-being of whom ever we interact with;
- Having a genuine concern for our personal selves and the future that we all could have;
- Having personal integrity;
- Observing the explicit values that conscience entails;
- Being generous, honest, respectful, just, inclusive and responsible;
- Serving others selflessly and
- Possessing allure of beauty (Prozesky, 2007)

Moral thinking became possible with the realization and surfacing of the view of "good and bad, and right and wrong" (Holmes, 1993, p.3). Prozesky (2007) is of the view that when we realize that we have choices on how to live, we have attained moral standing with ethical qualities and become accountable for our actions. By caring and showing

concern for others and not only for ourselves, we show we have moral qualities and are morally good with a conscience. He further states that the understanding of moral goodness means being concerned and compassionate about the welfare of others but at the same time making sure you do not neglect your own interests. Much can be realized when we communicate with each other and share our stories and appreciate and respect our differences. Prozesky uses the example of Maslow's theory when he explains that we are to some extent relatively the same as we all have feelings, basic needs, the longing for happiness and self-worth. We are all different but we all realize that life is sacred which needs to be nurtured and cherished. We need to understand that no-one is more important than another individual in terms of basic humanity to life (Prozesky, 2007). Holmes (1993, p.93) supports Prozesky by stating that people might attain moral excellence by practicing or doing what is right as consistently in all their actions but this does not mean that they have to follow a particular way of life although it 'certainly rules out certain kinds of life, such as those of drug dealing or terrorism'. Morality does not mean that we become "missionaries, social reformers, or crusaders for justice rather than say, schoolteachers, plumbers, lawyers, or store clerks" (Holmes, 1993, p. 93). Rather, whatever path or way of life we choose our actions and conduct must be morally sound.

Holmes (1993, p.93) states that although we admire and espouse to the actions of Gandhi or Mother Teresa there are many other individuals who live quiet, unrecognized lives of exceptional 'moral courage and sacrifice'. These individuals are not 'moral heroes', but they can be referred to as moral saints (a person with great moral goodness). Holmes, (1993) further goes on to explain that by a 'good person' we refer to someone that is morally good, whether or not they have other qualities that attract us. He uses the example of Franz Jagerstatter from Nazi Germany who was a simple, peasant man who did not have the same levels of education and intelligence as many of the other Nazis. He portrayed great moral courage by making a decision not to serve in the German military. Making this decision cost him his life – he was beheaded. Fran Jagestatter was an ordinary man with excellent human qualities but was exceptional and remarkable with being blessed with qualities that build moral integrity (Holmes, 1993).

3. Moral Development

The theories of Kohlberg and Dewey have been explored for my study. According to Kohlberg & Hersh (1977, p.55) “the aim of education is growth or development, both intellectual and moral”. Moral, ethical and cognitive principles can assist in developing a ‘free and powerful character’. They further state that the intention of moral education should be to inspire people’s thoughts whereby they will find ways which will allow them to draw on more satisfactory and complicated decision making tools to resolving moral issues (Kohlberg & Hersh, 1977).

Woolfolk (1993) cites Kohlberg’s proposition that moral development is based on the idea that at birth, all humans are empty of morals, ethics and honesty. He believed that family was the foundation of values and moral development for an individual. He was of the opinion that as the individual’s intelligence and ability to interact with others grow, one’s patterns of moral behaviour also develops.

Dewey (1932, in Aper 1996, p.3) states that “the complexity of human interactions means that ethical or moral decisions are often choices between competing goods”. He further states that university students will encounter frequent “conflict between ends, responsibilities, rights, and duties”. The important aim of undergraduate education, then, is the nurturing of students to have the ability and eagerness to engage in “reflective morality” (Aper, 1996, p.3). Kohlberg and Hersh (1977) assert that if schools hope to encourage morality, there needs to be an environment whereby interpersonal matters are resolved in terms of principle rather than power. Moral questions need to be taken seriously and be subject to critical thinking instead of ‘conventional right answers’. While Dewey adds that the building of character is fundamental to education. “Education has a moral responsibility towards society: to assist the learner in living a social life as an integral unified being” (Dewey, 1959 in Naude, 2007, p.94).

“Kohlberg primarily focused on moral development and has proposed a stage theory of moral thinking which goes well beyond Piaget’s initial formulations” (Crain, 1985,

p.118). Piaget's study of moral judgment found that those children younger than 11 years looked at moral dilemmas one way and older children thought about it differently. Younger children believed that rules were set and could not be broken. Older children believed that it was quite acceptable to change the rule if everyone else concurred. They further believed that rules were not divine and fixed but were mechanisms which were used by humans to get along cordially (Crain, 1985). The stages of moral development as explained by Kohlberg & Hersh (1977, p.54) are described in Table 2.

| Level | Stages | Reasoning |
|---|---|--|
| Preconventional Morality | Stage 1 Punishment-and-obedience orientation | “The physical consequences of action determine its goodness or badness, regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in the terms of respect for an underlying moral order supported by punishment and authority”. |
| | Stage 2 The instrumental- relativist orientation | “Right action consists of that which instrumentally satisfies one’s own needs and occasionally the needs of others. Elements of fairness, of reciprocity, and of equal sharing are present, but they are always interpreted in a physical, pragmatic way. Reciprocity is a matter of ‘you scratch my back and I’ll scratch yours,’ not of loyalty, gratitude, or justice”. |
| Conventional Level | Stage 3 The interpersonal concordance or “good boy – nice girl” orientation. | “Good behaviour is that which pleases or helps others and is approved by them. There is much conformity to stereotype images of what is majority or natural behaviour. Behaviour is frequently judged by intention – he means well becomes important for the first time. One earns approval by being nice”. |
| | Stage 4 The “law and order” orientation | “There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behaviour consists of doing one’s duty, showing respect for authority, and maintaining the given social order”. |
| Postconventional, Autonomous, or Principled Level | Stage 5 The social- contract, legalistic orientation | “Right action tends to be defined in terms of general individual rights and standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal values and opinion”. |
| | Stage 6 The universal-ethical-principle orientation | “Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These are universal principles of justice, of the reciprocity and equality of human rights, and of respect for dignity of human beings as individual persons”. |

Table 2: Adapted from Kolberg and Hersh (1977, p.54-55)

In relation to Kolberg's theory of different stages of development, this study will be directed to the Postconventional Level (Stages 5 and 6) stages of moral development. These are the stages in which one questions what rights and values society should espouse, and in which one tries to act according to one's conscience and ethical principles.

4. Higher Education's role in moral development

In the next few paragraphs I will discuss the different views about Higher Education's role and obligations in the moral development of their students.

Ethicists believe that one of the challenges that universities experience with ethics education is that most individuals do not see ethics as a field for academic study but can gather that it is something we all have inkling about and choose to recognise or not to recognise (Poff, 2010). All Higher Educational institutions have a moral obligation of inculcating human values, morals, principles and all the fundamental qualities required to mould one's character. Prozesky (2000, p.46) states that:

“herein lies a special moral responsibility for our universities, namely to find ways to infuse education with moral values and to enrich moral values with knowledge at the cutting edge of intellectual advances. Is there a better way than this to honour our responsibility as academics to serve society and be accountable for the use we make of scarce funds and great liberty?”

Prozesky (2000, p.45) believes that if Higher Education institutions, aim to play a role in building a culture of humanity, morality and ethics they 'need to be ethically exemplary places themselves'. He proposes ethic audits of their performances to realize where their moral strengths and weaknesses lie, and what kind of behaviour is required to grow in moral standing (Prozesky, 2000). In answer to a question as to whether the humanities can assist in training the young generation of 'intellectuals, civic leaders and change agents' to develop a democratic society, Mzimande, the Minister of Education states that the social sciences and humanities could play a role and this training should encompass a strong component of ethics. He urges educators to do their best in developing students to be sympathetic and sensitive to their fellow human beings (Vale, 2010).

Wolk (2007, in Frick & Frick, 2010, p.124) shares his thoughts by stating:

“Passive schooling creates passive people. If we want people to think, learn, and care about many dimensions of life, if we want neighbours who accept the responsibility of tending to the world and working to make it a better place, then we need school and curricula that are actually about life and the world...either we make our schools into vibrant workshops for personal, social, and global transformation, or we must own up to our complicity in perpetuating a superficial, unthinking, and unjust world”.

Astin (1995) states that some institutions focus on the search for excellence which entails accumulating resources and trying very hard to build up their reputation so that they are on par with other institutions. She believes that the traditional approaches to excellence can tend to blind us to the academic world of ‘citizenship’ tasks which is embedded in our practices of teaching and learning. Although reputations and resources are important, our endeavour to maintain a good name and accumulate resources should not be at the expense of education and service. Astin is further supported by Belford (1997) who is of the view that Higher Education shares a likeness to the marketplace. He believes that the two are similar because both place an emphasis on self-promotion, power and being competitive thereby destroying a sense of community and civility between people which are preconditions for Higher Education.

Prozesky (2000, p.44) proposes a Higher Education institution worth nurturing in the present South Africa is one that is enshrined with ethics, values and trust. He believes that because of our past history we have created dysfunctional human relations as well as a dysfunctional educational system. But to add to that we lack ethics as a society and the growth of moral upliftment that would be required for the future. “To succeed in this quest we need more than knowledge, more also than the brilliant scientific knowledge symbolised by Einstein. We need humane knowledge” (Prozesky, 2000, p.44). Astin (1995) argues that Higher Education has not provided a good grounding in the students’ development in terms of understanding and respecting democracy in the students. Faculty academics maintain that it is not the job of Higher Education to be teaching students about the concept of democracy but they fail to realize that ‘good citizenship’ is

one of the common values in the universities mission statement (Astin, 1995). Astin, (1995, p.5) further states, that people have the perception that democracy is solely an “external process” whereby one discusses “public-policy issues, campaigning for candidate, and voting”. These activities might be crucial factors of a strong democracy but it is unlikely to happen if there are no internal conditions such as:

- an understanding of how democratic government is supposed to function,
- an appreciation of the individual’s responsibilities under this form of government and
- a willingness, if not a determination, to be an active participant.

(Astin, 1995, p.2)

Within Higher Education, everyday behaviours may give rise to moral concerns. It is difficult, for example, to conduct a class discussion if the students are not paying attention, and lecturing becomes difficult if the room is full of noise of several private discussions. The educators encourage, expect, and often demand that students behave with a certain degree of moral integrity for other members of the class, and that the students provide a certain amount of respect and attention to the values and expectations of the institution. The same analogy extends to research protocols where students are punished for plagiarism and not observing ethical standards (Clewett, 1996). Bawa shares his views on the issues of plagiarism by stating “educational institutions have a responsibility to inculcate ethics in young people to avoid the substantial plagiarism occurring across universities both among students and academics” (Witness Reporter, 2007, p.4). This is serious as he further states that society expects universities to have norms of ethics and integrity. Lack of ethics undermines the trust that society has on Higher Education institutions. Although certain universities have set up policies regarding ethical conduct i.e. plagiarism for both staff and students, a large number of universities do not include specific issues on ‘moral or character education or development’ as part of their mission statements or curriculum handouts (Reetz & Jacobs, 2000).

In relation to the above, the issue of staff members' degrees being taken away because of plagiarism and other academic deceitfulness has an adverse effect on the moral climate of the institution (Thomas, 2009). Other research has noted there is a culture of a lack of enforcement of policies being put in place in terms of academic integrity and honesty. This is as a result of the whole issue being too time consuming. Institutions are not keen on confronting issues relating to student's academic dishonesty because of their fear of creating bad publicity in terms of attracting prospective students and future funding (Thomas, 2009). Higher Education institutions may be guilty of not behaving in a moral and ethical manner themselves.

Poff (2010) adds that universities are not interested in teaching ethics, values and leadership with a strong focus on integrity. (Fuchs in Poff, 2010, p.176) notes:

“the idea of the universities as a place where schools are to pursue truth, as well as formulate and transmit to students, while at the same time learn to pursue truth for themselves came to be dominant.....[in nineteenth century Germany].

Poff (2010, p.176) believes that universities have failed to live up to their mission statement and core values in terms of educating students and creating “knowledge with autonomy, rigour, competence, discipline, accountability, productivity and integrity”. She further states that the above is difficult to achieve as a result of “internal and external social, economic and political” burdens or demands placed on universities.

Listed below are some of the many issues identified by Poff (2010) that have been instrumental in terms of university failures:

- Researchers compete for status and importance instead of selflessly seeking after truth.
- A change from the focus or commitment from undergraduate to post graduate education in terms of the allocation of resources.
- A shift of focus to view students only as aides for research instead of ‘learners in their own right’.

- Governments’ perceptions to regard universities as crucial channels for research competition for international gain.
- The change of mindsets of education as a civic good to a personal good.

According to Astin, (1995, p.3) journalism-and-communications programs which graduate thousands of students every year need to be interrogated. These students normally decide on the knowledge or information they would provide to their people via the media. The question arises as to how much “emphasis does each of these programs put on training its students to understand the most important questions citizens should ask concerning public issues—as opposed to training them to pursue the most obvious or sensational facets of a story?”

Poff (2010) states that because there is such a dominance of ethical collapse the world over, individuals who are aware of the importance of teaching of ethics in education need to pursue its inclusion in the curriculum of undergraduate and graduate students.

Curriculum changes in Higher Education

Educators battle with countless moral and ethical problems and at most times find it difficult to resolve moral issues which relate to curriculum, modes of instruction, supervision etc. (Frick & Frick, 2010). According to Dezure (2002, p.1) “an undergraduate curriculum is a formal academic plan for the learning experiences of students in pursuit of a college degree”. Breier, (2001, p.26) states that Higher Education providers that operate within the new ‘NQF-aligned context’ would require a new model of Higher Education practice. Educators need to be clear with their learning outcomes and assessment criteria which should be available for the public to examine or scrutinise. When putting together the curriculum, working in a group would be required. The curriculum must be looked at with the student or society in mind rather than their own personal or faculty view. “Providers will need to ‘design down’ from the end point of the curriculum...Outcomes will be linked to the demands of disciplines as well as to those of

the economy and society in general” (Breier, 2001, p.26). The focus in curriculum development mainly stems from a range of challenges that confront the curriculum planners. Changes that Higher Education are experiencing should not be looked as problems because without this advancement Higher Education would stagnate and deteriorate. Important role players in the development of the curricula embrace the challenges that make way for creativity, initiative and new ideas (Tisani, 1998).

Curriculum change that could foster the inclusion of content about moral values often comes about as a result of students’ suggestions for the inclusion in the curriculum of peace education, human rights education, education for cooperation, and education for democracy and democratic citizenship (Clewett, 1996). Clewett (1996) questions the most important skills, abilities, attitudes and values one should be trying to develop and nurture. What is most important to remember is that what we should be doing is not teaching subjects “but, rather, helping individual people to prepare to live well and successfully in the world” (Clewett, 1996, p.3). Breier (2001, p. 26) questions whether “academics have had the space and inclination to examine and revise curricula to make way for new or subjugated knowledge, to promote citizenship and diversity and a culture of human rights, and to foster the critical meta-skills necessary to function in a world of uncertainty”.

Maldonado, Lacey and Thompson (2007, p.7) discuss a Dutch university’s integration of a programme of values in education to educate students to develop into “morally responsible and reflective scientists and professionals”, with the purpose of grooming or “preparing morally centered and ethical students”. Their wish is that these students would grow into morally-centered and ethical professionals. A research study conducted at the University of Turku, Department of Nursing Science reveals that nursing students at Masters level were able to reason ‘morally at a higher level’ than the Bachelor of Technology students (Numminen & Leino-Kilpi, 2007). The study shows that formal education had positive benefits in terms of moral reasoning but may not fully address all avenues of ethical decision making, (Numminen & Leino-Kilpi, 2007). Hornsby (2007, p.2) states that research shows “that a single ethics course only minimally impacts progress towards deeper, more reflective ethical thought process or students’ use of

principled moral reasoning”. Hornsby (2007) further attempts to understand how the course activities would help students to “develop deeper and more reflective ethical thought processes” and how these activities could be more useful and visible to learning (Hornsby, 2007, p.2).

Ferrell and Gresham (2000) note that the majority of the people are in agreement that a set of moral principles or values should control the actions of marketing decision makers, and most marketers would also concur that their decisions should be made in accordance with acceptance principles of right and wrong. According to Haywood and Wygal (2009) the continuous reporting of ethical misdemeanours recently has resulted in an increase in exposure of ethics in both the accounting profession and accounting course of study.

Kovac (1996) states that in discussions with colleagues regarding teaching of ethics in science, two major objections are noted;

- a) Professional Ethics should be taught in the research group and
- b) Ethics cannot be taught, people are either moral or not.

Kovac (1996) further states an immoral person cannot change or transform by attending classes in professional ethics but we cannot assume that students that are strong moral decision makers have the competence or skill in making decisions relating to professional ethics. Thus, there are still benefits to teaching ethics, and these advantages include an increase in:

- i) Moral sensitivity (will alleviate ignorance with regards to being able to identify ethical issues as professionals).
- ii) Knowledge of relevant standards (in discussion relating to ethical questions students will be aware of the necessary professional standards as the standards of science are not documented).
- iii) Skill in ethical decision-making (like children are guided or taught by their parents to make moral decisions and hereby looking at the consequences - students need to learn moral decision making. Also by way of discussion of questions relating to moral decisions and the subsequent action to take).

- iv) Will-power (most times the ethical course of action is not easy and it gets more difficult with pressure from peers and society but with the necessary education this endeavor can be overcome whereby students are able to be developed and have the will-power to act ethically).

Prinsloo and Beukes (2005) believe that productive and effective corporate governance is basically about leadership. The code of conduct of King I and King II state that to turn out successful leaders, the universities must teach the 'practice of good qualitative governance' in the curriculum of the business courses more especially the accounting discipline (Prinsloo & Beukes, 2005).

The King I report considers the effect of the business in terms of the bigger community rather than looking at the business only. The essential principles of "good financial, social, ethical and environmental practice were included in this report" (Prinsloo & Beukes, 2005, p. 934). The King II report mainly focuses on the ethical environment of the business, the openness of its performance, "the corporate strategy, and the monitoring and measurement of performance against set goals" (Prinsloo & Beukes, 2005, p. 934). According to Jackson and Sawyers, (2003) in the course outline for the instruction of Chartered Institute of Management Accountants codes of ethics are already embedded in the curriculum (in Prinsloo & Beukes, 2005, p.939). Lampe and Finn (1994) argue that knowing the codes is not sufficient or does not help as studies have shown that the accounting students' moral development has not improved in terms of obeying rules disseminated by others (in Prinsloo & Beukes, 2005).

In the curriculum of students studying to be chartered accountants and to attain a Masters in Business Administration, the concentration is on 'technical skills and knowledge about the rules' and not enough attention is given to the development of a personal 'ethical architecture' (Hatcher, 2002). "Accountants and business leaders often lack the rationale and vocabulary for ethical analysis and decision making" (Prinsloo & Beukes, 2005, p.933). Similarly, Ursery (2002) believes that the study of ethics entails the capability to critically assess ambiguous and incomplete information, and to have adequate intellectual skills to apply our moral decisions. Interesting "critics of this approach assert that,

infusion can allow programs to virtually ignore ethical dimensions”. A point to make is the faculty of accounting may look at ethics as a significant and essential issue but very few faculty members factor this in when putting together their subject matter in the accounting courses due to the time constraints, subject matter and lack of incentives (Everett, 2007, in Haywood & Wygal, 2009, p.72).

Astin (1995, p.3) is of the view that when we plan or draw up our citizenship curricula we need to consider that there might be a possibility that our students’ detachment “from government may be because of larger societal forces that tend to promote the values of individualism, materialism, and competitiveness over the values of community, service, and cooperation”. These values that we require later are significant to any democracy.

4. Conclusion

Arising from the discussions in this chapter there is strong support for the inclusion of moral values in the curricula of Higher Education. I have shown in this chapter that some authors believe that Higher Education is at a pivotal point in playing a major role in the moral development of their students. Higher Education has a moral responsibility or can play an important role in building a culture of morality in their institutions. The question that arises is, are they doing enough? Discussions also centred on the impact of businesses that demonstrate the lack of ethics. The lack of ethics breeds plagiarism which both students and staff are guilty of practicing. It is the view of various authors that the study of ethics will develop critical thinkers and acquire the necessary skills to make moral decisions.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

“The difference between what we are doing and what we’re capable of doing would solve most of the world’s problems” (Gandhi in Covey, 2004, p.270).

1. Introduction

Chapter three focuses on the research design and methodology incorporating the data collection, sampling, and a brief description of the instruments employed. Ethical considerations in relation to the study will also be explained. A brief description of credibility, transferability, confirmability and triangulation will be provided. This chapter further provides a breakdown of the biographic data of the sample chosen and also looks at the limitations of the study.

2. Methodology

This research falls within an interpretivist paradigm and is of a qualitative nature as it seeks to examine views, perceptions and feelings of the relevant role players of the Durban University of Technology. Interpretivist research “focuses on the understanding of individual participants’ experience and perceptions” (Henning, van Rensburg & Smit, 2004, p.21). Neuman (1997) explains that in interpretive research the researcher wants to discover what is important and relevant to the individuals being studied and their experiences in their daily lives. Bailey (2007, p.53) is of the opinion that in relation to the interpretive paradigm “the researcher becomes interested in the meanings, symbols, beliefs, ideas, and feelings given or attached to objects, events, activities, and others by participants in the setting”.

According to Terre Blanch, Darrheim and Painter (2006, p.47) “qualitative methods allow the researcher to study selected issues in depth, openness, and detail as they identify and attempt to understand the categories of information that emerge from the data”. Similarly Neuman (1997) maintains that qualitative data is empirical and obtained

by recording real activities and events as well as recording what people have to say concentrating on words, gestures, and tone, observing detailed behaviours, examining written documents and visual images. White (2000) maintains that qualitative research is a descriptive and non-numerical way to gather and interpret information. It is argued by researchers who support this approach that no two situations are similar and each event or occurrence is unique.

3. Data collection

Questionnaire

One of the research instruments used for the collection of data was a questionnaire. Questionnaires are very convenient to use and respondents are able to complete them in their own time. Another advantage of a questionnaire is that they are self-administered, therefore if questions are of a sensitive nature respondents will not be afraid to answer as the researcher is not present during the completion of the questionnaire. Brynard and Hanekom (1997, p.38) explain that the advantage of a questionnaire is that respondents are able to give thoughtful answers to questions, while the disadvantage is that the researcher is not present to explain any uncertainties which may give rise to “biased or distorted answers by the participants”. While White (2000) states that the disadvantages of a questionnaire is that the researcher might not receive spontaneous answers as respondents might discuss their answers with other individuals before completion and it is not always guaranteed that the questionnaire addressed to the respondents would be completed by themselves as sometimes people are very busy. I did not have a problem of this nature as the students completed the questionnaire in the presence of the lecturer or the researcher. There was no opportunity for discussion with regards to the questions. The researcher emphasised in the informed consent document the importance of the addressee completing the questionnaire by him/herself.

The structure of the Questionnaire

The questionnaire was made up of two sections with a total of 15 questions, 9 closed questions and 6 open-ended questions. Most of the closed questions were in Section A, and sought demographic data related to:

- Gender;
- Designation: academic staff or student;
- Years of experience as a staff member;
- Level of student;
- Age;
- Race and
- Home origin.

Section B sought data on the respondents' views and opinions regarding the inclusion of moral values in the curricula of Durban University of Technology. The questions addressed the following:

- The incorporation of moral values in the curricula of Higher Education;
- The roles that educators and students could play in reinforcing the importance of moral values;
- Relevant methods of teaching that might lead to positive changes in students behaviour;
- Levels of study that moral values should target.

According to Babbie and Mouton (2003) researchers have two choices when asking questions i.e open-ended questions whereby respondents are requested to provide their own answers to the question, and closed questions, which require the respondents to select an answer from a list provided in the questionnaire. Close-ended-questions are more widely used because of the questions being more standardised and consistent and the capturing of the data is much easier.

A pilot study was conducted with two students and two staff members in the Faculty. This was to ensure that the questions were clear and easy to understand. It also provided the researcher with a clue on the amount of time the respondent would take in the completion of the questionnaire. According to Terre Blanche, Darrheim and Painter (2006), pilot studies are used in order to pick out any problems with the study by employing a small sample of respondents.

Sampling of respondents

The research was conducted at the Durban University of Technology, Faculty of Management Sciences which comprises of 8 academic departments. In order to give each department an equal chance of being selected, the academic departments were numbered from 1 to 8 in alphabetical order. Thereafter, the systematic sampling technique was used to select 50% of the sample by choosing those with even numbers (2, 4, 6, 8). In this manner the four departments were chosen.

Students were randomly selected from the cohorts of 1st, 2nd and 3rd year students of the four selected departments using the following breakdown:

- ▶ five 3rd year students
- ▶ three 2nd year students &
- ▶ two 1st year students

The total number of students selected was 40. Three academic staff were also randomly selected from the four selected departments. In addition all Heads of the eight Departments in the Faculty of Management Sciences was included in the study.. The total number of respondents selected from the staff thus 20.

The researcher used the help of the lecturers to distribute the questionnaires to the students. A lollipop and a packet of chips as a form of appreciation were handed to the students who answered the questionnaires. In some instances the researcher went

personally to the lecture rooms with the consent of the lecturer and the questionnaires were handed out to students.

Questionnaires to the staff were handed personally or sent via the internal mail. If the internal mail was used the staff members were informed telephonically that they would be receiving a questionnaire. Most of the questionnaires from the academic staff were returned personally to the researcher, and about 2 or 3 staff used the internal mail services. The academic staff members were willing to complete the questionnaire, the researcher believed for two reasons i.e. the research was important and relevant and the researcher was the Secretary to the Executive Dean and played an important link between the staff and the Executive Dean and therefore well known to all staff in the Faculty of Management Sciences. A 100% response rate was achieved.

Interviews

Semi-structured interviews which took the form of discussions were conducted with respondents selected by the researcher. It is the researcher's belief that the information received with this type of interview was of tremendous benefit to the development of this study. Terre Blanch, Darrheim and Painter (2006) believe that the most popular interviewing method is the semi-structured interview whereby one creates an interviewing schedule which comprises of themes or sub themes. The advantage of using semi-structured interviews as supported by Hitchcock and Huges (1995 in Singh, 2001, p.172) "lies in their approach to data collection which can help to minimize interview bias". The respondents were contacted telephonically to make arrangements for the meeting and explain the purpose of the study. A time and place was set upon the acceptance of the staff to be interviewed. Except for one interview being conducted at the respondent's home the rest of the interviews took place at their offices.

Cohen, Manion and Morrison (2007) state that although the interview is controlled it allows' room for 'spontaneity' and the interviewer is able to gather complete answers

from the interviewee but can also probe for responses relating to complicated and difficult issues. Open-ended questions have the following advantages:

- They are flexible – interviewer is able to look deeply into issues and clear up uncertainty or ambiguity
- Able to factor in respondents knowledge on the topic to be tested
- Allows interviewer to analyse what the respondent believes
- Open up unexpected answers or “unthought-of relationships or hypotheses”

(Cohen, Manion & Morrison, 2007 p.357).

The researcher is in agreement with Cohen, Manion and Morrison (2007) in terms of the points listed above. The researcher experienced an interesting dialogue with the respondents in terms of their knowledge and input in relation to the research topic. They were also able to convey their insights surrounding the issues of morals, values and ethics by reflecting on their experiences in Higher Education. The researcher was able to encourage respondents to elaborate on their answers. It was pleasing to note that in some instances the researcher could sense the eagerness of the respondents to discuss the issues relating to the study. They spoke with such passion and enthusiasm. This was therefore an excellent scenario as there was a presence of genuine interest and commitment to the study. Cohen, Manion and Morrison (2007) are of the view that interviews allow both the interviewer and the interviewee to create a dialogue of their understanding of the world they live in, and to talk about their circumstances or situations from their view point. “In these senses the interview is not simply concerned with collecting data about life: it is part of life itself, its human embeddedness is inescapable” (Cohen, Manion & Morrison, 2007, p. 357).

The researcher notes that in some instances interviewees were so engrossed or passionate about answering the questions that they would discuss the answers to the subsequent questions. Bailey (2007) agrees with the above by stating interviewees often answer a question before being asked by the interviewee. If so, the subsequent question is therefore skipped. “The flow of the interview rather than the order in the guide,

determines when and how a question is asked. Depending on how the interview progresses a question previously planned for later in the interview might be asked earlier” (Bailey, 2007, p.100). With the approval of the respondents, their responses to the questions were audio-taped. This ensured accuracy of information. It also allowed the researcher to concentrate on the answers provided by the respondents and gave the researcher the opportunity of being part of the dialogue.

The structure of the Interviews

The instrument was made up of seven open-ended questions which were divided into two main themes. The interview schedule was structured as follows:

- Stakeholders’ roles in reinforcing the importance of moral values.
 - Educators
 - Students
 - Institution
- Respondents’ views about the integration of moral values in the curriculum of Higher Education. This theme focused on the following issues:
 - Values and behaviours that should be emphasized in the curriculum.
 - Level of study it should be pegged at.
 - Methods of teaching and learning.

Sampling for the interview

The sampling for the interviews took the form of purposive or judgemental sampling. The four individuals selected were part of the institutions management whom the researcher believed to be important role players in terms of decision making in the institutional policies and the academic curriculum. They were adjudged by the researcher to have the necessary expertise and knowledge around the issues that were being addressed. According to White (2000) in purposive sampling the researcher selects the sample they believe will provide the most excellent and relevant information relating to the objectives of the study.

4. Data Analysis

The biographical details of the respondents were captured by the researcher with the use of the Statistical Package for Social Sciences (SPSS 15). As the closed-ended questions were already built into the construction of the questionnaire capturing of the raw data was not too difficult.

The open-ended questions were looked at individually and re-grouped into respondents' similar choices or their list of reasons or views. In the initial coding of the open ended questions, the researcher used as many categories of responses as possible, which was later reduced by linking similar ideas and themes together. According to Cassell and Symon (2004) data should be arranged or categorized by using related themes.

Transforming the raw data from these questions into a form suitable for analysis requires considerable effort and thought in the initial stages of handling the data (Sapsford & Jupp, 1996). Although the task of linking or grouping respondents ideas into similar themes was time consuming and to a certain extent stressful the eventual result of seeing a picture emerging in relation to the study was inspirational and invaluable to my research study.

5. Biographic details of the Respondents

In this section, a profile of the respondents is offered in order to enhance the credibility and transferability of the study's findings. Transferability as an indication of a study's rigor is discussed later in this Chapter.

Gender ratio of staff and student

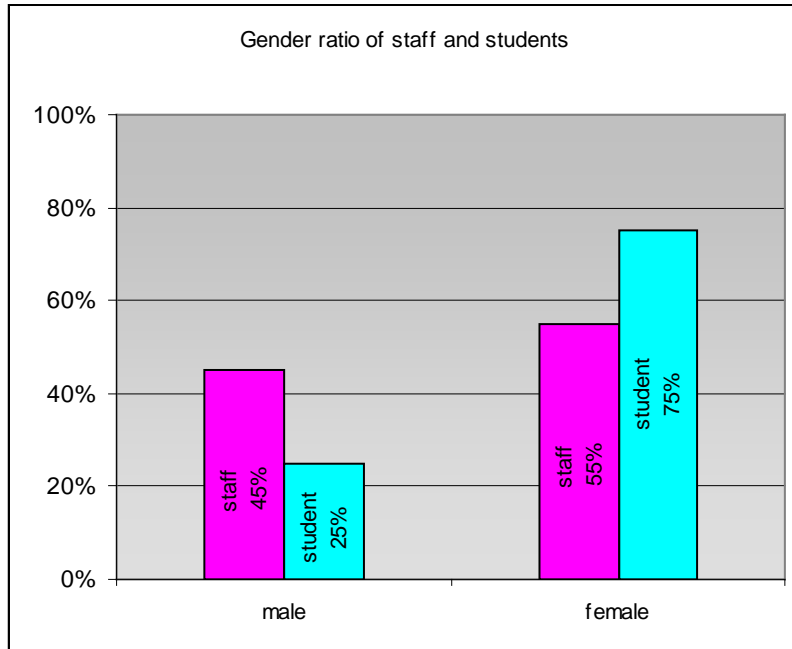


Figure 1: Gender ratio of staff and student

Figure 1 above highlights that there were 50% more female student respondents than their male counterparts. In the case of the staff respondents there were 10% more female respondents. The sample reflects similar gender bias in the Faculty, with there being 17.6% more female students.

Number of years of experience as a staff member

| Number of years of experience as a staff member | Percentage |
|---|------------|
| 5 years and below | 10 |
| 6-10 years | 25 |
| 11-15 years | 35 |
| 16-20 years | 10 |
| 21-25 years | 15 |
| over 26 years | 05 |
| Total | 100 |

Table 3: Years of experience as a staff member

Nearly all staff (90%) were experienced academics, having over 5 years of experience in the institution.

Age category of staff and students

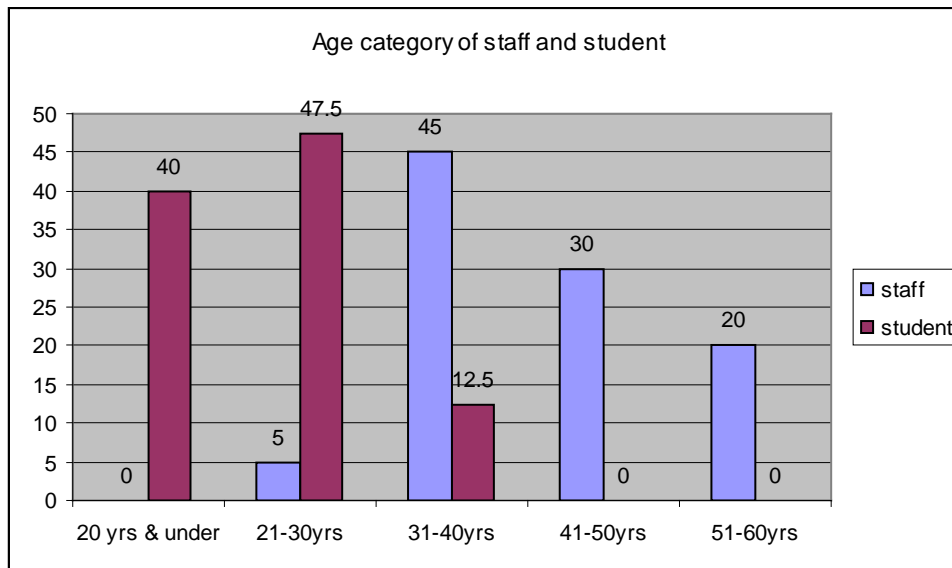


Figure 2: Age category of staff and students

As can be noted from Figure 2 the majority of students were under 30 years of age. Most staff (95%) were over 30 years old.

Race Group of staff and student

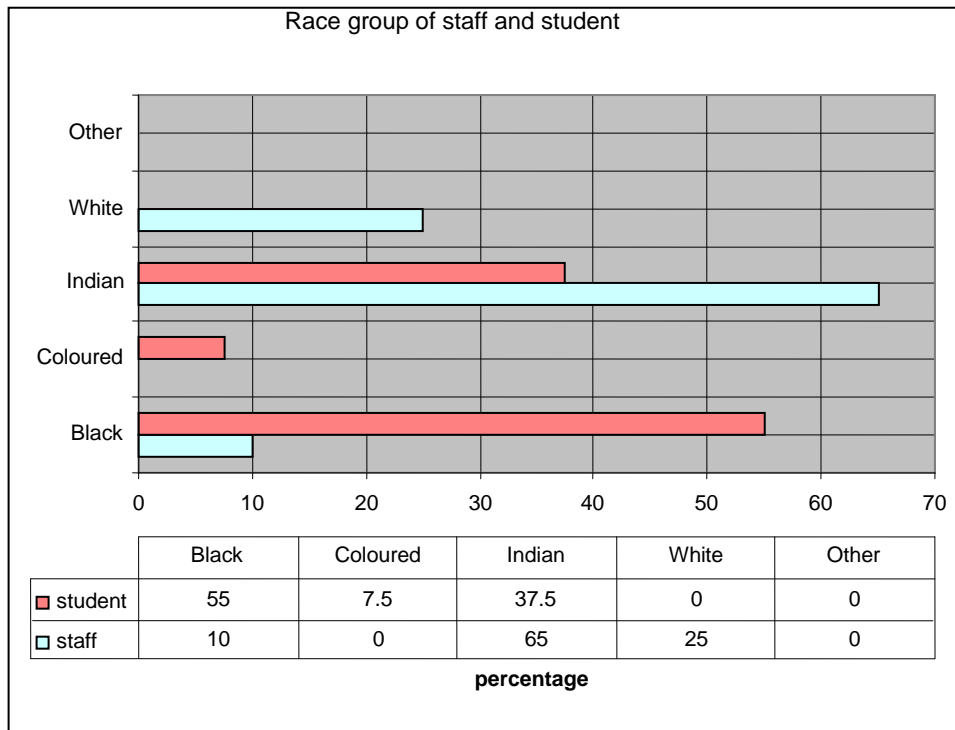


Figure 3: Race group of staff and student

As per Figure 3 most of the student respondents were Black and it must be noted that my sample did not reflect the racial profile of students in the faculty as the sample had no White students. However, 55% of the sample were Black students. Sixty-five per cent of the respondents (staff) belonged to the Indian race and only 10% from the Black race group. The sample did not include any Coloured staff as there were no Coloured staff employed in the departments that were part of the sample chosen.

Home Origin of staff and student

Ninety-five per cent of the staff were from an Urban background, with the reminder being of rural origin. Sixty-five per cent of the students had an Urban background, 22.5% of

the students come from the rural area and 12.5% have stipulated other to be their home of origin.

6. Ethical Considerations

In most research studies confidentiality and anonymity must be maintained. This means that the researcher cannot divulge any information gathered from the respondent without prior consent. “Care needs to be taken with information which was offered to you ‘off the record’ – are individuals disguised or in other ways protected?” (Cassell & Symon, 2004, p.331). Melville and Goddard (1997) maintain that respondents have a right to privacy and all information gathered must be kept in confidence and that the respondents should not be identifiable to anyone reading the report.

For this study consent forms were completed by all respondents. The consent form (Appendix E, F & G) indicated that the respondents’ participation were to be kept confidential and their responses would not be identified as their personal views. If they decided not to participate in the study their decision would be respected and there would be no negative consequences to them. They had the right to withdraw from the study at any time they chose. Ethical clearance (Appendix B) was granted from the University of Kwa Zulu-Natal to undertake this research study. A letter of support (Appendix A) from the Executive Dean, Faculty of Management Sciences, Durban University of Technology, to conduct this research was also obtained.

7. Rigor of the study

Credibility, transferability and confirmability

Credibility, transferability and confirmability are three criteria by which qualitative research study may be judged for rigor. According to Patton 2001 (in Golafshani, 2003 p.600), credibility depends on how the research instrument is constructed but in qualitative research “the researcher is the instrument”. Golafshani (2003) further states that the credibility of the qualitative research lies with the ability, skill and endeavors of

the researcher. According to Patton 2001 (in Hoepfl, 1997, p.59) credibility does not lie solely on the sample size, rather the richness and the wealth of information and the analytical capabilities of the researcher that enhances its credibility. The credibility of this research study stemmed from the views of a wide range of participants i.e. students, staff and management and the views of the different authors used for this study. The participants' perceptions and views appeared to be genuine, realistic and truthful.

According to Babbie and Mouton (2003, p. 277) "Transferability refers to the extent to which the finding can be applied in other contexts or with other respondents". The conclusion drawn from this study may be transferable to other studies which employ similar respondents and research instruments, although the results would not be the same as the sample for each study would be different.

Confirmability can be referred to "the degree to which the findings are the product of the focus of the inquiry and not the biasness of the researcher" (Babbie & Mouton, 2003, p.278). They further state that the coding of the open-ended questions requires the researchers' understanding of the respondents' answers and in some cases there is a possibility of bias and misunderstanding of the responses on the part of the researcher Babbie and Mouton (2003).

This study reported on the findings of the research which could be traced back to the necessary data collection. Trochim (2006) is of the view that confirmability is the degree to which the results could be confirmed or supported by others. The researcher was unable to return the findings of the study to the respondents for confirmation, prior to this dissertation being completed. The findings are, however, discussed in relation to the existing theories and research in the following chapter.

Triangulation

In relation to the above, this study used interviews and questionnaires so as to gather information from multiple sources in different ways. This was in an effort to support the

consistency of the results ascertained. According to Bailey (2007, p.77), “data from multiple sources of information can be triangulated”. However, she expresses concern about rejecting data and the findings as a result of inconsistencies identified in triangulation. Patton (2001, in Golafshani, 2003, p.603) states that triangulation makes the study stronger by combination of different methods as well as the use of quantitative and qualitative approaches. But Barbour (1998) disputes this premise by stating that “mixing paradigms can be possible but mixing methods within one paradigm, such as qualitative research is problematic since each method with the qualitative paradigm has its own assumption in terms of theoretical framework we bring to be on our research” (in Golafshani, 2003, p. 603).

8. Limitations

- The study was restricted to Durban University of Technology only and did not encompass other higher educational institutions due to time constraints.
- The target population comprised of students from the Faculty of Management Sciences only. (One faculty out of six in the institution). To extend the study to include other Faculties would be beyond the scope of a Masters project.
- As the research was of a qualitative nature the number of questions were restricted for the following reasons:
 - a) time constraints of analyzing the data
 - b) avoided the burden of the respondents answering too many open ended questions.

Conclusion

This study adopted an interpretative approach and collected primarily qualitative data by means of a questionnaire and interviews. The sampling, data analysis and the interpretation of the instruments were detailed in this Chapter. To show that this study was of quality, the criteria of credibility, transferability and confirmability were explained. Ethical issues pertaining to the study were also discussed. The next chapter will report on the analysis.

CHAPTER 4

RESULTS AND DISCUSSIONS

“Ethics is about how we meet the challenge of doing the right thing when that will cost more than we want to pay” The Josephson Institute of Ethics (in Maxwell, 2003, p.18)

1. Introduction

Discussions in this chapter will emanate from the key research questions listed below.

What are the opinions of the students and staff of DUT concerning:

- the integration of the study of moral values in academic programmes at the DUT?
- the roles staff and students could play in reinforcing the importance of moral values.

All students bar one, thought moral education should be in the curriculum. One hundred percent of the staff also believed that moral values should be part of what we teach and learn in the institution i.e. part of our formal academic programme “*values need to be integrated into mainstream teaching and learning*”(Staff 17). “*Moral values/ethics should be embedded into the curricula to ensure the learner has a holistic view of education*” (Staff 18). This confirms that both staff and students shared the researcher’s view of the importance of incorporating moral values in the curricula of Higher Education.

In addition, they believed that moral education could and should take place not only in formal class learning times but also outside of the classroom. In this chapter, I shall present the respondents’ views regarding how the integration should happen and the roles they believe they should play to further moral education in their institution.

The findings obtained in the study will be grouped into different themes.

2. Rationale for inclusion of moral education in the curriculum

To ameliorate Moral Decay

It is very clear that a large number of respondents believed that our society is falling apart in terms of moral values: “*we are living in a society that is losing values of morality,*

ethics, justice, etc” (Staff 1). The qualities of respect, integrity, justice and love are believed to be missing in our daily lives. One respondent, referring to recent xenophobic attacks by local residents, judged that the latter “*show no moral values at all so it is important to teach our brothers and sisters on how to treat other people and this will add strong values in our country*” (Student 4). “*Society is going into a degeneration. There is no longer respect for people*” (Student 27). Staff thought the issues like the overspending by State officials in the midst of great poverty and economic crises, indicated that “*society in general is going through a phase of serious moral decay*” (Staff 7). Staff were of the opinion that including moral values in the curricula will make students more responsible to society and help reduce the crisis of moral decay, “*it’s about being responsible to the society we are going to serve*” (Management 1).

Staff and students were of the opinion that students in general show lack of respect and display unethical behaviour to their fellow students and their educators. This therefore hampers their decision making and demonstrates a negative behaviour to the detriment of themselves, their fellow students, their families and the institution as a whole. “*Students must learn their relevant knowledge and must acquire relevant skills but they must be instilled with high moral values and ethics in their field due to the current context in SA*”. (Staff 11). “*I believe that one should know where she/ he comes from and should always have respect for people not just because his or her race but because we all are humans and we all are equal in the eyes of the Lord*” (Student 24). The issue that seemed to be really troubling the minds of staff members was the moral degeneration of our society in South Africa. “*The SA context has displayed corruption and unethical values at many levels e.g. Politicians, business (pollution)*” (Staff11). “*We are living in a society that (unfortunately) is losing values of morality, ethics, justice etc.*” (Staff 1). Lots of factors play a role in this, i.e. the corrupt politicians, our government, businesses and also to a certain extent lack of moral values and leadership in our Higher Education management. Khumalo, (2010, p.12) supports the views of staff and students by stating “*corruption, maladministration and improper conduct – from petty bribery and incompetence to large-scale larceny – can have a devastating impact on the government and the country’s reputation*”.

“People need to be taught about freedom especially our politicians because the moral degeneration that’s currently taking place is because people do not understand freedom” (Student 39). “What’s the use of having an education and being involved in criminal activities?” (Student 1). Students recognized their diverse origins and that some students unfortunately lacked moral values. “We all come from different backgrounds and some of us don’t have any moral values. So I think that moral values should be part of what we learn at the institution” (Student 33). Some students were of the view that it is important that students are taught moral values in Higher Education as some students are not lucky to have these morals instilled in them from home “moral values should be part of what is taught at tertiary education because every human being needs morals and some people may not have the advantage of these morals being instilled in them when growing up, so they can get that here” (Student 21).

“Many individuals lack proper morals and values, which has an impact on the way they think and make decisions. Being instilled with good morals and values is beneficial to the individuals and the institution” (Student 38). Students were also of the view that if there is a lack of moral values people tend to focus on material wealth. “Moral values are important in our career choice if we do not have these values then it’s just education and self satisfaction and the need for money!” (Student 1). The belief that such materialism, without thoughts of ‘social justice’ is prevalent, is supported in the literature (Davis, 2010, p.1).

To promote future occupational benefits and social benefits

Both staff and students believed that if moral values are absent in students they will display a negative behaviour which will impact in their working career. Many students were of the notion that having moral values in the curricula of Higher Education would build their character, morally equip them in their careers and groom them to be responsible citizens. *The basis of anyone’s personality as a business person is their moral standing so it should definitely be incorporated (Student 15).* Staff also believed that it is important that students are taught ethics so that when they go out to work they would be able to carry themselves in an ethical manner. *“University graduates are most*

likely to develop into supervisors, managers and leaders. This grouping is in dire need of moral and ethical education” (Staff 13). “Moral values shapes behaviour of both students and staff i.t.o. ethics, professionalism, conduct, communication and an individual level of Emotional Intelligence” (Staff 19). “Integrity and business ethics is critical for the effective functioning of business and our economy” (Staff 4). Some staff commented that the issue of ethics and integrity were crucial in the development of our economy, “ethics in business is of particular importance if South Africa is serious about becoming a first world nation” (Staff 16). Some students maintained that if they were instilled with values they would be able to pass it on to their children or the next generation. “Moral values learnt by students can be further expressed by them to their children at later stages. This is in fact good for the development of a new South Africa of high morals and values which could lead to solving of the many currently faced dilemmas” (Student 7). Some students’ motivated for the inclusion of moral values in the curricula of Higher Education in order to promote their own development of sound values. “It helps our attitudes to be changed and the way we carry ourselves in work places and boost us in our ambition meaning we start to think of great things which we thought is never possible” (Student 22). “Moral values is the core/ foundation of all aspects of life, and should therefore be introduced in institutions to mould us into better/ stronger individuals” (Student 30). Low, Davey and Hooper (2008) (in Haywood & Wygal, 2009, p.74) find in a survey of accounting students, that students looked at ethics to be more theory centered and not relevant to practical issues which resulted in their disinterest in ethics being part of the curriculum. Students supported ethics as part of their curriculum programme as long as it looks at practical and real issues that are experienced in a working environment.

Staff believed that if Higher Education’s aim was to develop potential leaders with sound moral values then the aspect of non-violence should be introduced to learners “If we want to produce good potential leaders and good people generally we have to instill this notion of non-violence, non-violent ways of communication, non-violent conflict resolution and ethics and morality in the curriculum” (Management 2). The White Paper states that the transformation of the higher education system and its institutions requires

the building of a functional institutional “environment and culture that is sensitive to and affirm diversity, promotes reconciliation and respect for human life, protects the dignity of individuals from racial and sexual harassment, and rejects all other forms of violent behaviour” (Department of Education, 1997, p.10).

3. Challenges to curriculum-based education on morals

Some respondents were of the opinion that it was too late for students to learn moral values “*you cannot really teach adults (and tertiary students) on how to behave ethically/morally. These values are learnt/not learnt early in one’s life*” (Staff 20). “*Moral values actually stem from the home environment, so this should be taken into consideration when implementing the program*” (Student 30). Some individuals were of the view that the integration of moral values will be problematic and difficult to structure in the curriculum. Staff were also of the view that important role players of Higher Education were not keen to conceptualize the issues of morality. “*This country has gone through - a traumatic history... a lot of people involved in education ... are quite reluctant to try and deal with these matters. ... issues around morality ... maybe quite challenging and uncomfortable.*” (Management 4). Staff believed that some students will display negative behaviour if it is demonstrated by other students and if overlooked by educators. “*Students will re-act based on what they are exposed to, if negative behaviour is overlooked or condoned, then students will quickly learn how to by pass the system, consistency is needed*” (Staff 19).

Differing religious and cultural backgrounds were some of the challenges highlighted in terms of the implementation of moral values into the curriculum. Respondents believed that the different religions and race groups had their own view on morality. What might be wrong to one religion or race might be perfectly acceptable to another religion or race group. “*Our educators need to be quite careful. Students are a diverse society and there are, quite a diversity of values of students and staff e.g. What constitutes morality for a Muslim may not be the same for a Christian. I think the difficulty is that in many cases there are not clear moral values which are unquestioned which you can try to*

enforce” (Management 4). Respondents also expressed disappointment that racial divides were perpetuated by students themselves and believed that this issue should be addressed. “I believe that you should look more at the issue of students being divided into many groups “more like racist”. We have a group of black students, Indians then also Xhosas, I think that’s one matter which should be looked at” (Student 24). M. A. H. Wallis supports ‘Student 24’ by stating that a “feature of student life at DUT which I find regrettable is that it is clear that the social groupings coalesce around race; there appears to be very little cross racial socializing” (Wallis, personal communication, June, 2008). He further states that students do not take advantage of the personal enrichment that can be benefited with the social interaction of the different cultures (Wallis 2008). According to Samuel, (2008, p.9) Higher Education churns out learners that are condescending and built with “racial, gender or class superiority”. Our education system still continues with “notions of ‘us and them’ in an excessively competitive cultures” (Samuel, 2008, p.9). “Educators can bring to the table issues in a controlled atmosphere so that there isn’t antagonism, there isn’t one culture attacking another culture it’s not about what is right for us today. Not because it is a Christian principle or it is a Hindu principle but because we have to decide what is right for us in today’s world” (Management 2).

4. Moral values as part of the formal academic curriculum

Having indicated their support for the inclusion of moral education in the formal curricula, the respondents had various ideas of how such inclusion should be undertaken. Their ideas are categorized in the following three subsections:

- academic programme level
- curriculum content, and
- pedagogic considerations

Academic programme level

The majority of the staff were of the view that moral values should be integrated in various levels of the curricula “*I actually think that this should cover all levels of study in some way – like a thread that runs through various level of study - so as to bring these*

issues in the curriculum” (Management 4). Some staff believed that the teaching of ethics and morality should be part of all subjects and not as a separate module “Want to stress, that ideas of ethics/ morality must be infused/integrated into all subjects, not to be offered as a standalone” (Staff 1), “integrated into various curricula and not a separate subject per se” (Staff 1), “integrated and separate” (Management 2). A number of respondents (Staff 1, Management 2, Staff 15) expressed the view that ethics should be part of the curriculum. Some suggested that it should be part of formal testing “Make it part of the curriculum and allocate marks for it as well” (Staff 12). “I think it should start right from pre-school level and continue throughout every level of a student’s study. At different levels you understand different things” (Management 3). “The fact that it is difficult it should not be taken to mean that we should not be able to do it” (Management 4). According to Haywood and Wygal (2009, p.72) “the major accrediting agency for management and accounting programs, AACSB-International, requires that ethics coverage be documented for the overall program. It does not require that such coverage be in a single, separate course. Indeed, many programs employ an “infusion” approach whereby ethical content is included in many or most of the course in the curriculum”.

Curriculum content

A large number of staff and students believed it was important for educators to teach the concept of the principles of ‘ubuntu’. Ubuntu embodies love; caring, sharing and helps people realize that that they are one *“should always have respect for people not just because of his/her race but because we all are humans and we all are equal in the eyes of the Lord” (Student 24). “If we are doing moral values then we should be doing the teaching of UBUNTUit’s about teaching the principles of connectiveness” (Management 3). Students also believed the issue of race needs to be discussed whereby students come to realize that they are all equal. “The spirit of ‘ubuntu’ where one person is as good as the other and also the racial matter is still alive and kicking” (Student 37).*

“Ubuntu talks about everything, it talks not just about people, it talks about the environment, it talks about animals every single thing on the planet and it is about love, and it talks about the love which is all inclusive – so that is the kind of morality” (Management 2). Turnbull quotes Desmond Tutu by stating that ubuntu “is about the

essence of being human, it embraces hospitality, caring about others, being able to go the extra mile for the sake of others” (Turnbull, 2010, p.240).

Staff, were also of the opinion that students should be taught ways of living which emphasise the following: *“the right to life, the right to freedom of speech, the socio economic right, the right to health, the right to education” (Management 4). Issues of forgiveness, issues of cheating, issues of truth (Management 3). “Values of peace and righteousness” (Staff 17).* Students believed it was important to be knowledgeable about issues of humanity and dignity as such knowledge helped them to develop into mature and respected individuals *“...emphasize the importance of humanity and dignity in that way we could have more mature and well mannered students” (Student 24).*

Pedagogy

Listed below are the most popular methods of teaching that respondents (both staff and students) believed would bring positive changes in individuals:

- ‘Debates over ethical dilemmas in class’ received the majority of staff and student support. Students need to partake in debates, which show that they are committed to making a positive difference in terms of practicing ethical values.
- ‘Case studies’ addressed by a group of students received good support from both staff and students. *“There should be many case studies to the students as examples so they will truly understand how it should be applied. Case studies from industry” (Student 15).*
- A third popular teaching method was ‘Community based learning’ which relates to learning from service in street shelters, homes for babies or aged, police station, legal aid clinics etc. *“Establish society groups towards assisting community organizations” (Staff 7). “I believe the community based learning should be part of the diploma in HR Managements curriculum- a registered credit for the course and compulsory for all students. DUT needs to increase its social investment in the*

community” (Staff 4). “Students need to be involved in service-learning community based projects so that stronger values and commitment to society is highlighted as part of the curriculum” (Staff 6).

- ‘Class based written activities’ (cross words, short notes, personal stories) received satisfactory support.
- ‘Extra-curricula activities’ respondents believed that talk shows in residence and campus, activities that include all race groups and are important to promote diversity. Participation of students in organized excursions and workshops which allowed for interaction between staff and students were also important inclusions. “Excursions should be a part of our academic curriculum as lecturers and students can have a learning experience outside of the facilities of institutions” (Student 13). Motivational speakers should be invited to give students inspirational talks. “Have a motivator who will motivate students and just talk about life in general and how to change your thinking even when you are in bad situations” (Student 22).

5. The roles staff and students could play in reinforcing the importance of moral values

The data revealed different roles that could be played by students, staff and management. The following subsections provide brief narratives on these different roles.

| Student Roles | Staff Roles | Management Roles |
|---|--|--|
| <ul style="list-style-type: none"> ▪ Role model ▪ Rule follower ▪ Respectful learner ▪ Religious and cultural roles | <ul style="list-style-type: none"> ▪ Role model ▪ Support giver ▪ Teacher ▪ Disciplinarian | <ul style="list-style-type: none"> ▪ Support giver ▪ Role model/leadership |

5.1 Student roles in terms of promoting moral values

Role Model

Staff were of the view that students need to conduct themselves in an ethical manner, to be responsible and disciplined. Staff were also of the view that the Student Representative Council (SRC) should play a role on moral issues. *“Read and debate topical moral issues. Develop SRC to promote moral behaviour” (Staff 13)*. They further believed that students could play an important role in moral development. *“Students could play a part there is no doubt about that if students are old enough to vote – we expect them to be in a position where they behave in a mature way and question morality” (Management 4)*.

Staff were of the view that peer pressure played a major role in their behaviour either in a negative or positive way. Peer pressure in a positive way would motivate students in reinforcing their values – students would look up to role model students. *“Peer influence is a powerful force that can be harnessed to inculcate morals” (Staff 1)*. They also believed that it was important to participate in moral values programs and help in disseminating the positives of these values to other individuals.

Staff believed that students could make a positive impact on peers in their residential areas. *“Be role models to other young people in the townships” (Staff 4)*. *“Peer influence in entrenching good moral values can assist in the upliftment of community behaviour” (Staff 9)*. Staff also believed that positive behaviour displayed by senior students would be good for junior students in terms of *“Interaction with other students. Senior students to set an example for more junior students” (Staff 18)*.

Rule Follower

“They must be willing to learn and practice ethical behaviour” (Staff 14).

Students also identified *“Timekeeping, attendance and being punctual” (Student 28)* as behaviours which all should adopt to demonstrate respect for others. *“Follow the rules of the institution. Abide by any rules made by lecturers. Being respectful, honest, loyal and responsible citizens” (Staff 5)*.

Respectful Learner

Staff believed that students' interaction with their fellow students and staff must be conducted with respect and ethically. Students were of the view that showing respect to their peers and their lecturers are of utmost importance in building their character.

"Respect for educators" (Student 27). Author Arnold Glasow (in Maxwell, 2003, p.35) states that "the respect of those you respect is worth more than the applause of the multitude". Staff and students also believed that it was important to be tolerant to other race groups, to respect and accept other value systems, and to respect educators, *"Students need to be more tolerant and accepting of the multiplicity of cultural values"* (Staff 6). Samuel (2008, p.9) states that "democracy and the respect for diversity are among the key values enshrined in our laudable constitution". *"Since we are so diverse in culture we should be allowed to share our different values with guidance from the lecturers of course"* (Student 2). *"Make sure that we don't judge one another, always be grateful of what we have and be thankful to our lecturers"* (Student 32).

Students also believed that in order to respect other cultural backgrounds we need to learn and understand them. *"By respecting themselves as individuals and decreasing ethnocentrism"* (Student 36). *"Being a student I feel we need to learn about each others ethnic backgrounds in order to understand each other, so that we as human beings can learn to respect each other"* (Student 14). *"Respecting, evaluating and helping encourage individuals to open up and discuss their moral values, and know how important it is to them as a person"* (Student 19). According to Munusamy (2010) in an article relating to the Rietz Fours, individual attitudes and behaviour and the respect we extend to others will only emanate from within when we accept that we do not equate a person's worth with 'race and class'. Kohlberg and Hersh, (1977) state that instead of trying to instill values that are already set and not questioned, teachers should confront students with moral concerns that are confronted by the school community as problems to be resolved not as circumstances whereby rules are applied without thought. We need to build a 'just community'.

Religious and cultural roles

Moral values learnt by ones parents and through religion could be further passed on to others. *“Such values are acquired through the teaching and imprints from our parents and society and religion. If it is taught to students, they should reinforce this learning by peer guidance to assist each other”* (Staff10). Staff believed that the religious student group could play a positive role in students’ moral development. *The Hindu student society (the religious students) can play a major role in the development of moral values without advocating their religion. This is important as we are part of a moral society, ‘one is born with morality’* (Management 1).

5.2 Staff roles in terms of promoting moral values

Role Model

Respondents commented that educators need to lead by example – educators should teach students about ethical behaviour. They should always conduct themselves in an ethical manner. *Amongst your peers and the way you conduct your business, should be done in a very ethical way that is professional ethics, i.e. time keeping, keeping to your word, keeping test dates etc. Doing an honest days work”* (Management 1). Educators are regarded as role models by their students since they do not receive moral guidance at home. *“Teachers seen as role models since many students have little/ no practical guidance/ good role models (child-headed households)”* (Staff 1).

They need to apply themselves in a consistent ethical manner in all their actions. *“I am loyal to myself to who I am. For me in terms of educators – we have an important role in terms of us being committed to issues – showing commitment to our work – this shows our commitment as educators to the education process and therefore we are morally obliged in that way”* (Management 3). Educators should always conduct themselves in an ethical manner. *“I believe educators could play an important role in the sense that they need to walk the talk themselves we as educators are not cheating, are not fraudulent, are not taking other people’s work and saying it is our own – this could happen amongst colleagues”* (Management 3). *“Educators should be neutral players,*

who are there to enforce moral values in kids and students by leading by example do as I do” (Student 39). “1st to live the example. You can’t enforce moral values when you are corrupt or do not have your personal set of moral values” (Management 1).

Educators need to teach students that they are accountable for all their actions. *“Critical role - the educator leads by example and aspects such as ethics and accountability for actions should be demonstrated in class and during interactions with the students.” (Staff 19).*

Staff were also of the view that it was important for educators to discuss issues of moral dilemmas in class. *“By themselves setting an example. By critically discussing issues in the public domain i.r.o. ethical/moral dilemmas, and not just providing students with (theoretical) information on morals and morality” (Staff 20).* Barnett, 1997 (in Prinsloo & Beukes, 2005, p.940) believes that it is not easy for people in high positions to obey the rules, and thus “knowing the rules does not necessarily make a difference”. He further states that it is the responsibility of Higher Education to grow “graduates who are more than just critical thinkers, but critical ‘beings’ which embrace critical thinking, critical action and critical self-reflection”.

Support giver

Educators play a big role with students, they look up to them. *“By having excellent morals themselves, and providing a support structure for others to cultivate good morals as well”(Student 30).* It is important the educators provide a support structure for students. Students feel strongly that educators should provide a caring support system, providing advice and being a good listener and motivator. There should also be an award for students that are well-mannered, respectful and committed, *“give advice and encouragement not discourage and bring the students confidence down” (Student 21).*

“There should be a recognition system for values in students” (Staff 17). In light of the above Samuel (2008) questions the number of educators that truly reflect on their role of cultivating curious and interested minds in their students.

Teacher

Samuel (2008) argues that educators need to show that they are committed to the values that the learners absorb in the “formal and a hidden curriculum in our learning spaces inside and outside the classroom” (Samuel, 2008, p.9). It is important that educators emphasize to students that they are accountable for their actions. *“Educators play a very big role. Educators must approach the whole issue with morality that they are not perfect being but together with the students we could arrive at a position that is inspirational that is good for society” (Management 2).*

Staff were of the view that educators need to lead by example and be good role models to their students, should incorporate moral values as part of what they teach and develop appropriate learning material relating to moral behavioural patterns (by demonstrating practical example of moral dilemma in class situations).

Kohlberg and Hersh (1977) question the role of teachers and schools in terms of stimulating moral development. They maintain that teachers should assist the students to reflect on ‘genuine moral conflicts’, consider the rationale he uses in resolving ‘such conflict’, look at the inconsistent, unpredictable and inadequate thinking ability and finding solutions in solving these issues (Kohlberg & Hersh, 1977, p.57).

Student were of the view that educators need to be open to and encourage discussion on students different moral values they have and make students understand that they need to appreciate and respect these individual values. *“Educators can during lecturer times, facilitate volunteer programs which remind students of the importance of respecting moral values creating students who understand that success does not end with academics but also involves the proper structuring of individuals perception towards life in a positive way” (Student 7).*

Disciplinarian

Staff believed that educators need to use the ‘stick approach’ in penalizing students for not handing assignments in on time and students need to be reprimanded for a lack of punctuality, and causing a disturbance during class lectures. Some staff also believed that

educators should continually reflect on how they handle incidents of punctuality and non-attendance of lectures. *“We keep asking ourselves those questions – so what am I am doing about lateness, ... or a person phoning in and saying that they are sick but they are actually not so sick” (Management 3). “Enforcement of student discipline” (Staff 13) “... punish students by marks or discipline in the classroom” (Staff 6). “Not allowing a student to come to lectures until they learn to behave properly” (Student 10). “Be hard on learners especially in handing assignments in late. Tell them to lower their voices” (Student 28).*

5.3 Management roles in terms of reinforcing moral values

Support giver

Management members were of the view that the institution has an obligation to ensure that moral values were part of the curricula of Higher Education. Management could play a role by organizing continuous review sessions in which feedback and constructive debate with management members, academic staff and students were encouraged. Such a role would also involve putting control mechanisms in place to ensure that this project is being undertaken. *“... to ensure that there is a curriculum framework for the university that embeds moral values, life skills, citizenship etc. Also needs to have a monitoring mechanism to make sure that the goods are being delivered and the change is taking place” (Management 1).*

Role Model/Leadership

Management members believed that it was fundamental that the institution, starting from the higher echelons of management, practice the application of ethical conduct in all their actions and decisions. If management members portray ethical behaviour this will filter down the lower levels i.e. Head of Department, lecturers, administrative staff and students. If members of executive management are completely eroded of integrity, honesty, humility and generosity then the whole focus of modifying the curriculum framework in terms of incorporating moral values will be a wasted effort or meaningless. *“But you can’t try to embed that in the curriculum when the institution itself is ‘vrot’ – an Afrikaans word for rotten so you need to ensure that there is consistency and we are*

practicing what we are advocating” (Management 1). Passion and genuine commitment to this curriculum change needs to be present for this implementation to materialize. “So institutions need to be an independent voice in society and that leads to moral upliftment” (Management 1). According to Pearl et al (2005) the reason for ethical breakdown in organizations is as a result of their organizational culture and the failure of management to encouraging ethical practice and behaviour.

Members of executive management need to apply ethical conduct in all their actions and decisions. The executive management of Higher Education institutions needs to be free of any political motives and more importantly free of vested interests. *“Unfortunately, institutions are becoming quite political – either supporting the ruling party or any other party and it is my view that institution should base itself on the knowledge and information rather than any vested interest or any political motive” (Management 1). Asmal states that “political activism had become synonymous with an excuse for personal position, access and wealth”. He further adds that “this is corruption of the most corrosive kind and must be tackled at root” (in Davis, 2010, p.1).*

Institutions focus on students achieving high marks and passing rather than the holistic development of the student. Respondents questioned whether we live up to our mission statement. *“– to what extent do we as an institution respect each other where is the culture in that. If the institution really lives and shares by that values – then it is almost as if the whole does it and each one in the whole does it because you are part of that” (Management 2). According to McKenna (2010) the Deans have a responsibility in putting together a teaching and learning initiative whereby students are taught that having expensive cars and leading extravagant lifestyles are not the only skills to be learnt in Higher Education but adding to society with acquired skill is more meaningful and rewarding. The teaching in our programmes is silent on the issues of moral and ethical dimension. “We do not expose students to any significant degree of issues of business ethics, issues of corruption and so forth. It would be in my view quite important if we are serious about what we call in the past, holistic education that we incorporate within, with much greater attention to questions of morality” (Management 4).*

McKenna (2010) asserts that Vice-Chancellors should cultivate a learning environment which enables students to acquire the necessary insight, acumen, ability, morals and principles that is needed for whatever profession they embark on and having the capacity to make a difference in their jobs.

6. Conclusion

Arising from the findings of the data collection, it can be inferred that there is strong support from the respondents for the inclusion of moral values to be part of all levels of the curricula of Higher Education. Some of the more significant reasons given for this were the lack of moral values and respect in society as a whole, some students not being fortunate enough to have these values instilled in them at home, and students keeping to their own racial groupings. The concept of Ubuntu should be taught to students. Some of the popular methods of teaching that respondents listed were debates focusing on ethical dilemmas, case studies and community-based learning. Respondents also indicated that students need to be tolerant and respect the different cultures and race groups. Educators need to be role models and display ethical behavior at all times. They should also be firm with students who do not keep to deadlines, and are not punctual. Management members were of the view that members from Executive Management need to conduct themselves ethically in all their actions. Including moral values in the curricula of Higher Education will build students character and develop them to be responsible graduates. The next chapter will provide recommendations arising from the findings of the study.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

“There’s harmony and inner peace to be found in following a moral compass that points in the same direction regardless of fashion or trend” Ted Koppel (in Maxwell, 2003, p.23)

1. Introduction

The recommendation and conclusions put forward in this chapter emanate from the research findings. The issues discussed are important as they provide the reasons for the integration of moral values in the curriculum of Higher Education. The majority of the staff and students believed that moral values should be included in the curricula of Higher Education. The study also revealed the different roles that could be played by students, staff and management. In the recommendations and conclusions that follow, I will highlight the positive benefits of the reasons why moral values are necessary in the Higher Education curricula. This discussion is supported by the relevant literature.

2. Recommendations

Arising out of the research findings the following recommendations can be made:

- Moral values should be integrated in all levels of studies. Arising from the strong support received from the various stakeholders for the inclusion of moral values in the curriculum, there was the belief that it would change moral behaviour, equip students in their careers and groom them to be responsible individuals.
- Students should be taught tolerance and respect. Respondents were of the view that this may support students’ development as caring, respectful and unselfish individuals. It is important that students learn to respect all their educators, fellow students, parents, siblings, members of other race groups, society in general, as well as foreigners etc. Motlanthe, in his President’s New Years message in 2009, stated that all South Africans must treat each other with respect and have

tolerance towards the foreign nationals who have made South Africa their home. He further emphasized the need “for a united, democratic, non-sexist, non-racial and prosperous nation that derived strength from the diversity of its people” (Motlanthe, 2009, p.5). Respect and tolerance are characteristics that depict the individuals’ attitudes. Students must realize that they are all one and should therefore be able to share, care, love, respect and be tolerant. They need to deal with issues of race and all other stigmas that divide students. Therefore it is important that teaching of the principles of Ubuntu is also included in the curriculum of Higher Education. Comins (2010) states that because of Mandela’s ‘pure Africanism’ and his strong faith in the philosophy of Ubuntu he showed no anger or held no resentment towards his oppressors.

- The teaching of ethics should be included in the curriculum of Higher Education. According to Malloy and Fennel (1998) “the code of ethics should establish the moral values recognised by an organisation, demonstrate to the internal and external public that the organisation operates within specific ethical parameters and communicate the organisation’s expectation to the employees” (in Slabbert, Saayman & Steynberg, 2004, p.24). Slabbert, Saayman and Steynberg (2004) further state that the code of ethics, do not assure ethical and moral conduct, but it is hoped that if codes of ethics are in place it would decrease corruption, wrong doing and bribery.
- Staff development programmes must be introduced or implemented in all Higher Education institutions. This may help curb the on-going discrimination that students are facing across the universities in the country, a recommendation from the Minister of Education, Mzimande was that universities set up necessary staff development programmes to sensitise staff to the “learning needs of the students from diverse backgrounds” (Pretorius & Dibetle, 2009, p. 16). Staff need to be sensitive and show empathy to students’ learning differences which arise from their different backgrounds. One of the recommendations from the Crane Soudien Report was for “compulsory training to sensitise staff to the learning

needs of students of diverse backgrounds and campus ombudsmen, to address complaints of discrimination” (Pretorius & Dibetle, 2009, p.2).

- Community service is an important component that students and staff should be introduced to. It gives students the opportunity to be a part of projects that involve the underprivileged, the aged, the disabled, street shelters, homes for babies or the aged, police stations, legal aid clinics, etc. This interaction may help students develop their humane qualities and practice empathy. This recommendation is supported by the contention of Mzimande that the training of students should extend beyond the formal curriculum and include the youth in different ‘extramural and community outreach activities’ to help them learn the skills of organization, management and human skills in daily life situations (Vale, 2010). One of the goals of the Higher Education White Paper is: “To promote and develop social responsibility and awareness amongst students in the role of higher education in social and economic development through community service programmes” (Department of Education, 1997, p.14).

- Educators and management of Higher Education institutions need to lead by example in terms of ethical conduct and behaviour. Educators need to be role models to their students. They should walk the talk in terms of their actions, teaching and commitment to their work, which must be done within an ethical dimension. They should be free of any kinds of corruption, fraudulence, cheating and bias. Moral values taught by educators are expected to benefit the students that are not fortunate enough to have these morals instilled in them at home, as well as students coming from different backgrounds. Samuel (2008) cogently states that educators need to cultivate the ‘ethical and moral fibre’ of their learners by setting an example in their continuous interaction with them.

- Students should be taught on how to deal with issues of diversity which will help students in gaining more knowledge on cultural differences, gender, race, religion, etc. Students should also learn to practice the principles of non-violence.

- Debates that focus on ethical dilemmas of students should be introduced in class. This form of teaching method received support from both staff and students. It allows students to relate and talk about the ethical issues and experiences that they have been part of. Case studies from industry should be provided to students. This form of teaching and learning exercise can assist students to deal with various aspects of problem-based learning.
- Educators need to encourage a discourse on different moral values of students and model and encourage appreciation of respect and tolerance for other peoples' value systems. Educators should provide support to students by listening to their problems, as well as by giving guidance and motivation.
- A monitoring mechanism system could be established to ascertain the integration of issues relating to moral values in the curricula offered by the Faculty of Management Sciences.

3. Conclusions

Although there were similar views amongst the different authors and the respondents regarding the findings and literature study, in that the educators are not cultivating the minds of learners so that they will be critical thinkers it is very clear that there is support for the inclusion of moral values in the curriculum of the Faculty of Management Sciences. It is hoped that the teaching of moral values will develop students with sound moral values and teach them to be good citizens. The maturity of the students will assist in shaping the individuals' value system, moral development and integrity. Importantly, the students' lives in the outside world must be value driven by genuine ethos to assist others and to build relationships that are made of moral fibre. They are also in the prime of their lives, and embarking on a career in the corporate world will shape both their mind and their moral values. Higher Education has a moral obligation in playing a fundamental role in ensuring that the integration of moral values is part of curriculum of Higher Education. Fullan, (2004), Stefkovich & Begley, (2007) in (Frick & Frick, 2010,

p.128) are in agreement by stating that “educational leaders carry a moral obligation to serve the best interests of students”. Poff (2010) interestingly states that because of the universities’ failure of the lack of importance placed in educating their students with moral values and integrity we have amongst us a group of educated leaders who are unethical, corrupt, fraudulent and dishonest. For universities espousing to be role models, the development of ‘moral responsibility’, is crucial. “Moral responsibility is founded in institutional integrity or what an institution’s moral commitments ought to be, what it ought to value and to which it ought to be committed” (Thomas, 2009, p.9).

One of the goals of the Higher Education White Paper is:

“To produce graduates with the skills and competencies that build the foundations for lifelong learning, including, critical, analytical, problem-solving and communication skills, as well as the ability to deal with change and diversity, in particular, the tolerance of different views and ideas” (Department of Education, 1997, p.14-15).

It is the general perception that society is experiencing a phase of strong moral decay. Arising out of the literature review it can be clearly seen that the various authors were of the view that Higher Education is not doing enough or taking responsibility to address the problem of moral erosion amongst the learners. They believe that Higher Education can play an important role in curbing this situation (Hornsby 2007, Prinsloo & Beuke 2005, Prozesky 2000, Reet & Jacobs 2000, Samuel 2008, Thomas 2009). According to Mckenna (2010) if universities turn out students with skilled labour but lack the capacity to critique, question, rectify or change our damaged society then they should not be referred to as a university. The White Paper in Higher Education states, “in South Africa today, the challenge is to redress past inequalities and to transform the Higher Education system to serve a new social order, to meet pressing national needs, and to respond to new realities and opportunities” (Department of Education, 1997, p.7).

It is hoped that the teaching of moral values to students would help grow students’ qualities like wisdom, integrity humility and truth. Thomas (2009) believes that ‘a university’s culture’ essentially influences the behavior of staff including its ‘governance and decision making’. A university environment built with trust and morals plays a major role on student behavior (Thomas, 2009). According to Astin (1995), if

individuals attain wisdom, faith and values, they are more likely to become dynamic citizens. These are the intellectual qualities that Higher Education institutions should encourage or promote.

In conclusion, it is heartening to note the overwhelming support received from the respondents regarding the inclusion of moral values in the curriculum of the Faculty of Management Sciences, Durban University of Technology. The study has also highlighted the positive benefits that students will receive with the teaching of moral values.

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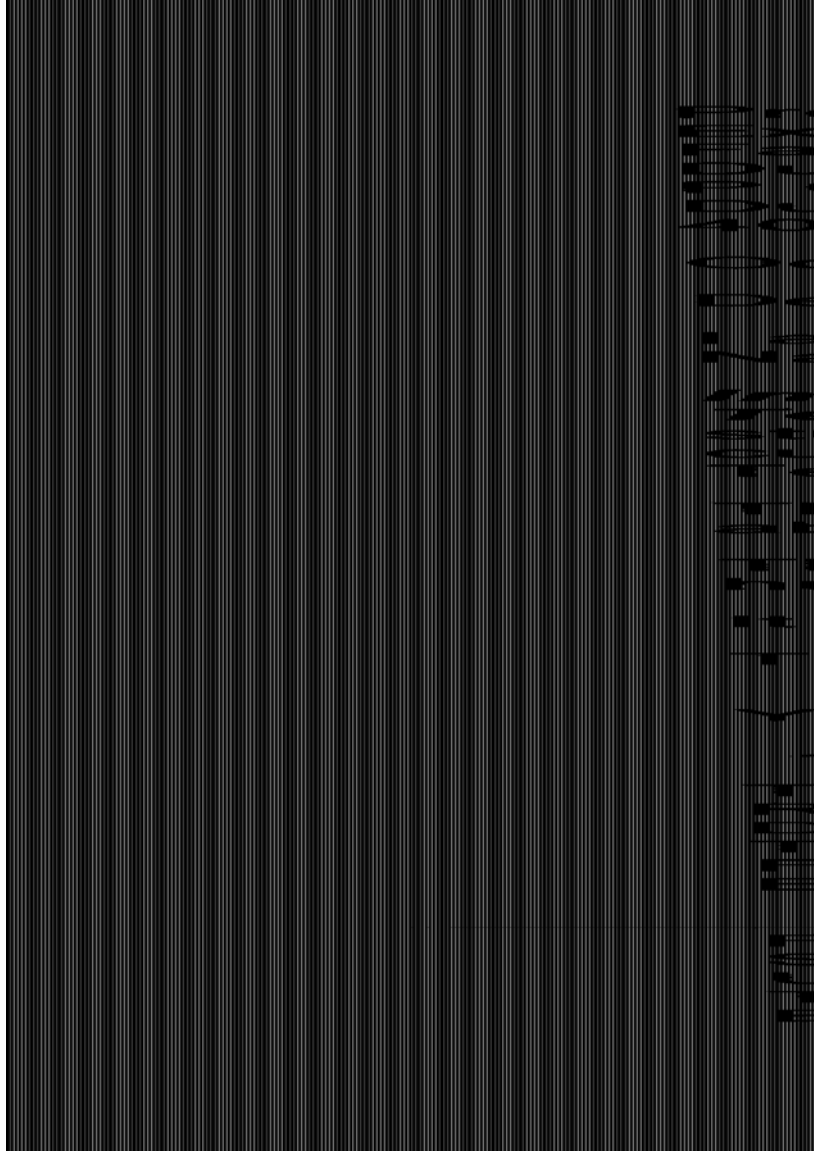
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APPENDIX A

PERMISSION LETTER FROM EXECUTIVE DEAN TO CONDUCT RESEARCH



APPENDIX B

UNIVERSITY OF KWA ZULU-NATAL ETHICAL CLEARANCE LETTER



RESEARCH OFFICE (GOVAN MBEKI CENTRE)
WESTVILLE CAMPUS
TELEPHONE NO.: 031 – 2603587
EMAIL : ximbap@ukzn.ac.za

8 FEBRUARY 2008

MRS. T NAIDOO (206525332)
ADULT & HIGHER EDUCATION

Dear Mrs. Naidoo


ETHICAL CLEARANCE APPROVAL NUMBER: HSS/0023/08M

I wish to confirm that ethical clearance has been granted for the following project:

"Role-players perceptions regarding moral values in the curricula of the Durban University of Technology"

PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years

Yours faithfully


.....
MS. PHUMELELE XIMBA

cc. Supervisor (Ms. F O'Brien)
cc. Derek Buchler

2008 -02- 12

APPENDIX C

INTERVIEW SCHEDULE

Interview Schedule

Main themes of interview:

1. Stakeholders roles in reinforcing the importance of moral values?
 - 1.1 What role do or could educators play in reinforcing the importance of moral values?
 - 1.2 What role do or could students play in reinforcing the the importance of moral values?
 - 1.3 What role does or could the institution play in reinforcing the the importance of moral values?

2. What are your views about the integration of moral values in the curriculum of Higher Education?
 - 2.1 Should it or shouldn't be in formal curriculum?
 - 2.2 Are there any particular values or behaviours which should be emphasised in the curriculum?
 - 2.3 Should it target a particular level of study?
 - 2.4 Are there particular methods of teaching and learning preferred by when planning to include moral values in academic programmes?

APPENDIX D

QUESTIONNAIRE

Please tick the appropriate block.

SECTION A: DEMOGRAPHIC DATA

1. Please indicate your gender.

| | | | |
|-----|--------|---|--------------------------|
| 1.1 | Male | 1 | <input type="checkbox"/> |
| 1.2 | Female | 2 | <input type="checkbox"/> |

2. Please indicate whether you are a staff member or a student.

| | | | |
|-----|---------|---|--------------------------|
| 2.1 | Staff | 1 | <input type="checkbox"/> |
| 2.1 | Student | 2 | <input type="checkbox"/> |

3. Years of experience as a staff member.

| | | | |
|-----|-------------------|---|--------------------------|
| 3.1 | 5 years and below | 1 | <input type="checkbox"/> |
| 3.2 | 6-10 years | 2 | <input type="checkbox"/> |
| 3.3 | 11-15 years | 3 | <input type="checkbox"/> |
| 3.4 | 16-20 years | 4 | <input type="checkbox"/> |
| 3.5 | 21-25 years | 5 | <input type="checkbox"/> |
| 3.6 | Over 26 years | 6 | <input type="checkbox"/> |

4. If you are a student, what level of study are you in?

| | | | |
|-----|-----------------------|---|--------------------------|
| 4.1 | 1 st level | 1 | <input type="checkbox"/> |
| 4.2 | 2 nd level | 2 | <input type="checkbox"/> |
| 4.3 | 3 rd level | 3 | <input type="checkbox"/> |
| 4.4 | 4 th level | 4 | <input type="checkbox"/> |

5. Please tick one relevant response to the age category you belong to?

| | | | |
|-----|--------------------|---|--------------------------|
| 5.1 | 20 years and under | 1 | <input type="checkbox"/> |
| 5.2 | 21 – 30 years | 2 | <input type="checkbox"/> |
| 5.3 | 31 – 40 years | 3 | <input type="checkbox"/> |
| 5.4 | 41 – 50 years | 4 | <input type="checkbox"/> |
| 5.5 | 51 – 60 years | 5 | <input type="checkbox"/> |

6. What race group do you belong to?

| | | | |
|-----|----------|---|--------------------------|
| 6.1 | Black | 1 | <input type="checkbox"/> |
| 6.2 | Coloured | 2 | <input type="checkbox"/> |
| 6.3 | Indian | 3 | <input type="checkbox"/> |
| 6.4 | White | 4 | <input type="checkbox"/> |
| 6.5 | Other | 5 | <input type="checkbox"/> |

7. What is your home origin?

| | | | |
|-----|-------|---|--|
| 7.1 | Urban | 1 | |
| 7.2 | Rural | 2 | |
| 7.3 | Other | 3 | |

SECTION B: RESEARCH DATA

8. Do you believe that moral values should be part of what we teach and learn in this institution? i.e part of our formal academic curriculum?

| | | | |
|-----|-----|---|--|
| 8.1 | Yes | 1 | |
| 8.2 | No | 2 | |

8.3 Give reasons for your answer.

| |
|--|
| |
| |
| |
| |

8.4 If yes, how do you think values should be incorporated into our curriculum?

Please highlight the relevant methods listed below that you think is most likely to lead to positive changes in students' behaviour.

| 8.4.1 | Reading selected text | Likely to lead to a positive change in my behaviour (yes/no/unsure) | Likely to lead to a positive change in the behaviour of other students (yes/no/unsure) |
|-------|---|---|--|
| 8.4.2 | Debates over ethical dilemmas in class | | |
| 8.4.3 | Lectures | | |
| 8.4.4 | Problem based learning (<i>case studies addressed by a group of students</i>) | | |
| 8.4.5 | Class-based written activities (<i>eg. Crosswords, short notes, personal stories</i>) | | |
| 8.4.6 | Community-based learning (service-learning) (<i>eg. In street shelters, homes for babies or the aged, police station, legal aid clinics, etc</i>) | | |

8.4.7 Please contribute to other important inclusion that you think might be important for the positive changes in students' behaviour that are not listed above.

| |
|--|
| |
| |
| |

9. If you agree that moral values in Education should be incorporated as part of the curriculum in higher education, then which level it should be pegged at?

| 1 st level | 2 nd level | 3 rd level | All levels | N/A |
|-----------------------|-----------------------|-----------------------|------------|-----|
| 1 | 2 | 3 | 4 | 5 |

10. What role could educators play in reinforcing the importance of moral values?

| |
|--|
| |
| |
| |

11. What role could students play in reinforcing the importance of moral values?

| |
|--|
| |
| |
| |

12. Please feel free to make any other contribution that will add value and to this research study.

| |
|--|
| |
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| |
| |

THANK YOU SINCERELY FOR YOUR TIME AND KIND CO-OPERATION.

APPENDIX E

CONSENT FORM/COVERING LETTER TO MANAGEMENT

Consent Form/covering letter to Management (for interviews)

9 September 2007

Dear Colleague

I am registered for my Masters in Education degree at the University of KwaZulu-Natal and my topic is entitled:

Integrating moral values into the curricula of the Durban University of Technology. My research investigation aims to determine Managements' views of the importance of human values being integrated into the curriculum of the Faculty of Management Sciences, Durban University of Technology.

I wish to request an interview with you in order to ascertain your views on whether or not there is a need to introduce human values in education in the curriculum of higher learning. The interview will take the form of a semi-structured format which should take approximately 30 minutes. The date, time and venue will be set at your convenience.

The responses obtained will ascertain whether or not there is a need to introduce human values in the curriculum of higher learning. Your honest and true answers will contribute in making this research study authentic. If you decide not to participate in this study your decision will be respected without any negative consequences to you. You have the right to withdraw from the study at any time you choose.

I take this opportunity of thanking you sincerely for being a willing respondent to this survey

Yours sincerely

Tigs Naidoo
Researcher
Durban University of Technology
Tel: 031-3735130
Fax: 031-3735333
E-mail: tigs@dut.ac.za

Frances O'Brien
Supervisor
University of KwaZulu-Natal
Tel: 031-2602291
E-mail: obrien@ukzn.ac.za

.....
DECLARATION

I.....(full name of participant) hereby confirm that I fully understand the contents of this document and the nature of the research project, and I consent to participate in this research project. I also understand that I am entitled to withdraw from this study at any time and will not be disadvantaged in any way.

Signature of Participant

Date

APPENDIX F

CONSENT FORM/COVERING LETTER TO STAFF

Consent Form/covering letter to Staff

9 September 2007

Dear Colleague

I am registered for my Masters in Education degree at the University of KwaZulu-Natal and my topic is entitled:

Role-players' perceptions regarding moral values in the curricula of the Durban University of Technology. My research investigation aims to determine the faculty members' views of the importance of moral values being integrated into the curriculum of the Faculty of Management Sciences, Durban University of Technology.

I wish to request that you complete the attached questionnaire which is solely for my research project and will assist me to investigate the above topic.

The responses obtained will ascertain whether or not there is a need to introduce moral values in the curriculum of higher learning. Your participation will be kept confidential and your responses will not be identified as your personal views. Your honest and true answers will contribute in making this research study authentic. If you decide not to participate in this study your decision will be respected without any negative consequences to you. You have the right to withdraw from the study at any time you choose.

I take this opportunity of thanking you sincerely for being a willing respondent to this survey

Yours sincerely

Tigs Naidoo
Researcher
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.....
DECLARATION

I.....(full name of participant) hereby confirm that I fully understand the contents of this document and the nature of the research project, and I consent to participate in this research project. I also understand that I am entitled to withdraw from this study at any time and will not be disadvantaged in any way.

Signature of Participant

Date

APPENDIX G

CONSENT FORM/COVERING LETTER TO STUDENTS

Consent Form/covering letter to Student

9 September 2007

Dear Student

I am registered for my Masters in Education degree at the University of KwaZulu-Natal and my topic is entitled:

Role-players' perceptions regarding moral values in the curricula of the Durban University of Technology. My research investigation aims to determine the students' views of the importance of moral values being integrated into the curriculum of the Faculty of Management Sciences, Durban University of Technology.

I wish to request that you complete the attached questionnaire which is solely for my research project and will assist me to investigate the above topic.

The responses obtained will ascertain whether or not there is a need to introduce moral values in the curriculum of higher learning. Your participation will be kept confidential and your responses will not be identified as your personal views. Your honest and true answers will contribute in making this research study authentic. If you decide not to participate in this study your decision will be respected without any negative consequences to you. You have the right to withdraw from the study at any time you choose.

I take this opportunity of thanking you sincerely for being a willing respondent to this survey

Yours sincerely

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.....

DECLARATION

I.....(full name of participant) hereby confirm that I fully understand the contents of this document and the nature of the research project, and I consent to participate in this research project. I also understand that I am entitled to withdraw from this study at any time and will not be disadvantaged in any way.

Signature of Participant

Date

