An analysis of the values in the Foundation Phase of the South African Curriculum and their application in the work books.

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By

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Abstract

This study investigated the extent to which human and civic values were addressed in the Life Skills and English Literacy curriculum for grade three. It also looked at the extent to which these values were applied in the Rainbow workbooks, which are workbooks provided to all learners by the national Department of Basic Education. The study began by defining values and selecting two lists of values, a democratic/civic list of values which included: democracy, social justice, equity, equality, non-racism, non-sexism, ubuntu (human dignity), an open society, accountability (responsibility), rule of law, respect, reconciliation and peace. The second list was a human/spiritual list of values which included: truth, respect, kindness, tolerance, responsibility, cleanliness, neatness, contentment, courage /creativity. The research method used was a content analysis.

The discourse in this field indicates that there is a need to define a list of common values that will transform people into citizens with characters that will be of benefit to them and to the society at large, and that education should play an important role in promoting these values. The important role of values in the curriculum is endorsed by local and international studies as well as the Department of Basic Education.

The Department of Education developed a Manifesto of Values (2001) as a blueprint for values in education. Despite this, the present CAPS has a minimal focus on values and as a result so do the workbooks. A number of very fundamental and pertinent values don't appear in the curriculum or the workbooks. The values most addressed are responsibility towards personal hygiene and the environment and respect. The values least addressed are truth and peace.

 The present state of the values addressed in the curriculum does not equip it to transform society to the one that was envisioned in the Manifesto. This study recommends that the curriculum needs to be infused with human and civic values across the subjects, additionally special attention needs to go into developing educators to ensure they know how and why to practice these values.

Declaration

I, Veda Chowghi Abd-el Fattah Rawhani, declare that this Master of Education (Curriculum Studies) dissertation is my own work and that all sources have been appropriately acknowledged. This dissertation has not been submitted to any other institution as part of an academic qualification.

The research was conducted in Pietermaritzburg at the University of KwaZulu-Natal in fulfillment of the requirement for the degree of Master of Education under the supervision of Dr. C. Bertram.

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Veda C.A.F Rawhani   Date   Place

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1 Chapter One: Introduction to the study

1.1 Introduction

The purpose of this chapter is to highlight the motivation for the study and to stipulate the rationale behind it. It provides a concise historical background for values in education in South Africa, and describes some of the studies that touch on this topic while explicitly listing the key research questions that guide this study. Furthermore, it presents a brief outline of the entire study.

1.2 Research Aim

The society we live in today is losing its moral compass. The rise in momentum of the disapproval of the peoples of the world in their governments and political systems due to various injustices is overwhelming. The high incidents of rape, corruption, violence and lack of accountability for various immoral acts are crippling the progress of society. However, the rising incidents of the general public taking matters into their own hands and standing up for their rights is also a trend that is spreading in every continent. According to a number of scholars (Nabulsi, 2013; Solomon & Fataar, 2011; Swartz, 2010; Reddy, 2007; Foster, 2004; Miller 1996; Plato 1941), various aspects of society have suffered and are still suffering from moral decay and the lack of a set of values and virtues that are upheld and practiced by the state. Studies and papers presented in this field (Miller, 1996; Reddy, 2007; Swartz, 2009; Solomon, 2010; Popov, 2000; Asmal, 2001) inform us that education can play an important role in teaching and encouraging good moral values. There is a growing conviction that schools cannot distance themselves from values education.

From the onset of the independent South Africa (1994) the Department of Education led by the then minister of Education, Kader Asmal, set up a commission called the Values in Education Initiative (2000). This body organised a conference called Saamtrek (2001) where a significant cross section of society took part in an academic discourse on values in education in the new South Africa. The result of this conference was a document known as the Manifesto which listed the civic values the Department of Education wanted covered in the curriculum. Solomons (2009), Waghid (2011) and Swartz (2002) mention there is a need to study the difference between civic and moral values and to ensure that both types of values are covered in the curriculum. Civic values are understood as the values that promote the

human rights and democracy. Moral or human values or virtues are understood as those that promote good behaviour. Due to the wide expanse of research in this field, this study is being carried out on the assumption that education plays a key role in the development of moral values.

Du Preez (2012) reminds us that "education is in its very nature a moral endeavour". We have seen this emphasised from as far back as the writings of Socrates and Plato, to the present day. Over the decades the stakeholders in curriculum design have played around with various terms for moral education and how to apply it, ultimately the overriding notion has been that moral education (and the various other terms used to refer to this concept in related studies) should lead to the transformation of human behaviour into one that is of benefit to the society at large. Curren (2011) reminds us that moral education can play an important role in education only if it is not a forced indoctrination of certain values that limits the perception of learners and can lead to uncritical acceptance. Moral education occurs when a set of human values or virtues are infused in the curriculum.

The purpose for most of the studies on values in education has been mainly to encourage the practice of good moral values which should gradually enable a person to become an asset to his/her society. Consequently such individuals will eventually help form a society that will be equipped to make decisions beneficial to itself and the world at large. Baha'u'llah states,

> Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom… (Baha'u'llah, 1853 p.157)

This study explores the values that are described in the South African curricula for Life Skills and English Literacy in grade three by reviewing a range of literature, such as various historical documents, conference papers, workbooks and government curriculum policy. It then analyses the values that are described in the Curriculum and Assessment Policy Statement (CAPS) document and in the Department of Basic Education's (DBE) Grade 3 workbooks for Life Skills and Literacy. Its objective is to find the scope of values in the curriculum and government workbooks based on the following statement from the National Curriculum:

> The National Curriculum Statement Grades R-12 serves the purposes of; equipping learners, irrespective of their socio-economic background, race, gender, physical ability or intellectual

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ability, with the knowledge, skills and values necessary for self-fulfilment, and meaningful participation in society as citizens of a free country. (DBE, 2012, p4)

1.3   Scope of the study

 The focus of this study is to explore the values in the South African Curriculum for the Foundation Phase called the Curriculum Assessment Policy Statement (CAPS, 2012). It will also investigate the values component in the printed resource books for Literacy and Life Skills (grade3) that are supplied and recommended by the Department of Basic Education (DBE).

It will compare the values in the CAPS document with the values listed by the Manifesto which are considered to be civic values by Swartz (2002), and a summarized list of human/spiritual values proposed by Popov (2000). In the process of comparing the lists of values in these documents the study will be able to differentiate between civic values and human values, show where they overlap, and identify gaps if there are any. This study will also show the extent to which these values are covered in the above mentioned curriculum documents and workbooks.

The reason the values have been categorised into "civic/democratic values" and "human/spiritual values" is due to the fact that the Manifesto identifies the list of values proposed for the DoE as "civic values." The DoE has tried to steer away from terms such as "moral values" or "human values" due to the fact that some of the participants in the Saamtrek Conference that was held in 2001 felt that, if the Manifesto stipulated "moral values" it would be replicating the previous undemocratic curriculum. The DoE wanted to avoid using terms that were similar to the previous educational system that enforced Christianity as the moral code of conduct whilst propagating un-Christian policies such as the separate unequal education system of the apartheid regime (Saamtrek, 2001).

In order to have a wide range of data to inform this study the following documents were chosen for the content analysis.
1. The grade 3 English Literacy (Home Language) CAPS document
2. The grade 3 Life Skills CAPS document
3. The Rainbow series English Literacy (Home Language) workbook term 1&2 (grade 3)
4. The Rainbow series English Literacy (Home Language) workbook term 3&4 (grade 3)

5. The Rainbow series Life Skills workbook term 1&2 (grade 3)
6. The Rainbow series Life Skills workbook term 3&4 (grade3)

The CAPS (2012) was chosen for this study as it is the present curriculum for the public schools in South Africa. The ten civic values mentioned in the Manifesto will be used for the civic/democratic values and a summarised list (ten) of Popov's list of virtues (1995) will be used as the human/spiritual values.

The two tables below show the lists of moral/spiritual values and the civic/democratic values that were used in this study.

Human/spiritual values	Civic/democratic Values
1. Truth/tact/honesty	1. Democracy
2. Love/respect	2. Social justice and equity
3. Kindness/service	3. Equality
4. Tolerance/flexibility	4. Non racism and non-sexism
5. Responsibility/justice	5. Ubuntu (human dignity)
6. Cleanliness	6. An open society
7. Neatness	7. Accountability (responsibility)
8. Contentment/happiness	8. Rule of law
9. Courage	9. Respect
10. Peace	10. Reconciliation

Table 1: The two lists of values Human/Civic that were used in this study.

The moral/spiritual list was summarised from Popov's (2000) list of 52 virtues used in the Virtues Guide Project and the ten civic/democratic values are from the Manifesto which in turn were derived from the South African Constitution.

Popov (1995) has created a list of 52 virtues (human/spiritual values) recommended for teachers and parents. Due to the fact that the Manifesto has only listed ten values, I wanted to reduce the number of human/spiritual values to a similar number. Thus this study has summarised the 52 virtues (values) to 17 essential values. These 17 most essential values were regrouped (those with similar meaning were put

together) to form a list of ten essential spiritual/human values. This was done in order to provide this study with a balance between the civic and human values. The balance of the two lists provides an equal basis for the statistics when plotting the findings of the research.

1.4   Rationale of this study

My teaching experience in a local school motivated me to investigate the need for such a study.   It was through my experiences in the classroom that I noticed a number of the students seemed uncertain about the reasons why human beings should possess good moral values. During class discussions learners would often disclose information about their school, home and neighbourhood environments which indicated that they are often not exposed to good moral behaviour. Some pupils' behaviour in the class showed a lack of honesty, compassion, peace, self-confidence and respect for themselves and others. It seems as if they had not been exposed to an environment where values were spoken of or encouraged and they had not acquired the skills to express them verbally or behaviourally.

The second incentive was the escalating media coverage of incidents of corruptions, greed, violence and many more vices that stem from a lack of sound moral judgement or beliefs. As I was writing this section of my thesis, the local newspaper had at least ten different articles on various aspects of unseemly or criminal behaviour. These covered topics such as gender violence, mistrust and greed of the government officials, human trafficking, general violence, and major theft. One of the articles by a reader named Modak is titled *Loss of National Moral Compass.*

> Moral and religious values once part and parcel of society's make-up, have been   jettisoned as society becomes more urbanised, uninhibited and people trying to move up the ladder. …This has negative spin-offs in a country where the attainment of democracy 18 years ago should have created a nation of "bright and "healthy" sparks. (Modak, 2012, p.11)

A study done by Spaull (2012) compared various aspects of previous white, black, coloured and Indian primary schools. The statistics presented by this report show that 75% of the schools in South Africa are dysfunctional whilst 25% are functional.   One of the criteria used to determine functionality was, if the

students had access to books they could take home and read. This study does not attempt to look at the functionality of public schools in South Africa but the aspect of supplying books to public schools links to this study and during this research the only books that were being distributed to all public schools were the Rainbow books.

The Department of Basic Education (DBE) stipulates that one of its strategies towards bringing about equity is to ensure that the pupils who go to public schools receive copies of the Rainbow workbooks annually, these books would belong to the pupils. The pupils would be allowed to take them home to read and to do their homework (answer the questions on the worksheets provided in the workbook). Hence this study set out to investigate if these Rainbow workbooks addressed values.

In 2012 the DBE stipulated in the curriculum news gazette that one of the aims of CAPS (2012) was to ensure that every learner in the country had text books.   This was an important step taken towards equity in education as the media often talks about how many schools do not have books for the students and they do not have photocopiers to copy worksheets for the pupils. These workbooks addressed the need for text books as well as worksheets by providing books with content and worksheets.

When I started the preliminary investigation of this study I found an increasing number of people and organizations investigating various forms of moral education. Initiatives such as the Moral Regeneration Movement that was started in 2007 by the then deputy president of South Africa, Jacob Zuma, the study done by Gini & Green (2013) *Ten Virtues of Outstanding Leaders*, the Harvard School of Education's Civic and Moral Education Initiative with its on-going lectures on civic and moral issues and a blog with regular comments from scholars around the world. Other examples of relevant initiatives in this field include the courses on holistic education for undergraduates and post graduates offered by universities such as Oxford University and the University of Toronto, *The Declaration of Global Ethics* written in 1993 by The Parliament of World Religions which provided us with a very detailed list of values that are upheld by most world religions, the UNESCO document *Learning to Be* a resource book that looks at a holistic solution to values, and the on-going Peace Education initiatives run by the University of Kwa Zulu Natal.

The studies I found in South Africa, related to this topic, had not covered certain aspects of values in education and most studies indicated that there was a sense of tension or confusion between civic values

and human /spiritual values.   The study conducted by Reddy (2007), *Human values in Education,* states that one of the main obstacles of moral education in schools is that the educators did not have the skills and the time to cover the values; furthermore they did not feel motivated to teach values. The study did not show how much time was given towards teaching the values aspect of the curriculum. Reddy (2007) also mentioned that the teachers she interviewed had various connotations for the word "values" and when the study was conducted it did not clarify its definition of the word "values" during the interviews which makes me question the validity of the findings. Furthermore, the study did not cover an investigation of the values component in the curriculum (2007).

A study done by Solomons (2009*), A Conceptual exploration of the teaching and assessment of values within the South African outcome based curriculum,* indicated that teachers are not trained to recognise the necessity of integrating values in their lesson plans,   and that they also lack the skill of incorporating values in their lessons. A number of the teachers interviewed in this study did not make a connection with the Life Orientation Curriculum which was where the values were mentioned in the curriculum. This study does not mention the extent to which the curriculum covers values. Solomons (2009) recommends that the concept of values education in the curriculum be firmly grounded in theories of well-known scholars in this field and states that one of the limitations of her study is not investigating the role of religion in values education. My study fills the gap mentioned in Solomons' study by investigating the role of religion education in values education as well as presenting Millers holistic curriculum and Popov's Virtues Guide as two important conceptual theories that can be used in the field of values or moral education.

 A study done by Rhodes & Roux (2004) designed a tool whereby teachers can find the values in each learning area (in the 2005 curriculum). They seemed to indicate that the curriculum has the values stipulated in the Manifesto and the conclusions made in this study indicate that all the subjects cover moral values and they seem to indicate that they are covered in equal proportions. Details of this study's results are presented in chapter two. However, my concern is that Rhodes specifies a list of things as values which most other scholars in this field do not seem to consider as values. The values he lists are words like economics, practices, ideologies, aesthetics and politics (Rhodes & Roux, 2004).

Studies done by Solomons (2009), Forbes (2003), Solomons & Fataar (2011), Swartz (2006) and other academics in this field, suggest that the state of values in education is not where it should be and is in

dire need of further study. Thus I believe that my study can add to our knowledge in the field. The need of a clear list of values accepted by several major world religions and cultural groups to be incorporated into a curriculum has been highlighted by a number of scholars. This study will present such a list. The presence or absence of the civic/spiritual values in CAPS (2012) Life Skills and English Literacy curricula and Rainbow Workbooks for grade three will help this study determine how close these documents are to what was envisioned in the Manifesto and the Holistic Curriculum proposed by Miller (2008). Furthermore, a paper presented by Swartz (2006) *A long walk to citizenship: morality justice and faith in the aftermath of apartheid* presents the dilemma between establishing citizenship and moral education. Thus comparing and contrasting civic/democratic values to human/spiritual ones is another gap that this study aims to fill.

1.5   Key research questions

From the onset of South Africa's first democratic government (1994) the DoE strived to form a curriculum that would not propagate any of the ideals of the undemocratic apartheid regime. Naturally, due to the extremely undemocratic regime that was in place (prior to 1994) one of the first things the democratic government wanted to do was to achieve a curriculum that would raise a generation of democratic citizens. During the early stages of the formation of the values for the new democratic South Africa the then minister of education, Kader Asmal, stated that he hoped the formation of a list of common values would serve as a bond for the peoples of South Africa. As mentioned before, the common values that were agreed upon were referred to as "civic values". The two questions below serve as lens through which we can better visualize and comprehend the real state of values in the present South African curriculum and workbooks.

I.   To what extent are civic and human values emphasised in the CAPS (2012) Foundation Phase curriculum document?

II.   To what extent are these values addressed in the grade 3 Rainbow workbooks?

1.6   Structure of dissertation

Chapter 1: Introduction: This chapter provides the format of the thesis. The main objectives of the study are elucidated. The rationale section validates the undertaking of such a study in the South African

context. It provides a brief review of the history of values in education in South Africa. It clarifies the basis on which the two categories of values (civic/ human) were chosen. The study also stipulates the two key questions that guide this research.

Chapter 2: Literature review: This chapter describes both the international and local literature which inform various aspects of the study. It begins with how values in education started in South Africa and tracks its progress to the present day. It then goes on to highlight the gaps in this field of study in the South African context. Key concepts such as values, morals, virtues, character education and holistic education will be elucidated. The two specific types of values (civic and human) will be compared and contrasted in order to determine if they should be looked at as separate entities or as a whole. It will look at Miller's theory of holistic education and Popov's Virtues Guide (2000), how they have been applied in previous studies, as well as what their respective merits and limitations are.

Chapter 3: The methodology and the theoretical and conceptual framework: The methodology describes the categories of analysis that were used to analyse the curriculum documents and the workbooks. Deductive content analysis is used to count the presence or absence of the various values in the grade three CAPS (2012) document and the four grade three Rainbow workbooks.

The two main theoretical frameworks that guide this study are Miller's (1996) holistic theory which lays the foundation for part of the conceptual framework of the study, and it gives us an understanding of how a holistic curriculum design incorporates human values; and Popov's theory (2000) expressed in the Virtues Guide which provides this study with one perspective on how to teach virtues and which virtues to teach. The two theories complement each other and provide a balanced foundation for this study's conceptual framework.

Chapter 4: The findings: It is imperative that the findings of a research be accessible to those who will read it. Since the data analysis generates quantitative data, this is presented using very simple bar graphs that present the findings. The graphs help in presenting the correlation between the two categories of values (the civic and human values). The findings also enable us to examine the extent to which each of the values have been addressed in the Life Skills and English Literacy curricula and the four Rainbow

workbooks. The conclusion of this chapter will present an explanation of the results that will be shared alongside the graphs.

Chapter 5: The discussion and conclusion: This comprises of the clear response to the two main research questions posed in this study and the understanding and interpretation of the findings. These are discussed in detail. The various limitations of the study are outlined with explicit recommendations with regards to possible solutions suggesting what needs to be done. The recommendations comprise of what has been suggested in related topics as well as this study's specific suggestions based on the results shown in the data.

1.7 Conclusion

This chapter set out to introduce the aim of this research with regards to values education for the transformation of society. It presented a clear scope of the study by listing the six documents it is going to analyse for this research. The chapter also delineates the various rationales based on personal experiences, the media and findings of other studies that motivated this research. It finally provides a clear and precise outline of the five chapters that form this study.

2 Chapter Two: Review of related literature

2.1 Introduction

The main focus of this study is to investigate the values stipulated in the CAPS (2012) document, to examine the extent to which they have been covered in the workbooks and to look at the implication for the teaching of values in the classroom. Before one looks at the CAPS (2012) document it is imperative to have a clear understanding of the position of values in our past education systems. In the introduction to the CAPS document the Minister of Basic Education Angie Motshekga informs us that the Revised National Curriculum Statement (Curriculum 2002) which in turn was based on the Curriculum 2005. These three curricula intended to break away from the unequal and racially segregated curriculum of the apartheid regime which was based on a misrepresented form of Christian values.

> From 2012, the two 2002 curricula, for grades R-9 and grades 10-12 respectively, are combined in a single document and will simply be known as the National Curriculum Statement Grades R-12. The national Curriculum Statement for Grades R-12 builds on the previous curriculum but also updates it and aims to provide clearer specification of what is to be taught and learnt on a term-by term basis. (Department of Basic Education, 2011, p.1)

In this chapter I will present the various concepts that are prevalent in this field of study and attempt to compare and contrast them when necessary. The various studies done locally and internationally will lay a foundation for the understanding of the present state of research on values in education. The origin of the differentiation between civic and human values will be discussed as a backdrop to the concept of values used in the CAPS (2012).

2.2 Common terms used in discourse related to values in education.

During the literature review of studies in this field of education it became evident that there are various terms used globally and locally. It is important to make sure that all these terms are presented and expose some of the discourse linked to them. This allows us to become aware of the prevalent connotations for these terms and become aware their similarities or differences. This is crucial to this

study as, if we would like to discover the values in our curriculum, workbooks and their application in the class rooms we need to have a clear understanding of the definition of values and other commonly used terms in this field.

2.2.1 Moral education

This is a commonly used term that is sometimes abbreviated as ME. Clarken (2006) defines moral education as an educational system that "…involves the body, mind and spirit and how they are manifested in action", he also mentions that " Moral education can be a strong force in individual and social development as it develops the ability and desire to seek truth and serve the greatest good" (Clarken, 2006, p. 1). The Moral Regeneration Movement (MRM), one of the roles of the deputy president of South Africa, has a very long list of human values in its Charter of Moral Values. It lists care, compassion, unity, peace, respect, responsibility, tolerance, justice, eradication of poverty, transparency and equity as the main values necessary to bring about the society envisioned in the South African democracy. Discourse in ME often seems to imply a similar meaning to the one described by Clarken and the MRM, which are also somewhat similar to human values and virtues. The whole list of values mentioned in the MRM is slightly similar to moral values and virtues but the MRM does not mention all the virtues or moral values listed by other scholars. Swartz (2006) points out that the MRM left out some personal values as the presence of substance abuse, premarital sex, corporal punishment, death sentence, prostitution and pornography is indicative of the absence of personal values. She mentions that the MRM felt that the values that stop such behavior should be taught by families and religious organizations. Other scholars like Carrim &Tshoane (2001) presented a paper at Saamtrek, concurring with the MRM in that the state should not be involved in teaching moral values and that it should be left to the religious domain.

2.2.2 Character education

According to Clarken (2012) character education refers to teaching moral or ethical behaviour. Lickona (1996) states that character education is necessary in schools as it promotes good judgement, honesty, empathy, caring, persistence, moral courage, and love. Lickona also maintains that character education is essential in building a moral society and feels it should take place in schools where both teachers and

students are expected to adhere to the same ideals. On the other hand scholars like Seider (2013) have a very minimalistic concept of character education where he sees it mainly as something that improves the students' academic performance. His main determining factor for analysing the effective use of character education is gauged by the number of students who were admitted to higher institutions of learning or by the number of students who voted during presidential elections. Seider maintains that one of the reasons for the resurgence of interest in character education is due to the fact that it produces better academic results, which is not necessarily wrong, but is nonetheless an incomplete portrayal of the true value of character education.

2.2.3 Values

According to Hill (1991) values are the beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives. In the South African Manifesto on Values, Education and Democracy (2001) values are described as;

> "...those which transcend language and culture, are the common currency that make life meaningful, and the normative principles that ensure ease of life lived in common… desirable qualities of character such as honesty, integrity, tolerance, diligence, responsibility, compassion, altruism, justice and respect" (DoE, 2001, p. 3).

When this study refers to values in education it is based on the Manifesto's (2001) definition of values as these are the values that should be covered in the CAPS curriculum and the workbooks that are designed to cover the curriculum

2.2.4 Virtues

The Virtues Guide Project (VP) by Popov (2000) defines virtues as the "essence of our character" and has a long list of 52 common virtues (which will be presented later in this chapter). Some of the virtues mentioned are peacefulness, truth, love, respect, responsibility, justice, tolerance and kindness. Patton (2010) supports the use of the VP in implementing values education in schools. Findings from his study show positive results in children's behaviour through the use of the VP. Since Popov's virtues list has been derived from a study that investigated the common values in several world religions and cultures, this study's concept of human values is based on Popov's virtues list.

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2.2.5 Civic/democratic/citizenship education

This is considered to be an educational system that inculcates the values that are upheld by a certain authority e.g. the civic values of South Africa would be the values upheld by South Africa according to its constitution. Values such as loyalty to the government, participation in elections, obedience to the laws and adherence to human rights issues (which encompasses a wide spectrum of values) would be considered the South African civic values. A study done by Finkel & Ernst (2005) indicates that civic education is usually introduced to change the values and behaviour of a society towards democratic values.

2.2.6 Human/personal values

According to Prabhu "human values are the positive, desirable qualities of character such as honesty, integrity, tolerance, responsibility, compassion, altruism, justice and respect inherent in all human beings" (Prabhu, 2011, p.1729) . Most studies in this field have a similar definition and therefore one could say that human/personal values are similar to virtues

2.2.7 Spiritual values

These are the values upheld by the majority of world religions with regards to spiritual development. The most common spiritual values are prayerfulness, meditation, truthfulness, love, kindness, generosity, reverence and humility. These are but a few of a long list of common spiritual values found in major world religions as mentioned by Popov (2000) in the Virtues Guide Project.   Burrows (2006) informs us that the word 'spiritual' can conjure negative feelings from certain sections of society who link spirituality to religion. If they do not adhere to any religion they tend to resist any form of education that is associated with spiritual values. Hence this term is not often used and many studies prefer to use some of the other terms discussed in this chapter to avoid alienating certain sectors of society.

According to Clarken (2012) and Popov (2000) spiritual values originated from religions. Research done by Popov indicates there are many spiritual values that are common in the major world religions and cultures. Popov presents 52 common virtues which are listed in chapter three.

The document produced for UNESCO (1996) such as *Learning the Treasures Within* also shows us that there are several pertinent and common spiritual values that are mentioned in the various major world religions which should be addressed in the education system.

2.2.8 Religious values

Clarken states that "Religion is and has been the primary source of spirituality and morality" (Clarken, 2006, p.3). Religious values are the values that are upheld by a religion. Again as Popov's (2000) study points out, there are numerous values that are common in various religions. Some of the common values are honesty, tolerance, generosity, kindness, love, compassion and respect, which are the same values listed under spiritual values. The Parliament of World Religions, a body that has representatives of almost all the world religions, produced a document on "world ethics". This detailed document entails all the virtues that are proposed in Popov's list of 52 virtues.

2.2.9 Religion education

This is a term that came about in South Africa after the Saamtrek conference. When the Manifesto was written it stated that there is a difference between, on the one hand, the widely criticised Christian religious education which was in place during the apartheid education system and, on the other, religion education which should inform us of the values and customs practiced in various religions. The Manifesto defines religion education as something that;

> "….provides the scope for learners to explore the diversity of religions that impels and inspire society, and the morality and values that underpin them. In this way, religion education can reaffirm the values of diversity, tolerance, respect, justice, compassion and commitment in young South Africans" (D.O.E, 2001, p.5)

2.2.10   Holistic education

According to Miller (1996) this is a form of education that looks at the various aspects of a human being. It encompasses the physical, mental and spiritual aspects of a person. Miller stresses the need to look at the bigger picture and not to compartmentalize education to the point where the student does not know why he is learning certain things and how it all connects to his life. He strongly believes that the student

needs to have a clear vision of why he is created and how his life is connected to other people and nature. This view is supported by Clarken (2012) and Popov (2000).

2.2.11 Wholistic education

Miller (1996) explains that this is a type of education that encompasses the mental and physical aspects of a human being. This form of education might also incorporate a third dimension of respecting the environment. It differs from Holistic education in that most scholars who use the term wholistic education do not include the spiritual or moral dimension of education. This is the reason why Miller promotes holistic education versus wholistic education.

The various terms presented serve to show how they are defined in various studies in the field of education. The same terms might have other definitions in other disciplines of study. It is clear from the definitions of the terms presented in this list that there is an overlap in a number of these terms. During the literature review I discovered that a number of studies and papers done in this field seem to use the terms morals, human values, virtues, spiritual values, character education and religious values interchangeably. Even though certain studies try to differentiate between some of these terms the lines are very blurry. This study does not intend to present these definitions as an authoritative source, but rather as a way of sharing what has been mentioned by various scholars in this field and getting one step closer to a clearer vision of the role of values in education. There is still room for further discourse on how these terms might be similar or different and perhaps the necessity of conflating a number of these terms to form a shorter list of terms. I did not come across any studies that showed opposition towards values in education. The only signs of conflict seemed to be in the usage of some of the terms and content of values in education.

2.3 Origin of values in education

Values in education have been the topic of studies in numerous fields of study such as theology, psychology, philosophy, medicine and education. The concern for values in education is seen from as early as the 4th Century BC with Socrates, Plato and Aristotle holding frequent scholarly debates on the importance of teaching children good moral values from a young age. They were ridiculed when they suggested that mothers and nurses should be educated on how to choose appropriate stories and books

that would help shape the minds and characters of their children. Mathebula (2009) reminds us that the idea of democracy started from the Greek philosophers, Aristotle informs us that the aim for moral perfection was often linked to the possibility of the establishment of political institutions that pursue the highest good. Plato (1976) also felt that school books should be censored (especially poetry) as they often praised the gods who lived very immoral lives. Opposition to such ideas have always existed and will probably continue to exist. After all, Socrates was sentenced to death for the pursuit of a virtuous life (Boeree, 2009).

If we want to analyse the values in our present education system it is incumbent for one to look at the way values education has evolved in South Africa. The literature review indicates that values in education, has gone through various stages. The very early records of formal education (Rose &Tunmer 1975) show some concern for moral education. However, as Swartz (2006) mentions, during the apartheid regime it was a misconstrued form of morality under the umbrella of a Christian regime. The various curricula that South Africa has gone through show how over time different forms of values in education were introduced and modified. The De Chavonnes' Ordinance of 1714 stated that; "Whereas for the prosperity of the good colony and welfare of the land it is not of slight importance that the young from their childhood should be instructed in the fear and knowledge of God." (Rose & Tunmer, 1975, p. 86) This shows that during that particular time in history those in power had some regard for religion and the knowledge of God.

A century later, in the early 1800's, when the then government wanted to train people to become educators, they trained them to spell, read and write in Dutch, learn arithmetic and social and natural history. They also realised that if they want to have well behaved children they needed to have educators who had impeccable characters, good morals, polished manners, and taught Christianity. Unfortunately due to the presence of various sects of Christianity, for several years there was a struggle between the different factions of Christianity, with each faction wanting their version of Christianity to be the one taught in schools.

The Church had a strong hold over the pupils, parents and the state. It dictated what should be taught in the school, at home and in churches. However, despite the strong presence of Christianity in the schools' curriculum there were blatant injustices being carried out under the umbrella of Christianity. During a

parliamentary debate held in 1967 Connie Mulder (cited in Rose and Tunmer), the then cabinet minister, stated:

> If we prepare young people for life by imparting to them spiritual values, a spiritual awareness and knowledge and by creating in them a fine spirit, fine qualities of character, national pride, morality, loyalty and devotion, then this nation will continue to exist and survive any onslaught which may be made against it. (Rose & Tunmer, 1975, p. 129)

In the same document we see Mulder expressing his feeling that if the government is successful in raising morally upright citizens then these morally upright citizens will use their arms to defend the country. The same government also promoted the segregation of races as well as endorsing a separate and unequal education system for the different races. It fostered racial prejudice and unequal distribution of the national resources. It did not allow the majority of the population to vote and did not respect the place of women in society. All these atrocities were done under the guise of civic or national values. This is a good example of how emphasis on national pride taught as a civic or democratic value can be problematic.

In a recent study by Moletsane, Sader & Ntombela (2011) we are reminded of the past education system's intentional racist regime, cited Davenport & Saunders.

> Colonial and missionary education dominated the South African education until the introduction of Christian National Education (CNE) generally associated with the National Party rule since 1948. However missionary education for blacks continued until the introduction of Bantu education in1953 through the Bantu Education Act, when most mission schools were closed down. Black children attended government schools which aimed "to prepare blacks for an inferior place in society." (Davenport & Saunders, 2000, p. 674)

This shows us how the education for the blacks was intentionally inferior to push them into "inferior" positions in society. This validates the emphasis on equity and justice in the educational system that took place after apartheid.

The report goes on to say:

> The government believed it was important to instill respect for Christian values in all learners and the purpose of schools was to mold both black and white children into apartheid citizens with the values of this society. Education and the values espoused by an apartheid regime was a form of social control which reinforced apartheid policies of separate development (Moletsane, Sader & Ntombela, 2011, p. 7)

Out of such an immoral educational system emerged a government that wanted to "right the wrongs" of the past. One of the most important aspects they identified was to rectify the unjust educational policies of the past. Since apartheid was a very racist and unjust regime, understandably the main aim of the new constitution was to ensure that the aspects of equity, dignity and justice became a priority. It appears that the designers of the new curriculum (2002) believed that explicitly stating values in the official curriculum was one way to do this.

2.4   Post-apartheid development of values in education

It is of no surprise that after 1994 when South Africa held its first free and democratic election, where everyone in the country was allowed to participate in voting for their president, it wanted to ensure that the country would transform. The government wanted to eradicate the vast inequalities that existed in the country. They had to do it gradually to ensure that there was a system in place to accommodate the cultures and needs of its society. The Constitutional Court of South Africa's website describes in an online article how constitutions come about after a struggle or turmoil to bring about positive change for its society:

> Constitutions are unique - for many reasons. Most constitutions emerge out of special circumstances. Sometimes, as in the case of South Africa, they are a product of turmoil, upheaval and even revolution For example; most constitutional processes in Africa in the past 50 years have been preceded by struggles against racial domination, colonialism, prejudice and/or abuse. It's no surprise that the quest for democracy, self-determination and human rights forms the backdrop to many modern African constitutions. (Constitutional Court of South Africa, 2013, p.1)

Given South Africa's past, it's not surprising that our Constitution frequently stresses the need to create a society that is "open and democratic", and that it emphasizes dignity, justice and equality.

Hoadley (2011) explains how democracy affected the need to transform the previous educational system towards a more equitable educational system. She seems to allude to the fact that the curriculum can play a role in creating citizens with new ideals.

With the transition to democracy in South Africa in 1994 came the imperative to reform what was a highly inequitable system of education provision. Changing the curriculum was regarded as a crucial lever for fostering the ideals of the new nation – for creating a new citizenry and for re-inserting South Africa into a global context (Hoadley, 2011, p. 143).

A paper presented by Swartz reveals the various stages South Africa went through after democracy to instil the values in the curriculum. These initiatives were the stepping stones to creating democratic minded South African citizens. She puts forth this time line as the *The Race and Values in Education Initiative Time Line* from 1994- 2003 (Swartz, 2002, p. 2).

Date	**Action**
April 1994	The first South African democratic elections are held.
1995 - 1996	The South Africa Constitution and Bill of Rights are produced.
1995 - 1998	The Truth and Reconciliation Commission deliberates.
February 2000	A working committee established on *Values in Education*.
May 2000	*Values, Education and Democracy* – first report on values in education produced.
June 2000 – February 2001	Responses invited and obtained from the public.
February 2001	Saamtrek, a national conference on *Values in Education* held.

July 2001	*Celebration of Our National Symbols*, a resource for educators produced.
August 2001	Final report submitted to the Minister of Education.
October 2001	A pilot project investigating diversity in South African schools funded by UNESCO produced as well as school based research.
January 2002	The establishment of a Directorate within the National Department of Education, headed up by Dr Brenda Liebowitz.
April 2002	A revised curriculum statement for Grades R-9 produced to include *Race and Values in Education*.
April 2002	Commonwealth workshop on citizenship education.
June 2002	A programme of action produced by the new directorate, *Race and Values in Education*, with specific outcomes.
July 2002	A national heritage project launched to coincide with National Heritage Day on 23 September 2002.
September 2002	Training of School Governing Bodies to incorporate *Values in Education* into curriculum.
November 2002	Formative evaluation of initiative.
February/June 2003	Training of educators to incorporate *RVIE* into curriculum.
April 2003	Creation of an Arts Endowment to further the celebration of culture and diversity in education. **Source:** *First*

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Report, *Manifesto* and *Action*.

Table 2: Time Line showing steps taken towards values education from 1994-2003

This time line indicates that it took six years (1994 - 2000) before the formation of a body that was assigned with the task of determining the values South Africa needed to implement in its educational system. It also shows that during the formation of the South African Constitution (1995-1996) the first step the government took towards healing the wounds of the past was the formation of the Truth and Reconciliation Commission (1995-1998). This commission played an important role in allowing numerous victims of the apartheid regime to hear first-hand about what happened to their loved ones. There were several human values portrayed in this four yearlong dialogue that took place between the victims and the oppressors. Even though it was a painful and tedious process it showed acts of courage, forgiveness, honesty, peacefulness and at times remorse. As Nelson Mandela (2001) stated in his Saamtrek speech:

> Ours was regarded as one of the great moral struggles of the twentieth century. The fight against racial discrimination and tyranny was seen by the world as a struggle for all of us to assert our common humanity. The anti-apartheid struggle transcended party or sectarian politics in the world; it was a universal struggle over and for humane values. (Mandela, 2001, p.54)

By the year 2000, the then minister of education Kader Asmal informs us that, the state of affairs in South Africa with regards to the escalation of various types of crime, violence and other forms of social degeneration instigated a growing call from politicians and the general public for moral regeneration.

> Given the growing call, among politicians and members of society alike, for moral regeneration in our society, Professor Asmal felt it was imperative to ground the discourse of values firmly within the founding documents of our society, our Constitution and our Bill of Rights. He spoke of the need to create a "truly inclusive nation". (DoE, 2000, p.7)

The DoE was keen to ensure that it designed a curriculum for the good of all the peoples of South Africa. It realized that in order to do so it needed to have the input of various stakeholders in the country. Hence, a conference was held in 2001. The conference was called Saamtrek: Values, Education and Democracy in the 21st Century. People from all walks of life were invited to this conference: businessmen, religious leaders, academics, politicians and environmentalists (to name but a few). The

various papers and talks that were presented during this conference formed the basis of the consultation that took place. The main aim of the conference was to use the values in the South African constitution that they wanted to see implemented, realized in the education system of primary and secondary schools of South Africa.

Jacob Zuma, the then deputy president of South Africa, shared these words during the Saamtrek Conference.

> Education is essential to addressing many of our social ills that extend from general society to our schoolrooms and there find nurturing and become firmly entrenched as part of our future. For this reason we cannot have an education system that is abstract from our reality.
>
> One of our greatest challenges during this period of transition is that of attempting to transform our country through an education that itself needs transformation. Educators thus have a challenge to understand this reality and position themselves appropriately for their task.
>
> (Zuma, 2001, p. 52)

Professor Kader Asmal stated that the Saamtrek Conference concluded with the participants realizing that there still needs to be more discourse about the issue of values in education and the findings of the task force's interview with pupils highlighted the need for the students' voices to be heard and listened to. He also mentioned that a number of those present at Saamtrek felt that it was not sufficient to just draw up a list of values to be implemented in schools or imposed on the students but that we have to discover ways of frequently exposing our children and youth to the values upheld by our constitution and to expose them to various ways on how these values can be implemented in their daily lives.

Some academics who attended the conference like Professor Morrow and Dr Alexander were sceptical about making values education a priority when so many in the country lived in "dire needs". They felt if people were taken care of materially then a sense of morality would naturally emerge due to their improved social status. Studies done by (Moletsane, Sader & Ntombela, 2011; Hoadley, 2011; Solomons, 2009; Solomons & Fataar, 2008; Swartz, 2002) indicate how the work done by the *Race and Values in Education* initiative was one of the important preliminary stages of forming a list of civic values to be used by the educational system. This initiative was headed by the then minister of education, Professor Kader Asmal. The DoE appointed a task force to draw on the public submissions

and debates carried out prior to Saamtrek, as well the proceedings of the Saamtrek, to formulate a document called the Manifesto. It stated that:

> The approach of the Manifesto is founded on the idea that the Constitution expresses South Africans' shared aspirations, and the moral and ethical direction they have set for the future, as a vision of a society based on equity, justice and freedom for all. It is less a description of South Africa as it exists than a document that compels transformation.
> (Department of Education, 2001, p. 3)

2.5 The sixteen strategies

The deliberations from the Saamtrek conference outlined sixteen strategies to instil the moral and ethical values derived from the constitution as a guideline to be used by all institutions. This study mentions only the first seven strategies from the list of sixteen in order to present an idea of the types of values listed and the detailed definitions given for each.   Perhaps they have been defined in great detail in order to share the vision of how they should be implemented in society and to ensure that they do not get misinterpreted.

When we look at this list we get an idea of the vision shared by the authors of the Manifesto and acquire a clear understanding of the nuances associated with each of the sixteen strategies.

1. CULTURE OF COMMUNICATION AND PARTICIPATION IN SCHOOLS.
It calls not only for dialogue, but the space for safe expression. Nurturing a culture of communication and participation in schools means opening up channels of dialogue between parents, educators, learners and officials: such a culture will produce confident, inquiring and empowered citizens.
Teachers and administrators must recognise their responsibility in setting an example.

2. ROLE-MODELLING: PROMOTING COMMITMENT AS WELL AS COMPETENCE AMONG EDUCATORS emphasises that competence is meaningless if there is no commitment, and that it is vital for teachers to demonstrate the values they are meant to uphold.

3. ENSURING THAT EVERY SOUTH AFRICAN IS ABLE TO READ, WRITE, COUNT AND THINK is the nub of education. There are critical deficiencies at many South African schools. The challenge is that without the ability to read, write, count and think, it is impossible to participate effectively in democracy and in society, and it is therefore impossible to internalise and to live out the values of the Constitution.

4. ENSURING EQUAL ACCESS TO EDUCATION is a pressing challenge in a country burdened by the deliberate inequities of the past. Freeing the poor from the trap of poverty depends on it. Celebrated, but also widely misunderstood, is the concept of human rights.

5. INFUSING THE CLASSROOM WITH A CULTURE OF HUMAN RIGHTS is an imperative. Ironically, a survey has shown that no less than 78.4% of educators believe "the government puts too much emphasis on human rights, which leads to problems in our classroom". The challenge is to show that the path towards good citizenship, and effective education, is precisely founded in human rights, not any form of totalitarianism masquerading as moral regeneration.

6. MAKING ARTS AND CULTURE PART OF THE CURRICULUM is an empowering initiative to give young people the means to express themselves creatively, through music, drama, dance and visual art, when language alone proves itself incapable. In an environment where children are often learning in second or even third languages, the expressive force of art and performance transcends the limitations. Performance, as intellectual and writer Edward Said tellingly described it, offers "a non-coercive and voluntary model for submitting oneself to the ensemble". Such a model provides a way for the values of equality, non-racism, non-sexism, ubuntu, openness, reconciliation and respect to be instilled in young people.

7. PUTTING HISTORY BACK INTO THE CURRICULUM is a means of nurturing critical inquiry and forming an historical consciousness. A critical knowledge of history, it argues, is essential in building the dignity of human values within an informed awareness of the past, preventing amnesia, checking triumphalism, opposing a manipulative or instrumental use of the past, and providing a buffer against the "dumbing down" of the citizenry (DoE, 2001, p3).

The delegates at the conference decided that the educational strategies are predicated on the notion that values cannot be legislated. Instead, the Manifesto offered ways to promote the values of the Constitution through the educational system. They are applicable to all within education, from departmental officials, politicians, parents, educators, community members, private sector business-people and learners. They decided to name ten crucial values they wanted ingrained in the educational system. It is not clear why they shrunk the sixteen strategies down to ten values but it might have been to get an easy number of values to deal with.

2.6   Ten fundamental values

The Manifesto presented these ten fundamental values (as listed below) to be incorporated in the educational system of South Africa to transform the society from what it was during apartheid to the free and democratic citizens it aspired for the country.

1. DEMOCRACY: is the first of the ten fundamental values highlighted in the Manifesto as having relevance in education. More than merely adult enfranchisement, or an expression of popular sentiment, democracy is a society's means to engage critically with itself. Education is indispensable in equipping citizens with the abilities and skills to engage critically, and act responsibly.

2. SOCIAL JUSTICE AND EQUITY are highlighted because, while the Constitution grants inalienable rights to freedom of expression and choice, true emancipation means freedom from the material straits of poverty. Access to education is probably the single most important resource in addressing poverty.

3. EQUALITY in education means that not only must all South Africans have access to schooling, but the access must be equal. None may be unfairly discriminated against. Beyond that, the value of equality and the practice of non-discrimination mean not only understanding one's rights, as an educator or a learner, but that others have them as well. There is a difference between treating everyone as equals, and their being equal.

4. NON-RACISM AND NON-SEXISM, the document asserts that for these values to have any meaning, black students and female students have to be afforded the same opportunities to free their potential as white students and male students.

5. Of UBUNTU (HUMAN DIGNITY), the Manifesto argues that while equality requires us to put up with people who are different, and non-sexism and non-racism require us to rectify the inequities of the past, Ubuntu embodies the concept of mutual understanding and the active appreciation of the value of human difference, moving beyond the idea of mere tolerance towards genuine acceptance.

6. Sustaining AN OPEN SOCIETY, the document argues, is critical to democracy. The virtue of debate, discussion and critical thought rests on the understanding that a society that knows how to talk and how to listen does not need to resort to violence.

7. ACCOUNTABILITY (RESPONSIBILITY) is the essential democratic responsibility of holding the powerful to account for their actions. It is part and parcel of granting power in the first place, and a reminder that there can be no rights without responsibilities.

8. RULE OF LAW- without commonly accepted codes, the notion of accountability would lose meaning, and the light of the open society would begin to dim: the rule of law is as fundamental to the constitutional state as adherence to the Constitution itself.

9. RESPECT as a constitutional value, though it is not explicitly defined in the Constitution. But respect is an essential precondition for communication, for teamwork, for productivity, in schools as much as anywhere else.

10. RECONCILIATION as a key value, asserting that healing, and reconciling past differences, remains a difficult challenge in South Africa. More than merely being a question of saying sorry, it requires redress in other, even material, ways, too.

2.6.1 How were the Manifesto's values realised in the post-apartheid curriculum?

With the transition to democracy it was vital to design an education system that would foster the values of the constitution in a new curriculum. Hoadley explains that; "changing the curriculum was regarded as a crucial lever for fostering the ideals of the new nation" (2011, p.144).
Hoadley covers the transition from the segregated apartheid curriculum to the present CAPS curriculum. The first curriculum under the democratic South Africa was called Curriculum 2005 (C2005) it was also

called the Outcome Based Education (OBE). It represented a big paradigm shift from the past curriculum in that it aimed to provide equal education for all South Africans and it was based on the values of the South Africa's new constitution. The other major shift was that the curriculum changed from being content based to outcomes based.

Two years later, due to criticism from the general public and politicians, the curriculum was revised. This curriculum was called the revised National Curriculum Statement (NCS). Hoadley (2011) informs us that the reason the OBE curriculum failed was due to the conflation of curriculum and pedagogy. This might have worked in other countries but it could not work in South Africa as the educators were not trained for this new paradigm of curriculum and the schools did not have the resources such as libraries where teachers and students could gain access to knowledge and there weren't any prescribed text books for the various learning areas. The values component of these curricula, Curriculum 2005 and NCS, was meant to be derived from the *Manifesto*.

In 2009 Mrs Angie Motshekga became the Minister of Education for South Africa. Soon after that the Department of Education (DoE) was renamed as the Department of Basic Education (DBE). The present curriculum is called Curriculum and Assessment Policy Statement (CAPS). It was implemented in 2012. In the forward of the present curriculum, CAPS (2012), document the minister of basic education, Angie Motshekga, informs us that:

> From 2012 the two 2002 curricula, for *Grades R-9* and *Grades 10-12* respectively, were combined into a single document and would simply be known as the *National Curriculum Statement Grades R-12* (DBE, 2011, p.1).

Therefore, in view of the fact that the CAPS builds on the NCS (2002) curriculum, it is essential to look at the values in the initial NCS curriculum in order to be able to compare it to the present curriculum and determine if all the values that were stipulated in the previous curriculum (2002) were carried through to the existing CAPS curriculum. Below are three pages that were taken from the Revised National Curriculum Statement Grades R-9 (2002).

The content in the table below was taken from the DBE website (DBE, 2011, p. 6-8).

The Constitution of the Republic of South Africa, 1996 (Act No 108 of 1996) provides the basis for curriculum transformation and development in contemporary South Africa. The preamble to the Constitution states that the aims of the Constitution are to:
Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights.

- Improve the quality of life of all citizens and free the potential of each person.

- Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law.

- Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

The Manifesto on Values, Education and Democracy (Department of Education, 2001) identifies ten fundamental values of the Constitution
These are:

1. Democracy
2. Social justice and equity
3. Equality
4. Non racism and non-sexism
5. Ubuntu (human dignity)
6. An open society
7. Accountability (responsibility)
8. Rule of law
9. Respect
10. Reconciliation

Example 1: Page (a) from the NCS curriculum (2002) showing values

This document goes on to include the 16 strategies of implementing values that are listed in the *Manifesto*. They are not included in detail here as they have already been mentioned in detail in this chapter.

- Ensuring that every South African is able to read, write, count and think.
- Infusing the classroom with a culture of human rights.
- Making Arts and Culture part of the curriculum.
- Putting history back into the curriculum.
- Learning about the rich diversity of cultures, beliefs and world views within which the unity of South Africa is manifested.
- Making multilingualism happen.
- Using sport to shape social bonds and nurture nation-building at schools.
- Ensuring equal access to education.
- Promoting anti-racism in schools.
- Freeing the potential of girls as well as boys.
- Dealing with HIV/AIDS and nurturing a culture of sexual and social
- Responsibility Making schools safe to learn and teach in and ensuring the rule of law.
- Promoting ethics and the environment.

Nurturing the new patriotism, or affirming a common citizenship. The Constitution expresses the nation's social values and its expectations of the roles, rights and responsibilities of citizens in a democratic South Africa. The Bill of Rights places pre-eminent value on equality, human dignity, life, and freedom and security of persons. These and other rights to freedom of religion and belief, expression and association, exist side-by-side with socio-economic rights. Each person has a right to freedom from poverty, homelessness, poor health and hunger.

Example 2: Page (b) of the from the NCS curriculum (2002) showing values

The Revised National Curriculum Statement seeks to embody these values in the knowledge and skills it develops. It encourages amongst all learners an awareness and understanding of the rich diversity of cultures, beliefs and world views within which the unity of South Africa is manifested.

The challenge for the Revised National Curriculum Statement is how the goals and values of social justice, equity and democracy can be interwoven across the curriculum. The promotion of values is important not only for the sake of personal development, but also to ensure that a national South African identity is built on values different from those that underpinned apartheid education. The kind of learner envisaged is one who will be imbued with the values and act in the interests of a society based on respect for democracy, equality, human dignity, life and social justice.

The curriculum aims to develop the full potential of each learner as a citizen of a democratic South Africa. It seeks to create a lifelong learner who is confident and independent, literate, numerate and multi-skilled, compassionate, with a respect for the environment and the ability to participate in society as a critical and active citizen.

Example 3: page (c) Values stipulated in the Revised National Curriculum Statement for 2002

These three pages show how the previous curriculum (RNCS 2002) presented a detailed vision of what and why values should be incorporated in the curriculum. The underlined words in the last page show us how the main values the curriculum was concerned with was social justice, equity and democracy. These three values highlighted in this curriculum are values that cannot be taught in isolation. In order to bring about social justice one has to teach caring, fairness, compassion, helpfulness and kindness. Likewise the values of equity and democracy are laden words that encompass various other values.

A paper presented by Carrim & Keet (2005) looked at the infusion of human rights in the RNCS curriculum. The main focus was on the learning area of Mathematics. Their paper stipulates that the findings from their study indicate that the RNCS had a minimal presence of human rights education in the curriculum. This study identifies the disparity that exists between various stakeholders in our society that causes a minimalist presence of human rights issues in the curriculum. It reveals how the ideals of capitalism and democracy seem to conflict with fundamental issues of human rights. Human rights issues are infused with various fundamental values such as respect, ubuntu and responsibility. These findings are relevant to this study since this study is looking at the presence of values in the CAPS curriculum (an off shoot of the RNCS that upholds the same values).

By 2008, when the first matric results of OBE were released, many in the country were disappointed as the results were not good. Again there was an outcry from parents, teachers and students backed by politicians who felt this curriculum had let them down. Again the DoE had to go back to the drawing board and rethink its curriculum.

In 2009 the Minister of Basic Education, Angie Motshekga, initiated a review of the NCS. After the results of the review were revealed the DoE decided to implement another reform to the NCS. In 2011 the Minister stated that from 2012 (coming into effect from January) the DoE would introduce a curriculum known as the *National Curriculum Statement Grades R-12 (NCS R-12).* As stated earlier, this curriculum was the combination of the two 2002 curricula. The three main components to the *NCS R-12* are:

(a) Curriculum and Assessment Policy Statements (CAPS) for all approved subjects listed in this document;

(b) National policy pertaining to the programme and promotion requirements of the National Curriculum Statement Grades R-12;
and

(c) National Protocol for Assessment Grades R-12.

When this study mentions the CAPS document it refers to the NCS R-12, however 'the CAPS document' is the terminology that is more commonly used.

The new and improved NCS R-12 (CAPS) states that it tried to fill the content aspect of the curriculum (add much more detail) and included detailed information on the pacing and sequencing of the content. This made it easier for teachers as it showed exactly what was to be covered (for each subject) and how to go about it in case they lacked the skills. It tried to fill the gap of the OBE system's lack of content and unclear teaching strategies. When one looks at the CAPS (2012) document for grade three there is definitely much more content and teaching guidelines than in its predecessor curriculum, the NCS (2002). This was noted when comparing the present curricula for English and Life Skills (CAPS) to the previous curricula (Curriculum 2002) for the same subjects. The findings of this study will inform us on whether the same results apply to aspect of values in education.

The present NCS R-12 (which is the umbrella that CAPS falls under) stipulates that it aims to*;*

> (a) Give expression to the knowledge, skills and values worth learning in South African schools. This curriculum aims to ensure that children acquire and apply knowledge and skills in ways that are meaningful to their own lives. In this regard, the curriculum promotes knowledge in local contexts, while being sensitive to global imperatives.

> (b) Equip learners, irrespective of their socio-economic background, race, gender, physical ability or intellectual ability, with the knowledge, skills and values necessary for self-fulfilment, and meaningful participation in society as citizens of a free country.

In comparing the values mentioned in the introduction of the curriculum, for the NCS (2002), and NSC R-12 (CAPS), one can see that the NCS (2002) had more detailed content with regards to the list of values. The NCS (2002) listed the sixteen strategies of implementing values and the ten fundamental values stipulated in the Manifesto. NCS R-12 (CAPS) document mentions that it; *"... gives expression to the knowledge, skills and values worth learning in South African schools"* (DoE, 2012, p.4).

If one looks at this statement one might assume that the three aspects of knowledge, skills and values should be equally represented in the curriculum. On the other hand one could argue that the content has to have a stronger footing as without content then there is nothing to teach. Whichever way one looks at this statement it seems to allude that the value component of the curriculum should be one of the significant factors of the curriculum. This does not explain why fewer values were stipulated in the CAPS (2012) than the curriculum (2002) despite the fact that Hoadley (2011) informs us that the CAPS (2012) was to have more content than the previous curriculum. This observation was made during the literature review. This study did not engage in a content analysis of values in the NCS (2002) however during the literature review the NSC curriculum (2002) displayed a long list of values whilst the CAPS (2012) merely made a statement alluding to the previous list of values addressed in the NCS (2002).

2.7 Civic and democratic values

A study by Mathebula (2009) informs us that the first democratic state was the Athenian state where the people ruled. He feels that most democratic countries still have strong elements of the original Athenian idea of democracy but some countries have a minimal (narrow) approach and other have a maximal (broader) approach. The study by Carrim & Keet (2005) *Infusing human rights into the curriculum: The case of the South African Revised National Curriculum Statement* also indicates that the Curriculum 2002 has a minimal infusion of human rights issues (human right issues come under civic values). Their concept of minimal and maximal infusion of the human rights in the curriculum is discussed further in chapter three.

Seider (2013) indicates that democratic education aims to make the pupils faithful to their country and increases their participation in general election and politics. Levine & Bishai (2010) state that civic education can bring about a 'collective civic identity' (p.2) which when used effectively can help in bringing about peace in a country that has gone through turmoil or major conflict. The *Manifesto* and Saamtrek documents both stipulate that in order to bring about the transformation envisioned by the founders of the new democratic government

of South Africa, the values stipulated in the constitution and highlighted in these two documents are to be covered across the curriculum.

A number of studies seem to conflate the terms democratic values with civic values. Despite the fact that Swartz (2010) states that the Manifesto's (2001) values are democratic values the Manifesto does not specifically name the ten fundamental values they listed as democratic. The CAPS curriculum refers to values as "those upheld by our democracy". Hence one can assume that they are looking at democratic values.

In a document Swartz (2002) informs us that the Manifesto helped clarify the democratic values drawn out of the constitution and how they are to be used in the South African education. However, she makes it clear that there is still confusion with regards to the distinction between human values and democratic values.

When the Manifesto stipulated the various values that needed to be in the curriculum it was not an easy prospect as there were various stakeholders who had to ensure that the values in the curriculum were accepted by people from various cultural and religious backgrounds. The Manifesto was very careful not to mix religion with values to avoid the controversial issue of the forced religious education of the past.

Despite the fact that the words civic values and democratic values are used more often than moral values in the Manifesto, the ten fundamental values and the sixteen strategies/values they outline as the ones they would like to see practiced have several spiritual values /human virtues in them. The values such as tolerance, equity, respect, honesty, Ubuntu, the rights of children and several others are also considered spiritual or human values.

2.8 Human values

In place of the religious education that was implemented by the Apartheid regime when the study of Christianity was enforced on all students, a document, called Religion Education, was prepared by the DoE (2005). It was introduced as a means of developing tolerance for people from different religious backgrounds and to highlight the values upheld by the seven religions mentioned in the document: African Religion, Bahai Faith, Buddhism, Christianity,

Hinduism, Islam and Judaism. My study of this document and my exposure to various text books used for Life Orientation showed that the content covered was mostly confined to very basic information about the seven religions mentioned. There were hardly any spiritual values that are upheld by the religions mentioned in this document. The focus seems to be more on learning about the physical, and it some cases, the cultural aspects of religions e.g. the food they eat, the way they dress, the shape of their symbols and the names of their places of worship. There are so many spiritual values, like the virtues mentioned by Popov, (2000) that are found in all the seven religions which can be listed in order to help bring about the tolerance and unity that was envisioned in the constitution, but unfortunately this important aspect of religion has been ignored in the document.

When Swartz (2010) talks of human values she seems to allude to values that make someone a better person, although she does not explicitly provide a list of set values. I prefer to describe human values as the virtues that Popov's (2000) research tells us can transform a bully into a leader or give a shy person confidence, most importantly because Popov provides us with an explicit list to rely on rather than a vague allusion to a set of ideals. In line with Clarken's (2010) ideas of character education and spiritual education we can perhaps say that the human values suggested by Swartz (2010) should be the same as spiritual values. And since a number of scholars maintain that spiritual values come from religion it is a pity that the Religion Education document that was prepared by the DoE in 2002 hardly covers any of the virtues or spiritual values that are encouraged by the seven religions covered in the curriculum.

In order to put the minds of those who do not associate with any religion at ease, there are scholars like Burrows (2006) who feel that spirituality is not directly linked to religion and that someone can adhere to spiritual values without associating with a religion. Burrows' study uses the terms human values, virtues and spiritual values to mean the same thing.

2.9   Related studies in the field of values education

Soon after the formation of the new democratic South Africa, studies done locally highlighted the various stages of values in education and shed light on certain aspects of this field. The studies mentioned have looked at whether the values stipulated in the curriculum have

affected the lives of South Africans, how they have been applied by teachers in government schools and whether or not they are being covered in various subjects. They have also looked at how values have been perceived by academics and the general public. Each of these studies has also highlighted certain gaps that exist in this field of study.

Rhodes & Roux (2004) presented a paper titled *Identifying values and beliefs in an outcomes-based curriculum,* based on a study done by Rhodes (2003), which presents a tool for finding values in the curriculum that can be used by educators. It also presents a position that this tool (shown in Figure 1), when used by educators in highlighting the values in the curriculum can play an important role in assisting them to determine which values need to be focused on in each learning area. They believe that such a tool would lessen the confusion that is faced by some educators when addressing the issue of values in education.
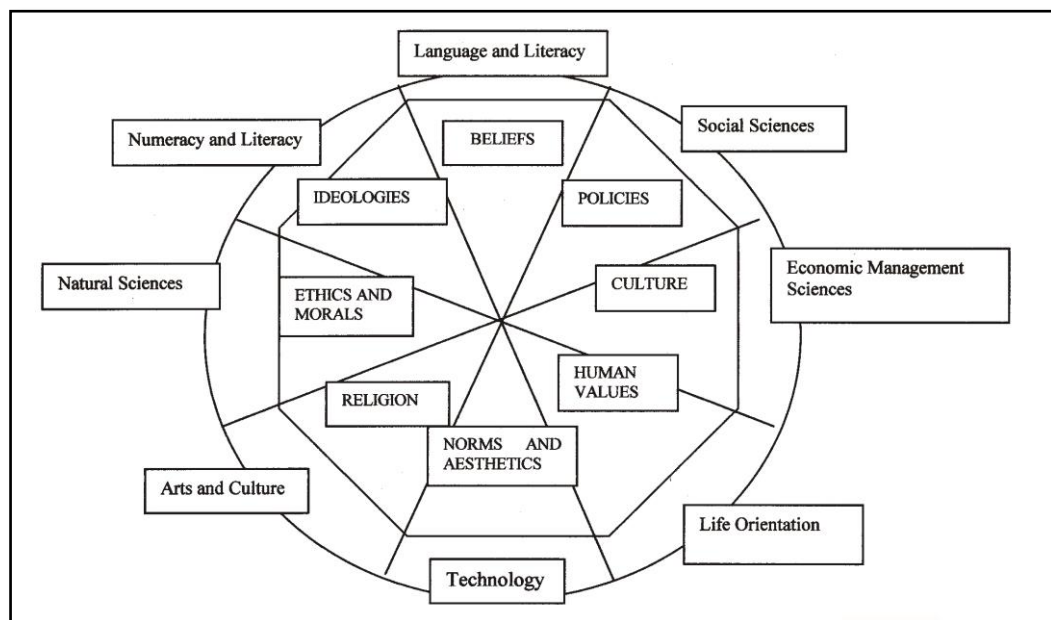
Figure 1: The tool used by Rhodes and Roux for finding values in the curriculum.

(Rhodes & Roux, 2004, p. 28)

This tool seems to indicate that the distribution of values is evenly distributed across the learning areas as the circle is divided into eight equal parts whilst the study does not make that conclusion.
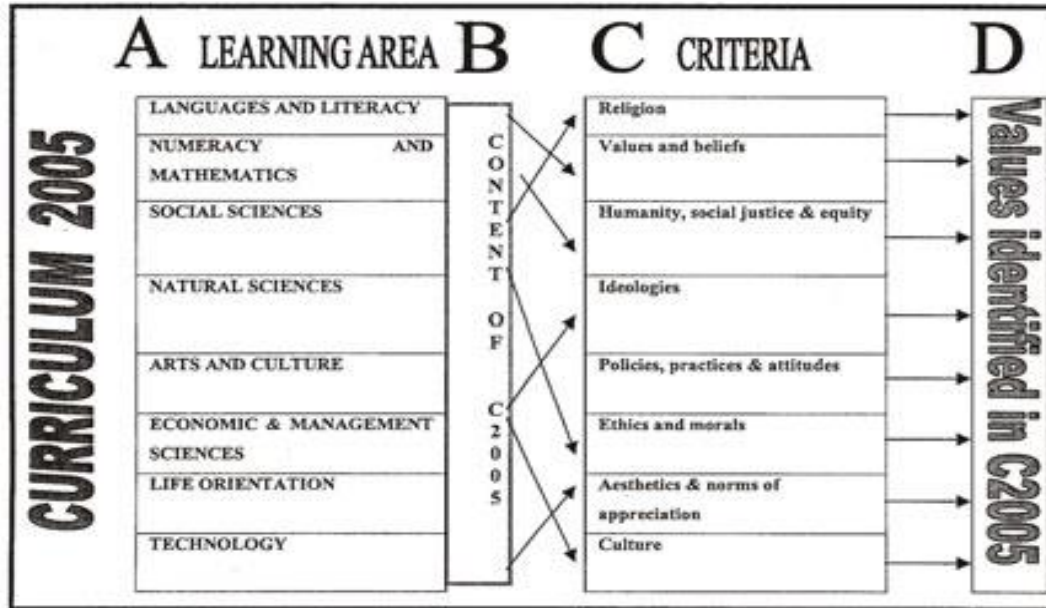
Figure 2: The second diagram used in their study showing the values identified in the various subjects. (Rhodes & Roux, 2004, p. 28)

The puzzling aspect of this diagram is that it does not show an arrow from the Life Orientation learning area which is the main learning area where values in education is to be addressed. Furthermore, in the list of values put forward in this study words such as Language, bureaucracy, autocracy and politics are given as some of the values to be used as a lens in the instrument designed for identifying values in the curriculum. These words do not appear in the ten fundamental values or the sixteen strategies for implementing values specified in the *Manifesto* (2001). It is not clear as to who defined these terms as values and why they have been placed in the lens.

Rhodes & Roux (2004) highlight two points. Firstly, the necessity of the acknowledgement of the presence of values in the curriculum and secondly, the necessity of equipping teachers with the skills needed to become facilitators of the values stipulated in the curriculum. Their study further suggests that this field needs a clear list of common values and perhaps a few more values need to be added to the ones already mentioned in the curriculum. This study intends to address the points raised by Rhodes &Roux in suggesting a list with a broader spectrum of values and in highlighting the necessity of values in the curriculum and workbooks.

I am not convinced that the tool proposed in Rhodes and Roux's (2004) papers would be used by educators as the findings from studies done by Reddy (2007) *Human Values in Education: an exploratory study of how human values are interpreted and expressed in two primary schools*, and Solomons (2009) *A conceptual framework of the teaching and assessment of values within the South Africa outcome based curriculum* indicate that the educators interviewed felt that there was not enough time to teach values in education as they would not be able to cover the rest of the curriculum. A number of the educators interviewed in these studies also mentioned that they were not really confident in teaching Life Orientation, which is the previous name for the present subject of Life Skills. The comments made by educators interviewed seem to indicate that they are not aware of the significance of the values stipulated in the curriculum and the text books. Perhaps if they knew the important role of values in the curriculum they probably would find the time to cover this topic. Furthermore, the instrument designed is a time consuming procedure and would probably not be used by educators as the study by Solomons (2009) and Reddy (2007) indicated that most educators feel that they do not have time to do things over and above what the curriculum stipulates. I concur with Solomons & Fataar (2011), and Swartz (2007), in stating that a clear list of values that uses simple terms would be a more user-friendly tool for educators. Another outcome from Reddy's (2007) study suggests that it is difficult to teach good moral values to the younger generation due to the lack of good role models.

Solomons & Fataar (2011) echo Rhodes & Roux's (2004) comments in saying that "....values education has much to offer to a country that is struggling to overcome a 'fractured moral landscape'" (Solomons & Fataar, 2011, p. 224). They go on to say that there is an urgent need to define what values are and highlight the important ones. They also feel the necessity to have a clear strategy on how to implement values in the education for South African Schools.

A logical concept presented in Solomons' (2009) study reveals that there is a common feeling among academics in the field of philosophy of values in education (see Waghid & Forster & Kymlicka cited in Solomons, 2009, p. 19). It stipulates that, in order to have a democratic country based on democratic values it is imperative to have the citizens of the country abide

by a set of values for the good of society. If the democratic values are not the same as the human values practiced in the personal lives of the citizens then "*democracies become unstable and difficult to govern*" (Solomons, 2009, p.19).

Solomons' (2009) study reveals the tension between the different views in academic circles on whether moral values are to be imposed on the young children. She shows the contrast between the theories of Kohlberg and Piaget (2000) and that of Vygotsky (2013). She also explains how on the one hand Kohlbeg and Piaget promote the theory of individual constructivism, they talk of moral judgement stages and do not believe in imposing or teaching moral education to a child. Kohlberg and Piaget feel that the child has to be left in his/her own space to do as they wish. On the other hand we have Vygotsky (as cited in Kozulin et al., 2003), coming from a social constructivist theory, promotes the idea that the more interaction a child has with his environment and the more people he interacts with, the more chances he has to develop in attaining various skills. This popular theory contradicts the stance that some academics take with regards to leaving a child to form their own moral standards. It supports the theory that educators play an important role in increasing the cognitive, emotional and spiritual skills of their students.

Swartz' (2009) study *Ikasi: The Moral Ecology of Township Youth* provides a lens on the reality of the moral issues confronted by the majority of South African youth who live in the town ships. She informs us that the stages of morality that many South African youth went through started with tribalism where the whole family lived close to each other and there was regular support from various members of the family. The family unit was intact and it had a code of morality that had to be adhered to by all who lived in the village. The adults or elders made sure there were consequences when anyone broke the moral code of the tribe. This fostered a good sense of community and good moral standards.   Later it was followed by colonialism, which enforced a code of conduct that was paternalistic followed by Apartheid which fractured their sense of morality. She feels that now that the youth are in a democratic country, with democratic values, it gives them hope for a better future. Swartz indicates how 'throughout these shifts, poverty has been pervasive and chronic*'* (Swartz, 2009, p. 144). Her study points out that the democracy that was to focus on equity and freedom did not really help the situation of the majority of our South African youth as many of them are still living

in poverty which has inadvertently contributed to immorality. Swartz indicates that the new 'democracy' has let many of the South African youth down as it has not given them the life that the constitution aspired for.

Even though *Ikasi* shows a very grim picture of the reality of the lives that the majority of the youth in the South Africa face, it also reveals that many young people would like to be better role models to their siblings and their peers. However, the lack of adult support in their schools, families and neighbourhoods and the prevalence of frequent death, high crime, and unemployment seem to give them little incentive to work hard or be the better person they might aspire to be. Swartz, (2009) notes that youth prefer to be inspired to do the right thing instead of being told to do the right thing. She also states that;

> "As South Africa attempts to grow its economy, provide social and health services, employment and housing for its citizens, and implement democratic local government, law enforcement and criminal justice policies, these systems will continue to affect and shape the moral formation of young people."
> (Swartz, 2009, p. 147)

A study by Finkel & Ernst (2005) *Civic Education in Post-Apartheid South Africa* informs us that many studies in the field of the effects of civic education on democratic values show very little positive results. There were some good results in the acquisition of knowledge of the topic but there was very little improvement in the acquisition of civic or democratic values. Finkel & Ernst's study also highlights the positive effects of a skilled and motivated educator versus one that is not. Their results showed that the use of good, well-designed, educational materials alongside a skilled and motivated educator produced better results in civic education.

2.10 Kohlberg's stages of morality

Kohlberg, a widely cited scholar, has dominated the field of moral development for the past 30 years and has had a marked influence on moral education. His theory does not directly link to this study however since the terms values and morals often seem to be used interchangeably, learning about his theory of moral stages gives one a wider perspective.

Kohlberg (1981) presents a theory of moral development that a human being goes through in six stages. He believes that in each stage of one's life we present a certain level of moral maturity.

Stage 1 - **Obedience and punishment**

This is the earliest stage and is commonly found in young children, however adults can also fall into this stage. Rules are understood to be a non-negotiable terrain and they are followed merely to avoid punishment.

Stage 2 - **Individualism and exchange**

In this stage the individuals' needs take precedence over the needs of others. Reciprocity can take place but only when it is of benefit to the individual.

Stage 3 **– Interpersonal relationships**

This stage is also referred to as the "good boy – good girl" orientation. In this stage one focuses on pleasing people around them and behaves in a certain way due to social expectation.

Stage 4 – Maintaining social order

In this stage moral judgment is made as a member of society. The individual is aware that to be a member of a society that needs to function in a certain way there are rules that need to be obeyed. One feels the need to respect authority.

Stage 5 – Social and individual rights

Here the individual is aware that the collective society he/she is in needs to have and maintain rules and laws that will benefit the society and the individual.

Stage 6 – Universal principles

In this final stage of moral judgment one uses "universal principles and abstract reasoning". One's personal principles of justice override those stipulated by the laws of the land.

2.11 The need for human/spiritual values in education

During my literature review I came across a number of studies that called for a dire need of human or spiritual values. Academics like (Clarken, 2012; Brady, 2011; Prabhu, 2011; Patton, 2009; Forbes, 2003; Arbab, 1994; Miller, 2000; Allen, 1993; Miller, 1987; Popov, 2000; Furutan, 1980) concur with the theory that values in education is in urgent need of attention. They also share their notions on how it can act as a catalyst in bringing about a positive transformation in society. The majority of these scholars indicate that in order to transform a society one has to look at the fact that society is made up of individuals, and individuals, being human, need to practice human values. As indicated earlier in this chapter a number of studies conflate human values with spiritual values. Even though many theologians might argue that spiritual values are religious values, this theory is not accepted by those who do not conform to a religion.

Miller (2000), an author and lecturer in holistic education, states that a holistic education which caters for the mental, physical, emotional and spiritual aspects of a human being is one that can lead to bringing about the best a person has to offer. He differentiates between the terms holistic and wholistic. He states that the term holistic implies a "sense of the sacred" and wholistic is "more biological and material". He talks about a lack of shared values and how many people are focused on the material aspect of life. They are looking for something as they do not feel whole. He believes that the missing element in people's lives is spirituality. Miller explains how holistic education should cultivate one's intuition. He suggests that giving one the skills on how to reflect or meditate will cultivate one's sense of intuition. He reveals how students who have been given the skills to meditate have, over time, performed better academically and behaviourally.

Miller (1996) also indicates that "values are the fundamental connectedness between individuals" (Miller, 1996, p.26). He explains how positive values will make one relate to others and bring one closer to them whilst negative values will separate one from others and bring about a feeling of loneliness, paranoia or in some cases, racism. Miller's definition of values 'fundamental connectedness' clarifies why some individuals perceive or understand spirituality to be separate from religion. In a book *Spiritual Intelligence* written by Khavari (2000) we are reminded that "the term religion is from the Latin religere, which means to bind together or to unite" Khavari, 2000, p.41). When religion brings out separateness, disunity or racism it cannot be connected to spirituality. This is probably why religious education was separated from values education in South Africa, as the previous Christian-based education promoted a disunited and racist culture and the new government wanted to ensure a united and non-racist country. A detailed layout of Miller's conceptual framework will be presented in chapter three.

Clarken (2011) and Popov (2000) both advocate for looking for the prevalent common morality found in various religions and cultures. Popov's study was based on research done on a wide range of religions and cultures. Her list of virtues has been used in a number of schools around the world (Patton, 2009). The virtues education paradigm has a balance between the content and tutoring. Popov's conceptual framework will be discussed alongside Miller's conceptual framework in the ensuing chapter.

Other studies done by the Parliament of World Religions' *Declaration of Global Ethics* (1993) and UNESCO's *A Holistic and Integrated approach to Values Education for Human Deveplomnet* (2002) have also listed common values that are similar to those proposed by Popov. They encourage institutions to look at how they can incorporate these common values in their daily activities. Delors et al (1996) in the UNESCO report concur with Miller (1987), Popov (2000) and Clarken (2011) in that education needs to help tap the treasures within in "attaining the ideals of peace, freedom and social justice" (Delors et al,, 1996, p.95). Delors et al go on to say that "The fundamental principle is that education must contribute to the all-round development of each individual - mind and body, intelligence, sensitivity, aesthetic sense, personal responsibility, and spiritual values."
 (Delors et al., 1996, p. 95)

2.12 Values in the Life Skills workbooks

I have not come across any content analysis research conducted in South Africa on civic or moral values in the Life Skills literacy workbooks or text books. However a study done in Turkey by Ünal, (2012) *Life Sciences Curriculum in Turkey and the Evaluation of Values Education in Textbooks* bears a close resemblance to this study. The difference is that Ünal's study looks at the content of values in the Life Skills text books and workbooks for grades 1, 2 and 3 while this study looks at the values content in the grade 3 curricula for Life Skills and English Literacy as well as the grade 3 work books for Life Skills and English Literacy. The other difference is that at the time of this study the DoE in South Africa did not have a different book for Life Skills and English Literacy for grade 3. This was the only book that was distributed to all the public schools. The Rainbow workbooks served as text books and work books.

Ünal's (2012) study reveals that the Turkish curriculum's aim for Life Skills is that of preparing students for social life and acquiring certain values that will be of benefit to them, their society, and nature. However, her study shows that even though their curriculum stipulates ten values to be covered in Life Skills, the main value they found mentioned in the text books and workbooks was affection.

Ünal confirms that text books and workbooks can play an important role in the promotion and acquisition of values if there is a conscious effort to include the values in the planning stages of such books. She points out that when values are covered well in text books and workbooks it empowers the teachers and it leads to a systematic way of ensuring that the values are covered during a given academic year.

2.13 Conclusion

This chapter has allowed us to look at the various concerns mentioned in a number of studies with regards to values in education. Starting from as far back as the 5th Century with Socrates and up to the present day with educators, philosophers, psychologists, politicians and businessmen all concerned about the morality of humanity (Cornford, 1979; Miller, 1943;

Kohlberg, 1976; Forbes, 2004; Swartz, 2010; Solomon & Fataar, 2011; and Seider, 2013). They do not share the same conceptual framework but the common thread that ties them is their hope for human transformation, a transformation that will encourage the practice of good moral values for the individual and the society at large.

The literature highlights the importance of defining values and developing the existence of a wide list of values that cover all the attributes we would like to see in human beings. The focus on values in education research carried out in South Africa seems to have been mainly on how teachers apply or perceive it. It reveals the journey of how the values stipulated in the South African curriculum came into existence.

The literature review also presents the study done by Ünal (2012) in Turkey on values in the Life Skills curriculum, text books and work books for grades one, two and three. Ünal's study is similar to this study as it also used content analyses to investigate the extent to which certain values were mentioned explicitly and implicitly in the Life Skills curriculum and workbooks. The values in the South African Rainbow workbooks will be covered in the findings chapter and the methodology chapter will cover other aspects of the Rainbow books that are pertinent to this study.

Furthermore, the literature review shows that there are several common human /spiritual values shared by the majority of the peoples of the world such as those listed in the study done by Popov (1995) and the UNESCO (2002) paper. These values are the basis of the transformative aspect of a society as shown in Miller's theory (1996). Even though I believe that values education plays a crucial role in the moral development of a society I also believe that the role of educators is to provide an environment where values can be frequently discussed and students are encouraged to practice good moral values in their daily interactions at school. It would be beyond the scope of this study to address the aforementioned ideas perhaps it could be the subject of a future study.

Studies done by various academics both locally Solomons (2009), Reddy (2007), and internationally by (Forbes, 2003; Miller, 2000; Popov, 2000; Pring, 2010) show that the term values education can be used interchangeably with other terms like moral education (ME),

character education, holistic education, virtues education, and ethical studies. Since there is not an internationally accepted terminology, the interchange of terms seems to be an accepted norm. This chapter has attempted to define the common terms used based on studies in this field. It does not intend to present these definitions as being an absolute source.

Academics in the field of values in education have pointed out that some studies in this field have divided values into two main categories. This chapter has endeavoured to introduce the origin of these terms in South Africa and presented the list of values that are proposed by the DoE as the values that should inform and become the bedrock for all institutions in the country in the hope of transforming the country from an unequal and racist one to a united country that practices equity, freedom and justice.

3 Chapter Three: Conceptual framework and research design

3.1 Introduction

This chapter describes how the conceptual frameworks of the Manifesto (2001), Miller's (1996) Holistic Theory, and Popov's (2000) concept of the Virtues Guide are used as a lens to answer this study's questions. The Manifesto will inform this study with regards to the democratic/civic values and abridged list of Popov's Virtues will provide the list of human values. Therefore, the combination of these two conceptual frameworks will help in answering the two questions of this study.

      I.   To what extent are civic and human values emphasised in the CAPS (2012) Foundation Phase curriculum?

     II.   To what extent are these values addressed in the grade 3 Rainbow workbooks?

Even though this study is not looking into curriculum design per se it is investigating the values in the CAPS curriculum. Miller's concept of a holistic curriculum helps us form an idea of the paradigm shift needed for a curriculum that would put human values as one of its central aims. The DBE does state that the CAPS Life Skills curriculum is central to the 'holistic development of the learners' (DBE, 2012, p.8), therefore by comparing it with Miller's concept of a holistic curriculum we are benchmarking it to a tried and tested concept of holistic curriculum . Miller's 70 years' experience in this field as a renowned author and lecturer enables him to present a detailed concept of holistic education derived from his broad spectrum of experience. His concept explains how the values fit into the basic planning of a curriculum. Peterson (2012) confirms the positive results of the implementation of his theory in a school setting. Miller (1996) has definitely presented us with a "well developed and coherent explanation" of values in education in his book *Holistic Curriculum* which was first published in 1943 and then re – published in 1996.

Popov's Virtues Guide Project was founded in 1991. Popov (1991) provides us with a crucial list of ten important common values that need to be in the curriculum. These are the values

that are used to answer the second question of this study as without a list of values we cannot investigate the extent to which they are covered in the curriculum. In the past 22 years, since the inception of this project, 95 countries have adopted it in various arenas of society. The Virtues Project website informs us that this project has been used in the business field, family settings and schools. The comments from various people who have used the Virtues Guide show that it has produced positive results. Patton (2010) maintains that Popov's theory outlined in the Virtues Guide presents a tested and successful pedagogy for virtues in education.

The Manifesto (2001) is a document that was put together by the DoE after it solicited the input of people from all walks of life. The process of how the Manifesto was written was explained in detail in chapter two, and the results led to the formation of *the sixteen strategies of implementing the values* they would like to see in South African citizens. One can say that the Manifesto is like the blue print of the values that need to be implemented in our curriculum. Since the details of the Manifesto have been described in chapter two, this chapter will only expound on Miller's (1996) and Popov's (2000) conceptual framework.

Section 3.3 will present the methodology undertaken to gather the data for this study. It will validate the investigation carried on the Rainbow workbooks and the curricula and show how it went about with its content analysis.

3.2   Conceptual framework

3.2.1 Miller's theory of holistic education

Holistic Education is a system of schooling that uses a holistic curriculum. Miller (1996) presents a detailed model for a holistic curriculum. Perhaps in looking at Miller's idea of a holistic education as a benchmark, we should be able to compare and contrast it to the South African education system. In introducing his concept of holistic education (HE) Miller (1996) explains that;

> Holistic education attempts to bring education into alignment with the fundamental realities of nature. Nature at its core is interrelated and dynamic. We can see this dynamism in the atom, organic system, biosphere, and the universe.
>
> (Miller, 1996, p. 1)

Miller attributes the various problems of the world to the lack of connection or unity. He explains how the disconnection between people brings about social fragmentation, the disconnection between economics and nature has led to environmental catastrophes, and the disconnection between the mental, physical and spiritual aspects of an educational system leads to an ineffective educational system that produces disconnected students. Local and international news often portray elements of social fragmentation, environmental catastrophes and disconnection between people. I support Millers concept of implementing a holistic curriculum that promotes connection and unity as it fosters the practice of various important values that are stipulated in the Manifesto. If our curriculum has been designed to bring about the free and democratic South Africa envisioned in the Manifesto then it needs the elements of balance proposed by Miller's Holistic Education. Thus, this study has chosen to draw on Miller's concept of a holistic education.

Miller maintains that Holistic Education (HE) has to have the three main elements of *balance, inclusion* and *connection*. Below is a description of how these three elements have been explained by Miller and their connection to the CAPS document.

3.2.1 **Balance in the holistic education**

In explaining the concept of balance in the curriculum Miller presents these two lists and explains how there needs to be balance between the factors listed in the two columns shown below.

His idea of balance presented below shows how certain fundamental human values can be incorporated in designing a curriculum and assessment policy. Since one of the questions this study intends to investigate is the extent to which values appear in the CAPS (Curriculum and Assessment Policy Statement) it would be useful to use Miller's (1996) idea of balance in the curriculum as a yardstick. I feel that if this idea of balance is implemented in a curriculum it ensures the practice of several important human values.

Individual	Group
Content	Process
Knowledge	Imagination
Rational	Intuitive
Quantitative Assessment	Qualitative Assessment

Assessment / Evaluation	Instruction / Learning
Technology	Program
Techniques / Strategies	Vision

Table 3: table from Miller (1996, p. 4), showing the concept of balance in a curriculum.

In the following section I use the factors of balance shown in the table above to engage with the South African curriculum.

i. Individual / Group

Those implementing a holistic education tend to ensure the existence of balance between the individual's performance and a groups' performance. Miller maintains that in recent years there has been a clear paradigm shift towards this system of education. We see this shift when comparing the old pre-1994 curriculum to the post 1994 curricula: the NCS curriculum (2005), curriculum (2002) and CAPS (2012). The CAPS (2012) has included aspects of group performance in various subjects and tries to introduce certain elements of group work in the curriculum. Despite the fact that there is less emphasis on group work in the CAPS than in the NCS (2002) the efforts made in the CAPS seem to indicate a move towards a balance between individual and group work. Group work helps to bring about the values of unity, tolerance, respect and responsibility. Individual work helps to brings about responsibility, confidence and independence.

ii. Content / Process

When memorization of content takes precedence over the process by which knowledge is derived, there is an imbalance. Miller informs us that there is more awareness of the necessity for a balance between content and process however not many teachers know how to do this in the classroom. The changeover from the NCS (2002) to the CAPS (2012) made a conscious shift from a curriculum that stressed the skills/process over the content to one that is aiming for a balance between content and process. I agree with the need for content, in many subjects such as Maths or English literacy it is crucial, however when it comes to values education the content has to go hand in hand with the process. That is why values education scholars like Miller (1996), Popov (1997) and curriculum design scholar like

Eisner (2002) emphasise the importance of the use of the arts such as drama, music or visual art as very effective tools to teach the virtues.   Eisner (2002) tells us that arts play an important role in transforming consciousness.

> To understand the role of art in transforming consciousness we must start with the biological features of the human organism, for it is these features that make it possible for us humans to establish contact with the environment in and through which we live….. The point here is that the kind of deliberately defined tasks students are offered in schools help define the kind of thinking they will learn to do…..the curriculum is a mind altering design. We design educational programmes not merely to improve schools but also to improve the ways in which students think.
>
> (Eisner, 2002, p.13)

Eisner goes on to say that art makes the mind think in ways that no other subject does. Some of the values it enforces are responsibility, creativity and cooperation.

iii.   Knowledge / Imagination

A holistic education provides balance between imagination and knowledge. There are instances when imagination cannot take the place of knowledge such as when studying the functions of the liver. No matter how much imagination a student has he/she will not know the functions of the liver if he/she has not been exposed to the knowledge. However, in some cases, like interpreting a cartoon in an English literacy test, the student's imagination and prior knowledge of the situation presented in the cartoon play an important role in determining the response to the question and obviously the answers may vary.

iv.   Rational / Intuitive

A student's thinking becomes enriched when there is a connection between rational and intuitive thinking. Patton (2009) claims that we are intrinsically moral beings, but when we try to rationalize things often times our morality gets compromised. Miller (1996) encourages the schools to make time during the day where intuitive thinking is developed

through meditation. This can be done in classrooms that are not crowded and are environmentally conducive. The use of meditation is supported by Miller (1996), Popov (2000), Peterson (2010) and other academics that promote a holistic education. According to these academics, meditation brings about intuitive thinking, which is considered to be an important virtue.

v.   Quantitative / Qualitative Assessment

Miller indicates that there is a growing interest in performance authentic assessment. He indicates that the use of portfolios where a student's continuous assessment is kept to contribute towards his final mark is a trend that is replacing the more traditional forms of quantitative assessments.

The CAPS (2012) curriculum supports the use of continuous and continuum assessment in a number of subjects. However the level of proficiency with which this is executed relies upon the skills of the teacher. The advantage here is that the student is given more than one opportunity to perform a given skill and has a chance to show his ability to perform various tasks. This allows for assessing the whole student in that it gives the educator the ability to assess the various aspects of a student, his skills, moral intelligence and knowledge.

vi.   Technique / Vision

The vision of the whole child needs to be in the forefront of a holistic educational endeavour. The technique should be used as a means of getting to the desired vision. Miller (1996) mentions Steiner's Waldorf educational system as a good example of where the techniques used by the teachers are linked to Steiner's holistic vision of the developing child.

 In relation to the CAPS (2012), my observation indicates that evidence of a vision for the whole child is not present in subjects such as Mathematics and the Languages. On the other hand, in other subjects such as Life Skills, there is some evidence of a vision for the whole child but there doesn't seem to be a technique that supports the vision. For instance this extract (example 4) from the Life Skills curriculum for grade 3 shows the vision but lacks the technique;

Term 3 Grade 3   Beginning Knowledge and Personal and Social Well-being

30 hours
(3 hours/ week)
Recommended resources
In addition to the standard resources for Life Skills you will need:
• Pictures of planets - including Earth from space
• Stories of space travel and research
• Danger signs and symbols
• Older family and community members

Revision, assessment and feedback should be done on an ongoing basis. (Time allocations allow this.)
• Festivals and special days that people in the community celebrate should be discussed as they occur throughout the term. (Three hours per term are allocated for this)

Tolerance

Topic: Public Safety - 6 hours
• Dangerous places to play - include rubbish dumps, train tracks, roads, construction sites
• Riding trains and taxis safely
• Dangers of electricity
• Poisonous and inflammable substances
• Signs that warn us of danger
Topic: Pollution - 6 hours
• What is pollution?

Responsibility

• Different types of pollution - water, land, air, noise
• Effects of pollution on people
• Effects of pollution on the environment
Note: Survey and clean an area - this will serve as an introduction to field work

Revision, assessment and feedback should be done on an ongoing basis. (Time allocations allow this.)

Festivals and special days that people in the community celebrate should be discussed as they occur throughout the term. (Three hours per term are allocated for this)

Tolerance

(DBE, 2012, p.56)

Example 4: Part of a page taken from the Life Skills curriculum

On the other hand observe how CAPS presents a very detailed technique on how to teach English prior to the vision.

Phonic activities;

Revise the single sounds and the consonant and vowel digraphs taught

in grade 2. Discuss the role of the letters and the alphabets in different

words drawing attention to the different sounds the same letter or other letters

represent. For example 'a' as in 'apple' and 'a' as in 'zebra'.

Simultaneously work on word building and aural recognition activities. Use

opportunities to revise phonics being used in other language activities.

For example, in shared reading and shared writing.

Identifies letter sounds and letter name relationships of all single letters

recognised consonant digraphs (sh-,-sh-,ch-,ch-….)

(DBE, 2012, p.106)

Example 5: Part of page from the English Literacy curriculum for grade three

It is not clear why the Life Skills curriculum lacks technique (a description of teaching strategies or activities) in comparison to the English Literacy curriculum. I am baffled by the lack of technique with regards to values education. These are some possibilities for the lack of technique in the Life Skills curriculum. The Department of Basic Education could be under the impression that all Life Skills educators have the ability to come up with their own techniques, the designers of the Life Skills curriculum did not know how to include it in the curriculum or in pursuit of economic progress they ignored the spiritual progress of society. Whatever the case might be this could be the reason why studies like Solomons (2009) informed us that educators felt there was not enough time to cover values, it is probably because it is not explicitly outlined in the curriculum.

vii.   Assessment / learning

Educational systems that are obsessed with testing and reporting tend to lose their focus on learning. Miller (1996) informs us that when the curriculum becomes test driven, learning can "become mechanical and irrelevant" (Miller, 1996, p. 5).
This is one of the reasons why the CAPS (2012) came into being. The Minister of Basic Education, Angie Motshekga (2011) stated that the number of assessments were to be reduced in the CAPS (2012). Studies done on the previous Outcome Based Curriculum showed that teachers spent a lot of time on assessment which did not give them enough time to spend on teaching and learning.

In the November 2010 Curriculum News gazette that was distributed to all educators the DBE indicated the changes the CAPS document was going to bring about to ensure that educators had more time to ensure quality education. These are the points it listed as some of the strategies that were was implement;

- Reduction of recording and reporting assessments
- Reduction of the number of projects submitted per subject per year.
- Removal of enforcing portfolio files for the pupils

However, despite the statement made by the DBE with regards to decreasing the number of assessments with the introduction of CAPS, this does not seem to be the case. My study of the two curricula shows that in some subjects such as the languages and Physical Education, the number of assessments has increased.

viii.   Technology / Program

A holistic curriculum will not replace teachers with computers as the human interaction between the teacher and the student is one that promotes connection. Technology is useful in certain subjects and at certain times. This goes against the idea of those who might feel that we should move towards decreasing the number of teachers in the classroom and replace them with computers and have students learn mainly from machines. Technology can play

an important part in acquiring various types of information and skills however it cannot replace the human relationship.

3.2.2 **Inclusiveness**

Miller's holistic theory links the three orientations of curriculum, the transmission, transaction and transformation orientation. He describes how these three orientations are viewed in a holistic education.

a) **Transmission position:** This orientation focuses on receiving and accumulating information. Knowledge is seen as a fixed entity rather than a process. It is broken down into smaller units so that the students can master the material. This type of learning is common when one learns a new skill e.g. when you learn to drive, you have to learn the rules of driving on a road prior to learning the skill of driving. This form of education has been practiced for many years and Miller (1996) informs us that transmission learning has a long history and is one of the oldest forms of education.
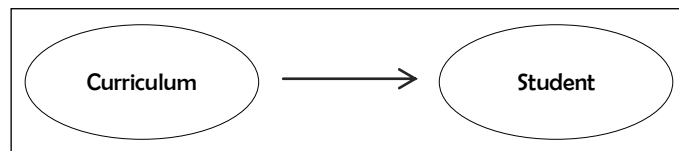
Figure 3: The transmission position (Miller, 1996, p. 6)

In such a curriculum, the text or teacher conveys the information to the student and it is basically a one way transmission of knowledge and skills.

b) **Transactional Learning:** Miller (1996) maintains that this form of learning is more interactive although the interaction is mainly cognitive. This position can be characterized by an emphasis on dialogue that takes place between a teacher and student.
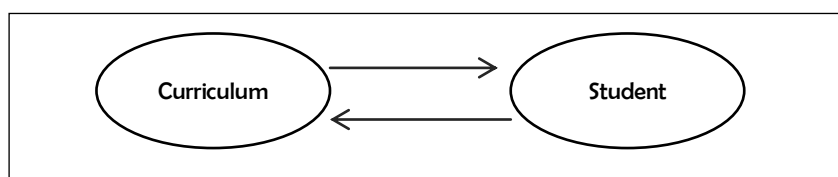
Figure 4:   Transactional position (Miller, 1996, p. 7)

 In this orientation one sees a set procedure for inquiry and problem solving. Sometimes these procedures are rooted in some disciplines such as physics or history. The learner is considered to be rational and capable of intelligent behaviour.

c) **Transformation position:** This position acknowledges the wholeness of the student. The curriculum and the child are seen as connected entities. This position aims to develop the whole child. Miller (1996) informs us that a curriculum that does not look at a child as a whole being "diminishes the occurrence of authentic learning" (Miller, 1996, p. 7).
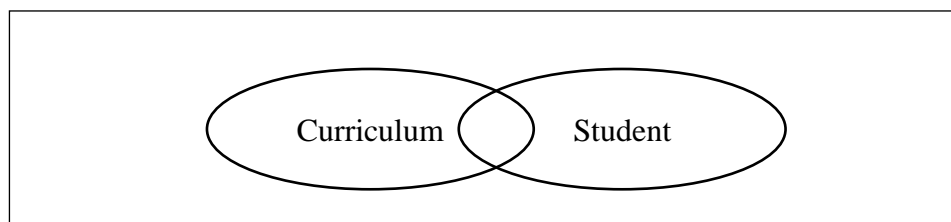
Figure 5: Holistic position (Miller, 1996, p. 7)

He explains that a teacher working from this position will use creative problem solving, cooperative learning and whole language. These strategies enable the students to make various types of connections that will make learning socially and personally meaningful to them. The significant facet of this position is that it combines the transmission position with the transaction position and the transformation position. The foundation of this type of curriculum is the transformation position and the other positions are considered as an integral part of this position.

Miller's Holistic curriculum theory with transformation being the main driving force of a curriculum echoes the ideals set in the Manifesto which stipulated the reason why values needed to be included in the curriculum.

> The approach of the Manifesto is founded on the idea that the Constitution expresses South Africans' shared aspirations, and the moral and ethical direction they have set for the future. As a vision of a society based on equity, justice and freedom for all, it is less a description of South Africa as it exists than a document that compels transformation. (DoE, 2001, p. 3)

Miller's Holistic theory values intuition as an integral part of learning and discovering. He recommends the use of meditation as a means of enhancing intuition and connecting with one's Self. He explains that the inner Self is connected to one's soul and that it is the essence of a human being. He maintains that the basis of a transformative Holistic approach is one that looks at the whole child, he has given examples of how a holistic school functions however he does not give enough insight into the language used in a holistic education. Miller's Holistic curriculum provides us with a benchmark to compare the CAPS's (2012) efforts in covering values. Miller's concept of Holistic education also provides us an idea of the process of designing a curriculum that is centred on the spiritual value of a person rather than the political or economic value of a person.

Popov's Virtues Guide Project fills the gap left by Miller in that it presents us with a tried and tested programme that teaches and encourages the practice of virtues in the classroom. The Virtues Guide provides us with a detailed step by step process on how to use the right language in the classroom and it encourages the practice of various virtues.

3.2.2 Popov's Virtues Guide

Popov's (2000) Virtues Guide Project covers a crucial aspect of values education in that it defines the virtues that are revered in the major religions and cultures of the world. In presenting us with an extensive list of virtues she provides this study with a set of fundamental spiritual values that were investigated in the CAPS document and workbooks. Secondly the five strategies for fostering 'a culture of character' give us an idea of how values are implemented in a school setting. Despite the fact that this study has not set out to investigate the implementation of values in schools it is worth learning about such a programme as these ideas can be implemented in the curriculum as well as giving educators an simple ideas on how it can be used in various circumstances.

 Some might argue that values and virtues are not one and the same thing but if one looks at how the Manifesto has defined values and compares it to the definition of virtues provided by Popov you will realize that they both imply the same thing. Popov gives us an interesting definition of virtues when she says that;

> Character is destiny. Virtues are the content of our character. The Virtues Project nurtures our children in the skills and qualities they need to be successful in school and in life. Although they are the oldest practices in the world, virtues are essential to the true goal of education – intelligence plus character. Too many of our children are technical wizards and moral illiterates. Power plus control leads to violence. Power plus compassion transforms bullies into leaders. (Popov, 2013, p.1)

The Manifesto defined values as,

> .. that which transcend language and culture, are the common currencies that make life meaningful, and the normative principles that ensure ease of life lived in common. Inculcating a sense of values at school is intended to help young people achieve higher levels of moral judgement…... Enriching the individual in this way is, by extension, enriching the society, too. (DoE, 2001, p. 3)

As stated earlier the CAPS (2012) also stipulates that;

> The *National Curriculum Statement Grades R-12* gives expression to the knowledge, skills and values worth learning in South African schools. This curriculum aims to ensure that children acquire and apply knowledge and skills in ways that are meaningful to their own lives. (DBE, 2012, p. 4)

Popov helps us in making a distinction between values and virtues. She maintains that values are usually linked to what people care about. Anything can be considered a value for example in a certain culture getting rich might be a value whilst others might value the art of stealing and yet another group might value power over others. These values do not really bring about good character or a good society. She states that; "Values are much more elemental than virtues and although values are culture specific, virtues are universally valued by all cultures." (Popov, 2001, p. 5)

If we look at the reason why scholars like Popov and Miller researched and wrote about values/virtues/spirituality in education we find similar motives to those stipulated by Kader Asmal when he put together a team to organise the Saamtrek Conference (2001) that led to the Manifesto.

> The new life has its own challenges, different from those of the past. These include crime, HIV/AIDS, unemployment, globalization and the maintenance of national unity. We passionately believe that education is an essential part of meeting these needs. (DoE, 2001 p.1)

Popov's (2000) Virtues Project, a programme that aims to create a new culture of character, is used by schools, businesses, religious and non - religious organizations world-wide. Popov indicates that the reason the Virtues Project started was because of the rise in violence, suicide, materialism, selfish attitudes and other immoral problems that were plaguing the schools in the United States. This programme has been used successfully on all ages but Popov indicates that it is more effective if it is used from an early age. Popov maintains that;

> …a school does not need to change the curriculum or introduce a special curriculum. It is far more powerful to integrate the cultivation of virtues into the existing curriculum (Popov, 2001, p.xxii).

The Virtues Guide Project for schools highlights five strategies for creating a "culture of character" (Popov, 2001, p.xxii). They are:

3.2.2.1 Speak the language of Character

Language is considered to be a powerful tool in empowering or discouraging a person. Self-esteem is built when naming a virtue is used in place of shaming or naming calling. Popov informs us that virtues are usually used to "acknowledge, guide and correct behaviour. The language of virtues helps us remember what kind of people we really want to be" (Popov, 2001, p.xxii). She explains how this can be done in great detail and cites several examples quoting from educators who have used this programme in various schools around the world. Patton (2010) highlights the importance of language in character development and reveals how Vygotsky's theory of Zone of Proximal Development (ZPD) includes the acquisition of language. Since the ZPD is inferred by what can be learnt with the help of an adult or peer. This shows how trained teachers can teach or encourage the practice of virtues in literacy and oral communication lessons which takes place in Literacy as well as the other subjects. This negates the argument that values/ virtues cannot be taught.

3.2.2.2 Recognize teachable moments

This strategy is about viewing life as windows of opportunities. Challenges are looked upon as teachable moments. For example when a child falls and gets hurt the teacher helps the child up and helps to clean his/her wounds after which the teacher can point out that this experience has enabled the child to feel empathy for others who get hurt. Or the child can try and find out what can be learnt from such an incident? Also, if this occurs at school and some children laugh at the pupil who fell, a class discussion should take place on how this makes one feel and what would be a better reaction? They can be taught how to practice empathy and be given the necessary language skills for such situations.

3.2.2.3 Set clear boundaries

In order to have an environment that is conducive to character building one has to set clear boundaries with regards to what is acceptable and what is not and there have to be consequences for breaking rules. This ensures that justice is practiced in the classroom and school environment. A study done by Solomons, (2009) informs us that the teachers who participated in an interview felt that when students learn about their rights they seem to sometimes take it to an extreme and lose respect for the teacher or the classroom environment. There does not seem to be clear boundaries with regards to what is acceptable and what is not due to the practice of "freedom". This leads to discipline problems in the schools.

3.2.2.4 Honour the spirit

Popov proposes various strategies in honouring the spirit.

- **Ensuring one minute silence** in schools to help students meditate and have a peaceful environment. Miller (1996) and Peterson (2012) also endorse the use of meditation in schools which provides peaceful moments, reflection time and promotes creativity.

- **Inspiring a school spirit** where the pupils play an important role in creating a shared vision statement for their classrooms, this allows them to own the virtues stipulated in their class's vision statement. The students will have frequent discussions on how they can practice the virtues they have chosen.

- **Using virtues sharing circles** to reflect on what matters encourages participants to acknowledge the virtues they possess and those that others possess.

- **Participating in the arts** with a focus on the virtues is encouraged as a means to enhance creativity in a meaningful way. It also enables the development of other skills. Studies done by Peterson (2010) and Miller (1996) show us how research on the use of the arts in education has led better academic results, self-confidence,

created avenues of a profession in the arts, improved communication skills and created happier classroom environments. Gee, cited in Eisner (2002) informs us that,

> "There is a commonly voiced claim that arts education contributes to the moral and spiritual value of the individual an outcome that in turn makes for a more virtuous citizenry and principled society." (Eisner, 2002, p. 121)

The Manifesto, (2001) states that arts and culture needs to be part of the curriculum because it enables the participants to express themselves creatively and it is a means of communication that transcends language and cultural barriers. It also declares that,

> Such a model provides a way for the values of equity, non-racism, non-sexism, ubuntu, openness, reconciliation and respect to be instilled in the young people. (DoE, 2001, p. 4)

This discourse informs us that the education of the arts can play an important role in acquiring various skills that encourage good human values. It further strengthens the concept that various subjects can be used as a platform for the acquisition of the values stipulated in the Manifesto and supported in the CAPS (2012).

- **Modelling the virtues you expect others to practice**. Popov explains that this does not mean we should have perfect teachers. The teachers and pupils go through the same journey of learning how to practice virtues in their daily life. Teachers should acknowledge the virtues they are weak in and ask the students to assist them in acquiring the virtue they are struggling with. This shows the students that the teachers are embarking on the same journey as they are and that they are also humans with shortfalls.

  As an example, Popov cites the experience shared by a teacher who used the Virtues Project in her class. One day she lost her temper in her class. When she went home and reflected on her day she was not happy with the way she reacted in class. The following day she apologized to the pupils saying "I am sorry I lost my temper

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yesterday I was very tired and I did not practice patience". One of the pupils responded by saying "sorry we did not practice obedience" and the others in the class nodded. This shows an example of how when the language of virtues is used by both teacher and pupils and the teacher admits when she/he makes a mistake it can have a positive effect on the classroom environment and the teacher-student relationship.

This approach differs to that stipulated by the Manifesto. The Manifesto stipulates that it expects the teachers to "demonstrate the values they are meant to uphold" (DoE, 2001, p. 4). Studies done by Reddy (2007) and Solomons (2009) both indicated that teachers did not feel they have had the right training to teach Life Orientation which is where most of the values get addressed. Imagine if a teacher knew that she/he is not really expected to have all the values that we would like to see our youth uphold but rather to embark on a journey with the pupils in investigating the values/virtues that will make us useful members of our society and discovering ways they can be implemented in daily interactions.

- **Making a ceremony out of virtues**. Here Popov proposes that each child, teacher and administrators should be honoured with regards to some of the virtues they possess. This can be done when it is someone's birthday, when someone is leaving the school, or when someone dies. This enables one to look at a person beyond their physical being and allows for the development of meaningful bonds between people. Popov explains how when people realize that they do possess virtues it gives them a sense of self-worth and boosts their self-esteem.

Therefore, having made the connection between Miller's and Popov's theory to the Manifesto and the CAPS (2012) document I believe that these three theories provide this study with a balanced conceptual framework.
The following section on methodology shows clearly how these concepts were used to analyse the data and to answer the research questions.

3.3 Methodology

The methodology approach used by this study is a combination of quantitative and qualitative data analysis. Since the study analyses the values in the curriculum, the values represented in the workbooks, and the implication of values addressed in the classrooms it will use content analysis of particular texts. According to Leedy & Ormond (2001) and Cohen, Manion & Morrison (2011) almost all content analysis will use aspects of both qualitative and quantitative research methods. The qualitative approach is used when analysing the values covered in the South African Curriculum CAPS (2012) and the Rainbow workbooks using the lists of civic values in the Manifesto document and Popov's shortened virtues list (1995), which have been listed in the literature review. It also appears when the study engages in the literature review of other studies in this field locally and globally. The quantitative aspect of the study emerges with the presentation of the results.

Leedy & Ormond (2001) and Cohen et al. (2011) inform us that a content analysis needs a description of the material we want to investigate, precise definitions of the characteristics the study is looking for and it should define each characteristic precisely so similar research in this field of study will be able to come up with the same results. Cohen et al. (2011) inform us that many researchers who have gathered qualitative data undertake forms of content analysis. They confirm that;

> One of the enduring problems of qualitative data analysis is the reduction of copious amounts of written data to manageable and comprehensible proportions. Data reduction is a key element of qualitative analysis, performed in a way that attempts to respect the quality of the qualitative data. One common procedure for achieving this is content analysis, a process by which the many words or texts are classified into much fewer categories. (Cohen, Manion & Morrison, 2011, p.559)

3.3.1 Framework for content analysis

Cohen, et a. define content analysis as a research method that 'defines the process of summarising and reporting written data' (2011, p.563). They also provide us with 11 crucial steps that need to be taken in a content analysis research;

Step 1: Define the research questions to be addressed by the content analysis

The two research questions were explicitly mentioned in a number of the chapters in this study.

1. To what extent are civic and human values emphasised in the CAPS (2012) Foundation Phase curriculum document?

2. To what extent are these values addressed in the grade 3 Rainbow workbooks?

Step2: Define the population from which the units of texts are to be sampled

This can also refer to text. The documents (curricula and workbooks) that are the sample of this study are clearly listed in this chapter and other chapters.

Step 3: Define the sample to be included

Cohen et al. (2011) explain how this entails clarifying the sample chosen for the study. In this case the study would have to clarify if the sample is a section of a document and if it was a random or purposeful selection. This chapter defined the sample by stating that it would focus on only grade three curricula for Life Skills and English and the grade three Rainbow workbooks for these two subjects. The reason why this sample was used was clearly presented in this chapter.

Step 4: Define the context of the generation of the document

This involves looking at how was the material generated, who was present and who was involved. Chapters two and three of this study went into great detail with regards how why the documents were generated and the stakeholders behind these documents.

Step 5: Define the units of analysis

Units of analysis can be column sizes, size of headlines, and position of stories within a newspaper, a word, sentence, paragraph or page. The units of analysis have to be classified. The unit of analysis for this study was a page analysis. This is explained in detail in the sampling section of this chapter.

Step 6: Decide the codes to be used in the analysis

The analyses examined the presence of civic or democratic values mentioned in the documents listed above. Popov's (1995) summarized list was used as the human/spiritual values. The ten civic / democratic values were those proposed by the Race and Values in Education (2000) initiative from the DoE which were listed in the Manifesto. The unit of analysis for the study was a page by page analysis. Every page of the curricula documents and the four workbooks were analysed separately. Each page was analysed separately to determine how many times any of the listed values were mentioned.

Step 7: **Construct the categories for analysis**

Cohen, et al (2011) explain this by saying that in constructing categories the researcher forms the main groupings of the key features of the text being analysed. The researcher might also need to decide to have selected categories and define how broad or narrow each category will be. This was done earlier in this chapter and chapter two when the two lists of civic and human values were presented and the reason why only ten from each were selected. This study also presented the sub categories of significant cites and non-significant cites and displayed how the values cited were placed under these sub categories.

Step 8: **Conduct the coding and categorizing of the data**

 The coding and categorizing of data is an important step in content analysis as it helps to set up the information that needs to be recorded. In this step the text is coded for the various categories listed. This was done in this study during the data analysis. Each page of the six documents was read word by word and when a significant cite was found it was coded and when a non-significant site was found it was like wise coded. Cohen et al. inform us that it is important to mention whether the study was looking for only the explicit mention of the words in the two lists used or if it also coded similar words or phrases that allude to certain words on the list. This was done in this chapter under the sampling section.

Step 9: **Conducting the data analysis**

After the data has been coded and categorised then the researcher starts to count the frequency of each code (in this case value). They advise us that when the data analysis starts it should initially be done on only a sample of the documents and after studying it and

making the necessary changes it can be carried out on the rest of the documents. This study started the data analysis on one of the workbooks and initially came up with a simple graph.
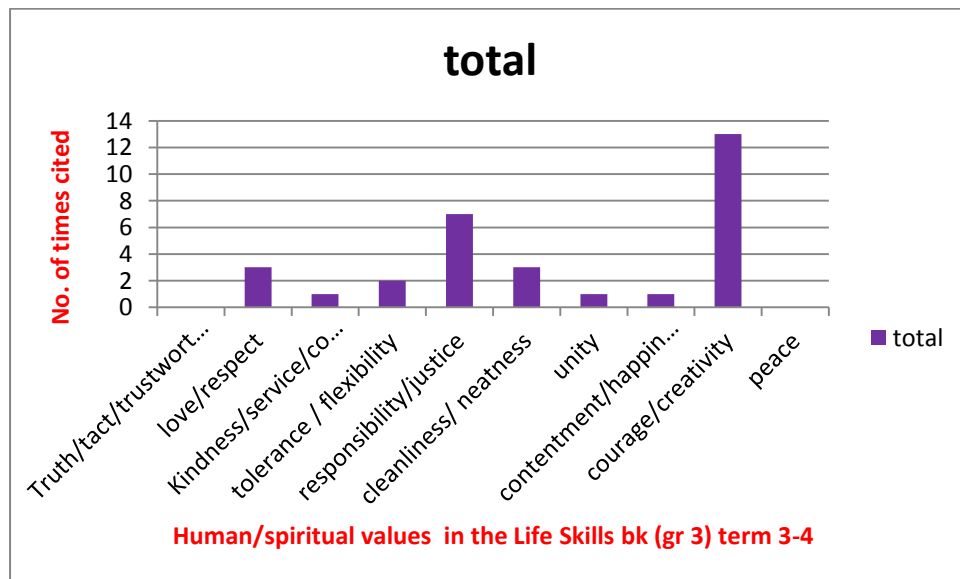
Figure 7: Number of human/spiritual values cited in the Life Skills book for term 3&4 (initial attempt)

The graph did not present a clear picture of the presence of values in this workbook with regards to the percentage of pages where values where cited in relation to the total number of pages in the workbook. I also realised that it had to have sub categories, as some values were mentioned significantly and others were not. Therefore the study had to create a table that showed how certain cites were categorised as significant whilst others were categorised as non-significant. The next decision was to plot the significant cites alongside the non-significant cites as shown in figure 8 in chapter 4. This enables one to compare the two types of categories in one graph. Cohen et al. reinforce the importance of this process when they say that;

> Words and single codes on their own have limited power, and so it is important to move to associations between words and codes, i.e. to look at categories and relationships between categories. Establishing relationships and linkages between the domains ensures that the data, their richness and 'context-groundedness' are retained. (Cohen, Manion and Morrison, 2011, p. 267)

Step 10: **Summarising**

By this stage the researcher will be able to summarize the findings. The summary should highlight the key issues and concepts key areas for possible future studies. This is where the research questions are answered using the data. Chapter four presents a number of the graphs with the findings and summarised the results. The two research questions are answered during the summary of the findings.

Step 11: **Making speculative inferences**

Cohen et al. inform us that in this final step the investigator or researcher moves from describing to inferring. Here the researcher will use the evidence to present some explanation for the results of the findings. This has been done in chapter four where explanation is given for the findings that were presented. Having completed the 11 steps for a content analysis the next step would be to choose the lists of values for the analysis.

3.3.2 Choosing the lists of values for the analysis

This study was informed by Cohen et al.'s (2011) position for the content analysis. Table 5 presents the list of the values that were used for the analysis. The justification for using the list of the ten values from the Manifesto is due to the fact that this document serves as a blueprint of the values that should be implemented in the curriculum as stated in the proceedings of the Saamtrek Conference (2000). Since these values were meant to serve as a catalyst in bringing about the democracy envisioned in the South African constitution they have been labelled as democratic/civic values. This study has a detailed definition of the Manifesto values in Chapter two.

The list for the human/spiritual values or virtues used in this study was Popov's (1995) 52 virtues summarised into ten main virtues. The list of 52 virtues was shortened to form an abridged list of ten virtues in order to make sure that this study had an equal number of civic and human values. The virtues that are somewhat similar in meaning where grouped together.

Stemler (2013) informs us that;

> Content analysis extends far beyond simple word counts. What makes the technique
> particularly rich and meaningful is its reliance on coding and categorising of data.
> The basics in categorising can be summed up in this quote, "a category is a word or
> group of words with similar meaning or connotations".
> (Stemler, 2013, p. 3)

1. Truthfulness	14. Forgiveness	27. Creativity	40. Joyfulness
2. Unity	15. Determination	28. Commitment	41. Justice
3. Tact	16. Honesty	29. Assertiveness	42. Modesty
4. Peacefulness	17. Honour	30. Detachment	43. Obedience
5. Respect	18. Humility	31. Enthusiasm	44. Orderliness
6. Purposefulness	19. Compassion	32. Excellence	45. Prayerfulness
7. Moderation	20. Generosity	33. Faithfulness	46. Responsibility
8. Loyalty	21. Patience	34. Flexibility	47. Reverence
9. Kindness	22. Caring	35. Friendliness	48. Discipline
10. Love	23. Confidence	36. Gentleness	49. Service
11. Tolerance	24. Consideration	37. Helpfulness	50. Steadfastness
12. Mercy	25. Courage	38. Honour	51. Thankfulness
13. Reliability	26. Courtesy	39. Idealist	52. Trust

Table 4: Popov's list of 52 human virtues

Some of the most pertinent virtues that were used to form this study's ten human/spiritual
values are shown in column one in table 5. The values/virtues that are somewhat similar in
meaning are shown in the second column on the right. Table 5 shows that only 18 of the 52
virtues where used to form the human values for this study. This does not mean that the other

34 virtues are not important but in order to have a list of ten human values this study chose the ten most pertinent values for grade three.

The list of ten human values derived from Popov's list of 52 virtues that were finally used in this study.	Other virtues (from Popov's list) that were listed with it
Truth	Tact, Honesty
Love	Respect
Kindness	Service
Tolerance	Flexibility
Responsibility	Justice
Cleanliness	
Neatness	Orderliness
Contentment	Happiness
Courage	
Peace	

Table 5: List of ten values and other related values taken from Popov's (1995) list of virtues

The following table shows the two lists of values that were used in this study,

Human/spiritual values	Civic/democratic Values
1. Truth/tact/honesty	1. Democracy
2. Love/respect	2. Social justice and equity
3. Kindness/service	3. Equality
4. Tolerance/flexibility	4. Non racism and non-sexism
5. Responsibility/justice	5. Ubuntu (human dignity)
6. Cleanliness	6. An open society
7. Neatness	7. Accountability (responsibility)
8. Contentment/happiness	8. Rule of law
9. Courage	9. Respect
10. Peace	10. Reconciliation

Table 6: Ten human/spiritual values and ten civic/democratic values that were used for this study

As explained earlier, there are two main reasons why this study decided to focus on ten values. The first being that we needed to maintain a balance between the civic and human values and secondly, if the sixteen strategies mentioned in the Manifesto were investigated alongside the 52 virtues listed by Popov (1995) the magnitude of this study would have required more time than that allocated for this study.

There is an advantage in abridging the long lists of values and virtues proposed in the above mentioned documents, it makes it manageable to display all the results on graphs such as the graphs shown in the findings section in chapter four. However, the negative aspect of abridging the detailed lists of values /virtues is that the abridged list can leave out a number of pertinent values. This will be further elucidated in the final chapter of this study.

During the process gathering of data, when the citings of various values were coded it was clear that this study could not only use the explicit mention of the words used in the lists of values. It needed to also look at words with similar meanings or phrases that inferred similar values. For example the values coded in Figure 8 show how responsibility was coded with the subject of 'taking care of our body'. Even though this phrase does not use the word 'responsibility' it uses the word 'care' and in this context it was coded as the value of responsibility.

Whenever the subject of religion came up the values of tolerance was coded as the document of religion education states that one of its aims was to bring about tolerance.
Even though all the documents are available online, on the Department of Basic Education website, the cites were not identified electronically. An electronic search was avoided as Stemler (2013) informs us that it can lead to coding words that have a different meaning. For example if we do an electronic word search for the word 'value' there are three or more meanings for this word. It could pick up values that might be a monetary 'value', a numerical 'value' or a behavioural value. In order to ensure that only the words that are used in the right context were cited or coded, this study relied only on reading all the six documents and coding only words that are linked to a human or civic value.

3.3.3 Sampling

Due to the fact that this research is a document and workbook analyses of materials that are available to the general public it did not need to acquire the permission of the Department of Basic Education. I analysed four workbooks and two curricula. Below is a list of all the books/documents that were analysed;

A. Life Skills grade 3 work book term1&2 (Page1-64)
B. Life Skills grade 3 workbook term 3&4 (Page1-64)
C. English Literacy grade 3 workbook term 1&2 (page 1-134)
D. English Literacy grade 3 workbook term 3&4 (page 1-132)
E. Curriculum for English Literacy for grade three (page 1- 93)
F. Curriculum for Life Skills for grade three (page 54–68 and 111-130 page)
   The curriculum for Life Skills for grade three only appears in the pages listed. This document covers the introduction to the CPAS curriculum and it also includes the curricula for grades 1 and 2.

The Rainbow workbooks were chosen for the analysis as they are the only books that are given to all pupils in public schools. In line with the CAPS policy of providing content for the curriculum and in ensuring equity education, the DBE set about preparing materials called *Workbooks* that had several aims.

- To provide teachers with organised work in the form of worksheets in English and Maths and in grade 1-3 the additional subject of Life Skills.
- Provide teachers with no photocopying facility with readymade work sheets.
- Provide teachers with multilingual students in one class with multilingual resources (These books are available in 11 local languages).
- Allow the teachers to manage teaching time and to monitor their students' progress.
- Help teachers identify the weak areas of their students.
- Assist teachers who have more than one grade in a class to provide each student with a work book for his/her appropriate level. (DBE, 2013, n.p)

The Department of Basic Education's (DBE) definition of their workbooks is given below.

The difference between a workbook and a textbook is that the workbook is designed to enable the learner to answer questions and practice reading, writing and numeracy in the workbooks. A textbook does not have the same design features. In fact, learners should be discouraged from writing in textbooks so that these may be handed from one class to the next each year. (DBE, 2013, n.p)

The DoE aimed to provide these books to all schools and in all languages. All pupils from grade R – 7 receive these books. Each pupil receives two work books for Numeracy and two books for Literacy. The first book is for terms 1 and 2 and the second book is for terms 3 and 4. The Department of Basic Education (the Department of Education changed its name to Department of Basic Education in 2010) started distributing these books in 2010 in the Foundation Phase. Initially the CAPS document was supposed to have been implemented in the Foundation Phase and grade ten by 2010. In an online DBE curriculum newsletter (Nov, 2010) the DBE announced that;

It was announced earlier that the CAPS for Foundation Phase would be implemented in 2011 and the rest in 2012. Instead, the Department will implement Foundation Phase and Grade ten CAPS in 2012 and the rest in 2013. (DBE, 2010, p. 4)

The DBE explains that the reason why these books are called workbooks is specifically to enable the student to write in them. They discourage students writing in text books as these need to be reused the following year. They also inform the public that these books are free and they belong to the students at the end of the year.

Even though they are called workbooks they are different to other workbooks in that in many cases they have some content e.g. the English literacy workbook has the comprehension passages followed by the questions and /or suggested activities. In this study these workbooks are referred to as the Rainbow workbooks as this is the name on the cover page. Other workbooks that I have come across in my teaching career do not have content or suggested activities. They are based on a text book and they generally present a number of questions based on a given text book or on the assumption that the teacher will cover the background knowledge prior to using the worksheets. The name Rainbow is the name of the publisher for these workbooks.

The study has focused on the grade three books because it wanted to investigate how values are addressed in the foundation phase. The grade three books would have more content than the grade one or two books due to a higher reading skill reached at this level. This study investigates the values covered during this phase as various studies such as Clarken (2010) informs us that;

> …moral lives of children are very rich and begin developing in infancy as they learn about good and bad, how to behave and be through interactions with others and observing behaviour. (Clarken, 2010, p. 5)

Patton (2009), supports the use of "language of virtues" designed by (Popov, Popov & Kavlin 1997) during early childhood education for the acquisition of good moral values.

The subjects of Life Skills and English were chosen as they have been mentioned in the *Manifesto* as subjects where values should be reinforced. The CAPS Foundation Phase stipulates the following about the role of Life Skills.

> The Life Skills subject is central to the holistic development of learners. It is concerned with the social, personal, intellectual, emotional and physical growth of learners and with the way in which these are integrated. (DBE, 2012, p.8)

The Life Skills subject is divided into Personal and Social Wellbeing, Creative Arts and Physical Education. All three aspects of Life Skills were investigated as the Manifesto, Gillespie (2011) and Miller (2000) inform us of how these three learning areas play an important role in fostering various human values.

3.3.4 Document analysis: workbooks

The study counted the frequency that each value appeared in these documents. This will also be used for the data that will show the various subjects' inclusion of the civic values versus the moral/spiritual values. Example 6 displays how the study identified values in the CAPS curriculum and Figure 15 and Figure 20 show how values were identified in the Rainbow workbooks. This is in line with Leedy & Ormond's (2001) advice on the use of specific examples from the data collection procedure.

Whilst setting up the analysis process of this study I decided it would be best to divide each workbook that was being analysed into sections consisting of five pages. This was done to present the data from each document on one or two pages which would make it easier to study and analyse the data. Each section e.g. p 1-5 was read carefully and explicitly cited values were noted.

When I started the preliminary stage of counting the number of times any of the ten values are cited in a section I realized that I had to have two categories of a significant cite and a non-significant cite. Since the Rainbow workbooks are for grade three, I realised that the books often had a picture or an illustration that was linked to the text or a discussion. Therefore the following tool was designed to differentiate between a significant cite and an insignificant one.

Table showing how values were classified as significant or non-significant			
Is there a picture or illustration that portrays a value?	Does the text address a value explicitly or implicitly?	Is there a task or activity that is directly linked to the value?	If all three boxes were ticked then it is a significant cite. If two or less were ticked then it is not a significant cite.
✓	✓	✓	✓
✓	✓		X

Table 7: The table used to show how significant and non-significant citation were determined

Table 7 shows how a cite that gets three ticks it was considered a significant cite and it gets one or two tick it was considered insignificant. A significant cite needed the three tick as it meant that the pupil would see, read and do something and it required three types of interactions with a particular value. An insignificant cite that got one or two ticks meant that the pupil only had one or two types of interactions with a value and therefore the chance of the pupil interacting with a given value is, minimal hence insignificant.

Carrim & Keet (2005) did a similar study where they investigated whether the Maths curriculum for 2002 was infused with human rights education. Their study concluded that this curriculum had minimum infusion when it came to human rights. This is how they defined minimum and maximum infusion.

Minimum	infusion →	Maximum
Uses human rights knowledge content indirectly, and by way of reference and implication		Uses human rights knowledge content directly
Emphasises access to and applications of knowledge in terms of human rights		Goes beyond access and applications and approaches human rights more holistically and personally
Emphasises one or more, but not all, dimensions of human rights. Covers knowledge only, skills only, attitudes only, values only or development issues only and/ or separately		Develops knowledge, skills, values and Attitudes; and development concerns are addressed consistently and holistically.

Table 8: A Spectrum of infusion (Carrim & Keet, 2005, p. 102)

The initial stage of data collection was done with the help of a table that listed all the values in the first vertical column and divided the number of pages per book into sections of five pages and had the sections e.g. 1-5. 6-10… plotted in the top horizontal column as shown below.

Civic /democratic values that are listed/reflected in the English literacy Rainbow book for grade three term 3&4							significant cites								
Values	1-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51- 55	56-60	61-65	total	Significant
democracy														0	0%
reconciliation														0	0%
equity														0	0%
non racism / non sexism														0	0%
Ubuntu / Human dignity														0	0%
Open society														0	0%
accountability		1												1	2%
responsibility		6	2						3	1				12	18%
rule of law	1													1	2%
respect								1						1	2%

Table 9: Civic and democratic values found in the English Rainbow workbook (term 3&4)

 Each column represents five pages of the workbook. This was done to enable the table to fit in the width of a single page. This allows one to study the data collected at a glance. Then, the document was read carefully and every time a value was cited (the explicit mention and similar words) it would be noted (coded) with a dot. At the end of the data collection for

each document the dots were counted and the number of dots was entered in the respective column. The numbers of dots were then converted into numbers as shown in table above. When looking for cites of the various values in documents the study looked for explicit appearance of the specific words used in the two lists of values and the implicit appearance of the values. Since some values, such as responsibility, are listed under the civic values and human values they were ticked for both lists.

The data in table 9 shows the number of cites in the respective pages. The "total" column is the total number of cites found for each of the values listed. The percentage shown in the significant column depicts the percentage of pages where values are cited in relation to the whole document. For example if we look across the row for the value of "respect" we see it has only one significant cite across all the 65 pages and therefore $1 \div 65 = .015$. Then to convert it to percentage $.015 \times 100 = 1.5 \%$ when rounded off it is equal to 2% as indicated in the last column. A similar table was made for the non- significant (insignificant) cites found in the English Literacy Rainbow work-book shown in table 10 below.

Civic /democratic values listed/reflected in the **English literacy** Rainbow book for grade three term **3&4** **insignificant**													
Values	1-5	6-10	11-15	16-20	21-25	26-30	31-35	36-40	41-45	46-50	51- 55	56-60	61-65	total
democracy							1							1
reconciliation														0
equity	1						1						1	3
non racism / non sexism	1						2						1	4
Ubuntu / Human dignity	1												1	2
Open society														0
accountability	1													1
responsibility	1	3	1				1			1			1	8
rule of law	1		1											2
respect													1	1

Table 10:   Table shows the non- significant cites found in the English Rainbow (term 3&4) workbooks for grade three.

This data was then plotted on a bar graph to present the reader with a clear picture of the findings.
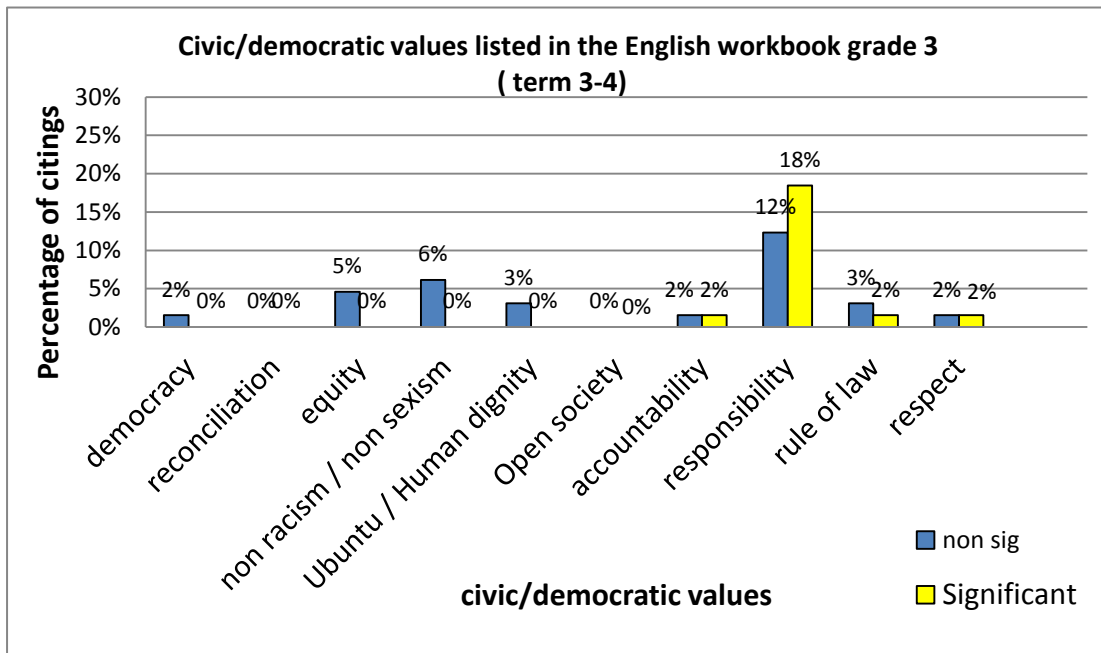

Figure 8: Civic and democratic values in the English literacy workbook for term 3-4

The coloured bars represent the percentage of significant and non-significant cites of the ten civic /democratic values addressed in the English workbook for terms 3&4. The blue bars represent the non-significant cites and the yellow bars represent the significant cites.

3.3.5 Document analysis: curriculum documents

The following page (example 6) is taken from a page of CAPS (2012) Life Skills document for grade three. The Life Skills curriculum for grade three starts on page 54. Pages 1-53 are the section that covers the introduction to the Foundation Phase Life Skills curriculum for grades one and two. The citings of the values in the curriculum have not been categorised into significant and non-significant but one can say that generally they were considered as non-significant cites. Firstly because they do not give examples of how to teach any of the values, whether civic or human, and secondly they do not go into detail with regards to the explicit meaning of certain terms such as "rights and responsibilities" or "good ways to express feelings". Such terms can be interpreted in various ways and unless they are defined explicitly they cannot be addressed by educators adequately.

This page from the Life Skills curriculum is an example showing how values were identified in the CAPS. The identification of the values is shown in the white boxes.

Term 1 curriculum Grade 3 (DoE 2012)
Beginning Knowledge, Personal & Social Well-being
30 hours - (3 hours/ week)
Recommended resources
In addition to the standard resources for Life Skills you will need:
• Pictures, stories, rhymes about feelings, puppets and masks
• A simple First Aid kit

- **Use a class calendar to discuss the day and the month daily throughout the year. Revision, assessment and feedback should be done on an on-going basis.**

- **Festivals and special days that people in the community celebrate should be discussed as they occur throughout the term. (3 hours per term are allocated for this)**

Tolerance

Topic: About me - **6 hours**
• What a timeline is
• Timeline of own life - include date of birth, starting school,
• An interesting object from my past

Topic: Feelings - **6 hours**
• Things that make me happy and things that make me sad
• Recognizing feelings - such as anger, fear, worry, loneliness
• Good ways to express what we feel
• Apologies - how to say sorry

Respect

Note: Use pictures, stories, rhymes, puppets and masks

Topic: Health protection - **3 hours**
• Basic first aid practices in situations such as nose bleeds, animal bites, cuts and burns
• Basic health and hygiene - include not touching other people's blood

Topic: Keeping my body safe - **6 hours**
• We are not safe with everyone
• Rules to keep my body safe
• Trusting 'Yes' and 'No' feelings
• How to say 'No' to any form of abuse
• How to report abuse
Note: This topic should focus on the prevention of physical and sexual abuse

Responsibility

Topic: Rights and responsibilities - **6 hours**
• Learners' rights and responsibilities
• Rights and responsibilities of others -At home, at school, in our community, in the environment

Tolerance

Religious days and other special days - **3 hours**

Example 6: Page from the Life Skills curriculum CAPS (2012) showing how values were cited.

In order to understand the reasoning behind this study's decision to describe the cites of values in the Life Skills curriculum as insignificant I have included a section from the English Curriculum for grade three and compared it to a typical section where some values are cited in the Life Skills curriculum. When we look at the English Curriculum for phonics we see very detailed examples of how to teach phonics. The following section of the English Literacy curriculum for phonics for grade three shows the detailed examples of how to teach the section. In contrast, the page from the Life Skills Curriculum presents relevant topics but no technique or suggestions for possible discussion themes. The intention of this comparison is merely to show the vast anomaly in the presence and absence of detail in the two curricula. In addition, the Life Skills Curriculum covers less detail in the topics that should expound on civic or human values.

**Phonic Activities three times a week for 15 minutes**
Revise the single sounds and the consonant and vowel digraphs taught in Grade 2.
Discuss the role of letters of the
alphabet in different words drawing attention to the different sounds the same letter or letters represent. For example
'a' as in 'apple' and 'a' as in 'zebra'; 'g' as in 'gate' and 'g' as in 'giant'.
Simultaneously work on word building and aural recognition activities. Use opportunities to revise the phonics being
used in other language activities. For example, in Shared Reading and Shared Writing.
Use the Phonics to inform the spelling programme for the year.

- Identifies letter-sound and letter-name relationships of all single letters
- Recognises consonant digraphs (sh-, -sh, ch-, -ch, th-, -th and wh-) at the beginning and end of words (sh-irt, ch-irp, th-ink,,wh-en, wi-sh, ri-ch, bo-th)
- Recognises vowel digraphs taught in Grade 2 such as 'oo', 'ee', 'ea', 'ai', 'oa', 'ay'

Example 7: Section of a page from the CAPS (2012) English Literacy Curriculum for grade 3 (p.105).

Compare this detailed content given in the English Literacy Curriculum page (example 7) to the brief content given for the Life Skills Curriculum and the non- existent content given for 'religious days and other special days' shown in example 6.

3.4 Conclusion

The issues highlighted in studies done by Solomons (2009) accentuating the need for a conceptual theory in values education, Waghid's (2011) recommendation for further study into the definition of values, Swartz's (2010) study on the behaviour of township youth and the need for effective moral education, Seider's (2013) findings on the positive effects of implementing values education in schools and the CAPS's (2012) objective *to give expression to the knowledge, skills and values worth learning in South African schools* can all be addressed and supported by the conceptual theories presented in this chapter. Miller's Holistic Curriculum (HC) theory and Popov's Virtues Guide (VG) are two theories that complement each other. Miller's HC presents a detailed outline on how it can be positioned as a curriculum that fosters the spiritual side of a person but it does not give sufficient detailed guidelines on the pedagogy of such a curriculum. On the other hand, Popov's (VG) presents us with very concise detail on the pedagogic aspect of virtues education whilst it does not look at the rest of the curriculum. Then the Manifesto provided this study with the civic /democratic values (this was discussed in detail in chapter two).

This chapter has also presented the requirements for a content analysis.   It has presented a detailed list of the values that were used for the analysis; it has explained how the two lists of ten values were derived, and how these were used to analyse the curriculum documents and the workbooks. It has also delineated what a significant mention and a non-significant mention of the values are in the workbooks. Furthermore it has displayed the tools used to categorise the values and how they were first displayed in tables and then transferred into graphs therefore, this chapter accomplished what it set out to do.

4   Chapter Four: Findings and discussion

4.1   Introduction

Miller (1996) holds that in a holistic curriculum values have a central position. From the onset of designing a curriculum, the values that need to be infused in the curriculum have to be clearly listed and with these values in mind the curriculum is designed. A curriculum that is embedded with values to transform society would be a useful guide for the publishing of school books. This study set out to answer the following questions. The findings of this study were used to answer the two pertinent questions.

     I.   To what extent are civic and human values emphasised in the CAPS (2012) Foundation Phase curriculum?

    II.   To what extent are these values addressed in the grade 3 Rainbow workbooks?

These questions above were posed to investigate the extent to which our South African education system positioned itself to use values to transform society and how have the values in the curriculum been addressed in the Rainbow workbooks.

The data presented shows compelling evidence of a progressively shrinking list of values present in the curriculum compared to what was initially envisioned in the Manifesto.

4.2   Analysis of the curriculum and workbooks

In the process of analyzing the presence or absence of the civic and human values in the Life Skills, English curricula and the Rainbow books this study applied qualitative methods. The study analyzed the six documents mentioned below. All the data gathered were not included in the chapter as some of the results were similar. For example for each subject (English and Life Skills) there are two workbooks. For English Literacy there is a workbook for term 1 & 2 and another workbook for term 3 & 4. The results found in these two workbooks were similar in that they both showed a very minimal presence of human values and civic values. Therefore, when the graphs that depict the data presented have been

included e.g. the values in the English Literacy workbooks, only data collected from one set of books have been displayed.

4.3   Analysis of values in the Life Skills curriculum

When South Africa gained independence and the new democratic government came into place in 1994, the DoE envisioned to transform society for the better. It wanted to ensure that it did not repeat the wrong of the past apartheid regime and it wanted to ensure freedom for its peoples. The events mentioned by Du Preez where "Under apartheid the nationalist educational system socially regulated, intimidated and indoctrinated the majority black culture into the hegemonic discourse of the minority white cultures' cultural, religious and political views" (2012, p. 98) were not to be repeated. With the formation of the detailed values outlined and envisioned in the Manifesto in chapter two, one would expect a well-represented array of values in the curriculum yet sadly this is not the case.

Below are the findings of the curriculum analysis presented in graphs. The bar graphs were chosen as they depict the results in a simple yet clear format that can be easily comprehended. All the graphs have 30% as the limit indicated on the vertical axis. Since the CAPS (2012) states in the curricula for all subject areas that; "The National Curriculum Statement Grades R-12 gives expression to the knowledge, skills and values worth learning in South African schools." (DBE, 2011, n.p) This indicates that it aims to accomplish three aspects worth learning;

- Knowledge
- Skills
- Values

Operating on the assumption that these three elements are of equal importance and values being one out of three, this study set out to investigate if values are mentioned in at least in one third of the curriculum. One third of the curriculum would be 33.3% this was then rounded off to 30%. This study analyzed the whole curricula for grade three Life Skills and English Literacy. The Life Skills curriculum for grade three is combined in a document for grades R-3. The title of the document for the Life Skills Curriculum is called the *National Curriculum Statement (NCS): Curriculum and Assessment Policy Statement (CAPS)*

Foundation Phase Grade R-3 English Life Skills. It is a 74 page long document. It is a fairly short document considering that Life Skills is a combination of Creative Arts, Personal and Social Wellbeing and Physical Education. Some might argue that values education should only appear in the Personal and Social Wellbeing section however studies mentioned in chapter two, such as Eisner (2002), Carrim & Keet (2005), Du Preez (2012), Clarken (2012), Gillespie (2011) and the Manifesto (2001) have highlighted the importance of infusing values in other subjects and specifically in the other two learning areas of Life Skills of Creative Arts and Physical Education..

The values analysis in the Life Skills Curriculum was carried out in the following sections.

- The forward, which consists of the present Minister of Basic Education, Angie Motshekga's, speech on the changes of the South African curriculum since independence.
- In section one the introduction to the Curriculum and Assessment Policy Statement only page 3 was relevant as this was where it focused on the Foundation Phase which is relevant to this study.
- The outline of course material for grade three appears on page 54-65. This was the section that was analyzed for the collection of data for this curriculum. Due to the fact that there were very few pages to analyze is was a page by page analysis.

The English curriculum for grade three is a longer document. It is a 137 page long document. The title of this document is the *National Curriculum Statement (NCS): Curriculum and Assessment Policy Statement (CAPS) Foundation Phase Grade R-3 English Home Language.* This curriculum was analyzed to investigate the difference between the presences of values in this curriculum compared to the Life Skills curriculum and also to investigate if the curriculum is infused with values. The entire document was analyzed. The 137 pages were divided into sections of 5 pages.

4.4 Data of the values prevalent in the Life Skills curriculum

The data from the 14 pages analyzed in the Life Skills Curriculum was plotted onto this bar graph (Fig 9). The horizontal axis lists the ten civic values that were investigated and the vertical axis represents the percentage of the pages where these values were addressed in

relation to the total number of pages analyzed. The data labels display the values rounded off to the nearest whole number. This display is given in a percentage format above each bar in the bar graph.
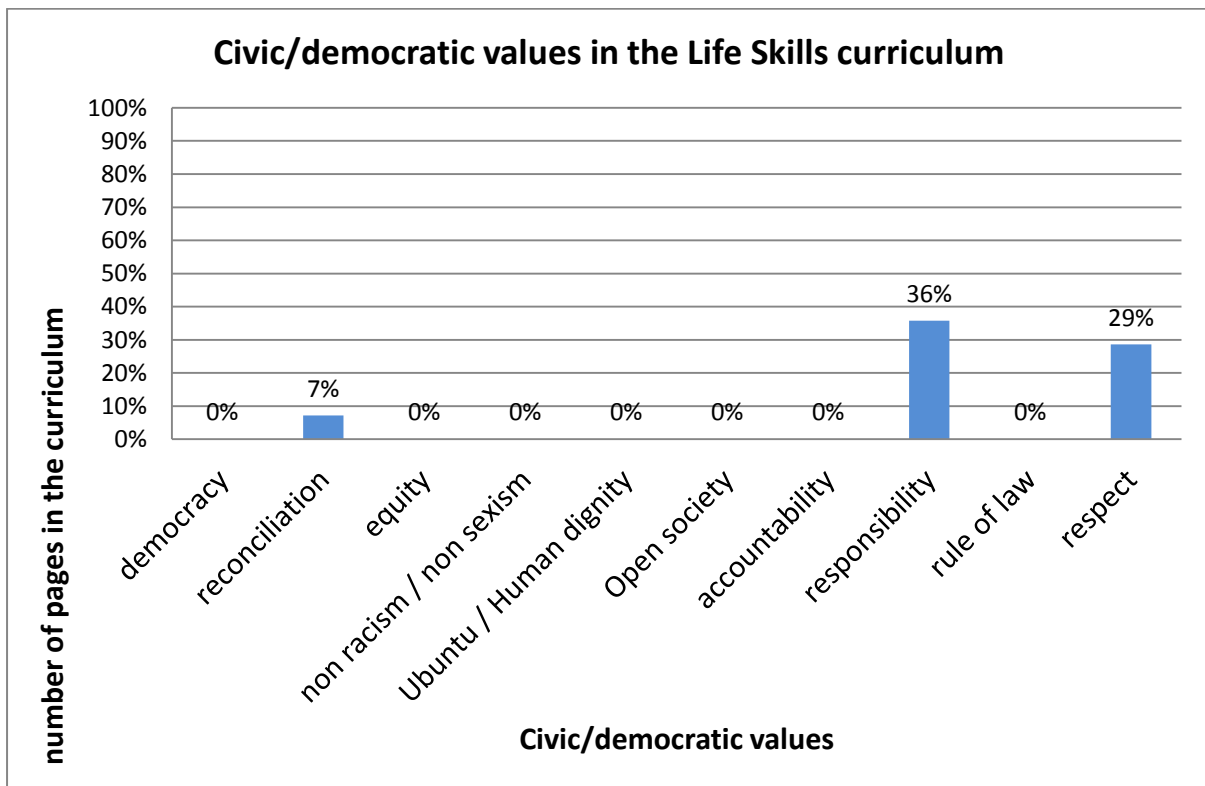

Figure 9: Cites of civic/democratic values mentioned in the Life Skills Curriculum

Figure 9 above presents the findings of the civic and democratic values that were addressed in the Life Skills curriculum. Out of a list of the ten democratic values in the Manifesto only three were mentioned; reconciliation, responsibility, and respect. The three that are mentioned are found in only 7% - 36% of the whole document. The graph above indicates that the value of reconciliation is mentioned in 1% of the document and the value of responsibility appears in 36 % of the curriculum. The values of democracy, equity, non-racism, ubuntu, open society, accountability and rule of law were not mentioned at all hence the graph shows 0% for these values.

The process of investigating the values in the Life Skills curriculum was a content analysis. The 14 pages that contained the main outline of the curriculum were carefully read (a page at a time) and each page that addressed or implied one of the listed civic values was noted. The total number of cites per values were then added and the number was converted to

percentage. The percentage was derived by dividing the number of pages that contained cites which addressed any of the listed values over the total number of pages (14).

This data shows that the majority of the civic values set out by the Manifesto have not been addressed in the Life Skills curriculum for grade three. If this is the main subject where the values are supposed to be addressed then what the data reveals is quite shocking and perhaps validates Modak's (2012) concern of our society's lack of "a moral compass".

The daily report we hear in the news with regards to the high rate of crime, violence, environmental disasters, and political upheavals tells us that there is something wrong with society. And if the curriculum is not designed to address and encourage basic civic values from a young age then how is the society supposed to change? Carrim & Keet, (2005) indicate that aiming for a moral society has conflicting interests with a capitalist society. A capitalist society will not ensure equity and social justice as it promotes ideals that are usually contrary to human rights issues.

The qualitative data presented in the following page was taken from the Life Skills Caps curriculum for grade three. Observe how minimalist is the mention of values on this page that covers topics such as religion education, our emotions /interacting with other people and taking care of our body.
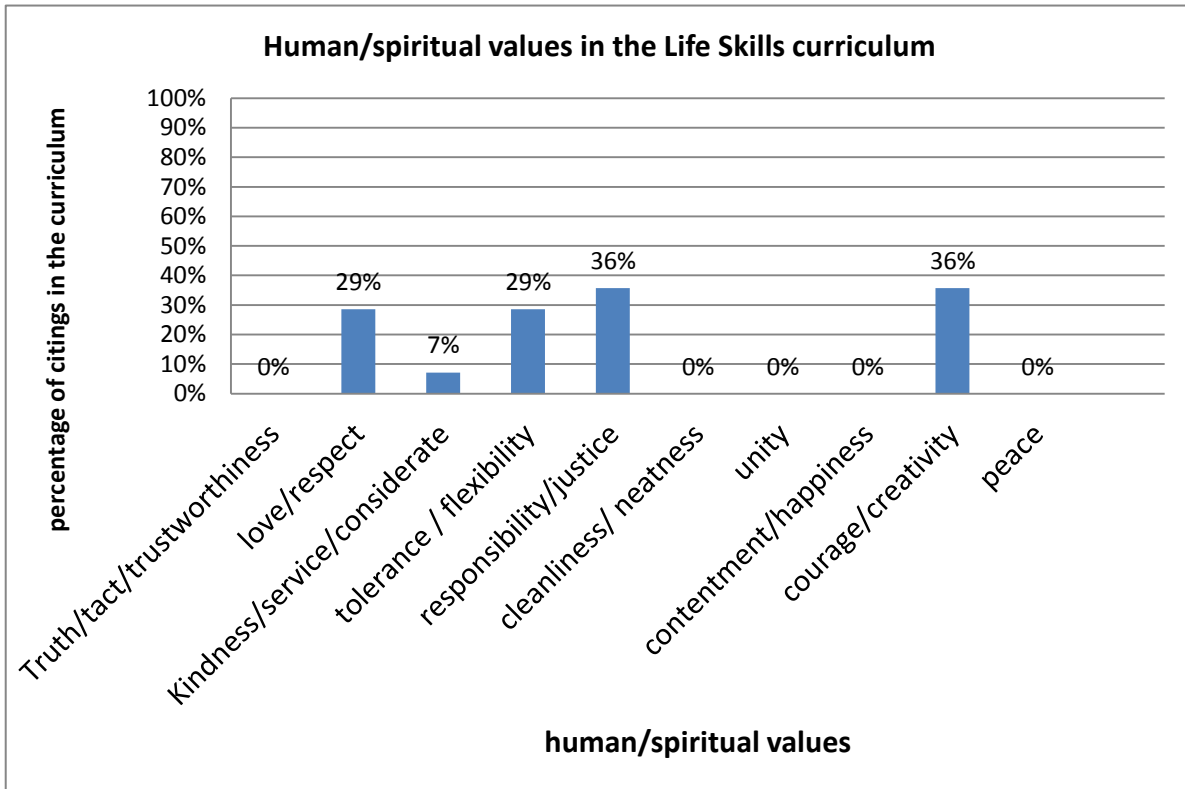
Human/spiritual values in the Life Skills curriculum

Y-axis: percentage of citings in the curriculum

- Truth/tact/trustworthiness: 0%
- love/respect: 29%
- Kindness/service/considerate: 7%
- tolerance / flexibility: 29%
- responsibility/justice: 36%
- cleanliness/ neatness: 0%
- unity: 0%
- contentment/happiness: 0%
- courage/creativity: 36%
- peace: 0%

X-axis: human/spiritual values

Figure 10: Percentage of human/spiritual values in the Life Skills grade 3 curriculum

The bar graph above shows the human values that are mentioned in the Life Skills curriculum. A separate graph was made for the human values as some might argue that human values are not the same as civic values. However, if one compares the human values listed above to the civic/democratic values you can see that they are essential values for any society and one cannot have a good democratic society without them.

This graph indicates that there are more human values addressed in the curriculum than civic values however, there were very few human values cited in the Life Skills curriculum. No more than five human values were cited.

- Tolerance
- Kindness
- Responsibility
- Respect
- Creativity

These five values were mentioned in only 7% to 36% of the entire curriculum. Five important human values were left out of the curriculum. There is no mention of fifty percent of these fundamental human values.

- Truthfulness
- Cleanliness
- Unity
- Contentment
- Peace

This study suggested that the state of human values in the curriculum is one of minimum infusion or that there is an insignificant presence of values. Carrim &Keet (2005) explain in their study *Infusing Human Rights into the Curriculum* how a minimum approach is one that emphasise one or two but not all aspects of human rights. In this case, we are investigating the presence of values in the curriculum. Since there are only three civic values mentioned from a list of ten and only four human values from a list of ten it is safe to say that there is a minimum infusion of values in the CAPS Life Skills curriculum for grade three.

4.5 Analysis of values in the English Literacy Curriculum

The vision of the curriculum mentioned by the DBE informs us that;

> The National Curriculum Statement Grades R-12 gives expression to the knowledge, skills and values worth learning in South African schools. This curriculum aims to ensure that children acquire and apply knowledge and skills in ways that are meaningful to their own lives. In this regard, the curriculum promotes knowledge in local contexts, while being sensitive to global imperatives. (DBE, 2012, p. 5)

This statement also appears in the English Literacy curriculum. This study also investigated the values in the English Literacy curriculum to examine to what extend it addressed values in this curriculum and compared it to the data gathered from the Life Skill Curriculum. I feel that English Literacy lends itself to many opportunities to equip pupils to acquire a virtue laden language.
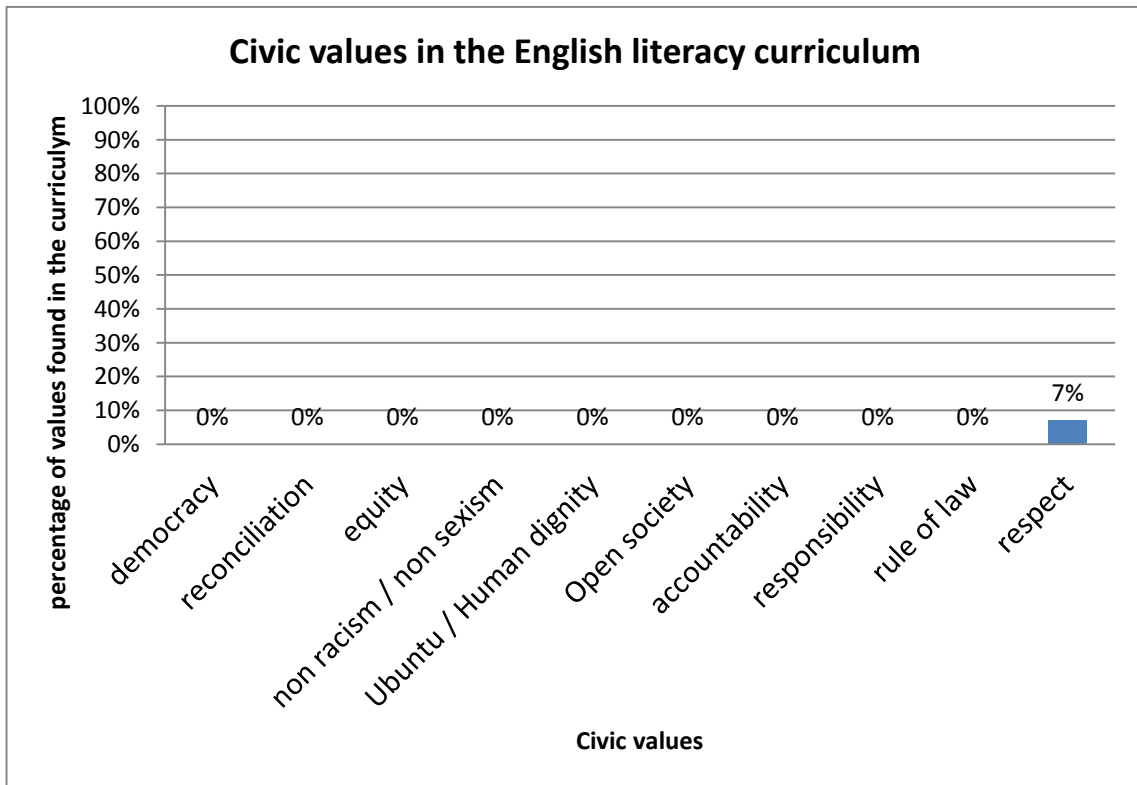
Figure 11: Civic/democratic values in the English Literacy grade 3 curriculum

The bar graph above (fig 11) seems to depict a similar state of values as the bar graph that shows the state of values for the Life Skills curriculum. Only one civic value appears in this curriculum and it is the value of respect. It only appears during oral presentation where the students are expected to listen respectfully to each other. The highest percentage of citations is 7%. Respect was the only civic value most mentioned.

> *Daily / Weekly activities in all areas of Language and other subjects*
> ☐ Talks about personal experiences. For example, tells news expressing feelings and opinions
> ☐ Listens without interrupting, <u>showing respect</u> for the speaker and taking turns to speak.
> (DBE, 2012, p. 105)

Example 8: Section from the English Literacy curriculum showing the only mention of a value

Nine of the ten values have not been mentioned. None of the following values were mentioned.

- Democracy
- Equity
- Non racism/ non sexism
- Ubuntu/human dignity
- Open society
- Accountability
- Rule of law
- Reconciliation
- Responsibility

This depicts a very poor representation of civic/democratic values. Similar to the data gathered from the Life Skills curriculum there is a very minimum infusion of values in the English curriculum. The English curriculum only mentioned the human values of neatness and respect. Neatness only appears when the curriculum requires the pupils learn to write neatly.

It is clear that there was not a conscious effort put towards the inclusion of values in the CAPS Life Skills and English Language curriculum. The data presented shows that there are very few (less than 40%) of the listed values mentioned and hardly any that are directly addressed. The difference between mentioning a value and addressing a value is that a mention is merely implying something or just a word that appears, whilst addressing a topic would be to engage in a discussion or perhaps present enough content that can lead to a discussion. The Life Skills curriculum states that;

> The Life Skills subject is central to the holistic development of learners. It is concerned with the social, personal, intellectual, emotional and physical growth of learners, and with the way in which these are integrated…… (DBE, 2012, p. 6)

> It then goes on to state that;

Personal and Social Well-being is an important study area for young learners because they are still learning how to look after themselves and keep themselves healthy. This study area includes social health, emotional health, and relationships with other people and our environment, including values and attitudes. (DBE, 2012, p.7)

Based on the two statements above this study would like to suggest that CAPS has not adequately addressed the aspects of values and attitudes, social health, emotional growth and relationship with other people. These topics are linked to civic and human values and with the absence of these values it would not be possible to address these topics in such manner as to bring about significant transformation.

4.6 Analysis of values in the Life Skills workbooks

As explained earlier this study chose to analyse the values in the Rainbow workbooks as they are the only books that are used in all government schools. The DBE stated that the main difference between these workbooks and other text books is that the students will be able to write in these books and the books will belong to students. Since education is seen as an important arena for transforming a society, subsequently the books published and promoted by the DBE should have significant presence of the values stipulated in the Manifesto. The following bar graph presents the findings from the analysis from some of the workbooks.
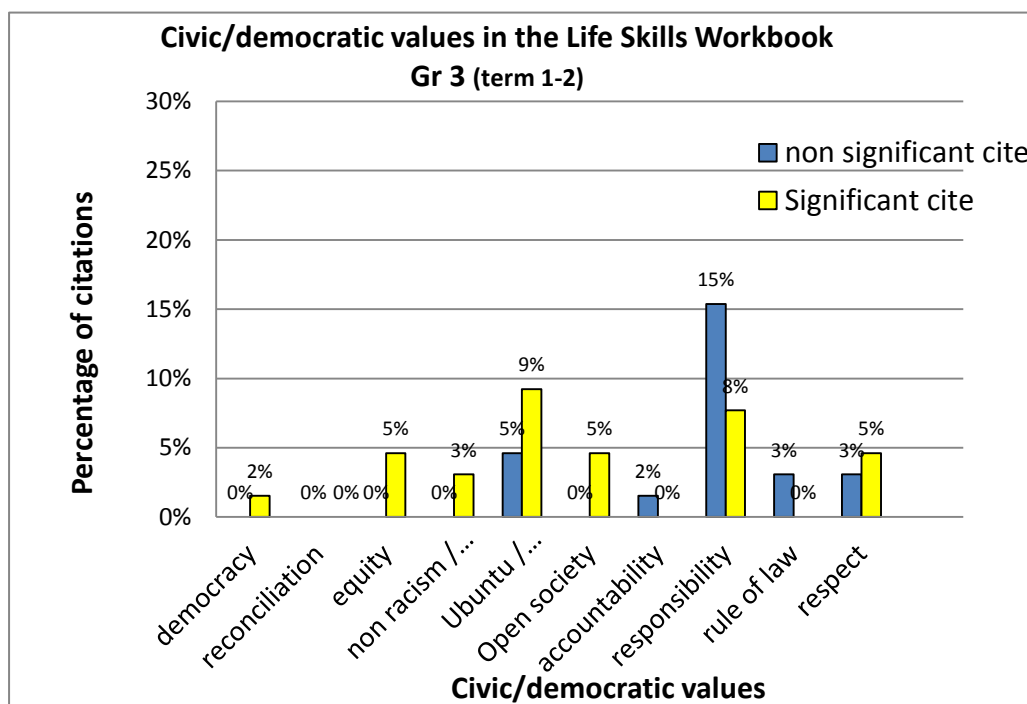
Figure 12: Civic/democratic values in the Life Skills workbook for term 1&2

The graph in figure12 represents the civic /democratic values found in the Rainbow workbook for grade three (term 1&2). The two bars for each value represent significant cite (yellow) and non-significant cites (blue). This is explained in detail in chapter three.   The percentages of the two types of cites appear above each bar and the values not represented show a 0% representation.

The value with the highest percentage of citations is responsibility. My observation during the data collection was that there were two main types of responsibility represented in the workbooks, responsibility towards the environment and responsibility towards one's physical well-being. The majority of cites represented responsibility towards the environment and personal hygiene (fig 20). The 15% would have been a fair representation had it not been insignificant cites. The interesting discovery is that despite the fact that the graph depicts a low percentage of values represented in this workbook the results here show a higher representation of values than that shown in the Life Skills curriculum. There is also a wider variety of values than those listed in the curriculum which shows that those who publish these workbooks were more aware of the need to mention values than the team that was involved in conceptualizing the curriculum.

The study went on to investigate the presence of human values in the same workbook and the results are presented below.
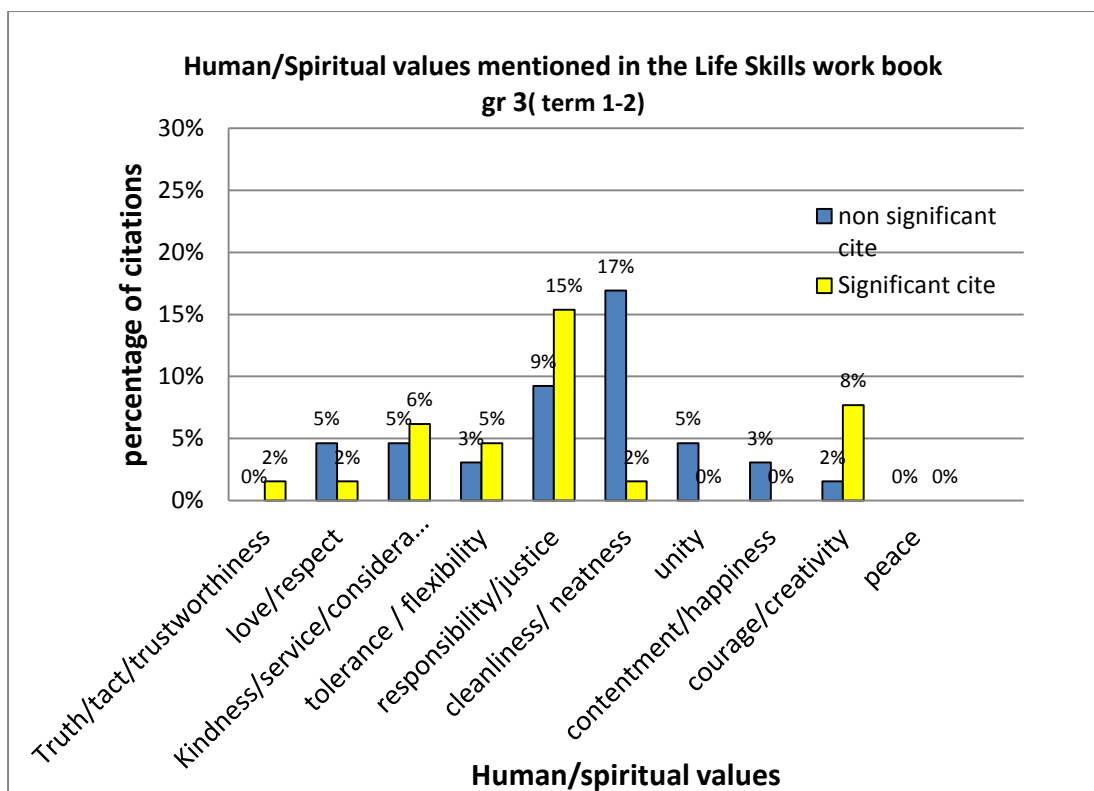
Human/Spiritual values mentioned in the Life Skills work book gr 3(term 1-2)

Figure 13: Human/Spiritual values mentioned in the Life Kills workbook for grade 3 (term 1-2)

This bar graph shows that there is evidence of some presence of most of the human values listed above. When comparing this graph to the previous graph that captured the presence of civic/democratic values in the Life Skills curriculum, we can see that this graph shows there are more human values mentioned in this workbook than civic/democratic values. The value that appears the most is the value of cleanliness which appears in 17% of the workbook, unfortunately there were mainly insignificant cites that had only a picture or a picture with very little content. There is quite a difference between the numbers of significant cites for the values of cleanliness which sit at 2% and the non-significant cites with 17%. The most significantly cited value is responsibility appearing in 15% of the workbook. The rest of the values appear in less than 7% of the workbook which means that the general presence of values in the workbooks is very minimal.

In order to establish a more holistic picture of the presence of values in the Life Skills workbooks the study also analysed the second set of Life Skills workbooks for term 3&4 to investigate if it produced the same results as the data in the first workbook. These are the results found in the second workbook.
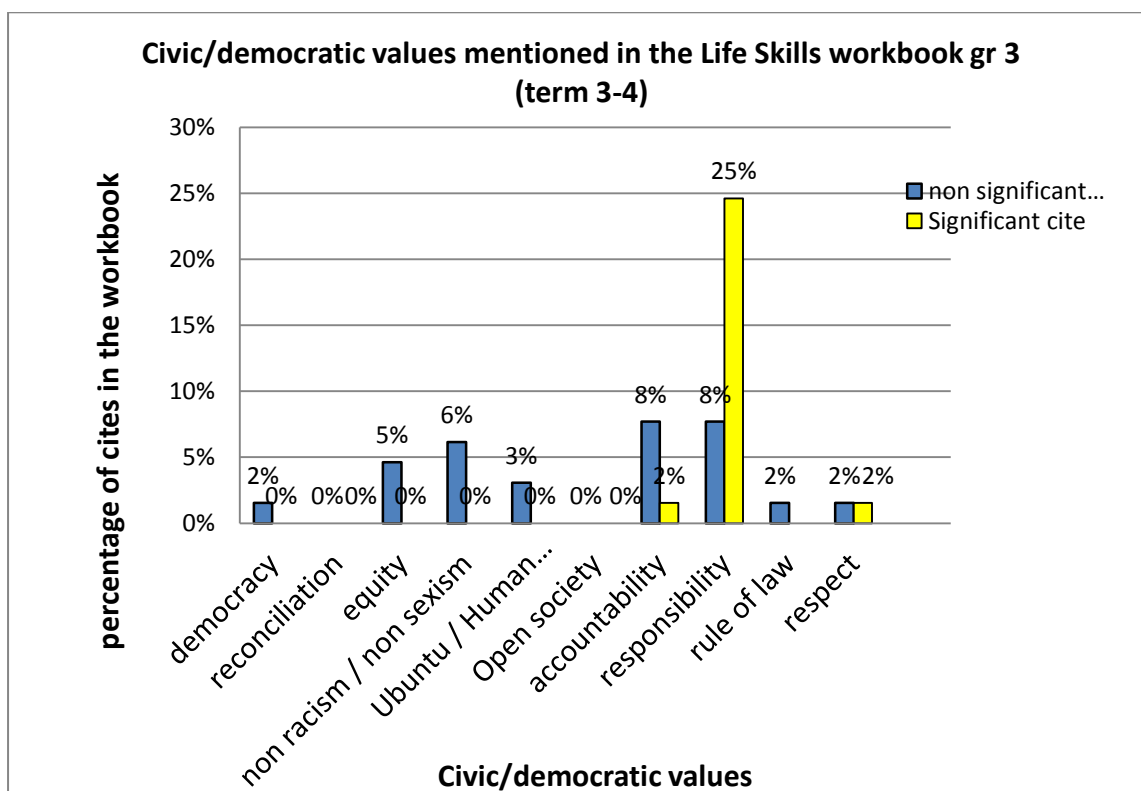
Civic/democratic values mentioned in the Life Skills workbook gr 3 (term 3-4)

[Bar chart showing percentage of cites in the workbook (y-axis, 0% to 30%) for civic/democratic values (x-axis). Legend: non significant (blue), Significant cite (yellow). Values shown: democracy 2% non-significant, 0% significant; reconciliation 0%, 0%; equity 5% non-significant, 0%; non racism / non sexism 6% non-significant, 0%; Ubuntu / Human... 3% non-significant, 0%; Open society 0%, 0%; accountability 8% non-significant, 2% significant; responsibility 8% non-significant, 25% significant; rule of law 2% non-significant; respect 2% non-significant, 2% significant.]

Figure 14: Civic/democratic values mentioned in the Life Skills workbook for grade 3 (term 3&4)

The graph (Fig 14) above shows that there are very few significant cites of civic/democratic values. The most frequently cited value is responsibility (shown in fig 20) and there are more non-significant cites than significant cites. The average of significant cites in this document is 2.9%.   The average of non- significant cites in this workbook is 3.6%. The values of reconciliation and open society are not mentioned in this document.   When comparing the civic/democratic values in the second Life Skills (term 3&4) workbook to the first Life Skills workbook (term 1&2) one can see very little resemblance in the pattern of the data. There were fewer significant cites in the second book and more insignificant cites.

Figure 15 shows a page taken from the grade three Rainbow Life Skills work-book for term three and four. It is a sample of the qualitative content of this research and it demonstrates how values were identified. The values identified on this page were respect and tolerance. The word respect appears explicitly on this page and tolerance is considered as a value here as the document of religion education stipulates that one of the aims of religion education is

tolerance. These two cites are considered insignificant due to the absence of content and discussion or activity related to the two values.

Figure 15: **Sample page taken from the grade** 3 **Life Skills Rainbow work-book showing a** non-significant **cite of tolerance and respect**.

This page was taken from the Life Skills curriculum for grade three. This is a sample page that shows how values were identified and coded in this study. This page shows how the value of tolerance and respect were cited. It is a very colourful page with nice pictures but hardly any content on the topic of tolerance or any of the values upheld by the religions represented in the pictures.

Another page from the same Life Skills work-book is included here (Figure 16) to show a significant cites of values. The values of caring and (kindness/service/consideration) are considered to be significant mentions here because there is a picture, some content and activity linked to the values cited.   The example below shows five different images; three images show unkind behaviour and two show kind behaviour. The activity presented in the table shown requires the pupil to read the two options of behaviour and chose the morally correct choice of words in each of the three scenarios.

Figure 16: Page taken from the grade three Rainbow workbook for term 3&4.

4.7 Analysis of values in the English literacy workbooks for grade three

The English Literacy workbooks consist of comprehension passages followed by questions and short grammar exercises. I expected to see some passages that promoted values but this was not the case. This graph below (Fig 17) represents the results of the analysis of the English Literacy workbook for the first two terms. This graph illustrates the percentage of human values mentioned in this workbook.
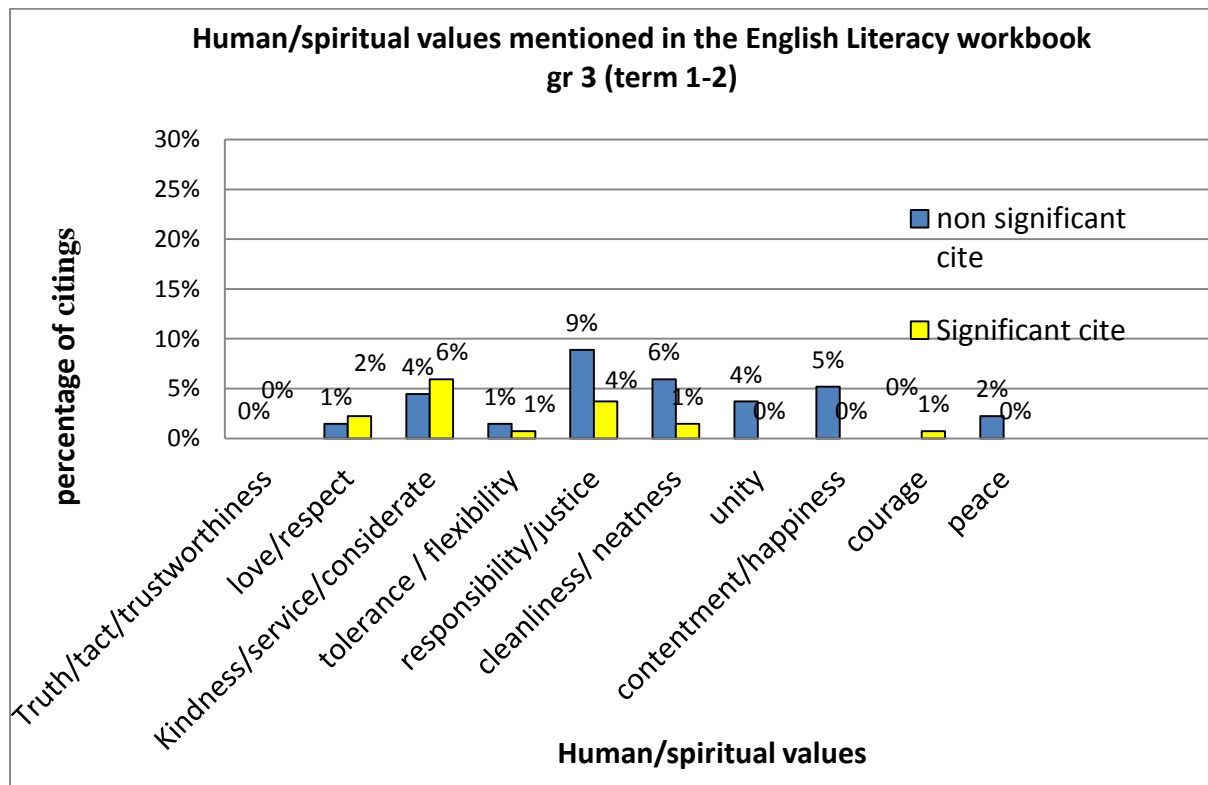
Figure 17: Human/ spiritual values in the English Literacy workbook Grade 3 (term 1-2)

The data labels display the values rounded off to the nearest whole number.

The findings above display a wider range of values cited in the English workbook than in the Life Skills workbook. Nine out of the ten listed values have been cited. The value of truthfulness was not cited in this workbook. However, despite the wide variety of values in this workbook the number of cites were very few. The most cited value stands at 9% (responsibility). Responsibility was ticked for as a human value and a civic value as both lists include this value. There are more insignificant cites than significant cites. The total per

cent of insignificant cites is 32%. This shows that there are very few values addressed in the English Language workbooks.

When comparing the graph of the human /spiritual values in the English Literacy workbook (Fig 17) to the graph (Fig 13) on human values found in the Life Skills workbook (term 1-2) it is evident that there are more human values mentioned in the Life Skills workbook than in this workbook. The highest percentage of human values with significant cites in the Life Skills workbook is 15%, whilst the highest percentage in the English workbook is 6%. However, there is a wider variety of values represented in the English workbook. It is sad to observe that there is no mention of the value of truthfulness in the English workbook. The average percentage of significant values found in this workbook is 15/10= 1.5%.

The average of the non-significant values mentioned in the English curriculum is 32/10=3.2%. This is an extremely poor representation of values in a subject where there is an opportunity to have many more values embedded in the comprehension passages.
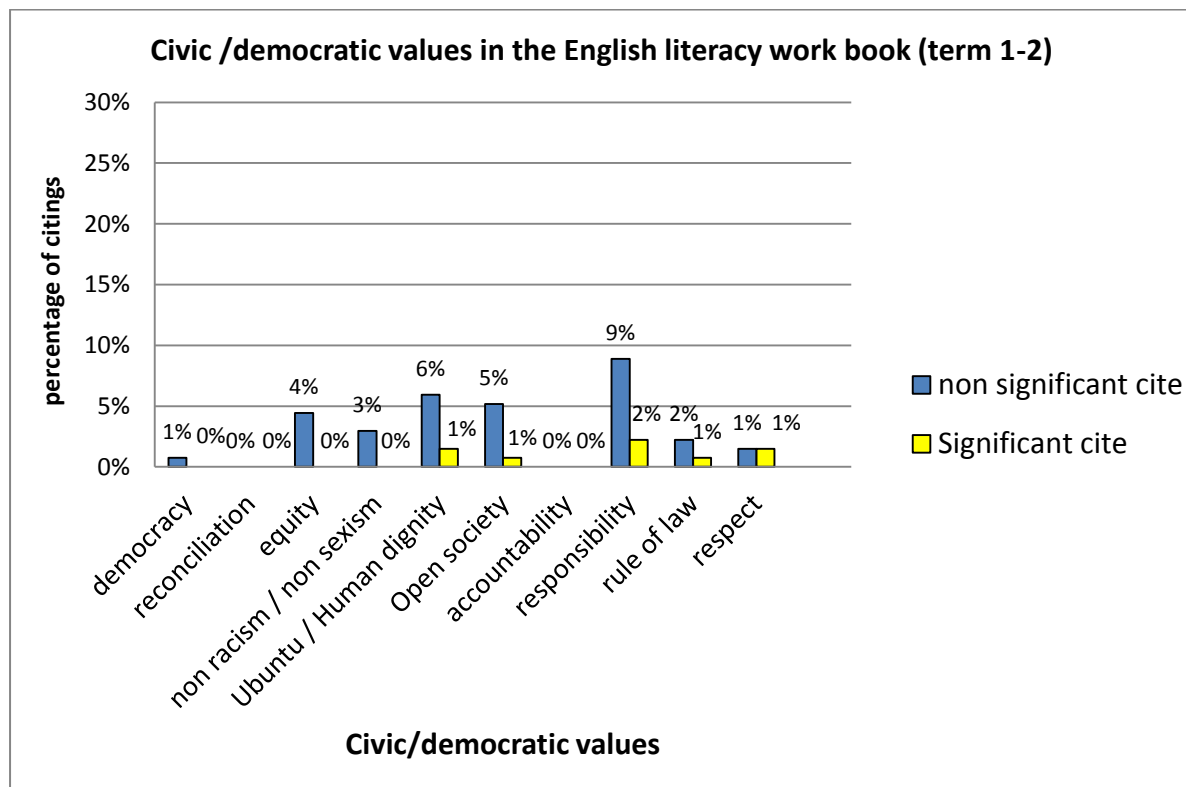
Figure 18: Civic/ democratic values mentioned in the English Literacy workbook term 1&2

The findings shown in this bar graph (Fig 18) display the civic values cited in the English Literacy workbook where eight out of ten values have been cited. Two civic values were not mentioned at all. The values of reconciliation and accountability do not appear in this workbook. Again, the most cited value was responsibility. This value appeared in 9% of this workbook and democracy, rule of law and respect appeared in only 1% of the document. Similar to the findings for the human values in this workbook despite a wide number of values cited the frequency of general citations is very low with an average of 3% and the significant cites have a much lower presence appearing with an average of 0.6%. Figure 21 shows a page from the English Literacy workbook; it shows how the value of helpfulness cited. It was not considered a significant cite as although it has a picture that shows various ways of being helpful and a passage that explains how various things that students did to help out on their sports day, it did not have an activity that reinforced the value of helpfulness.

Figure 19: Page from the English Literacy Rainbow Book (term1&2)
showing an insignificant cite of the human value of helpfulness.

Let's read   How can we help keep the environment clean?

Responsibility

We need to remember the three Rs.

Reduce;   We should reduce our littering.

Re_use;   We should re_use as many things as we can before

throwing them away.

Recycle;   We need to find ways of using paper, bottles and tins.

Let's write

In the table below, write the names of
items that can be recycled.
We've started each list for you.

Recycle glass	Recycle plastic	Recycle paper	Make compost
Old bottles	Plastic bags	Newspapers	Vegetable peel

57

Figure 20: Page from the Life Skills rainbow workbook showing a significant mention of responsibility

Looking at the graph that presents the data from the English Literacy work book for terms one and two (Fig 18) one can see that the general picture shows a dismal state of civic values in the English literacy workbook. There is no mention of reconciliation or accountability. The average of significant citations is 0.6 %. And the average of non-significant citations is 3%. Similar to the previous graph one can say that these results do not show a good representation of either civic or human values.

The values (human and civic) cited in the Life Skills curriculum were responsibility 7%, creativity 7%, respect 5 %, tolerance 5%, reconciliation1%, and kindness 1%,   To answer the question of 'To what extent were these values translated into the workbooks?', the value of responsibility was translated significantly and as mentioned earlier in the study the aspect of responsibility addressed in the workbooks was mainly environmental and personal hygiene responsibility. The Rainbow workbooks had a wider range of values than those cited in the Life Skills curriculum.

The civic values cited in the English Literacy curriculum for grade three were responsibility 7%, respect 5% and reconciliation 1%. There were no human values cited in this curriculum. Therefore it would be safe to say that that there is an extremely minimal infusion of values in this curriculum. In answering the question, 'To what extent have these values been translated in to the work- books?' we can say they have not been translated well. There were hardly any values mentioned in this curriculum and therefore there was hardly anything to translate. Yet, the findings from the English literacy workbooks indicated that there was a cite for most of the civic and human values. This shows that the publishers of the workbooks were more aware of the need to include values than the designers of the CAPS curriculum.

The broader presence of values in the workbooks suggests that perhaps the publishers of the workbooks were more aware of the necessity for the inclusion of values than those who conceptualized the curriculum. This does not mean that the workbooks have a good representation of values as the findings indicate that there is a very low presence of significant cites of values in the workbooks.

4.8 Amalgamated data of all six documents

In order to have a clear view of the data gathered from the findings, these two tables were created. The first table presents the data from all six documents that addressed human values. The total number represents both the significant and non-significant cites.

Human/Spiritual values	Life Skill Cur	Eng lang Cur	LS R w/b 1&2 Sig	LS R w/b 1&2 N/Sig	LS R w/b 3&4 Sig	LS R w/b 3&4 N/Sig	Eng R w/b 1&2 Sig	Eng R w/b 1&2 N/Sig	Eng R w/b 3&4 Sig	Eng R w/b 3&4 N/Sig	total
Truth/tact/honesty	0	0	1	0	0	0	0	0	0	0	1
Love/respect	4	1	1	3	0	3	3	2	0	3	20
Kindness/service	1	0	4	3	0	1	8	6	0	1	24
Tolerance/flexibility	4	0	3	2	0	2	1	2	0	1	15
Responsibility/justice	5	0	10	6	13	7	5	12	12	8	78
Cleanliness	0	0	1	11	1	3	2	8	1	3	30
Neatness	0	1	0	3	0	1	0	5	0	1	11
Contentment/happiness	0	0	0	2	1	1	0	7	1	1	13
Courage	5	0	5	1	2	13	1	0	1	1	29
Peace	0	0	0	0	0	0	0	3	0	0	3

Table 11: Total number of human values addressed in the six documents

The table above helps the reader to study all the findings on one page and enables one to compare the citation of the various human values. This table makes it is clear that the least addressed values are truthfulness and peace and the most addressed values are responsibility and cleanliness. Most of the cites for responsibility were significant cites however most of the cites for cleanliness where non-significant cites.

This second table was created to present the findings of civic values in the six documents that were analyzed in this study. Similar to the table above this table also added the significant cites and the non-significant cites.

Civic/democratic values	Life Skill Cur	Eng lang Cur	LS R w/b 1&2 Sig	LS R w/b 1&2 N/Sig	LS R w/b 3&4 Sig	LS R w/b 3&4 N/Sig	Eng R w/b 1&2 Sig	Eng R w/b 1&2 N/Sig	Eng R w/b 3&4 Sig	Eng R w/b 3&4 N/Sig	total
Democracy	0	0	0	1	0	1	0	1	0	1	4
Reconciliation	1	0	0	0	0	0	0	0	0	0	1
Equity	0	0	0	3	0	3	0	6	0	3	15
Non racism / non sexism	0	0	0	2	0	4	0	4	0	4	14
Ubuntu / Human dignity	0	0	3	6	0	2	2	8	0	2	23
Open society	0	0	0	3	0	0	1	7	0	0	11
Accountability	0	0	1	0	1	5	0	0	1	1	9
Responsibility	5	0	10	5	16	5	3	12	12	8	76
Rule of law	0	0	2	0	0	1	1	3	1	2	10
Respect	4	1	2	3	1	1	2	2	1	1	18

Table 12: Total number of civic/democratic values addressed in the six documents

Similar to table 11 this table shows that the highest number of cites were for the values of responsibility followed by Ubuntu/human dignity. The least cited values reconciliation and democracy and accountability. Several cells in the table show zero which indicates the absence of a cite.

4.9 Conclusion

This study set out to investigate the values mentioned in the curriculum documents and the grade three workbooks for Life Skills and English Literacy. I was eager to find out to what extent were values present in the curriculum and how they were presented in the workbooks. The data reveals a very sparse presence of values in the curriculum and the workbooks; nowhere near enough to bring about the transformation needed to change from the apartheid mentality to the one envisioned at Saamtrek (2000).

To answer the two main questions of this study I can say the curriculum has failed to exemplify the values envisioned in the Manifesto as there are very few civic and human and values explicitly stated in the curriculum. The majority of values mentioned are only alluded to and one cannot say that there is a significant mention of any of the values in the curriculum or the workbooks except for the value of responsibility. The most commonly cited value was responsibility and during the data collection I discovered that the main aspect of responsibility that was cited was responsibility towards the environment. The aspect of personal responsibility towards school work or housework was hardly mentioned.

5 Chapter Five: Discussion and recommendations

5.1 Introduction

This chapter presents brief and clear answers to the research questions posed at the outset of this study, and discusses the issues presented in the findings. It also compares the results of this study to other related studies. It interprets the data to suggest possible reasons for the results and engages in a discussion in order to present a number of relevant solutions and recommendations.

5.2 Answers to the research questions

The first research question posed in this study was:

> I. To what extent are civic and human values emphasised in the CAPS (2012) Foundation Phase curriculum?

There is an extremely weak presence of values in the CAPS (2012) foundation phase curriculum for life Skills and English Literacy. .

> II. To what extent are these values addressed in the grade 3 Rainbow workbooks?

Since there was a very weak presence of values in the English Literacy and Life Skills curricula, likewise there was a weak presence of values addressed in the workbooks. Due to the dismal state of values mentioned in the CAPS (2012), the Rainbow workbooks (the most commonly used books in the schools), also reflected a very weak presence of values. There were more values mentioned in the Rainbow books than in the curriculum, indicating that perhaps the publisher of the Rainbow workbooks was more aware of the importance of the inclusion of values than those who designed the curriculum. This shows that the curriculum was not well thought out with respect to the values aspect of the curriculum.

The Department of Education went through a very extensive process in organising the Saamtrek Conference in the year 2000, which resulted in a well thought out document that was published in 2001. The document was called the Manifesto. This document was designed to be the blueprint of values that were meant to be included in our educational system and. In chapter two this study showed how the previous curriculum, the NCS (2002), seemed to have a higher presence of values than the CAPS. The NCS (2002) did not have all the values stipulated in the Manifesto. This indicates that over time there has been a gradual diminishing of the values in the various curricula after 1994. As a result, at the present time (12 years after the Manifesto) even though our Life Skills curriculum stipulates that:

> This study (Life Skills) area includes social health, emotional health, and relationships with other people and our environment, including values and attitudes.
> (DBE, 2012, P.7)

it has an extremely minimal infusion of values. According to the study done by Carrim and Keet (2005) the Maths curriculum also has a weak presence of values and therefore perhaps it can be suggested that the curricula (CAPS) for the subjects of Life Skills. Maths and English is not adequately infused with values. The state of values in the present curricula indicates that it is not equipped to bring about the transformation envisioned in the Manifesto and our constitution.

5.2.1 Comparing similar studies to the findings of this study

A study by Ünal (2012*) Life Sciences Curriculum in Turkey and the Evaluation of Values Education in Textbooks* carried out a research somewhat similar to this study. The study investigated the presence of the values stipulated in the Turkish curriculum that were addressed in the text books and workbooks for grades one, two and three. The results showed that the main value addressed in the curriculum was patriotism and the main value prevalent in the text books and workbooks was affection.

Ünal (2012) maintains that in Turkey the values in the Life Sciences (similar to South Africa's Life Skills) curriculum are clearly identified in the curriculum and it presented the following list of ten values.

- Tolerance
- Affection
- Respect
- Peace
- Helpfulness
- Integrity
- Honesty
- Justice
- Patriotism
- Protecting and developing cultural values

This study did not find a clearly identified list of values in the CAPS curriculum. Instead of a clearly defined list it found a statement in the CAPS curriculum.

> Learners will develop the skills to relate positively and make a contribution to family, community and society, while practising the values embedded in the Constitution. (DBE, 2012, p.10)

In a curriculum News Letter published by the Department of Education the Minister of Education, Angie Motshekha, stated that;

> I would like to reiterate that while there have been some amendments to the NCS, the aims and values of the curriculum remain the same. (DBE, 2010, p. 3)

Based on this statement, my study used the ten values presented in the Manifesto as these were values that were identified as the important values for schools. These values were based on the South African constitution. The ten values listed in the Manifesto are;

- Democracy
- Social justice and equity
- Equality

- Non-racism and non-sexism

- Ubuntu (human dignity)

- Open society

- Accountability

- Rule of law

- Respect

- Reconciliation

When comparing these two lists we can see that the values listed in the Turkish curriculum uses clear terms such as honesty, helpfulness, respect, affection and tolerance whilst the ten values in the Manifesto use terms such as rule of law, reconciliation, and Ubuntu which are laden terms. These civic values listed in the Manifesto are values that entail other values, such as the word Ubuntu which means caring, kindness, generosity, and several other words. Secondly the Turkish curriculum's list of values is embedded with very fundamental values that are crucial for moral transformation. The values of honesty and peace are imperative if we would like to combat the high rate of corruption and violence in South Africa. The abridged list of the ten values presented in the Manifesto need to be revised and the inclusion of essential human values such as honesty and peace have to be prioritised in the curriculum.

Ünal's (2012) findings of her research show that while affection was the most mentioned value in the text books and workbooks the value of peace was the least mentioned. Similar to this study, Ünal's study indicates that not all the values stipulated in the curriculum were covered in the text books and workbooks and that the balance and distribution of values were not taken into account in the text books and workbooks.

Findings from both studies seem to indicate that there is not a systematic and coherent application of values in the workbooks. One would assume that content stipulated in the curriculum is taken into consideration when compiling a book or workbook for the Department of Education. This does not seem to be the case in Turkey as Ünal's (2012) study indicated the ten values outlined in the Life Sciences curriculum with Patriotism being the one highlighted. However, the books and workbooks seemed to focus on affection and not patriotism.

Due to the fact that the CAPS curriculum for grade three was only implemented in 2012, there aren't any studies directly related to this topic. The studies presented by Reddy (2007), Solomons (2009) and Mathebula (2009) are indirectly linked to this study since they investigated how values were assessed by and taught in schools. The values in the past three curricula should have been based on the values stipulated in the Manifesto therefore theoretically they investigated the same values. Solomons' and Reddy's study indicated that the educators were not confident in teaching values and recommended teacher education on how to teach values and Mathebula's study indicated that there was not a strong presence of civic values in the curriculum and civic education has not really been effective in South Africa. A study by Carrim & Keet (2005) maintains that the NCS curriculum had a minimum infusion of human rights values.

5.3 Recommendations

The degree of planning that went into creating the curriculum of post-apartheid South Africa indicates the desire to use "education as a powerful tool for transformation" (Mandela, n.p. 2000). The literature review showed that the studies done by Rhodes (2004), Reddy (2009), and Solomons (2009) implied that the curriculum has values envisioned in the Saamtrek Conference and the Manifesto. The data gathered by this study indicates that not only are there very few values mentioned in the curriculum but there are also very few cites of values in the workbooks.

5.3.1 Using the Virtues Guide Project

This study presented the five strategies of Popov's (2001) Virtues Guide as a tried and tested method that can be used by educators in teaching values. Studies that investigated how values have been addressed by educators in public schools (Reddy, 2007; Solomons, 2009) indicated many educators were not trained to use values. In this case it makes sense to recommend that all teacher training institutions should have courses on the significance of values in education and specific training on how to use values in the classroom both formally and in informally Popov's (2000) Virtues Guide Project maintains that when teachers are

trained to use the Virtues Guide in the classroom it has led to better academic results, improvement in self-esteem and better behavior.

Looking at the results of the data with the scarcity of values in the curriculum and the Rainbow books, my recommendation is that it is imperative to have a clear list of values in the curriculum with a clear outline with strategies on how values can be implemented in the classrooms and the school assemblies. The same attention to details that appears for other subjects, such as the English Literacy Curriculum, needs to be implemented in the Life Skills Curriculum especially with respect to the aspect of values education.

The Department of Education has to ensure that it clearly lists the values it would like to have infused in the curriculum. The CAPS curriculum has a vague mention of values and needs to ensure it has a combination of civic and human values. If it aims to transform society and combat the common social ills South Africa faces on a daily basis, it should ensure that it focuses on values that will promote the morals it wants practiced by its society. Economic prosperity or capitalistic ideals should not be prioritized at the cost of the society's moral values. Miller (1996) warns us that when economic or political aims takes the place of moral or human values it leads to grave consequences such as environmental, political and social catastrophes.

5.3.2 Clear focus on values during curriculum design

With every modification of curriculum, the vision of values stipulated in the Manifesto became progressively blurred.   At the inception of Curriculum 2002 the vision and ideals outlined at the Saamtrek Conference (2000) were clear and they were accurately represented in the sixteen Strategies for Implementing Values; providing not only a clear list but also a practical roadmap for implementation (this was discussed in detail in chapter two). These were summarized into ten civic values and in this process many fundamental values mentioned in the sixteen strategies were left out. From the ten civic/democratic values that were stipulated in the Manifesto only one value was mentioned significantly in the Grade 3 curriculum documents, and that was the value of responsibility.

5.3.3 Select values that bring about human transformation

During the process of comparing the various terms used in values /moral education it became clear that despite the fact that scholars have different definitions for the commonly used terms they all seem to allude to the same thing. The purpose for values, moral, virtue and character education is to ensure that people display behavior that is of benefit to themselves and society. Hence it is important to focus on values that would foster the behavior we would like to see in our citizens. If we do not want thieves then we have to have honesty and trustworthiness at the top of our list of values and if we want a caring society we need to have that in our list too.

5.3.4 Training educators in values /virtues education

 If we want to change the society for the better we have to make a conscious and systematic effort in ensuring that the values are well covered in the curriculum. Whatever values or virtues we would like to see in a human being needs to be mentioned and taught in our curriculum and text books. The studies done by Reddy (2007), Patton (2010) and Seider (2013) indicate that the majority of educators who are trained to teach virtues feel that the education of virtues/values can play an important role in a school where the pupils and teachers are happier and produces more confident students who take an active role in their spiritual and emotional wellbeing. Seider's (2013) study indicates that it even leads to better academic results.   Lovat et al. (2011) inform us of various studies carried out in Australia that show positive results with regards to training teachers in values pedagogy. With all the positive results that effective values/virtues education seems to bring about it makes sense to recommend that all universities should have a module on values in education with a practical component on how to implement it in the classroom.

5.3.5   A substantial increase in the number of values and their frequency in the curriculum

If we want to transform our society we need to ensure that students acquire a good foundation of values/virtues. They need to be made aware of the virtues/values that are needed for a morally upright person. They should be guided and encouraged to practice them in their

daily interactions.   In the same manner that there is a strong element of repetition in most of the subjects in the curriculum, it should be present in values education. For example, we see the aspect of addition in numeracy skills from grade R up to matric and it only changes in the level of complexity. The same needs to be done for values in education. The basic human and civic values need to be instilled in the grade R-12 curriculum (CAPS) with different levels of complexity in each grade.

Dividing the values into civic /human values does not make sense as we are all humans and need to practice human values/virtues in all our interactions. In my opinion, South Africa cannot hope to combat its most common problems of corruption, greed, violence and poor service delivery without instilling the values of truthfulness, kindness, peace and responsibility. An increased number of values and a higher level of frequency need to be present in the curriculum. The findings show that more than fifty per cent of the values listed were not addressed. Therefore, the curriculum can started by ensuring that it addresses the present list of human and civic values presented in this study and it should be infused with values. This means the mentions should be significant mentions otherwise it would not be effective.

Gillespie (2011) confirms this when she says that "The importance of making values explicit in curriculum work of any nature is now widely acknowledged and is reflected in the text of official curriculum documents and curriculum and pedagogical research" (Gillespie, 2011, p. 59). Of course the mere presence of values in a curriculum document does not guarantee how these are communicated in the classroom however it is a good starting point.

5.3.6 Substantial increase of values in the Life Skills curriculum

The subject of Life Skills needs to have a more holistic approach to values in the three areas of Personal and Social Well-being, Creative Arts and Physical Education. Since CAPS (2012) informs us that

> Life Skills deals with the holistic development of the learner throughout childhood.
> It equips learners with knowledge, skills and values that assist them to achieve their

full physical, intellectual, personal, emotional and social potential   (Department of Basic Education, 2012, p. 8)

The data showed that despite the fact that the curriculum indicated that this is where there should have been an emphasis on values, there were very few values mentioned and those mentioned were not explained in detail and the frequency of cites was very low. In the section on Religion Education where the curriculum should have highlighted the human values that are upheld by the various religions mentioned there is no mention of human values. Instead the children learn how people dress, the names of their places of worship and the food they eat. How do these things help inculcate values in our children? Miller (1996) warns us of focusing on materialistic subjects and ignoring the spiritual aspects of human being. Du Preez (2012) maintains that;

> It has been argued that education is by its very nature a moral
> endeavour……However one might argue that modern education has annihilated the
> moral potential of education and has in many   instances, perpetuated a concept of
> education devoid of morals. This is largely   due to neo-liberalist ideologies, global
> politics and market driven rhetoric that frames modern education and that has, to my
> mind, led to the loss of the philosophers' Sophia (or wisdom).
> (Du Preez, 2012, p.96)

Du Preez's sentiments are echoed in Miller's (1996) book of *A Holistic Curriculum* and in Popov's book on the Virtues Guide. Learning about how people dress and the names of their places of worship does not do much for teaching tolerance and says nothing about the values these religions uphold as was the intention stipulated by the DoE (2005) in the *Source book for Teaching of Religion Education.* The document stipulates that "It aims to develop a learner's understanding of the values and beliefs that are at the core of the diverse religions in South Africa" (DoE, 2005, p. 1).

The whole emphasis of religion education is on cultural issues rather than spiritual matters. It is understandable that the DBE was trying to avoid religious dogma and the domination of one enforced religion like what happened during apartheid (Swartz, 2010). However, the spiritual values of religions are the fundamental values upheld in religions (Popov, 2000) and

yet they have been left out of the workbooks. Instead of focussing on tolerance the curriculum needs to focus on the similarities of the spiritual values/virtues upheld by the various religions which might help unite people from different religious backgrounds.

Burrows (2006) informs us of the difference between spiritual education and religion education and how, though the two might be linked they are separate. She suggests that spiritual education needs to be looked at in a different light to religion education, in that spiritual education looks at the virtues we practice in our daily lives rather than religious dogma or practices. Similar to Miller (2000) she stipulates that a holistic approach cannot only focus on the personal and social well-being of a person and ignore the spiritual well-being. A good holistic curriculum approach encompasses the intellectual, social, personal, emotional and spiritual well-being.

Popov's (2000) Virtues Guide uses a list of 52 virtues common to the major world religions and cultural beliefs; perhaps the DBE can investigate the possibility of drawing on these available resources that have been tried and tested successfully around the world as a tool for transformation.

5.3.7 Values in the Creative Arts

When the subject of Arts and Culture (presently called Creative Arts) was discussed at the Saamtrek Conference (2000), the idea of it being used as a means to promote good values was discussed. Carlese, (2001) presented to the Saamtrek Conference the idea of using the arts to foster good values. Hinkel, a speaker at the Saamtrek Conference, gives an example of how he has seen many of his students acquire values such as perseverance, self-confidence, tolerance and unity through dance. Miller (2008) and Eisner (1970) both believe that the arts can be used as an effective tool for promoting or instilling good human values. It is a pity that the present Creative Arts section in the CAPS does not incorporate any values. This study would like to suggest that the Creative Arts be used to promote good human values.

5.3.8 Values in Physical Education

Gillespie (2011) and the Saamtrek proceedings reveal how Physical Education can play an important role in promoting basic human values. Gillespie's study suggests that the whole mind-set of Physical Education needs to change. From a merely physical well-being concept it can become a more holistic approach where we are not imparting knowledge of a skill but that we are working with human beings who need to practice, self-discipline, learn to work with a group in helping/ encouraging each other. She mentions that there are a host of human values that can be practiced on a sports field. A number of the student teachers who participated in Gillespie's study mentioned that it would make their careers more meaningful if they incorporated the values in the Physical Education lessons. Therefore, this study would like to recommend that Physical Education be looked at as a subject where a number of good human values are encouraged and practiced instead of using it as a tool for competiveness within a school and between schools..

5.4   The limitations of this study

Price & Murnan (2004) remind researchers of the importance of mentioning their study's limitations. This study, like most other studies, has its own limitations and these limitations do not undermine the validity of the research but rather open opportunities for further research in related topics. A number of these limitations were also mentioned in the first chapter.

The first limitation is that this study did not look at values in the hidden curriculum. All schools have a hidden curriculum and some of which might have certain aspects of values education. Reddy's (2007) study indicated that the private school she investigated had a well organised hidden curriculum in that the school only hired educators who were committed to the school ethos and the values it wanted taught across the curriculum. The studies done by Reddy, (2007), Solomons, (2009) and Seider, (2013) indicated that state schools did not reveal a prominent presence of values in the hidden curriculum unlike the private schools that had a noticeable presence of values in the hidden curriculum.

A second limitation is that the civic /democratic values and the human values investigated were summarized lists. The civic/democratic values listed were summarised by the Department of Education in 2001 and I summarised the human values from Popov's (1997) list of 52 virtues to ten human/spiritual values. When summarising a list of values /virtues one can leave out important values /virtues that would be of benefit to society. For example the Manifesto does not have the value of honesty in the list of ten values but it was in the original list. When I summarized Popov's list I grouped similar virtues and tried to preserve as many of the original list of virtues as possible. Using two separate lists has a few of advantages. Firstly it would appease those who feel that schools should address only civic values, secondly, it would reveal the similarity between civic values and human values and thirdly, it would hopefully bring about the realization that we cannot have one without the other.

A further limitation of this study is that it did not look at the impact of teachers, parents and the media on values education. Studies did by Reddy (2007), Solomons (2009), Patton (2010) and the Saamtrek Conference (2001) mention the key role these other stakeholders play in values education. This study intentionally did not look at educators' and parents' impact on values education as it wanted to focus mainly on the curriculum and workbooks.

The focus on the four Rainbow workbooks is another limitation. There are probably schools that use other books as resource materials. The reason the focus was on the Rainbow workbooks was due to the fact that they are the only books that are distributed to all public schools in South Africa. My exposure to other text books used in the classrooms makes me speculate that there would probably not be a marked difference in the results if other text books were investigated. Perhaps this could lead to other avenues for research that would investigate issues such as;
 How do teachers use the Rainbow workbooks? How can the workbooks be used to infuse values? How can we ensure that teachers know how and why they should teach values?

5.5 **Conclusion**

After 18 years of democracy one can see a change in society. The government schools have opened their doors to all races, the Department of Basic Education has one educational system, and our society practices many forms of freedom that people in other countries only dream of. We still have a very long way to go before we attain what was envisioned. The Department of Basic Education is probably aware of the role that it plays in transforming society. Unfortunately the CAPS 2012 is not designed to position itself as a curriculum that carries the values needed to transform our society. I feel that the designers of the CAPS (2012) probably did not take into account the values stipulated in the Manifesto during the configuration of CAPS.

With a curriculum (CAPS) that has a very sparse presence of values, how can we expect the books to have a significant mention of values? Publishers need to study the curriculum and base their books on what is mentioned and highlighted in the curriculum. It is obvious that a curriculum with very little mention of values will lead to books with a similar state of values. However, there are conceptual frameworks that can be used to guide us in the right direction.

Miller (2000) and Popov's (2000) conceptual frame-works present us with some solutions. Miller informs us on how to establish a values centred curriculum. He calls it holistic curriculum and it was discussed in great detail in chapter two. Popov informs us on how values can be applied in the classroom. She presents a detailed methodology on how educators and parents can use the virtues in the classrooms and homes.

This study has answered the two questions it posed. There is a very weak presence of civic and human values in the Life Skills curriculum; there are no human values mentioned in the English literacy curriculum and hardly any civic /democratic values. The Rainbow workbooks also lacked a significant presence of values.

Now that we know the state of the CAPS curriculum and workbooks with regards to the values what is going to happen? Du Preez, (2012) maintains that;

The curriculum lens that we use determines the extent to which the morality and human rights, as well as freedom of religion(s) and belief(s) could be seen. I have argued that the traditional lenses to curriculum make morality, human rights as well as freedom of religion and belief appear opaque and even barely visible.

(Du Preez, 2012, p.108)

The CAPS lens with regards to morality (values education) is barely visible, my hope is that the findings of this study will lead to further research on ensuring that more values are embedded across our curriculum and ensure that publishers address these values in the books.

Du Preez (2012) warns us that we have diminished the place of values in education to the point where it is just a word to make the curriculum look holistic. Perhaps in the pursuit of freedom and more content in the curriculum we have sacrificed our fundamental values. Since curriculum is a document that is designed to address the society's needs the CAPS curriculum can still make the decision to be the curriculum that helps to restore our society's values. We can still learn from our mistakes and change things to ensure the transformation we dreamed of takes place.

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Appendix

UNIVERSITY OF ™
KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

5 September 2012

Mrs Veda Rawhani 211551587
School of Education

Dear Mrs Rawhani

Protocol reference number: HSS/0732/012M
Project title: An analysis of the values in the Foundation Phase of the South African Curriculum and their application in text/work books

EXPEDITED APPROVAL

I wish to inform you that your application has been granted Full Approval through an expedited review process.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. Please note: Research data should be securely stored in the school/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

....
Professor Steven Collings (Chair)

/px

cc Supervisor Dr Carol Bertram
cc Academic leader Dr D Davids
cc School Admin. Mrs S Naicker

INSPIRING GREATNESS