AN EXPLORATION STUDY OF SCHOOLING AS A SITE OF PROMOTING A CULTURE OF NONVIOLENCE

BY

MARILYN GCABASHE

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DECLARATION:

In declare that this is my own work.

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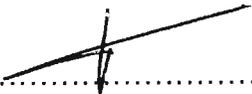
MARILYN GCABASHE

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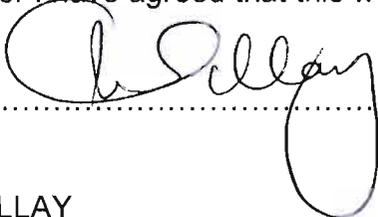
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2009.

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Abstract

This study sought to understand what the schools do to promote the culture of nonviolence. In asking the question, "How do school work to develop a culture of nonviolence?" I produced data through the exploration of the activities and practices implemented in school. The critical question and sub question posed in the study were, firstly, how do school work to promote the culture of nonviolence? Secondly, how does the SMT do to promote the culture of non-violence? Thirdly, how do teachers manage their teaching and learning activities to promote the culture of non-violence? Fourthly, how do learners experience the different activities and practices that the school adopts to promote the culture of nonviolence?

Using Satyagraha theory as the theoretical lens for the study, I offer an understanding on how the school as a site offers the potential to promote nonviolence. Using a participatory research approach, I used one secondary school in ILembe District to participate in this study. The data sources used to produce the data included the individual interviews, focus group interviews, photo voice, classroom conversations and observations.

The findings of the study show that within the physical environment of the school, different stakeholders attempt to actively adopt non-violent ways within the particular and common spaces of the school to develop in learners the capacity to differentiate between personal and societal forms of violence. The findings signal the need of a stronger partnership with other systems of the society such as the family system, social service, police service, media and the public at large since learners learn different forms of personal and social violence from different spaces and through different relations.

The school is one system of a larger system and the study shows that it can not predict, control or remove the forms of violence that play out outside of the school and in individuals who choose to think and act in violent ways. Learners and teachers also bring violence to school.

This study promotes the perspective that there are activities and strategies needed to be done inside and outside the classroom to promote non-violence, but this can be easily undermined in the absence of support mechanisms and structures at multiple levels outside of the school. While the school, through different strategies and practices such as morning assembly and surveillance mechanisms can help learners to differentiate between personal and societal forms of violence although some learners and teachers within the school still act in a violent way.

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CHAPTER ONE

BACKGROUND TO THE STUDY

Some of the culprits are seen picking up stones which they hurled at the school

Learners damage principal's vehicle

From Page One

Police, teachers, SGB and department officials applauded the Nonhlevu pupils and commended them on their discipline

The meeting took a decision to return Groutville High to normality on Monday.

The small group of disruptive learners who, according to teachers, were under-performers in class, were disci-

plined. Ward Manager, Mr S Mnyango, told the meeting that learners causing any further disruption or damage would be removed from the school.

Figure1 Groutville High School learners in 2008.

"Non-violence means to honor the inherent worth of every human being. In non-violence we naturally seek to understand each other, build friendship and community." **Mahatma Gandhi**

1.1 INTRODUCTION

Various media reports have highlighted the increasing trend of incidences of violence in schools. This includes violence perpetuated by learners against teachers, and also by teachers against learners.

The increased level of aggression in learners is cause for concern. Incidents like the one reported on in Figure 1 underline the severity of the problem. In 2008, Groutville High School learners assumed that the principal was involved in some kind of witchcraft. They destroyed the principal's vehicle, damaged the school premises, and demanded that the principal appear before them. Further incidents were reported in August 2009 at Shakaskraal Secondary School. A learner was stabbed by another learner within the school premises. Another incident was reported on by SABC 1 News (11 September 2009). A 14-year old, grade 7learner shot his form-teacher.

These acts of violence on the part of learners raise the question of why learners are using the school space as a battlefield.

Singh (2006) attributes these high levels of aggression to learners becoming increasingly aware of their rights, while at the same time being unable to manage those rights. She adds that levels of aggression among young adolescents have reached dangerous levels in contemporary society. As a result, schools in South Africa have become one of the most dangerous places to be. The violence perpetrated in schools ranges from assault to bite wounds and fire-arm related injuries.

The Department of Education's vision for South Africa is to create a "prosperous, truly united, democratic and internationally competitive country with literature, creative and critical citizens leading productive, self-fulfilled lives in a country free of

violence, discrimination and prejudice" (Department of Education, 1997). The afore-mentioned incidents, reported on a daily basis, have a potential to prevent this vision from being fulfilled. This study seeks to explore how schooling as a site offers possibilities that can promote the culture of non-violence.

According to Brady (1995) education on alternatives to violence needs to start when the students are young. This statement assumes a focus on learners' behavior as far as school violence is concerned. But teachers also inflict violence on learners and perpetuate a range of forms of abuse. The TV programme *The Cutting Edge* (SABC 1, 10 September 2009) interviewed learners from Witkoppen Primary School in Gauteng. The learners recounted incidents of violent behavior perpetuated by a bus driver and teachers against learners. Grade 4 learner, Siya Hlongwane, said,

> *Teachers at school hit us with planks. Mr. Ndabambi* hit me at the back of my head and immediately my nose started bleeding.*

Another Grade 4 learner, Loveness Mahlangu gave the names of three teachers who still use corporal punishment. They are three of many inflict corporal punishment. She revealed that some of the learners have dropped out of school because of the violent behavior of the Putco school bus driver and the teachers towards learners.

These incidents at Witkoppen Primary12 years after Department of Education adopted its vision of "a country free of violence," raise a number of questions. Are these learners from Witkoppen Primary protected within the school environment? How do schools instill discipline without resorting to violent punishment? It would seem they understand the need to stop corporal punishment but often lack alternatives (Msane, 2007).

Psychologists argue that aggression breeds aggression. The child who experiences physical punishment will tend to become someone who likes to use force to solve problems or to achieve his or her goals (Msane, 2007). Msane also points out that the Bill of Rights and South African Constitution guarantee learners protection from humiliation and cruelty. All learners have the right to an education that is free of intimidation, fear and physical aggression. The Schools Act of the Republic of South

Africa (RSA 1996: Act 84) safeguards learners and teachers within the education system.

Learner stabbed

By Nirvana Naidoo

Monday morning, school bells go off, learners swiftly move to their classrooms, and the school day begins. However, this was not what transpired at Shakaskraal Secondary School on this particular day. Instead, a knife was the weapon and two learners were the participants of a horific scene which played out at the school. In the period from January 2007 until April 2009, there was not a single month without coverage of school violence in South African news. This week is no different, after a 14-year-old learner allegedly stabbed another learner at Shakaskraal Secondary School on Monday morning at approximately 9:00 over a cellphone. It is alleged that a black learner had removed a cell phone from the possession of an Indian female learner, an Indian male learner who is alleged to have witnessed the event, then intervened pulling out a knife, stabbing the black learner once on the left hand side of the chest whilst the black learner was been questioned by school security in the toilets. The injured learner is believed to be in a serious condition at the local hospital. The Umhlali SAPS were notified of the incident, and the suspect was arrested. Attempts to obtain a comment from the school principal proved futile, as North Coast Times was always told that the principal was unavailable. During enquiries on Monday, North Coast Times contacted the school to confirm if an incident had occurred and were told that no incident ever happened at the school. However, through investigations, a spokesperson from Umhlali SAPS confirmed that the incident had occurred. At the time of going to press, a comment was still not received. Attempts to obtain a comment

from the school governing body chairperson also proved fruitless. North Coast Times contacted the Umhlali SAPS to confirm what case has been opened, however the station commissioner, and communications officer were both unavailable. Senior Supt. Jay Naicker of KZN Provincial Communications, confirmed the incident stating: "A case of attempted murder has been opened. The suspect will be charged as a juvenile, and the suspect will make a court appearance soon."

On the last attempt before going to press, North Coast Times spoke to Station Commissioner Kunene who said: "A case of assault with intent to cause grievous bodily harm has been opened. The learner was arrested at the school, and later that day released into parents' custody." Kunene confirmed that the incident took place at the school toilets. She went on to confirm that the security guard was questioning the learner when the suspect allegedly came from behind the security guard and stabbed the other learner. At the time of going to press a statement was received from the Department of Education, Sihle Mlotshwa which stated: "It is true that there was an incident of stabbing at Shakaskraal Secondary School. The victim is said to be in a stable condition. The district has instructed that the perpetrator be suspended pending the decision of the tribunal that is currently looking at this matter." Our sources also reveal that a serious incident occurred at a local secondary school about a month ago in which a learner was severely beaten up in the male toilets.

Whilst many schools pride themselves in their well formulated Safety and Security Policy the implementation thereof remains a great challenge

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Figure 2 Learner on learner school violence reported on the *North Coast Times*.

Stabbing and shooting incidents mar school day

A TEENAGER has been stabbed to death at the Dundee Secondary School in Northern KwaZulu-Natal and an Umlazi man is expected to appear in court today after shooting a primary school pupil.

Police Superintendent Vincent Mdunge, said an ex-pupil from Dundee Secondary School went back to fetch his matric certificate

yesterday, when his brother who is still a pupil there, identified another pupil who was bullying him.

"The ex-pupil attacked the other boy with an open palm, and he retaliated by drawing a knife... He fled the scene and went to a police station nearby. The former pupil died before police could get to the school. The other pupil was charged

with murder," said Mdunge.

The head of education in the province, Cassius Lubisi, condemned the incident and sent his condolences to the youth's family.

In the second incident, a nine-year-old pupil at Emafezini Primary School in Umlazi was wounded when a 22-year-old man, believed to be his stepfather, shot him outside his class-

room yesterday morning.

Police Inspector Bongi-nkosi Thabethe said the man went to the school and after the teacher confirmed he was the pupil's stepfather he was given permission to talk to the boy outside the classroom.

The man then shot the boy under the chin and fled.

The child was taken to Prince Mshiyeni Hospital,

where he is in a stable condition.

Thabethe said relatives told police that the man and the boy's mother were experiencing problems in their relationship.

It is alleged that the man had set fire to the mother's house in Z-section, Umlazi, earlier. He was arrested and charged with attempted murder and arson.

Figure 3 An article from the *Daily News* on school violence in Umlazi and Dundee.

Why has the school become a battlefield for learners, teachers and school managers?

1.2 DEFINING VIOLENCE

School violence is multi-faceted. Currio and First (1993) state that school violence can take different forms - students against students, teacher against teacher, student against teacher and even self-inflicted violence. It can take the form of abuse, teasing, mocking, and intimidation of any kind, verbal or physical threats, sexual and racial harassment, bullying, and robbery with or without a weapon. Virasamy (2004:4) and Singh (2006:8) concur. Singh defines violence as actions that are emotionally and physically injurious to others and also refers to insidious incidents that include insults, name-calling, and rude and obscene gestures. Du Toit (1986) defines violence as behavior that comprises the possibility of hurting or killing other people in an attempt to reach a goal. The ambiguous value of violence should not be ignored. Through history nations have attained independence and momentary victories through violence, but violence can never bring about a permanent peace; it

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only ends up creating many more social problems. The Centre for the Prevention of School Violence (cited in Virasamy 2004:4), defines school violence as "any behavior that violates a school's educational mission or climate of respect or jeopardizes the intent of the school to be free of aggression against a person or property, drugs, weapons, disruptions, and disorder. Lauer (1989) separates violence into two categories: interpersonal and intergroup violence. Intergroup violence means confrontation between individuals. However, the individuals behave violently because of their group affiliation. Interpersonal violence, in contrast, involves acts of violence that are willfully directed at a particular individual, resulting in the invasion of personal space and individual rights. Gaillard-Thurston (2003) looks at violence from a different perspective. She argues that "violence is a behavior that is learnt by those who are exposed to it (whether as an active participant or an observer) due to the fact that 'people replicate the behavior to which they are exposed'".

1.3 DEFINING NON-VIOLENCE.

Non-violence is a powerful and just weapon. It is a weapon unique in history, which cuts without wounding, and ennobles the man who wields it. It is a sword that heals.

Captain (Retired) Charles L. Alphin-King (1958)

How can the doctrine of non-violence be promoted and subscribed to more fully by learners and teachers in schools?

The term 'non-violence' refers to abstaining from the use of violence. It refers specifically to the behavior of people who, when they find themselves in conflict, refrain from resorting to violent acts.

I believe that non-violence is a method that can achieve ideals, goals and principles of the new age. At the centre of non-violence stands the principle of love.

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According to Gandhi's Ahimsa philosophy, non-violence means that one's aim must never be to inflict injury (non-injury) but to avoid external physical violence.

1.4 RATIONALE FOR THE STUDY

As a teacher grappling with the issue of increasing violence in schools, the researcher has been troubled by how the values of respect, *ubuntu*, and submission to elders are learned and negotiated in African schools. In traditional African societies African values shaped young people, through repetition, imitation of their parents, and internalization of rules, regulations and values. These are positive values that parents impose on their children as they grow. Cherian (1990) points out that in many African homes, children are expected to obey their parents and elders without question and are always told to do so. Analysts point out that values and parents play a significant role in the upbringing of young people. Learners spend most of their time in schools. Teachers can play an invaluable role by teaching positive values to learners and promoting schooling as a non-violent site.

Teachers teach values to learners in one way or another. Teachers must appreciate the crucial role that they play in promoting a culture of non-violence in schools. The researcher is in agreement with those who argue that it is impossible for teachers to be value-free or value-neutral. Nonetheless, the attitudes that teachers portray are the ones that learners are most likely to "catch". Goduka (1999) agrees that values can be caught, not merely taught, by learners at different levels of education and carried over to homes, community and society. Reddy (2007:2) believes that teachers have a major role to play. She points out that "teachers that have inculcated sound human values within themselves are successful in teaching these values to their learners and can effect a major change in the minds of children". According to Goduka (1999), tolerance is one of the defenses of peace, and education is one way to build that defense.

Violence occurs at other levels, often without our being aware of it. Globalization and marketisation of education increasingly dominate contemporary education systems. According to Smyth and Shacklock (1998), the corporate sector manipulates

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education to further its interests. They argue that the education system is like a new machine: a school is a physical plant that produces children; children are a product and teachers are the producers. Schools are not seen as institutions of teaching and learning anymore but as institutions for providing learners with the basic skills needed for the labour market. Institutions driven by economics and as a result, values in education, and attitudes that foster human relationships, human development, peace and tranquility, seem to be missing in schools.

There are different schools of thought on the role of schools. On the one hand, schools are seen as a response to the economic needs of industrial capitalism, as they instill respect for authority and discipline in the labour force. On the other hand, schools are seen as having a hidden curriculum which plays a significant role in cultural reproduction. Schools, like any other social institutions, influence the learning of values, attitudes and habits that reinforce cultural values. A further school of thought argues that they perpetrate inequality and therefore maintain class distinctions within society through the payment of school fees. School fees have the potential to creating an enabling teaching and learning environment, but they also restrict access of learners from poor family's well-resourced schools. In such schools, admission is restricted in terms of where one resides. This serves to maintain the gap between rich and poor in our society.

In modern South African society, it would appear that human values have been rejected, and are no longer appropriate. Moreover, what teachers or learners are entitled or morally obliged to do, is no longer as clear as it was. According to Goduka (1999:68) "...schools and teachers have a challenge and the responsibility to set up learning environments in which all learners are able to learn and exercise peace". She notes that the rising chorus of demands for peace around the world highlights the need for the teaching of the value of peace promptly and effectively.

This research study focuses on the promotion of a culture of non-violence in schools. It hopes to contribute to the safety of teachers and learners in schools, by enhancing the awareness of school management, teachers and all stakeholders involved in promoting a culture of non-violence. Mkhabela and Luthuli (1997) argue that if South Africa desires to have children that are imbued with *ubuntu*, it has a responsibility to

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nurture humaneness among the youth. This will bring law and order to the classroom and education in general.

1.5 THE BROADER CONTEXT

The literature reveals that violence in South Africa should be seen in a socio-economic, political and educational context (Singh, 2006). Schools need to take drastic measures to address incidents of violence in order to alleviate violent behavior in learners and to implement procedures for promoting peace education and conflict resolution strategies in the classroom. This study attempts to explore how schooling as a site offers a space to promote a culture of non-violence. It seeks to analyze school practices, routines, and habits that promote a culture of non-violence. The school, the teachers, the school management team and all stakeholders involved face many challenges. Incidents of violence in schools are on the increase and for now, South African schools are anything but places of safety. Reports on schools violence reveal that educators find it difficult to maintain discipline. Traditionally, a school was a space for nurturing young people to become better citizens. It was a space where the values of respect, good behavior and submission to authority were instilled in learners. Goduka (1999) argues that in indigenous African traditional societies values were used as educative strategies. It is up to the teachers to instill values in learners in order to promote peace and the culture of non-violence in schools.

1.6 SCHOOLING IN SOUTH AFRICA

Singh (2006) notes that education in South Africa is rooted in missionary and colonial systems of education. This was replaced by the Bantu Education Act No. 47 of 1953, introduced by the Prime Minister of South Africa, Dr Hendrik Verwoerd, who enforced separation of races in all education institutions. Schools were designed to fit black South Africans into a subordinate, racially-structured system that was committed to white supremacy. Vally (1999) argues that the minimal resources in black schools were due to apartheid and this initiated resistance among Black youth. Violence, caused by the build-up of anger and frustration, was used to express their bitterness, and violence in schools can be traced back to the Black Consciousness Movement in 1976. In the 1980s, schools were seen as sites for mobilizing

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communities in protest against the apartheid regime. In the early 1990s school-based conflict reflected a shift to a more endemic and indiscriminate political violence. This was reflected in the fact that some black teachers became targets of frustration because they were seen as instruments of oppression. They were viewed as forcing the education of an oppressor.

When the democratic government came to power in 1994, the South African education system was transformed. The government has since been engaged in massive reconstruction and development, with the idea of introducing quality education for all. Desegregation of schools led to learners moving from Black township schools to previously whites-only schools, changes in staffing and the introduction of new policies to enable the shift to a better education for all. The adoption of the Constitution of the Republic of South Africa (Act 108 of 1996) provided a basis for curriculum transformation and development in South Africa; and the National Curriculum Statement was implemented in 2000. The social transformation in education aimed at ensuring that the education imbalances of the past are addressed, and that equal educational opportunities are provided for all population groups [National Curriculum Statement, 2006]. The principles underlying the National Curriculum Statement are social justice, a healthy environment, human rights and inclusivity. The Statement specifies that teachers are to develop learners' knowledge, skills, values and attitudes. This would encourage a learner-centered and activity-based approach to education and enable learners to take an active part in society. According to the Constitution as well as the South African Schools Act (Schools Act of RSA, 1996: Act 84), all learners have a basic right to an education that is free of intimidation, fear and physical aggression. These policies safeguard learners within the education system.

The desegregation of education and changes in staffing develop understanding of other people's cultures and religions and have the potential to create togetherness in schools. This study will draw on these policies as the basis of promoting non-violence within the school context.

1.7 KEY RESEARCH QUESTIONS

a) How does the school management work to develop a culture of non-violence?

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b) How do teaching and learning practices adopted by teachers promote a culture of non-violence?

c) How do learners participate and contribute to promoting a culture of non-violence?

This study explores the disciplinary policies that school management implements in promoting a culture of non-violence as well as the activities and practices that take place in school to promote non-violence. It will also explore the teaching and learning practices that teachers adopt inside and outside the classroom; the activities teachers implement to promote a culture of nonviolence; the activities in which learners participate, and how they promote a culture of nonviolence.

1. 8 OBJECTIVES OF THE STUDY

- To determine what school practices, routines and habits promote a culture of non-violence.

- To understand how school practices, routines and habits promote a culture of non-violence.

1.9 PURPOSE OF THE STUDY

The intention of this study is to explore how a school community and all stakeholders involved (principal, school management, teachers and learners) promote a culture of non-violence. The study seeks to understand how education through schooling provides the space for promoting a culture of non-violence.

1.10 OVERVIEW OF THE STUDY

Chapter One highlighted the research problem, defined the key concepts, and provided the rationale, objectives and limitations of the study. It also provided an overview of the study.

Chapter Two reviews pertinent literature on non-violence and measures to promote non-violence in the school context. The review of literature focuses on local and international research.

Chapter Three explains the research design and the methodology used in the study to generate data, and the sampling procedures used in selecting participants to be involved in the study. It also gives details of data production methods (individual interviews, focus group interviews, staffroom conversations and observations).

Chapter Four provides the findings and analysis of how schools promote the culture of non-violence, the perceptions of all stakeholders involved (principal, school management team, teachers and learners. Attempts to understand what schools can do to promote the culture of non-violence are discussed.

Chapter Five provides conclusions and recommendations for further research.

"Each one has to find his peace from within. And peace to be real must be unaffected by outside circumstances." Mahatma Gandhi

CHAPTER TWO

LITERATURE REVIEW

2. 1 INTRODUCTION

"Men often become what they believe themselves to be. If I believe I cannot do something, it makes me incapable of doing it. But when I believe I can, then I acquire the ability to do it even if I didn't have it in the beginning."

Mahatma Gandhi

This chapter offers a review of research on the promotion of nonviolence in schools. It begins with a brief overview of studies exploring the attributes of violent behavior and then discusses the international and national literature on promoting nonviolence in schools. It concludes with the theoretical framework underpinning this study.

The literature survey is grouped into a number of themes: alternative approaches to non-violence for developing learners; hands-on classroom strategies; the subject-centered approach; and the whole school approach. The different themes offer an understanding of the possibilities for changes to the personal and/or social development of learners in/through schools.

There is a common perception that violence is an inevitable and intrinsic part of the human condition, that is occurs universally, and that people therefore have to live with it. It is deemed a multifaceted dilemma, with no simple or single solution (World Health Organisation (WHO) 2002, cited in Doig, 2005). Violence has become second nature to human endeavour, so much so that research on non-violence seems limited.

Attributes of violent behaviour

Krige, *et al* (2000, cited in Fried and Fried, 1996) argue that cultural attitudes and the belief that violence is the only solution to conflict resolution influence a child's behaviour and attitude towards others. Singh (2006) focuses on parental involvement as the most essential measure of discipline inside or outside school in

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the sense that parents impose positive values that play a significant role in the upbringing of their children. Smith (1991) focuses on the family and argues that violent children come from homes where discipline is inconsistent and little interest is shown in children's lives. Krige *et al* (2000) agree that children from families where little interest is shown in children's lives also lack respect, tolerance and empathy for others owing to their upbringing.

A number of studies have focused on the elements that can be considered as 'instigators' of violent behaviour. These studies suggest that the school environment itself can be considered an instigator of violent behaviour. Singh (2006) argues that school governance and organisation, authoritarian teachers, multicultural classrooms, the influence of peers and poor classroom management are the instigators of violent behaviour. Fried and Fried (1996) maintain that violent behaviour is instigated when incidents of violence are ignored or overlooked. Hamlall (2004) believes that schools perpetuate violence by avoiding and discouraging empathetic and compassionate behaviour. Kenway and Fitzclarence (1997) support the idea that ignoring the emotional world of schooling perpetuates violence. Devine (1996) argues that the separation of responsibility on the part of teachers to discipline learners creates and fosters a culture of violence in the school and shows a lack of a personal relationship between teachers and learners. A holistic approach to combating school violence is therefore lost.

The next section reviews international studies on promoting non-violence in schools. These differentiate between personal and societal structures of violence.

2.2 PROMOTING NONVIOLENCE IN SCHOOLS: AN INTERNATIONAL PERSPECTIVE

Studies conducted in the United States of America and the United Kingdom describe how schools can become more active in combating violence. Brady (1995) argues that alternatives to non-violence and peace education are not only important, but necessary, and should be started within schools to help learners to differentiate between personal and societal structures of violence. Brady (1995) identifies personal violence as a form of violence to oneself (e.g. drugs or promiscuous sex), or violence to another through unchecked anger. He also highlights structural causes

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of violence, such as racism; unemployment; scandals; lack of gun control; failure on the part of government to address basic needs; lack of support for single parents; spousal and child abuse; music with messages of hate; the glorification of sex and drugs; violence towards women; and many more. Personal choice of violence is sometimes linked to what one owns. This implies that learners should be educated not to be ashamed of what they don't own. Brady (1995) emphasizes the need for younger children to be educated early with appropriate responses to anger.

In differentiating the personal and the social forms of violence that exist, Brady (1995) signals the need for a multi-layered approach that schools need to adopt to promote a culture of non-violence.

Within the classroom:

Hands-on classroom strategies

Brady (1995) elaborates on hands-on classroom strategies that are necessary for the development of emotional competencies for promoting non-violence. He suggests that learners should be taught to practice counting to 10 before reacting or saying anything. Learners should be taught to control their feelings. Journal writing helps learners release emotions through acceptable and creative outlets. It is another way to learn control, and centers on right brain activity. Listing common societal messages that seem to be positive but are actually destructive and violent is a useful exercise. They could then be rephrased so that no violence or negativity is communicated. For example, a message such as "Protect yourself, use condoms" may be changed to "Protect your future, use abstinence". When a learner spends time rethinking a message, then invests in the new message by presenting it as artfully as possible, this ownership has an impact on his or her values.

Weare (2000) supports journal writing as, through language, children can increase their sense of mastery by putting their emotions and experiences into words. They can expand their ability to empathise through writing about the imagined experiences of others. Language is a sensitive arena, and there is a need to be aware that it can also become a block to effective communication between the child and the school or a source of self-esteem problems. Weare (2000) emphasizes that the development

of the ability to communicate is a vital part of feeling good about oneself and relating effectively to others. Frederickson and Simms (1990, cited in Weare, 2000) focus on role-play in improving social and emotional competencies, including reducing aggression. For Tatum (1993), modelling is the key to developing conflict resolution skills, which are needed in interactions among students and staff in a school, and with adults beyond the classroom.   These strategies foreground the development of the personal self for promoting non-violence.

The Curriculum

Fien (1991), and Grimes and Ekins (2009) argue for a more subject-centered approach to promoting action to redress the causes of conflict. This includes practicing conflict resolution skills, promoting good community relations, and working to remedy violence and inequality by including such issues in the curriculum especially in the learning areas of Life Orientation and Guidance. Fien (1991) adds that education for peace perspectives should be a cross-curricular feature of all subjects in the curriculum. Aucott (1998) supports the view that conflict resolution is best learned when the concept is personalised and integrated with other learning areas. Teachers should use literature and poetry to help students to apply their new skills in both fictional and real life situations.

The whole school approach

A body of research focuses on the whole school approach, where schools can be more effective if all stakeholders are fully involved in developing a safe and healthy school environment (Grimes and Ekins, 2009).The theory that is most appropriate to understanding and promoting the culture of non-violence in a school is perhaps Tatum's whole school approach. Tatum (1993:63) explains that the whole school approach is based on the belief that a "safe and secure learning environment is created for pupils not only in their own classroom but also as they move about the school". This approach requires co-operation and co-ordination at many levels throughout the school, including teaching and non-teaching staff, support staff, parents, ancillary staff and students (Rigby, 1993).

Tatum identifies the following components of the whole-school approach:

- A policy statement which elicits a clear statement of the nonacceptance of violence;
- A multi-level approach, whereby all stakeholders of the school are involved;
- Discussions that unravel the concept of non-violence and tackle its complexities;
- Short, medium and long term strategies must be developed;
- Conflict resolution among staff and parents and the development of staff agreement on effective inter-personal and inter-group communication;
- Curriculum infusion and integration - sequences of classroom lessons, strategies and ideas, and integrating into content areas;
- Classroom conflict resolution processes and teaching strategies
    - peace places / talk-it-out corners
    - Classroom mediation, class meetings, teacher as mediator of knowledge, and cooperative learning groups;
- Teaching mediation programmes
    - Training for co-ordinators, student training, co-ordination with discipline policy;
- Dispute resolution system design
    - discussion of the school's discipline philosophy
    - consensus of a definition of violence and implementing a consistent policy
    - consideration of creating a restorative justice philosophy and practice;

While Nemec and Roffey (2005) offer a similar understanding, they emphasise that the whole school approach to health promotion is the most effective practice when three areas - curriculum, partnership and ethos – are targeted together rather than as isolated issues:

- The curriculum covers what is taught through formal teaching programmes;
- The partnership involves working with parents as stakeholders but also with outside agencies such as the police. Aucott (1998) supports the idea that involving all concerned in the process of developing health and safety plans -

pupils, teaching staff, non-teaching staff, parents, governors, and members of the local community – will result in schools developing a more consistent and unified approach. Brady (1995) also supports partnerships by reaching out to the community – the involvement of parents, police, religious leaders, social services, business owners and other stakeholders to find solutions to school violence. She adds that schools should organize more recreational activities and counseling services even after school hours. Grimes and Ekins (2009) agree that schools are more effective when everybody from the head teacher and senior leadership team through to teachers, teaching assistants and governors is fully involved and understands self-evaluation and school development processes.

- The ethos and environment according to Nemec and Roffey (2005) include the school culture, its symbols, traditions, policies and procedures. Someone going into a school might describe the school ethos in terms of the evidence of caring relationships and an intuitive sense about the way people relate to one another.

To conclude, international studies emphasise different conversion practices to assist learners to differentiate between personal and societal structures of violence. This study draws on this body of literature to differentiate between personal and social forms of violence, and on the strategies inside and outside the classroom for promoting non-violence in schools and for the development of learners as individuals engaging in a social world.

2.4 PROMOTING NON-VIOLENCE IN SCHOOL: THE SOUTH AFRICAN PERSPECTIVE

A number of local studies have also been conducted that describe how schools can become more active in promoting non-violence. These studies focus on the personal causes of violence and on societal structures of violence and offer varying views on how to manage these, especially in a country in which schools (African schools) were embroiled in the struggle against apartheid, and have to contend with the legacy of the many social ills that accompanied the historically differentiated education system.

The school physical environment

South African studies focus more on societal issues such as the supportive mechanisms/systems in place at the school. Harber (2001), for example, argues that there are simple, cheap and practical measures that schools should use to reduce crime and violence:

- Security fences built or repaired.
- Gates/entrances to schools to be restricted and monitored.
- Existence of school security plans and committees.
- Codes of conduct for staff and students.
- Surveys of types of crime.
- Mapping of where crime occurs on the school premises.
- Screening admissions: to exclude pupils with a record of crime and violence.
- Spot checks by SAPS on bags

Xaba (2006) and Mlameli (2000) agree that appropriate measurers should be taken to improve the physical structure of the school in order to reduce crime and violence:

- School gates should be properly secured.
- Availability of support staff in charge of gates.
- Proper signage at school gates.
- Maintenance and repairs of school facilities like fences, electric wiring, doors, gates, school grounds, should form part of daily operations needing more attention in terms of ensuring that the basic features of safety and security are put in place.

Mlameli (2000) adds that creating razor security fences, installing metal detectors, hiring guards and searching lockers will ensure a safe and healthy school environment.

The research reviewed below focuses on a values-based, multi-layered approach that schools need to adopt to promote strategies for promoting nonviolence (Harber 2001).

Values-based education for personal and social development

Harber (2001) argues that much attention needs to be given to the life skills curriculum and through the ethos of a school as a whole. Valerie (1994) maintains that peace education should be accommodated in the whole school curriculum - with the approach being both subject-orientated and integrative. Jones (2007) believes that through peace education individuals can develop the communication skills of active listening and assertive speech, problem-solving skills of brainstorming or consensus building, and orientation skills of cultural awareness and empathy.

Hariram (2003) supports the view that peace education should be included to complement the values component emphasized in the outcomes-based approach to the curriculum (RNCS 2002). Reddy (2007) supports a values-based education approach as a strategy for promoting non-violence, by pointing out that the Constitution of the Republic of South Africa is designed to protect the citizens of its country as contained in the Manifesto on Values, Education and Democracy. The Manifesto identifies 10 fundamental values of the Constitution:

- democracy,
- social justice and equity,
- non- racism and non-sexism,
- *ubuntu* (human dignity,
- an open society,
- accountability,
- respect,
- rule of law,
- reconciliation
 (Department of Education (2001). Manifesto on values, education and democracy.)

Being violent is against the Constitution and the Bill of Rights, both of which try to address the education imbalances of the past by stressing values that remind us as citizens of this country to change from violent to non-violent behavior. It is therefore

crucial for the 10 fundamental values of the Constitution to be integrated within the school system.

Sampatkumar (2002) points out that attitudes, values, and beliefs play an unquestionable role in human behavior and progress. Mkhabela and Luthuli (1997) focus on communalism in preparing young people to play a dynamic and constructive part in the development of a society, in which all members share fairly. Communalism fosters the social goals of *living together and working together for a common goal.* Mkhabela and Luthuli (1997) emphasize that education must inculcate a sense of commitment to help pupils to accept values appropriate to the kind of future we wish to build. Ngubane's (1979) focus on *ubuntu* affirms commonality and unity, while it validates diversity and individuality among human beings. Ngubane (1979) elaborates on the *oneness of humanity* through the inter-connectedness, inter-relatedness and inter-dependence of all actions. Mkhabela and Luthuli (1997) also support *ubuntu* and consider it to be the most important quality of a human being.

Joubert, De Waal and Rossouw (2004) suggest that:

- The creation of a code of conduct for learners as prescribed in section 8 of the Schools Act ensures that learners know exactly what kind of conduct is expected from them.
- The development of learners' self-discipline is necessary.

The following research focuses on the teaching of respect as a strategy for promoting non-violence. Mkhize (1999) points out that respect and obedience is the cornerstone of children's upbringing in the African culture. Joubert, De Waal and Rossouw (2004) elaborate that the absence of respect can be regarded as a crucial element in most disciplinary cases.

The school ethos

The body of research reviewed below focuses on workshops, good school-community relationships, school safety committees and policies, learners as active partners, and teachers as core to the workings of a non-violent school ethos.

Workshops

Harber (2001) recommends an interactive approach, such as workshops at district level or with a cluster of schools, for equipping teachers in conflict-handling skills. Mlameli (2000) supports the need for workshops for conflict-handling skills and groupings that seek to prevent violence at schools.

School-community partnerships

This body of research focuses on good school-community relationships. Harber (2001) maintains that good school-community relationships are an important indicator of an effective school. Joubert, De Waal & Rossouw (2004) support the school-community relationship by pointing out that members of the community, such as parents, hold the key to the establishment and upholding of school discipline and the upbringing of the child. Valerie (1996) suggests that school-based peace education should extend to include community outreach initiatives, in order to promote a wider culture of peace. Mlameli (2000) agrees that the involvement of all stakeholders is vital in the co-operative government of each school (for example, the school governing body. Xaba (2002) recommends that the school governing body should play a significant role in the establishment and development of school safety committees and policies. Joubert, De Waal & Rossouw (2004) suggest that partnerships through media should be encouraged to support the concept of peace education in school and other settings.

Learners as active partners

This body of research focuses on learners' participation in promoting non-violence. Joubert, De Waal & Rossouw (2004) suggest that the direct involvement of different role-players, such as the buddy system, in which learners are paired off in order to take responsibility for each other to promote non-violence, is worth considering. They add that the development of ownership amongst learners is an outstanding proactive measure, and that school traditions and other elements that distinguish one school from its neighbor should be utilized to the utmost. Mlameli (2000) supports the view that learners need to participate in school drama festivals and debates which illustrate the detrimental effects of violence and consider ways of stopping them. He

maintains that youth leadership is essential in shaping learners' beliefs, attitudes and behavior. Valerie (1996) supports learners' participation through peer mediation programmes that should be piloted and introduced to supplement classroom-based learning.

Teacher's role in promoting non-violence

Mlameli (2000) argues that teachers have a significant role in promoting non-violence in schools. He maintains that teachers should:

- Avoid any form of humiliation and refrain from any form of child abuse, physical and psychological.
- Promote gender equality and refrain from any form of sexual relationship with learners or sexual harassment.
- Use appropriate language and behavior in his or her interaction with learners, and act to elicit respect from the learners.
- Take responsible steps to ensure the safety of the learners.

Valerie (1996) supports the view that teachers should be involved by designing educational and training programmes, and then take the responsibility of running them. Joubert *et al* (2004) also emphasize that learners should experience values being demonstrated in the lives and attitudes of their educators. Reddy (2007) adds that the teacher's role is differentiated between two categories of values that learners learn: values that are taught (directly through the curriculum), and values that are 'caught' (indirectly through the hidden curriculum), through the words and the behavior of the educators.

A multilayered approach to promoting non-violence

Valerie (1996), Jones (2007), Hariram (2003) and Mcetywa and Premdev (2006, cited in Reddy 2007) suggest that schools should develop strategies for promoting non-violence, such as promoting peace education and the introduction of anger management programmes as a strategy for curbing non-violence in schools. Valerie (1996:144) suggests that:

- *Classroom* projects should be put in place to provide students with the opportunity to develop important life skills, and a safe training ground, where students can try out these skills and deal with conflict creatively.
- *The school* context should be influenced by and conducive to, the spirit of peace education and characterized by relationships of dialogue between teachers and students; tolerance, constructive conflict resolution and discipline strategies; co-operative procedures; and supportive mechanisms for those in need.
- *In-service* opportunities should be created focusing on peaceful classroom management, peace education, conflict resolution and co-operative learning strategies for all teachers and principals.

The local literature adopts varying perspectives in exploring schools as a site for the promotion of non-violence. While some focuses on specific measures that need to be put in place to make the physical environment secure and safe, other studies focus on a values-based education as a potential space for developing learners. A number of studies emphasize the involvement of different stakeholders, partnerships and school activities.

South African literature in this field focuses predominantly on social issues and practical measures for promoting non-violence - strategies within the classroom and outside the classroom for developing values as enshrined in the Constitution. However, the need for conflict resolution skills, the knowledge and values necessary for South African teachers and learners, and their personal and social development is also explored to develop a sense of *ubuntu* as a shared and communal experience.

2.5 FRAMING THE STUDY

This study draws on Gandhi's Satyagraha theory of non-violence to understand what conversion practices the whole school may actively adopt to promote a culture of non-violence.

2.5.1 SATYAGRAHA THEORY

The prominent religious leader, Mohandas Karamchad Gandhi was born on 2 October 1869, in Porbandar in Gujrat. He was given the title 'Mahatma' meaning the 'Great Soul' for his work and beliefs. As a pioneer of Satyagraha, he fought for independence in India using non-violence as a tool for his struggle. According to Gandhi, Satyagraha is a tactic applicable to large-scale struggle and to one-on-one interpersonal conflict. It should therefore be taught to everyone to arm them with moral power rather than physical power. For Satyagraha, the end implies a moral upliftment or progress of an individual or society through tolerance. That is why it is also called 'love-force' or 'soul-force'.

The Satyagraha theory aims at converting not coercing, the wrong-doer. Success is defined through achieving co-operation, by seeking the truth in a spirit of peace and love and adhering to non-violence. The opponent must be weaned from error by patience and compassion. This theory sees means and ends as inseparable. The means used to obtain an end are wrapped up in and attached to that end. In other words, people use peaceful measures to obtain peaceful end results. The theory implies that if schools want to promote the culture of nonviolence they must use nonviolent measures, patience and compassion in order to get co-operation from learners.

This study uses Satyagraha theory to explore how schooling as a site actively engages in a course of action to resist personal and societal forms of violence through the whole school approach, the curriculum, partnership and ethos.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

"Non-violence means recognizing love as the power of the human spirit to triumph over injustice, inequality, and suffering - a true hero's journey of personal-social change."

Mahatma Gandhi

This chapter provides a detailed description of the research design and the methodology that was employed in order to generate data for this research. It considers in some detail the research instruments, sampling, the data-gathering method, ethical considerations, and validity.

3.2 RESEARCH METHODOLOGY

This study used a qualitative approach in order to explore how schooling as a site can promote the culture of nonviolence. According to Savenye and Robinson (2001), qualitative research is devoted to developing an understanding of human systems, be they small or large. For Mayan (2001), qualitative inquiry is about exploring the experiences of people in their everyday lives to understand phenomena in their naturally occurring states or locations.

Savenye and Robinson (2001) argue that it is impossible for a qualitative researcher to begin a study without preconceived notions about what the research questions should be. This implies that a qualitative researcher enters a field with certain biases, determining ahead of time what will be observed and recorded, guided by the research questions. They add that the presence of the researcher during observations in a particular community may also influence the research results. Similarly, the researchers' prior experience or upbringing may predispose them initially towards observing and recording certain phenomena. As a researcher, I had a pre-conceived notion of how a school works to promote the culture of non-violence.

Savenye and Robinson (2001) argue that subjectivity should be honestly acknowledged.

As a researcher and a teacher at the school, I therefore acknowledge certain biases and preferences in exploring how schooling as a site promotes the culture of nonviolence. I chose a public school as a research site. I also chose three learners, one in grade nine and two in grade eleven, all in Life Orientation (LO), IsiZulu and History classes. These learners were interviewed as a focus group. The school management team was also interviewed as a focus group. I also structured interview schedules with the Life Orientation teacher, IsiZulu teachers and the school principal. I was careful not to generalize from these encounters as to what the school might be doing to promote nonviolence.

Several studies (Mayan 2001; Merriam 2006; and Savenye and Robinson 2001) describe qualitative research as study that occurs in natural settings and is devoted to developing and understanding human systems without intentionally manipulating the environment. It involves highly detailed descriptions of human behavior and opinions. According to Bogdan and Biklen (1992), qualitative researchers understand behavior from the subject's own frame of reference and that it is the constructed meanings of our experiences that constitute our reality. Qualitative research enables the researcher to understand the behavior of and the experiences of the participants. It also permits the researcher to enter the daily life situations of the participants. As I observed and interacted with the participants in the natural setting of their classroom and their school, I was able to gain insights and understanding about the participants from my personal perspective.

Paradigms are crucial for understanding and choosing methodologies (Reddy 2007). The interpretive paradigm frames this research as it enables the researcher to explore what activities and procedures the school engaged in to promote the culture of nonviolence and how these activities promote the culture of nonviolence. The different views of the principal, teachers and learners as well as the observation of teachers' participation with learners led to various personal interpretations of what is happening around them in school.

3.3 RESEARCH DESIGN

3.3.1 PARTICIPATORY RESEARCH

This research used a participatory research approach to explore the nature of practices that promote the culture of non-violence as interpreted by the educators and learners. The methods used included photo voice, focus group interviews and conversations. In a participatory research project people work together in order to create better living conditions for themselves and for others. They understand the meaning and purpose of their lives in a manner that is relevant to them. For Reddy (2007), social factors are constructed during the processes of communication. People should be given an opportunity to be able to point the way to their own future and to develop their own interpretations of events. To neglect participation would mean that qualitative social research would be degraded to a social technology which would produce only mechanical forms of thought (Egg *et al* 2004, in Reddy 2007). A participatory approach allows the teachers, learners and parents to be wholly involved in determining what affects their lives, tapping into their own voices and making them heard (and seen), rather than having outside experts imposing their views on them, views which may not match their lived experiences (Gauntlett and Holzwarth 2006, cited in Doig 2005). Participation in this study is based on photo voice and conversations.

3.4. RESEARCH PARTICIPANTS

The researcher selected learning areas and the participants because of who they were and what they knew based on the learning areas they teach and learn, rather than at random. The research was designed to produce data from the following research participants from one school in KwaZulu-Natal. The researcher chose the following sampling, in the hope that it would produce rich data:

Teachers			Learners	School Management Team	
L.O	isiZulu	Staffroom Conversations	Grade 9 and Grade 11	The Principal	Deputy Principal and Heads of Dept
1	1	2	3	1	5

In observational research, sampling becomes not random but purposive, for the study to be valid (Savenye and Robinson 2001). Huysamen (2001, cited in Doig 2005) defines purposeful sampling as a technique whereby researchers rely on their experience, ingenuity and/or previous research findings to deliberately obtain participants in such a manner that the sample may provide rich data concerning the relevant population. The LO and isiZulu teachers were chosen based on the understanding that these learning areas would provide rich data concerning the humaneness and human values relevant for the study.

The school management team (SMT) was chosen in order to understand the procedures and policies implemented and the activities permitted within the school context to promote a culture of non-violence. The principal was chosen as the head of the school.

3.5 RESEARCH METHODS

The planning and development of the data production process required careful consideration and preparation, to attend to matters related to obtaining consent, selecting participants, arranging the times and venues of interviews and availability of necessary equipment such as a tape recorder.

Photo Voice

According to Wang (2005, cited in de Lange, Wood and Olivier 2009), photo voice enables people to define for themselves and others what is worth remembering and what needs to be changed. Photo voice is a tool is to raise consciousness and promote social change. In this study photo voice was critical to the participatory research approach and was used to encourage active participation from teachers and learners in identifying issues and ways to promote a culture of non-violence.

a) In this study photo voice was based on photos taken by isiZulu, Life Orientation teachers and Grades 9 and 11 learners.

b) Teachers teaching IsiZulu, Life Orientation and History were asked to take photographs of activities staged during their lessons. These photo voices were used to stimulate conversations between the researcher and the teacher

participants. The photos were based on staged activities acted by learners, not on real actual happenings. Consent to participate was obtained from the principal and the teachers before photos were taken within the school premises.

Conversations

This research was also based on conversations. Conversations are similar to interviews, but are more interactive and dialogic, requiring self-disclosure on the part of the researcher (Lather 1991). Lather emphasizes collaborative dialogue, where greater mutual understanding is sought.

Conversations with teachers

a) These conversations were interactive interviews, and took place in the staff room between the researcher and teachers, dealing with experiences and perceptions of the different activities that take place in the school.

Conversations with learners

a) The researcher had conversations with learners involved in different school activities like the school choir, a gardening project and the school soccer team.

The data produced was recorded in a journal. Log entries were used as a "repository of all data that have been gathered through conversations" (Ely *et al* 1991). These journal entries were dated.

b) The conversations with the three learners from the LO, isiZulu and History classes were based on staged photographs taken by them outside the classroom (during the school breaks). Consent was requested from the learners participating in the staged photographs as well as those taking the photographs of staged activities. Taking photographs was voluntary. Participants were free to choose not to be photographed if they felt so inclined.

All conversations were audio-taped. The tape recorder was tested prior to an interview to check that it was working. The conversations between the researcher and the participants began informally and gradually became formal.

Focus group interview

This research also used focus group interviews to produce data. Morgan (1996) defines the focus group approach as a research technique that produces data through group interaction on a topic determined by the researcher. Interviews represent a classic qualitative research method that is directly interactive (Savenye and Robinson 2001). According to Wengraf (2001), interviews are data only about a particular research conversation that occurred at a particular time and place. For Savenye and Robinson (2001), an interview is a form of conversation in which the purpose is for the researcher to gather data that address the study's goals and questions.

The purpose of the focus group was to ask the SMT questions about promoting the culture of non-violence. The research consisted of 7 interviews. The principal, management team focus group, learner focus group (consisting of three learners), and two educators were interviewed. There were also two staffroom conversations.

To prepare participants, an introductory briefing was organized to inform them about the purpose of the interviews. The briefing was a helpful process. It shaped the participants' thinking and ensured a willingness on their part to make this study a success.

The researcher used a tape recorder to record the interviews. The recorder was a new device that did not use an audiocassette; it automatically created folders for each interview recorded. A demonstration was given on how to use it. Using a tape recorder during an interview is advantageous. For Patton (2002, cited in Reddy 2006), the tape recorder is "indispensable", because it keeps accurate and true records of the interview. On the other hand, using the tape recorder might be disadvantageous as it could make some participants withhold relevant information. The recorded information was transcribed and transcripts were given back to the participants to read and verify the accuracy of the reporting. Since the researcher

and the participants were in agreement, it ensured the validity of the data generated. The interviews were conducted randomly, depending on the availability of the participants.

Interview Schedules

The researcher chose to use interview schedules to assist the interview process. The interviewer prepared questions to help generate data. The purpose of in-depth interviews was to ask questions that enabled participants to reconstruct their experiences and to explore their meanings. The researcher constructed four schedules to give direction to the research questions; these were for the principal, for staffroom conversations, for the learners and for the SMT.

The principal's interview schedule consisted of six research questions based on practices that promote non-violence and measures used to instill discipline. The SMT schedule consisted of seven main questions that were similar to that of the principal, given that the principal and the team are the decision-makers in the activities and procedures taking place in the school. The learning area teachers' schedule was similar to that of learners, but questions were specifically based on how each learning area promoted values. The interview schedule was developed against the theme of the study, which was an exploration of how the school site promoted the culture of non-violence.

The interview schedule consisted of key questions and sub questions. The researcher designed open-ended questions to get full responses from the participants. The open-ended questions varied; they ranged from the simple to the complex, to ensure that the interview developed from general issues to more specific issues relevant for generating data. The interview schedule was designed for the interviewee to give detailed information on the interviewee's perception of the schools' activities and procedures that promoted the culture of non-violence.

Documents

Document analysis was also used in this study. According to Savenye and Robinson (2001), document analysis includes the use of documents and artifacts. Photographs

of school activities (extra/curricular) and newspaper articles kept in the school archives were used. Permission to use these documents for the study was requested from the teachers and the SMT.

3.6 DATA ANALYSIS

Ely (1991, cited in Doig 2005) states that the data analysis procedure incorporates an on-going, intertwined process that connotes personal control, personal responsibility and creativity that is activated with the very first log notation. For this reason, the study also employed a descriptive analysis technique of data transcription and analysis of the audio-taped interviews. Data analysis was based on Tesch's model (1990, cited in Doig 2005), which was enacted as follows:

- The researcher initially read through the interview transcriptions thoroughly, jotting down notes and comments as required;
- The 'richest' and 'thickest' interview was specifically selected and perceptions encompassing the underlying meaning in the information was recorded;
- Once all interviews had been selected and dealt with in a similar fashion, a list was compiled of all the themes that emerged. Similar topics were then clustered together and fashioned into columns that were arranged into major, unique and leftover focal points;
- These topics were subsequently abbreviated as codes, and written next to the corresponding segments of text;
- The topics were then ascribed descriptive headings or phraseology and converted into categories. The list of categories was reduced by grouping analogous topics under compatible headings, and lines were drawn signifying interrelationships;
- Each category was then abbreviated and assigned a particular alphabetic code;
- Data material representative of each category was assembled and a preliminary analysis was performed;
- Existing data was recorded if necessary;
- Stories were developed from the data obtained from the participants;

- From the stories of different stakeholders the researcher offered their conceptualization of non-violence and how it worked to promote a non-violent ethos. This was done this by examining the core principles of non-violence that underwrite their understanding and promotion of nonviolence in schools.

- Through the active participation of teachers, learners, school managers and the principal, the frame to analyse what activities, practices and relations were in place to promote a positive and healthy institutional culture was developed;

- The data was analyzed using Satyagraha theory and Tatum's (1993) whole school approach.

The data analysis procedure demonstrated the importance of applying a rigid and structured approach. It is a critical yet time consuming research process that secures accurate information related to the study. Validity had been addressed through the depth, richness and scope of the data, which had been obtained along the way.

The analysis was informed by the theoretical framework based on the core principles of non-violence and practices of conversion that are adopted by the different stakeholders in the school. The different data produced from the different stakeholders were organized and reconstructed into stories. These included:

- The SMT story

- The Principal's story

- The learners' story

- The teachers' story

3.7 ETHICAL CONSIDERATIONS

Mason (2002, cited in Doig 2005) asserts that qualitative researchers should be as concerned to produce a moral or ethical design as they are to generate an intellectually coherent and compelling one. The following practical and inherent procedures were applied:

- An ethical clearance approval form and number was completed and obtained from the University of KwaZulu-Natal (Appendix D).

- Signed consent forms were received from the participants, parents, Chairperson of the school governing body and the Principal of the school (Appendixes E and F).

- Participants were constantly made aware that participation was voluntary. They were informed that they could withdraw at any time. They were assured of anonymity, privacy, and confidentiality and that pseudonyms would be used to protect the school, principal, teachers and learners.

My role as a researcher at the same school where I was a teacher was a complex one. Researching the SMT and Principal as a level-one teacher meant that I had to negotiate power relationships in a way that did not hinder the research process. I had to set up a pre-interview meeting to explain the nature of the research and the purpose for conducting such research. Concerns around my familiarity with the workings of the school were addressed, and information offered by the SMT and principal relating to school records and policies was considered.

Researching practices adopted by my colleagues posed some challenges. Being aware of the work schedule of the LO teacher and the isiZulu teacher assisted in sitting in on particular lessons. Preparing teachers for the interview by providing them with written information about the study put teachers at ease, and inviting them to participate in the data production helped to reconfigure power relations. For example, asking teachers to prepare learners to stage practices where values of violence and non-violence were interrogated was instructive.

Working with learners as a teacher in the school posed challenges. I had to familiarize learners with the study and give them information about what was expected of them.

For the purposes of ensuring validity, I deliberately used three categories of participants, that is, the principal and the school management team, LO and isiZulu teachers, staffroom conversations with teachers and learners as the key role players in the research. Drawing from different stakeholders in the same school to understand the phenomenon under study helped to validate how the school works.

Using different research strategies to produce the data helped me to gather rich data relevant to my study.

3.8 LIMITATIONS OF THE STUDY

The school that the researcher chose for her study is her place of employment; therefore it was impossible for the researcher to begin her study without preconceived notions about what the school does to promote the culture of nonviolence. This implied that the researcher entered the field with certain biases.

3.9 SUMMARY

Chapter three identified the benefits and applicability of the selected research design, and the suitability of using a qualitative research approach. The methodology strategy, which is data collection and data analysis procedure, were discussed in detail. Chapter four presents the data that was gathered.

Schools and stakeholders should not loose faith and strive towards a violent-free environment by promoting humanity in learners. As Gandhi said:

> **"You must not loose faith in humanity. Humanity is an ocean; if few drops of the ocean are dirty, the ocean does not become dirty.**

CHAPTER FOUR

FINDINGS AND ANALYSIS OF DATA

4.1 INTRODUCTION

"Non-violence means believing that our lives are linked together, that what we do impact the lives of everyone we encounter. That we are responsible to and for one another. That we can trust one another and work toward the common good."

Mahatma Gandhi

This chapter will present the findings and analysis of the data that was produced from the different stakeholder participants in the study. The emerging themes will be explored drawing on the principles of non-violence and in relation to the key elements of the whole school approach at *Nonhlenhle Secondary School (an ex-DET secondary school) in KwaZulu-Natal. This chapter will provide responses to the following questions:

- What does the school management do to promote a culture/ethos of nonviolence?

- How do teachers manage their teaching and learning activities to promote the culture of nonviolence?

- How do learners experience the different activities and practices that the school adopts to promote a culture of nonviolence?

Schools in South Africa have become dangerous places where violence varies from blunt assault on learners to bite wounds and fire-arm related injuries (Singh 2006). The Department of Education's vision for South Africa is to create a "prosperous, truly united, democratic and internationally competitive country with creative and critical citizens leading productive, self-fulfilled lives in a country free of violence,

discrimination and prejudice" (Department of Education, 1997). This study explores how schooling as a site offers possibilities to promote the culture of non-violence.

Section 1 contains the school management story and the principal's story. Section 2 deals with the teachers' stories (and their teaching and learning practices) and Section 3 deals with the learners' stories (their experiences) and their learning and development to think and act in non-violent ways.

Section1, the school management story, provides a response to the question: What does the school management do to promote the culture/ethos nonviolence? This section will show how the school management works actively to challenge and change forms of violence through policies and practices without using violence.

Section 2, the teacher's story, has two parts: inside the classroom and outside the classroom. Inside the classroom deals with the practices adopted by the IsiZulu and Life Orientation teachers to promote non-violence through their subject discipline and their teaching and learning practices in the classroom. Outside the classroom provides staffroom conversations with the teachers of their practices that promote non-violence. This section will show how teachers work effectively inside and outside the classroom to change and challenge forms of violence within the school.

Section 3, the learners' story, deals with learners' experiences of different activities and practices that the school adopts to promote the culture of non-violence. This section will show how the school as a site offers the potential for learners to effectively challenge and change forms of violence in a non-violent way.

Section 4: presents a summary of the emerging issues to answer the critical question: How does the school work to promote a culture of non-violence?

Using the data that was produced from the different stakeholder groupings, the study offers their meanings of nonviolence and the practices they adopt to promote the school as a potential site for promoting a non-violent ethos. This is done by exploring how the core strategies and practices of non-violence underwrite each of the stakeholder groupings' meanings and actions in the school. Through the definitions

of Satyagraha theory, each of the stories is analyzed within the broad theme, *Practices of conversion*. The routines and rituals for developing the ethos of non-violence are discussed. The course of action that the different stakeholders adopt to actively promote non-violent ways of thinking and acting are also analyzed.

Satyagraha theory aims at converting, not coercing, the 'wrong-doer'. Success is defined through achieving co-operation with the 'opponent'. This theory sees means and ends as inseparable. The means used to obtain an end are wrapped up in and attached to that end. Are schools (and all key stakeholders who work there) using peaceful measures to obtain peaceful end results? Two perspectives help the researcher to read how the school actively engages on a course of action to challenge and change personal and social forms of violence within the two main axes. The researcher considered:

- Strategies adopted by the whole school and all who inhabit it.

- Coercive practices - practices not aimed at inflicting injury on the wrong-doer but aimed at creating and developing skills and values that enable a safe and healthy school environment - the love-force or soul-force that arms individuals with moral power.

The strategies and practices are explored to show how conversion happens in the promotion of non-violence in schools.

4.2 SECTION ONE

THE SCHOOL MANAGEMENT STORY

The management story was reconstructed from the transcription of data produced from the interview between the researcher and the school management; through focus group interviews. The management focus group consisted of a male deputy principal, and four male heads of departments (HODs). The interview was based on the critical question: how does the school work to develop a culture of non-violence?

This is their story:

Daily morning assembly

Daily there is a morning assembly. We observe a moment of silence that, per se, *tunes the child that is now at school. He lays her/himself in the hands of God. We read a word of God. Whatever comes from the Word helps to cascade peace among learners and teachers. We made announcements on how to keep the school clean and all that forms part of discipline in our school. Even if these learners come from different homes they know as they are here we are family. Anyone who deviates from what we have planned is dealt with. When we dismiss the learners, we do it in a particular way, class by class and we make sure that they don't talk when they go to class which is very important to a child in knowing that at school I have to follow certain rules. During registration when learners are in class with form educators, teachers talk to learners on how they must behave. Learners also voice their concerns so that they may be helped.*

Monitoring learners

During the breaks, there is a ground duty rooster where teachers are placed on strategic points where learners are. It is not right for the learners to be alone. This is for making sure that violence is eliminated and learners are doing what is expected by the school to do. There is a School Christian Organization where teachers and learners meet for services and worshipping. This enables the opportunity for guiding each other in terms of the word of God. This is helpful. We find that some learners get helped in terms of the way they behave. There is a Representative Council for Learners (RCL), an organization formed by the learners' representatives and class representatives. It has an impact in keeping the school in order. This organization meets twice a month to discuss how they should carry themselves and making sure that there is no violence.

Figure 5: Teacher on ground duty during break time.

Extra-curricular activities organized by educators

The school observes all important days in the calendar. They have activities on such days organized by educators and performed by learners. There is the Love Life organization and volunteer workers stationed in the plant. These workers encourage learners to live life properly, free from sexual activities, drugs and violence and to keep them on the straight path.

Figure 6: Teachers on a Heritage Day.

Figure 7: Learners on a Heritage Day.

The school is in close proximity to the Albert Luthuli Museum and we found that historically our school is placed in an area where we learn about people who actually fought for the freedom of the country like Chief Albert Luthuli. Our learners are very mindful and conscious of his work.

There is a relationship that exists between teachers and learners. There are sports activities arranged, with teachers versus the learners. It makes learners to know that teachers are not enemies.

Working with different partners

We got a discipline policy in place. Minor cases are generally addressed by the management. We call the learner into the office and reprimand that learner verbally. For serious cases, which are not common, parents are called to school. They are quite hands-on when it comes to disciplinary matters.

The management deals with disciplinary actions. We call parents to school to discuss the matter. The learner is dealt with depending on the nature of the case. There is an effort at the moment of bringing the school counselor to address learners with erratic behavior. The school management is liaising with the Office of the Mayor and the Municipality about this matter. The school management and the governing body formed a Disciplinary Safety and Security Committee (DSSC) to address discipline problems. Parents and SAPS are invited to be part of this committee.

Our efforts are working

The only way of telling whether these activities helps or not, is by assessing what goes on in school. You know that your discipline has failed if you are inundated with problems and if you are dealing with discipline problems on a daily basis. The fact that we deal with discipline problems not regularly shows our efforts are working.

Aggression in learners

One of the key causes of aggression in learners is socio-economic. Some learners are coming from child-headed homes. They become frustrated because they have to look after their siblings with no food to eat. As a result they get involved in criminal activities. Some are living with abusive relatives. Such learners do not get time to do their school work. Teachers

do not understand the circumstances that the learners come from want their work done. As learners try to justify themselves teachers think they are rude, then anger builds up. If a teacher says something to that learner it may trigger that child to act violently towards that teacher.

Role of the media

Another thing that contributes to aggression in learners is the media. There are so many incidences of school violence reported in the media in such a way that in the back of the child's mind 'it is defined as a sign of bravery'. Learners watch and hear incidents about a learner stabbing a teacher, a learner shooting a teacher. In the mind of a child this is like a way of dealing with frustration. A child feels like it is widely accepted, so they follow a trend. The more they hear about school violence, it becomes second nature to learners.

4.2.1 ANALYSIS OF THE SCHOOL MANAGEMENT TEAM STORY

The data was produced from interviews conducted with five members of the School Management of *Nonhlenhle Secondary School. The themes that are developed, *Strategies for developing a positive school ethos* and *Practices of Coercion* offer an understanding of how the School Management Team (SMT) works to promote nonviolence in school and how these work to *convert* learners in the school. In analyzing the data from the school management the researcher chose certain excerpts from the story to show how conversions take place through practices adopted by the management. The researcher also shows how the different strategies work to inculcate values such as respect, togetherness, tolerance, constructive conflict resolution and discipline strategies.

The assembly and the school grounds are common spaces outside the classroom. The SMT manages to create a safe and secure environment here to ensure the safety of learners in the school and classrooms. The analysis shows how the SMT uses these common spaces to enact particular practices (co-curricular and extracurricular), to develop a particular school ethos among all who inhabit the school.

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Strategies for conversion within the school context

Practices of conversion (Gandhi) as explored in the site of school (by the school management) include those practices that involve *the whole school* context and are characterized by supportive mechanisms for those in need. These practices make visible the commitment by the SMT to create an environment for learners to act in non-violent ways.

Promoting healthy minds and healthy bodies in a safe and caring environment

Assembly, according to the school management, is a daily routine, where everybody comes together to engage in practices where particular knowledge, values and skills are being promoted, to cultivate a healthy school environment for all who inhabit it. These practices that take place in the assembly - like the reading of the Bible, use of motivational speakers to motivate learners about the importance of education, announcements and school rules - develop in learners a sense of community and togetherness through affirmation of the self.

A safe and caring environment

Using assembly time to bring teachers and learners together and to share interests, ideas and awareness of God offers a potential space for promoting unity, respect, and togetherness. Sharing common religious beliefs and practices and drawing on central figures makes the school a fertile site for cultivating in learners a common understanding of the cultural ethos of the school. As Mr Sibiya explained:

...even if these learners come from different homes they know as they are here we are family...

"Here we are a family" emphasizes the school management's perspective of creating a safe and caring environment. Through the different practices in the common space of the assembly, personal and social values are developed to remind learners of the normative frame that underpins this learning environment. Learners' need for self-discipline as respected individuals is highlighted.

The school's rules provide a normative framework for all who inhabit the school, to think, know and act in particular ways. *...even when we dismiss them, we do it in a particular way, class by class and we make sure that they don't talk when they go to class.*

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Spiritual development

The Word of God develops shared spiritual values - values of love, friendship, respect, caring - to promote togetherness. Through religious practices such as reading the Bible and preaching, learners become spiritually assertive. Tebecis (2004, cited in Reddy 2007) states that a sound education should emphasize the spiritual aspect, and that eventually this needs to be incorporated into education programmes if education is really to progress in a whole way. He calls this the "whole person education". The motivational talks develop social values of friendship. The announcements about cleanliness strive to prepare young people to play a dynamic role and a constructive part in the development of a society in which all members share fairly. As Sampatkumar (2002) points out, attitudes, values, and beliefs play an unquestionable role in human behavior and progress. All these promote humaneness and respect for oneself and for others.

Building healthy relationships

Regular sporting activities organized in school, with interclass and inter-grade matches, as well as matches played between teachers and learners, further cements the relationship between learners and learners and between learners and teachers. These sporting activities create a common outside space for developing social values. Through matches, values of friendship are developed and a relationship between teachers and learners is created that develops social competencies. According to the management, sports make learners understand their teachers better and Physical Education helps learners to exercise and refresh their minds, and give them time to get to know one another other as social beings. Developing a sense of *ubuntu* through sport is critical. Mkhabela and Luthuli (1997) support the notion of communalism as a concept rooted in a welfare concern, giving priority to the community and respect for the other by working together. As the principal explained:

Matches whereby learners play against teachers helps learners to understand that teachers are not enemies.

Building good teacher-learner relationships through sport, playing sport with teachers reconfigures teacher–learner power relations, and learners experience themselves as equal partners. Ngubane's (1979) focus on *ubuntu* affirms the commonality and unity that teachers and learners in this school are attempting to create. While *ubuntu* validates diversity and individuality among human beings, sport enables learners to see teachers as part of who

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they are. Ngubane (1979) elaborates on the *oneness of humanity* through the inter-connectedness, inter-relatedness and inter-dependence of all actions.

Partnerships

The school forms partnerships with different stakeholders such as the police, parents, the community, the local municipality, social services and the Love Life organization, to promote social values in learners. As Mr Naicker explained:

The school is in close proximity to the Albert Luthuli Museum where learners learn about people who actually fought for the freedom of our country.

Brady (1995) supports the idea of community involvement - of parents, police, religious leaders, social services, business owners and other stakeholders, to find solutions to school violence.

According to the principal, involving all stakeholders and forming partnerships with outside stakeholders helps to develop social values in learners:

> *There are Love Life volunteers available in the plant to teach learners life skills and HIV/AIDS awareness. The school management is liaising with the Office of the Mayor and the Municipality about bringing the school counselor to deal with learners with erratic behavior.*

According to Brady (1995), schools should organize more recreational activities. Mkhabela and Luthuli (1997) focus on communalism in preparing young people to play a dynamic role and a constructive part in the development of a society in which all education must inculcate a sense of commitment to help pupils to accept values appropriate to the kind of future we wish to develop. Through the different conversion practices in the common spaces of sports and school-community relationships, personal values of *ubuntu* and communalism are taught and negotiated by developing emotional and spiritual competences in learners.

Practices of Coercion (Love-Force)
Discipline strategies and supportive mechanisms

Surveillance and security measures in place to create a secure environment for learners have a significant role in promoting non-violence in schools, and teachers have a significant role to play here. According to Mlameli (2000) teachers have to take responsible steps to ensure the safety of the learners. The data shows that teachers in this school do take their

responsibility to promote a safe environment seriously. However these practices may be categorized as coercive and punitive, especially when learners transgress the kind of conduct expected from them (Joubert *et al* 2004).

Different surveillance mechanisms are in place in all the spaces that learners occupy and inhabit during the course of the school day. Mr Naicker, one of the school management team points out that:

> *The ground, the tuck shop, the corridors, the classroom, the toilets are closely monitored.*

While there are reminders on how to act and behave within the school premises, such activities are common practices that are in place to coerce learners to think and act in particular ways. Teachers also experience some sense of discomfort when they have to forego their personal time to perform duties such as ground duty, tuck shop monitoring, and toilet checks to educate and transform learners to be non-violent. The teacher in the photograph taken during break time is evidence of how learners' spaces are monitored; given the time teachers spend during the breaks ensuring that learners feel safe. Joubert *et al* (2004) also emphasize that learners should experience values being demonstrated in the lives and attitudes of their educators.

Tattum (1993:63) explains that the whole school approach is based on the belief that "a safe and secure learning environment is created when all pupils, not only in their own classroom but also as they move about the school", are considered safe. Mr Sibiya explained:

During the breaks, there is a ground duty rooster where teachers are placed on strategic points where learners are. It is not right for the learners to be alone.

The discipline committee provides a space for developing personal and social values. The school management and the governing body formed a Disciplinary Safety and Security Committee (DSSC) to address discipline problems. Parents and SAPS are invited to be part of this committee. The principal explained:

> *...maybe a learner is suspended from school ...sometimes learners get arrested.*

Through particular disciplinary measures like the Safety and Security Committee, the school management team creates a restorative justice philosophy, whereby learners are suspended or police are called to school.

The SMT use different means to convert learners through different strategies used in the assembly to develop the persons' self and emotional competencies to improve the school ethos. The ends are the monitoring activities of all the spaces that learners occupy to highlight how learners use it. So, the means and the ends used by the management to convert learners are inseparable. However, suspension of learners from school and involvement of the police in the school matters might create tension between the school management and the learner.

Challenges of the SMT

Within the school

Teachers and their lack of understanding of learners sometimes emerge:

> *Teachers do not understand the circumstances that the learners come from. Failing to understand, teachers want their work done. As learners try to justify themselves teachers think they are rude, then anger builds up. If a teacher says something to that learner it may trigger that child to act violently towards that teacher.*

Valerie (1994) states that in-service opportunities should be created focusing on peaceful classroom management, peace education, conflict resolution and co-operative learning strategies for all teachers and principals. If teachers acquire resolution skills and co-operative learning strategies, they will be able to understand the circumstances the learners come from. While Mlameli (2000) argues that teachers have a significant role in promoting non-violence in schools, they are also responsible for promoting violent forms of behavior.

Outside the school

Data from the management story points to particular societal structures of violence that they do have control over, and what they say has an impact on learners' behavior. For example, the negative impact of media is a factor to consider. As one manager emphasised, *there are so many incidences of school violence reported in the media in such a way that in the back*

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of the child's mind 'it is defined as a sign of bravery'. Valerie (1994) suggests that the media should be encouraged to support the concept of peace education in school and other settings. The management stories indicate that the media creates a space for accelerating violent behaviour through negative media reports, violence being glorified through gangster music videos and the language used, and through sports like wrestling. Such media broadcasts expose learners to violence in such a way that they become de-sensitised to violence.

SUMMARY

The management story indicates that the school management team focuses on a multi-level approach. The school as a site actively engages in a cause of action by identifying the personal and societal forms of violence through ethos and partnership that are the key aspects of the whole school approach.

The findings indicate that the school management team, through daily practices and activities such as morning assembly and spiritual beliefs and school ethos such as school rules, creates spaces for developing awareness and the understanding of the importance of a healthy body, mind and spirit. Through such action, personal forms of violence are identified to learners. Reading through the principles of non-violence the school management shows that the school develops learners to be spiritually, mentally and emotionally assertive through preaching the Word of God and motivational talks. The analysis also indicates that the means and ends used by the management to inculcate and develop skills and values of non-violence are sometimes inseparable. They use peaceful means such as the Word of God and motivational talks to obtain peaceful ends, which is converting learners and teachers to non-violent behaviour. The analysis indicates that through sports and matches, the school management seeks to win learners' friendship and understanding. Such activities seek to develop self-discipline and self respect in learners as unique beings within a communal space with others – they are interdependent, interconnected and interrelated.

Learners as active partners

These practices of conversion offer a common space for developing **learners'** emotional and social competences through spiritual values, motivational discourses and talks to develop

respect, love, caring, and togetherness. Nyerere (2006) stresses that our education must inculcate a sense of commitment and also help pupils to accept these values.

School-community partnerships

The data from the management stories indicates that the school management's active course of engagement through **partnerships** as one of the whole school approach framework (formed with different important stakeholders such as the municipality, the police, the governing body and local pastors) also assist in promoting the culture of non-violence and to identify societal form of violence. Brady (1995) notes the importance of reaching out to the community. The involvement of parents, the police, religious leaders, social services, business owners and other stakeholders to find solutions to school violence, is helpful. Mlameli (2000) maintains that the involvement of all stakeholders is vital in the co-operative governance of each school.

Teachers as active partners

Teachers' surveillance of learners in particular common spaces that the learners occupy is coercive in that they pressurise learners to put into practice the values and skills that are desired and desirable to make the school a potential site for promoting non-violence. Monitoring of learners during teachers' break times seeks to ensure that learners are putting into practice the values and skills promoted by the school. Such practices also signal a voluntary sacrifice of their time on the part of the teachers to monitor learners in order to educate and transform learners.

The analysis of the SMT's story points to certain struggles they face in managing the complexity of the schooling experience and the promotion of non-violence. It shows the multiple layers of development and participation needed for the creation of a positive school ethos – developing emotional and social competences in learners, creating school-community partnerships and teachers as active partners. The acknowledgement of the existence of particular societal structures of violence, for example, the negative impact of the media, and their impact on learners' ways of thinking and acting can, as Valerie (1994) suggests, be encouraged to support the concept of peace education in school and other settings.

Reading the story in the light of the whole school approach, the school management story foregrounds two dimensions of the approach that the school as a site actively engages to

promote non-violence. These are the ethos of the school and partnership. The curriculum is not mentioned.

4.3 THE PRINCIPAL'S STORY

The principal's story was reconstructed from the data produced from an interview between the researcher and the principal.

Co-curricular activities

The school is doing a number of things. Morning assembly is used to start a day in a sober mood. This is to motivate and encourage learners and teachers to do what is correct. We use this opportunity to plant the seed of respect because that is where we find learners together. We talk to our learners about values, address issues of discipline, good behavior, the way one should behave him/herself.

During registration, form teachers have some sessions to talk to learners about discipline. There are extracurricular activities such as the Scouting Movement, where learners learn about issues of survival, respect and good behavior, the School Debate Team and the Isicathamiya Group. There is a School Christian Organization (SCO) where learners and teachers come together to share the Word of God and how Christians should behave.

Disciplinary measures

The Representative Council for Learners also speaks to learners about behavior. Even through sports in our school good behavior is encouraged. It depends on the wrong doing or whatever the learner has committed. For cases of late coming and absenteeism we call a learner to office. We discuss the matter and the child is reprimanded verbally.

The discipline book

Each and every teacher has a discipline book to record all cases of misconduct. A learner has to sign for the misconduct and the case is reported to the school management. The school management will then deal with the matter. Depending on the nature of the case committed, a learner is reprimanded verbally or is punished. For a serious case, a parent is called to school to discuss the matter. A learner is punished or suspended for a certain period, or even expelled from school. The school management assumes that a suspended

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learner might understand the importance of good behavior in school otherwise he/she will miss out a lot in his/her school work. A time off from school might help a learner to change his/her behavior and the way of thinking.

From our culture there are things that are taught to children to help them to become better citizens. Such things promote good behavior wherever that person is. If one is behaving correctly then that person shows a sense of respect. The behavior shown by these learners through their conduct, show us that what we are doing at school does help to instill values in their lives.

Display-Signs of security

As the learners enter the gate, there is a sign indicating that no weapons and alcohol are allowed inside the school premises, there is a security guard at the gate and we do random searching and teachers are always in classes.


Figure 8: The school gate.
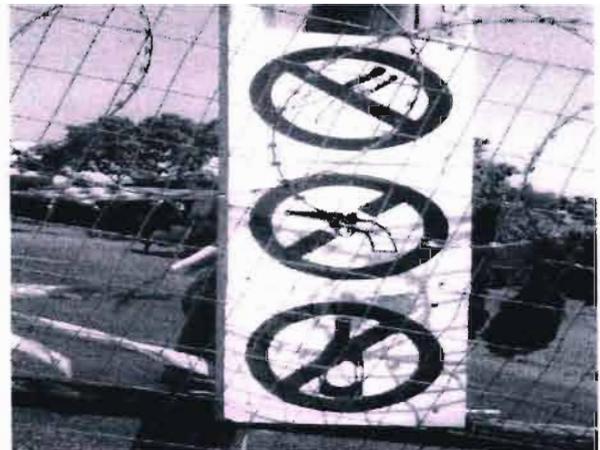
Figure 9: Signage the school fence.
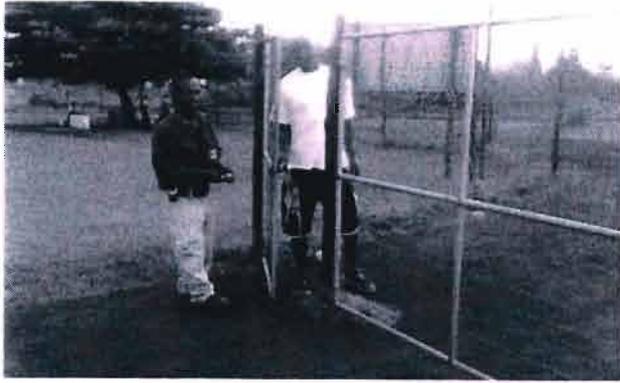
Figure 10: Security guard in action.

STAFF CONFLICT RESOLUTION

Teachers have been work shopped by SADTU. Our Strategic Planning workshop deals with conflict resolution. If there is a conflict teachers know what to do.

4.3.1 AN ANALYSIS OF THE PRINCIPAL's STORY

The data was produced from interviews conducted with the school principal. The following themes were developed to discuss the principal's understanding of nonviolence in school and how it works in the school.

According to Gandhi's Satyagraha theory, practices are aimed at converting, not coercing, the wrong-doer. Particular excerpts are selected from the principal's story and a discussion follows on what course of action he has in place to actively create a secure and safe schooling environment for all who inhabit the school.

While the principal emphasized the need for teachers and learners to dialogue and engage in constructive conflict resolution and discipline strategies, co-operative procedures and supportive mechanisms for those in need, his story emphasized the need to have particular security measures in place to assist learners in differentiating between personal and societal structures of violence.

Promoting a safe and secure school environment

The following are the routines and rituals that the principal plans and which work as practices of conversion to develop particular knowledge, skills and values and attitudes in learners.

Surveillance

The surveillance mechanisms outside the classrooms such as the school fence, the gate, the security guard and specific signage are reminders of particular coercive restorative justice practices, not aiming at hurting the wrong-doer, but for creating a healthy and safe school environment. The principal explained:

> As the learners enter the gate, there is a sign indicating that no weapons and alcohol is allowed inside the school premises.

The secured school environment indicated by the high fence, the gate, the signage and security guard are evidence of the measures in place to make the school a safe and protected space from societal or structured forms of violence. Xaba (2006) and Mlameli (2000) support improving the physical structure of the school to reduce crime and violence.

Searches

The analysis indicates that random searches of learners are done despite the fact that signs are there at the gate and that further legal steps are taken against learners who fail to abide by the school rules. The principal explained:

> ...if we find that a learner is in possession of a weapon we call the police or if a learner is in possession of an item that is not allowed in school we confiscate that item and keep it as an evidence...

The coercive activities are managed through a top-down approach, imposed and punitive in form and outcome - on learners. While this practice creates a sense of unease and mistrust on the part of both teacher and learner (Harber (2001), the SAPS should be involved in checks on bags.

The data from the principal's story indicates that the school management ensures a safe and healthy environment in the common space of a classroom. Random searches are used to

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ensure that the personal form of violence such as the use of weapons in the school environment does not take place.

Staff development

The principal's story indicates that personal forms of violence are resisted within the school environment by equipping the staff with conflict resolution skills, developing communication skills and promoting a safe and healthy school environment. The principal explained:

Our Strategic Planning workshop deals with conflict resolution. If there is a conflict teachers know what to do.

Harber (2001) recommends an interactive approach such as workshops involving school management and leadership teams to be run at district level or with clusters of schools to promote non-violence in schools. Tatum (1993) adds that the development of conflict resolution skills among staff, and the development of staff agreement on effective inter-personal and inter-group communication are essential for preventing violence at school. Mlameli (2000) agrees on the importance of workshops for conflict handling skills and groupings that seek to prevent violence at schools.

SUMMARY

The data indicates how the school as a site actively engages in a course of action by identifying the personal and societal forms of violence through the curriculum, ethos and partnerships that are the key aspects of the whole school approach. The data from the principal's story indicate how the societal form of violence is identified through focusing on a multi-layered approach to ensure a safe and healthy school environment. The data indicates that the school ethos which is the physical environment of the school, such as a fence, gate, and security guard is in place to promote a violent-free environment. Xaba (2006) and Mlameli (2000) believe that improving the physical structure of the school to reduce crime and violence is important. The data also indicates that the principal uses surveillance mechanisms and random searches to create a safe and healthy environment as well as to resist societal forms of violence. Harber (2001) refers to surveillance as mapping where crime occurs on the school premises to promote a safe and healthy environment.

The data indicate that personal forms of violence are identified as the teachers undergo workshops in conflict resolution skills. These are the measures used by the school to prevent

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personal violence within the school environment. Valerie (1994) states that *in-service* opportunities should be created, focusing on peaceful classroom management, peace education, conflict resolution and co-operative learning strategies for all teachers and principals.

The data indicate how personal forms of violence are identified through the school ethos such as morning assembly, the reading of the Bible and motivational talks. The data shows that such daily activities promote order and discipline within the school premises.

The data indicate how personal forms of violence are addressed through co-curricular activities such as debates, the *Isicathamiya* Group and the Christian Students Organization for promoting personal and social values in learners.

Reading the story through the whole school approach, the data of the principal's story identified two dimensions of the whole school approach that the school as a site actively engages to promote non-violence: the curriculum and ethos of the school. Partnerships are not mentioned.

4.4 SECTION TWO

THE TEACHERS' STORIES

The data responds to the question, "How do teachers manage their teaching and learning practices to promote the culture of nonviolence?"

THE ISIZULU TEACHER'S STORY

As Africans there are two things that we deal with when we teach, whether formally or informally. We teach our learners ubuntu *and respect and how to behave. Through folktales and literature such as drama, short stories and novels we teach* ubuntu *and respect to learners and through stories that deal with the wages of sin. Literature is based on the folklore under the oral literature, where Africans were able to tell a story. Adults used to tell children stories because they are rich in terms of respect and* ubuntu. *So folktales still played a role because our nation benefits from them.*

National Curriculum Statement is outcome-based. Before you prepare a lesson you think in terms of what I am going to achieve in teaching this lesson. When you read a story there

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must be something that you have learnt out of it. Even comprehension passages help to teach learners that violence is not the way.

Parents must help

There are many things that accelerate the level of aggression in learners. A school cannot do anything alone. Parents must help to alleviate violence in school. Before we were able to read and write families used to sit around the fire and adults will tell scary stories to children at night. Such stories kept children indoors. So it is a duty of parents to teach their children to behave through such stories.

Media is pulling us down

We are living in a time where even though we do our part there are things that are pulling us down like media. Our children are exposed to different types of violent behavior. In as much as we teach ubuntu in our school, they are exposed to television which shows different types of violence. Children by nature always wish to explore; they always wish to test something. Once a child sees something on television, that child may feel like imitating what they saw.

You must always show children that what you say is what you do

The way I behave myself when I'm with them is important. I always endeavor to show a kind of a person that is expected to be leading a good life because it is not only important to tell people what to do but you must always show children what you say is what you do. I have to lead by example.

THE LIFE ORIENTATION TEACHER'S STORY

This is her story:

Figure 11: Learners staging violent behavior in LO class.

Learners are aggressive because they see violence regularly, on television, in clubs and shebeens where they use to go to. Boys look at taxi owners as their role models. They travel by taxi, they see taxi violence and they think this is a way they can have power and earn respect. They don't understand that power comes from education and earning money.

Teachers as care givers and counselors

There are discussions and feedbacks. I learn a lot from children. You listen to them. From that you develop a lesson. The school is educating them by using newspaper articles of successful women and giving them exposure to what they are not exposed to. To show them that what they know is not actually what life is. They do understand values of respect, showing respect to elders, showing that you care and respecting each other's cultures and religions. Even if they are aware of values, you cannot change their background, where they are coming from. Some listen to good things that you are teaching, but there are a few that you cannot change. They are the ones causing problems. Children are afraid of them. If they steal, children won't tell who did it. They are afraid of what they will do to them after school.

Treat them all as equal

I don't believe in being aggressive to learners because, I would have not liked it done to me. I make learners kneel, stand, stand outside, pick up dirt, do some gardening, do some work.

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When I'm teaching I always try to be fair to my learners. I treat them all equal and I always empower them with things that will help them in future.

Teachers to practice kindness

*Teachers should be sensitive to learners. Learners are aggressive because of the things that have happened to them before and some misbehave because they seek attention they don't get from their parents. If we want to be respected as teachers **we also need to respect our learners** and to be more careful about the things we do that provoke anger. Even if we are violent children will think being violent is acceptable. I really do believe that teachers sometimes are perpetuators of violence. We use violence in classrooms and children look up to these things. They become stubborn and aggressive to other children.*

STAFFROOM STORY

Let them talk...

We talk about serious personal issues and also debate issues about human rights and violation of human rights, home violence, sexual harassment and that touching is sexual harassment. We need to be vigilant as teachers, create a lesson out of an interesting newspaper article. Let them talk; get their opinion and their views so that you instill correct morals and values to learners. If a learner is aggressive in class, find the root of that violent act. Sometimes you find that there is violence at home, so a learner is emulating what is happening at home. As educators we go beyond our call of duty and teach learners moral values in classrooms. We try our level best as teachers to encourage our learners towards being the best citizens of this country.

The parents must take responsibility

The socio-economic problem - where these learners are coming from - contributes to the increase of violence in schools. The parents must also take charge in disciplining their children and teaching them how to behave and to talk because learners use vile language and some words become like a "norm", they became part of their language. We advise them not to use such words. Changes in our societies also affect teaching and learning.

"Teachers should behave professionally"...

Teachers should behave in a professional manner. They must stop calling learners names, humiliating learners, acting aggressive towards learners, because being aggressive to learners is like a ticking time bomb. It teaches learners to be violent if you are violent. Teachers should record all small incidents, because they build up into big things.

4.4.1 ANALYSIS OF THE TEACHERS' STORIES

The data was produced from interviews conducted with teachers and with the conversations that took place with teachers in the staffroom. The following themes were developed to discuss the teachers' understanding of nonviolence in school and how it works in the school. In analyzing the teachers' story certain excerpts will be used.

The subject-centred approach

The data of the teachers' stories indicate that teachers instill values in learners through their subject discipline and their teaching and learning practices in a classroom and to promote a safe and secure classroom environment. The isiZulu teacher pointed out that:

> *We teach our learners* ubuntu *and respect and how to behave through folktales and literature such as drama, short stories and novels...*

The classroom is a common space where teachers and learners are engaged in particular activities formally and informally for particular values to be instilled and promoted. Through the common space of a classroom the personal forms of violence are taught and the ways to resist such violence. The conversion practices promote values through literature. Aucott (1998) supports the view that teachers should use literature and poetry examples to help students apply their new skills in both fictional and real life situations.

Dialogue and discussions

The data indicates that teachers are vigilant. They use newspaper articles to develop classroom discussions around issues that concern the well-being of learners: issues such as human rights and violation of human rights, home violence and sexual abuse. One teacher explained

> *We talk and debate issues about human rights and violation of human rights, home violence, sexual harassment and that, touching is sexual harassment.*

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The data indicates that such discussions help learners to understand their rights as citizens of the country. The data also indicate that through discussions learners are able to understand personal forms of violence better.

The data also indicates that the classroom creates a space for confessional narratives where teachers and learners narrate personal stories. The LO teacher explained: *You listen to their stories about their family background that some learners come from violent families....*

One of the teachers explained:

> *We talk about serious personal issues. I use my life experiences to make them understand there are challenges in life that one needs to go through.*

The data indicates that through confessional stories learners develop emotional competencies. Brady (1995) states that confessional narratives such as journal writing help learners release emotions through acceptable and creative outlets. Through confessional narratives and teachers' stories about their experiences a space for dialogue is created. Learners are inspired by such stories and teachers' life experiences help learners to learn from other people's mistakes so that they won't repeat those mistakes. Some teachers' stories are inspirational, aimed at helping learners to focus on their education.

Teacher's role

Classroom conflict resolution

The analysis indicates that through a common space of the classroom, teachers have to resolve conflicts within the classroom situation. One of the teachers explained:
> *When a learner acts in a violent manner, I want to discover the roots...*
> *I understand that maybe the learner is emulating what is happening at home, so I call the learner aside. The way I handle the situation, giving that particular learner respect and right to privacy helps to instill respect of one another and tolerance to learners.*

The data indicates that teachers need to be work shopped to develop conflict resolution skills in order to help themselves as well as learners to resist personal forms of violence. Tattum (1993) emphasizes that teachers should be equipped with such skills. Through classroom conflict resolution processes, modelling conflict resolution skills in their own

interactions with their students and also with other adults, staff will have an impact far beyond their own classroom. Brady (1995) emphasizes that younger children also need to be educated about appropriate responses to anger.

Teachers as role models

The teachers' data indicates that through the common space of a classroom, values are 'caught' by learners through teachers' words and a way of acting. As Mr Sibiya explained:

> *The way I behave myself when I'm with them is important. I always endeavor to show a kind of a person that is expected to be leading a good life because it is not only important to tell people what to do but you must always show children what you say is what you do. I have to lead by example.*

The LO teacher elaborated:

> *I don't believe in being aggressive to learners because, I would have not liked it done to me.*

The data from the teacher's stories indicate the importance of teaching personal forms of violence to the school community in order to address aggression in teachers and learners. Reddy (2007) notes that there are values that are 'caught' by learners indirectly through the hidden curriculum, which are the words and behaviors of educators. Mlameli suggests that teachers should use appropriate language and behavior in their interaction with learners, and act to elicit respect from the learners.

The analysis indicates that in one way or another, teachers can perpetuate violence and also promote a violent-free school environment through their actions.

Learners as active participants

The data indicates that there are co-curricular and extracurricular activities in which learners participate in interclass debates, poetry club, plays, and talk shows, with learners expressing them through language.

Such activities that are promoted in the inside and the outside spaces promote personal and social values, according to teachers. Mlameli (2000) supports the idea that learners need to participate in school drama festivals and debates which illustrate the detrimental effects of violence and how to stop them. Weare (2000) states that children can increase their sense

of mastery through putting their emotions and experiences into words, and expand their ability to empathize.

Challenges: Outside the classroom

School-Community Relationship

The data shows that parents have a significant role to play in alleviating school violence by instilling human values in their children. Co-operation between the school, the family and the society the learners come from can bring about a difference in schools. As Mr Sibiya indicated:

> *A school cannot do anything alone. Parents must help to alleviate violence in school.*

The analysis indicates that parents have a significant role in disciplining learners inside and outside the school. According to Joubert, De Waal and Rossouw (2004), parents hold the key to the establishment and upholding of school discipline and in the upbringing of the child (learners from ill-disciplined families cause the most problems at school).

Impact of media

The teachers' data indicates that through different media reports on school violence learners are exposed to different types of violent behavior. As one of the teachers explained:

> *We are living in a time where even though we do our part but there are things that are pulling us down like media where violence is glorified. Once a child sees something on television, that child may feel like imitating what they saw.*

Valerie (1994) suggests that the media should be encouraged to support the concept of peace education in school and other settings. The teachers' stories indicate that the media creates a space for accelerating violent behaviour through negative reports on school violence.

SYNTHESIS

The findings indicate that teachers focus on a multi-level approach where all stakeholders and different teaching and learning activities are discussed as potential spaces for promoting non-violence.

The data indicates how the school as a site actively engages in a cause of action by identifying the personal and societal forms of violence through the curriculum, ethos and partnerships that are the key aspects of the whole school approach. The findings indicate that teachers use the curriculum by adopting a subject-centered approach to instill values in learners. Teachers and learners develop conflict resolution skills for inter-personal and inter-group communication through confessional stories. Cconfessional narratives like journal writing (Brady 1995) helps learners release emotions through acceptable and creative outlets - *learners develop emotional competencies*.

The curriculum

The data shows that teachers address personal violence through the curriculum through a subject-centred approach using dialogue, confessional stories and literature. Teachers address personal forms of violence through the *co-curricular and extra-curricular activities* by actively involving learners in debates, talk shows and poetry. Such activities may develop social values in learners. While teachers recognize and acknowledge the influence that outside forces have on learners who "learn societal forms of violence from the communities that they come from such as in their use of vile language and aggressive action towards other learners, emulating what is happening in their homes", the teachers' story supports that communities from which learners come from exposes learners to different kinds of violence.

The surveillance mechanisms in place are potential strategies used to promote a safe environment. This Harber (2001) refers to as "mapping where crime occurs on the school premises."

School-community relationships/partnerships

The teachers' indicates that *school-community relationships* help to promote discipline in learners. Joubert, De Waal and Rossouw (2004) also support the view that parents hold the key to the establishment and upholding of school discipline and in the upbringing of the child (learners from ill-disciplined families cause the most problems at school).

The teachers feel that the media has a negative impact on learners and is a challenge to the values and skills teachers are hoping to inculcate in learners. Media reports, teachers argue, glorify school violence and actually create a space for accelerating violent behaviour.

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The data of the teacher's stories identified two dimensions of the whole school approach that the school as a site actively engages to promote non-violence: the curriculum and partnerships. The school ethos is not fore grounded in the teachers' story.

4.5 SECTION THREE

THE LEARNERS' STORY

The learners' story was constructed from an interview between the researcher and the learners' focus group. The story is based on the question: "How do learners experience different activities and practices that the school adopts to promote a culture of nonviolence?" This is their story:

Follow a queue in order to be served

During breaks some of us go to the grounds to play and some rush to the Tuck Shop. Exercising during the breaks helps us to stay away from bad things like stealing and fighting. There is an order to be followed in the Tuck Shop. You have to follow a queue in order to be served. This helps to avoid pushing and pick-pocketing. You buy then give others a chance. We move in groups and share our lunches.

Figure 12: Tuck Shop queue.

Figure13: learners playing at the grounds.

Unity among learners

During P.E we go to grounds and play and get to know each other well. We come back to classes more relaxed. We have a Talent Show to showcase our talents. There is also a

Market Day which promotes us to be business-minded. On this particular day, we sell food and render some services such as car wash and shoe polishing within the school premises. We visit the Luthuli Museum. There is also a Poetry Club for learners who are good in poetry. These activities promote togetherness and unity among us as learners. We do things together and get to know each other well.

Giving the school a good name

We are focused on education. We know we are here to learn and to show respect to our educators. At our school teachers are always on time for classes, so it is not easy for us to be violent. The school is trying to avoid any kind of weapons inside the premises. If they suspect that you carrying a weapon, your bag is searched. If you do something bad, like fighting you are suspended from school. We don't want violence in our school. Teachers are doing their best and school rules are tight.

I don't think learners should behave the way learners in our neighboring school did. There is a way to respond to issues. You follow the procedures before taking actions. If there is something wrong in our school, you won't see learners boycotting classes. We sit down and speak to the R.C.L in order to solve problems. It is difficult for us to just bunk school because security is tight. Teachers and the management do their best to give a school a good name. If learners are seen moving around during school time, it will give our school a bad name. The school management is very effective. Whenever they see that there is no teacher in the class, they call the educator due to occupy his/her class. If there is no educator in class we might fight. They make sure that all learners are in class during lessons and check if there are no learners bunking classes in toilets.

In the assembly teachers teach us about God and that if you believe in God you should never do bad things, because the Bible states that we must respect our elders so that our days should be extended.

Teacher's impact on learner's lives

We respect and tolerate one another because in our school there are Indian and African teachers. They are united as one family. They are setting a good example. Even though they are coming from different cultures but when they are here at school they are one. So, if our teachers can do it, we can also do it. Our freedom fighters back then when there was

apartheid in South Africa, went to other countries in Africa. They were not discriminated. When people from African countries come in our country we must treat them as brothers and sisters, not discriminate against them. We try our best to make learners from other countries feel welcome, but some do call them names.

We learn about respect and not to look down at other people's culture and to be tolerant. We also learn about ubuntu *that is to help each other and to treat each other as brothers and sisters. History teaches us that if you are a person, know your past and don't forget where you are coming from. It teaches us to respect other people's cultures and religions. It also teaches us not to discriminate. L.O. teaches us to practice both our rights and responsibilities and not to focus on our rights only. It also teaches us not to lower other people's self-esteem and not to expect others to change because we want them to. We learn to take care of our bodies because of the killer disease HIV/AIDS. An L.O. teacher told us that if someone is troubling you in class, just keep quiet because if you argue with that person no one will see the fool between the two of you.*

Behind the scenes

I have experienced emotional abuse. Boys are not treating us right. They do not care if they are hurting our feelings. They like to hit and abuse girls. They think they have a better status than girls. They like to show that they got power and that they are heads in the school. In my class there are always fights. The boys gamble, during break times and in the morning. Whenever we are studying, they make noise. When there is no teacher in class, they break doors and jump over the furniture. They smoke during breaks. There is a store next to our school; it contributes to boys' violent behavior. When boys come in the morning, they sit there and smoke and after school they go there again. One incident happened in school, when Grade 11 boys were drinking brandy during school hours. They were expelled from school. Another incident happened during the Talent Show, learners brought alcohol to school. Those learners do things because of their friends. Their family backgrounds contribute to the way they behave. They do things because they are not taught how to respect. When you are coming from a family where your parents are drinking, what can you learn? What example would you follow? If at home you do whatever you want to do, you would think that you would do the same even at school. It all begins at home. Some parents love their children so much they don't see the dangers they put their children in. They just give children too much money that ends up buying drugs and alcohol. Some teachers use

language that makes learners angry. Teachers have to discipline learners privately and stop lowering learner's self-esteem.

ACTIVITIES LEARNERS ARE INVOLVED IN:

Figure 14: Isicathamiya Boys group.

Figure 15: Dance group.

Figure16: A poet.

Figure 17: Reed dance.

Figure18: Love Life drama students.

Figure 19: Scouts movement.

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Figure 20: School Debate Team appears in the *Xpress* Newspaper article.

Figure 21: Kwa Dukuza Mayor visiting school during the launch of the Scout group.

4.5.1 ANALYSIS OFTHE LEARNERS' STORY

The data was produced from photo voice and interviews conducted with the learners. The following themes were developed to discuss the learners' experience of the different approaches adopted by the school to promote a culture of nonviolence.

Practices of conversion

Co-curricular activities

The data indicates that there are a range of activities that the learners are involved in and which are grouped as curricular and extracurricular activities. These activities act as practices of conversion. As a Grade 9 learner explained:

> *During P.E we go to grounds and play and get to know each other well. We come back to classes more relaxed. We have a Talent Show to showcase our talents. There is also a Market Day which promotes us to be business minded. There is a Poetry Club...*

The data indicates that learners are actively involved in different co-curricular and extra-curricular activities that help to develop personal and social values. This is supported by Brady (1995) who emphasizes that schools should organize more recreational activities.

Teachers as role models

According to learners; teachers are their role models. In a school context learners learn from their teachers' behaviour. Through modelling personal and social values are developed. As a Grade 9 learner said:

> *...in our school there are Indian and African teachers. They are united as one family. They are a good example. Even though they come from different backgrounds when they are here at school they are one. If our teachers can do it, we can also do it.*

The learners' data indicates that the role of a teacher goes beyond teaching and learning. Learners are also influenced by the way teachers conduct themselves inside and outside the classroom. For Tatum (1993), modelling is the key to students and teachers developing conflict resolution skills. By modelling conflict resolution skills in their own interactions with students and also with other adults, staff will have an impact far beyond their own classroom.

"A teacher affects eternity; he can never tell where his influences stop."

Henry Brook Adams (1907)

Sampatkumar (2002) argues that attitudes, values, and beliefs play an unquestionable role in human behavior and progress. Joubert, De Waal and Rossouw (2004) believe that learners should see values being demonstrated in the lives and attitudes of their educators

and in the approach of the school towards, amongst others, discipline. Goduka (1999) argues that values can be caught, not merely taught, by learners at different levels of education and carried over to homes, community and society. Reddy (2007) believes that teachers that have inculcated sound human values within themselves and are successful in teaching these values to their learners can effect a major change in the minds of children.

Developing a sense of ownership and identity

The response from the learners indicates that they are conscious of how they are expected to behave. One of the learners explained:

> *I don't think learners should behave the way learners in our neighboring school did. There is a way to respond to issues. You follow the procedures before taking actions. If there is something wrong in our school, you won't see learners boycotting classes.*

The data indicates the sense of identity developed by learners in comparing their behavior to that of the learners in the neighboring school. Joubert, De Waal and Rossouw (2004) argue that the development of ownership amongst learners is one of the outstanding proactive measures that may be achieved. School traditions and other elements that distinguish one school from its neighbor should be utilized to the utmost. The analysis also indicates that through learners, ways of thinking and acting out of social values are developed. As a learner further explained:

> *It is difficult for a learner to just bunk school because security is tight, teachers and the management do their best to give a school a good name. If learners are seen moving around during school time, it will give our school a bad name...*

The data from learners' story indicates that through the school ethos, good relations, a sense of unity, togetherness and communalism is developed between teachers and learners. Through the school ethos and the sense of ownership that the learners developed there are good relations within the school community and learners are working together with their teachers for the good name of the school. As Mkhabela and Luthuli (1997) note, communalism fosters the social goal of living and working together for a common goal.

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Challenges

Under Surveillance

The data from the learners' story shows that there are different surveillance mechanisms in place in all the spaces that learners occupy. According to the learners such mechanisms are conversion practices. These activities include teachers' ground duties, following the queue in the tuck shop, and random searches. Such conversion practices and routines are coercively carried out on the school premises - not to inflict any injury. There is also signage and the security guard at the school gate that serve as reminders to learners how they should behave.

Through the conversion practices in the common outside space, particular social values and norms of behaviour are being entrenched. However these also serve to undermine the level of trust in learners. One of the learners pointed out:

> ...it is very humiliating when our bags are searched ...the management knows who the troublemakers are.

The data indicate that the school is actively engaged in a course of action to identify personal forms of violence through surveillance mechanisms. However, some of the learners feel uncomfortable with such practices. If learners strongly believe that their rights are being violated, such practices might promote violent behavior. .

Outside surveillance

The data shows that in the absence of surveillance mechanisms learners engage in acts of abuse and violence that cause injury to self and to others. In these moments learners fix themselves. They choose to construct themselves as abusers and criminals engaging in different forms of petty crime and oppressive ways of thinking. In these moments, their learning and development as personal and social beings are under threat. One of the learners explained:

Abusing other

> Boys are not treating us right. They do not care if they are hurting our feelings. They like to hit and abuse girls. They think they have a better status

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than girls. They like to show that they got power and that they are heads in the school. The boys gamble, during break times and in the morning. When there is no teacher in class, they break doors and jump over the furniture.

She further explained:

Abusing self

They smoke during breaks. There is a store next to our school. It contributes to boys' violent behaviour. When boys come in the morning, they sit there and smoke and after school they go there again. One incident happened in school, when Grade 11 boys were drinking brandy during school hours. They were expelled from school. Another incident happened during the Talent Show, learners brought alcohol to school....in my class they always fight...

The data from the learner's story indicate that surveillance strategies do offer potential for a personal form of violence to be resisted. Personal forms of violence that learners inflict on themselves occur when particular surveillance mechanisms are absent. These include smoking, alcohol consumption and fights, hurting others' feelings, gambling and physical and emotional abuse of girls by boys. Brady (1995) argues that learners have to differentiate between personal and societal structures of violence and schools should assist learners to be able to differentiate. Personal violence is a form of violence to oneself through drugs or promiscuous sex. Violence to another may be expressed through unchecked anger. Personal choices of violence are different from societal ones, and all stakeholders need to know the difference.

While the tight school rules and tight security help to ensure effective teaching and learning to enhance their development and socialisation, learners also find them constraining. One of the learners explained:

...the school rules are so tight, we not allowed engaging in conversations with outsiders over the fence especially during break time; even when you sick, you have to get permission for an early leave from your form teacher for the gate pass out...

The data from the learners' story indicate that the school actively engages in a course of action to develop a violent-free environment through the creation of a safe and secure school climate. **What does the learners' story foreground and what do their stories silence/mute?**

Section 4: Emerging Issues

In this section the data from the management story, teachers' stories and learners' stories is synthesized. These stories provide a multi-perspective response to the key critical question, the study asks: "What does the school do to promote the culture of non-violence?" The whole school approach requires co-operation, co-ordination and management to occur at many levels throughout the school, including teaching staff, parents, ancillary staff and students (Rigby, 1993).

Management perspective

The school management attempts through particular routines and rituals to create a healthy ethos and environment. The school management uses a range of conversion practices to ensure spiritual, emotional and social growth for all who work in the school. Common spaces like the assembly and the school ground are used to share, participate and work together to promote personal and social values. Engaging actively to promote a culture of *ubuntu* through various partnerships, symbols, traditions, policies and procedures and co-curricular and extracurricular activities serve as the means to convert the learners and teachers from particular ways of thinking and being to alternate ways.

The school management also ensures that the common values, skills and knowledge that are being promoted are meaningfully experienced and adopted when they place these common spaces under surveillance. Social spaces within the school space (such as the grounds, tuck shop, and the classrooms) are under surveillance to keep learners in check. Teachers are offered training through workshops to develop conflict–resolution skills and approaches to manage teaching and learning in better ways.

Physical spaces bordering the school are also under surveillance (such as the fence, the locked gate and entrances, with the security guard and the signage) to protect all those who attend the school.

Teachers' perspective

In answering the critical question, "How do teachers manage the teaching and learning practices to promote the culture of non-violence?" we learnt that teachers work through the curricular, co-curricular and extra curricular activities to promote respectful, healthy relationships and to develop emotional and social competencies in learners. The classroom is used as a space for promoting dialogue and understanding between teachers and learners as active partners in their struggle against violence. Debates and discussions in classrooms assist in enhancing communalism and openness to differences and individuality.

Through the formal curriculum, a subject (teaching literature) offers the space for promoting values of *ubuntu* and respect. By drawing on the Constitution of South Africa, respect for women and gender equity is developed. Teachers also use co-curricular activities such as dance and poetry to develop learners as critical thinkers, respectful citizens and aesthetic beings. Teaching and learning practices are offered as fertile spaces for converting learners as embodied beings with the capacity to think and act in non-violent ways.

Learners' perspective

In answering the critical question, "How do learners experience the different activities and practices that the school adopts to promote a culture of nonviolence?" the data shows that the learners have the potential to think, act and be non-violent. However the data also shows that in the absence of the coercively imposed mechanisms and mechanisms of surveillance and control learners have the potential to be violent, abusive and aggressive to themselves and their peers.

By focusing on the common spaces and specific spaces inside and outside the classroom, and by ensuring that the necessary supportive mechanisms are in place, all stakeholders (the management team, the teachers and the learners) adopted and enacted a range of practices and strategies to promote the school as a potential site for promoting a culture of non-violence. Through a range of learning opportunities and disciplinary measures, possibilities were created to develop capacity in learners to differentiate between personal forms of violence and societal forms of violence. While the school is a potential site for promoting non-violence by adopting the three key aspects: of curriculum, partnership and ethos, the study shows that learners sometimes choose to think and act in violent ways in the absence of surveillance as they smoke, drink and fight.

A systemic approach

The multi-focused, multi-layered and multi-pronged approach adopted by the school offers the potential to challenge forms of violence and oppression. However, the school's active engagement to change violent practices is not enough to develop the ability of individuals to differentiate between personal and societal forms of violence adopted and experienced outside of the school.

The results of this study point to the need for a multiple, systemic, interventionist approach for developing non-violent citizens.

Schools need to think, talk and practice non-violence for complete harmony.

As Gandhi said:
"Always aim at complete harmony of thought and word and deed."

CHAPTER FIVE

SUMMARY OF FINDINGS AND CONCLUSION

5.1 INTRODUCTION

As an educator, the researcher was troubled by reports of violence in schools in the media. This study tries to understand schooling as a setting that can promote a culture of non-violence. The over-arching question for the research study was: "How does the school work to promote a culture of non-violence?" In asking this critical question, the researcher drew on the rich data of the particular school where she works. This school attempts to provide an interventional ethos of promoting a culture of non-violence.

The paragraphs below draw on the findings and analysis of the six narratives that the researcher reconstructed to interpret the school practices and procedures as a tool for promoting a culture of non-violence.

5.2 THE SCHOOL HOLISTIC INTERVENTION

The research was developed through participatory research. Data was accessed through photo voice, focus group interviews with school management, learners, principals, the isiZulu teacher and L.O. teacher, and classroom conversations with the teachers to understand how the school works to promote non-violence. The results showed that the school works through holistic intervention to promote a culture of non-violence. Located in Tatum's (1993) whole school approach, the school included all stakeholders to promote this culture.

- A partnership with all stakeholders meant being involved within the school and outside the school. Teachers, learners and the school management all worked to promote a culture of non-violence.

- The ethos and environment includes the school culture, its symbols, traditions, policies and procedures.

- The curriculum covers what is taught through formal and informal teaching programmes.

5.2.1 *Through partnership with all stakeholders involved within the school and outside the school, teachers, learners, non-academic staff, and the school management worked to promote a culture of non-violence.*

The analysis of the management story revealed that this team involved every stakeholder within the school, ranging from the principal, teachers, and learners to non-academic staff, all working to promote a culture of non-violence. The management team targets the ethos and environment which includes the school culture, its symbols and traditions, policies and procedures to promote a culture of non-violence in the outside space. The teachers targeted the curricula and extra-curricula sectors to promote a culture of non-violence in the common space of the classroom and outside the classroom. The learners did the same. The non-academic staff, such as Love Life peer educators, also targeted the co-curricula and extra curricula activities to promote non-violence. The security guard, a non-academic member of staff, focussed on the physical structure, such as the school gate and yard, to promote a culture of non-violence.

School management invited important stakeholders from the community to form part of the School Safety and Security Committee. This included parents and the police. The school management formed a partnership with the Office of the Mayor, and they were liaising to bring a school counsellor to assist with learners with erratic behaviour. Management formed partnerships with Love Life to bring peer educators to the school every year to develop learners' life skills and to promote HIV/AIDS awareness.

5.2.2 *The ethos and environment includes the school culture, its symbols, traditions, policies and procedures.*

The analysis of the principal's story revealed that there are school signs at the gate as reminders that weapons and alcohol are not allowed within the school premises. It also revealed that the school is fenced with a gate and the security guard monitored access to the school. Despite the fact that the signs were reminders, and that there

was a security guard at the gate, random searches are done. According to the school policy, a learner has to be handed over to the law if found in possession of any kind of a weapon. The findings from the management story revealed that parents are called to school as part of the school policy to discuss disciplinary matters concerning their children.

The findings from the management story revealed different surveillance mechanisms placed in all the spaces that learners occupy, such as the grounds, the tuck shop, the corridors, the classroom, and the toilets, which are closely monitored.

The findings from the management stories revealed disciplinary policies and disciplinary procedures are the same. The management deals with minor cases and for serious cases parents and the police are called to the school. The findings revealed that the management failed to formulate their own disciplinary policy; rather, they followed the policy document to handle disciplinary matters.

5.2.3 *The curriculum covers what is taught through formal and informal teaching programmes*

The analysis from the teachers' stories revealed that the classroom is a common space where teachers and learners are engaged in particular activities, formally and informally, for particular values to be instilled and promoted. Literature, such as short stories and comprehension, is used to instill values of *ubuntu* and respect.

The analysis from the teachers' stories revealed that through the common space of a classroom, confessional narratives and teachers' stories about their experiences, a space for dialogue is created, and learners are inspired by such stories. Teachers' life experiences help learners to learn from other people's mistakes, so that they do not repeat those mistakes. Such stories are inspirational and aimed at helping learners to focus on their education. Through such stories personal and social values are developed.

The analysis from teachers' stories revealed those co-curricula activities such as inter-class debates, the poetry club, and talk shows, are promoted inside and outside the classroom. Together they promote personal and social values.

The analysis from the learners' stories revealed that the extra-curricula activities that the learners are actively involved in promote personal and social values. Such activities include physical education, Sports, the Market Day, Talent Shows, the Scout Movement, the School Christian Organization and the Love Life Campaign, which promote friendship, togetherness and respect for one another.

The findings from the learners' stories also revealed that learners regard their teachers as their role models: they learn from their teachers' behaviour. This develops personal and social values.

Drawing from Gandhi's theory, this study showed that this school promotes non-violence in a "conversion" way. This theory aims at converting, not coercing, the wrong-doer. Success is defined through achieving co-operation. This theory sees means and ends as inseparable. Means used to obtain an end are wrapped up in and attached to that end. In other words, people use peaceful measures to obtain peaceful end results.

The following paragraphs will explain how the school achieves conversion practices.

5.3 CONVERSION PRACTICES

The findings from the management stories revealed that assembly is a daily routine, where everybody comes together and engages in particular practices through which particular values are being instilled and promoted. The means that conversion practices take place in the assembly, such as reading the Bible, invitation of pastors from the local congregations to preach, invitation of motivational speakers to motivate learners about the importance of education, announcements and school rules. Through the different practices in the common space of the assembly, personal and social values are promoted. The word of God develops spiritual values, the values of love, friendship, respect, caring, *ubuntu* and togetherness. These are

the ends. Therefore, the means and the ends that the school management uses are inseparable.

The analysis of data from the management stories revealed that regular sporting activities organized in school, inter-class and inter-grade matches as well as matches played between teachers and learners, further cement the relationship between learners and learners, and between learners and teachers. All these activities are the means to promote non-violence within the school. These sporting activities create a common outside space for developing social values. Matches between learners and teachers, achieve the ends, which are the values of friendship, and good relations between teachers and learners. According to the management, sport makes learners understand their teachers better and Physical Education helps learners to exercise and refresh their minds, and gives them time to get to know each other as social beings. The analysis from the teachers' stories revealed that teachers engage in conversion practices to develop certain values inside and outside the classroom. The classroom creates a common space for dialoguing, discussion and sharing of ideas between teachers and learners. In such a space, personal values are developed. The classroom also creates a space for developing the values of *ubuntu*, respect and communalism through literature. The Constitution is also used to develop values of respect for women. Activities such as co-curricula activities, promoted inside and outside the classroom, such as the inter-class debates, poetry club, and talk shows, allow learners to express themselves through language. Such activities develop personal and social values.

The extra-curricula activities that the learners are actively involved in promote personal and social values. The conversion activities that are promoted in the inside and outside spaces such as Physical Education, sports, Market Day, Talent Shows, the Scout Movement, the School Christian Organization and Love Life Campaign, promote friendship, togetherness and respect for one another. Such conversion practices develop a sense of pride and ownership in learners.

The findings from the stories of all stakeholders revealed that they use conversion practices in the school to promote non-violence. However, coercive practices are also used.

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The findings from the principal's story revealed that there are activities that help to develop values in learners. However, some conversion practices are coercively imposed on learners to ensure that they behave in the way that is expected on the school grounds, at the school gate, in the classrooms and toilets, where learners' behavior is monitored. Such coercively monitored spaces develop social values. The coercively imposed practices that the school uses include the school ethos (gate signage, security guard, and disciplinary policies). Different surveillance mechanisms are placed in all the spaces that learners occupy. The common spaces such as the grounds, the tuck shop, the corridors, the classroom, and toilets, are closely monitored. The findings from the principal's story revealed that coercively imposed practices, such as random searching take place, despite the fact that signs are present, along with fences, gates, and security guards at the gate. Surveillance mechanisms are common in all the spaces that the learners occupy. All these activities are coercively imposed onto learners, to encourage them not to inflict any injury, and are non-negotiable practices for promoting a safe and healthy environment.

The findings from the school management story revealed that the school management and the governing body formed a Disciplinary Safety and Security Committee (DSSC) to address discipline problems. This committee engages in coercion practices when parents and the SAPS are invited to handle disciplinary matters involving learners.

The findings from the learners' stories revealed that the classroom creates a space for coercive practices by learners towards other learners, such as fighting, touching girls, name-calling, gambling and consumption of alcohol when teachers are unavailable.

5.4 SUMMARY

This study has revealed that the whole school and all stakeholders involved in the school participate in promoting non-violence (Tatum 1993). The school management targets partnerships, the school ethos and environment to promote non-violence. The teachers target co-curricula and curricula aspects to promote non-violence, and the learners also work within co-curricula and extra-curricula experiences to promote

a culture of non-violence. These are the three key elements of the whole school approach.

Conversion practices are used by the teachers and management to develop the personal and social values of *ubuntu* and communalism, such as the daily morning assembly which involves preaching the word of God, motivational talks from prominent public leaders and during registration time where learners and form teachers discuss important issues. Coercive practices for promoting non-violence are also used by the school management and teachers such as surveillance and searches, but such practices may sometimes promote violent behavior in learners.

5.5 RECOMMENDATIONS

For the school to be a potential site for promoting a culture of non-violence, it must embrace some elements of the whole school approach. The following key criteria should be taken into account:

- A close relationship should be developed between teachers and learners through sports activities where teachers and learners play against one another to promote the values of friendship.

- The school should organize activities where all learners will be actively involved, such as clubs for the *Jika majika* dance, Zulu dance, rap, *kwaito*, poetry, gospel singers, Scouts, debating teams, and Soul Buddies as suggested by the Youth Development Department to promote *ubuntu*, communalism, unity, and friendship among learners.

- The analysis showed that even if the surveillance mechanisms are in place in all spaces occupied by learners, violence is still prevalent. The data from the learners and the LO teacher's story revealed that learners learn violence from the community and the families they come from. Further studies might shed light on how the family as a unit can promote non-violence.

- The analysis revealed that the parents played a major role in promoting non-violence in the school. This is not, however, enough, as learners still behave violently without surveillance. Learners learn how to promote non-violence but the school is only part of the system and cannot do everything on its own. The

other part of the system, such as the community and families, can play a significant role in promoting non-violence.

- The government can provide workshops on how to promote non-violence in the community for learners, parents and the community at large.

- Media reports incidents of violence in schools on a daily basis. The analysis reveals that through the media learners are exposed to different kinds of violence in such a way that they become de-sensitized to it. The media needs to play a more positive role in promoting non-violence.

- Schools should analyze their curricula, both overt and hidden, and the teaching methods and disciplinary procedures used, to see how violence may be unwittingly perpetrated. This analysis is important, but was beyond the scope of this study.

5.6 CONCLUSION

The guiding question for this research project was: "How do schools work to develop a culture of non-violence?" In Chapter Two, various definitions were attached to non-violence. Some researchers define it as peace education, which emphasizes the need to understand dynamic social conflict, warfare, conflict resolution and peace, while others define it as whole person education, which emphasizes the need for spiritual aspects to be incorporated into education programmes. Some researchers define non-violence as the whole school approach, based on the belief that a safe and secure learning environment is created for all pupils, not only in their own classroom but also as they move within the school premises. Some researchers define it as an interactive approach, which recommends workshops involving school management and leadership teams to be run at district level or with a cluster of schools. Others define it as a value-driven approach, which focuses on promoting human values in schools. They find strategic ways to engage in violence away from surveillance. The findings from this study have indicated that the school where this study was conducted meets these definitions to varying degrees. It has revealed that different procedures, routines and practices are implemented to promote a culture of non-violence.

A school is a potential site for promoting non-violence through conversion practices that promote spiritual development and growth in *ubuntu*, with the humanity of a person characterized by generosity, love, maturity, politeness, understanding and humility. It implies treating other people with dignity and respect, and a growth in communalism which implies sharing and helping one another. However, the analysis also shows that some learners are unable to differentiate between personal and societal violence. Schools cannot promote non-violence by themselves. This indicates that schools need strong partnerships. The analysis also indicates that schools can try many strategies to promote non-violence within the school environment, but learners come from different societies where they are exposed to different kinds of violence. The challenges of creating a climate of non-violence in our society are many and schools can play a prominent role.

In promoting non-violence, what the school, and the rest of society, should be promoting is LOVE.

As Gandhi said:

"Love is indeed the highest form of non-violence. It is the basis of all domestic duties."

And as Martin Luther King Jr. said:

"At the centre of non-violence stands the principle of love."

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UNIVERSITY OF KWAZULU-NATAL

TO THE PRINCIPAL

I am a Master's student working on my dissertation at the University of KwaZulu-Natal, Edgewood Campus under the supervision of Dr. Daisy Pillay. My research is concerned with school culture and how it promotes non-violence within the school, your assistance will be required in accessing information about your experiences at your school regarding this topic. I am very keen to interview a focus group and your School Management Team will be ideal. I would like to interview you and your team regarding this topic. I understand that you and your team are extremely busy with school management matters for smooth running of the school. However, it will be highly appreciated if you could kindly afford me the opportunity to conduct my research in your school. I will do my best to conduct my research as efficiently as discreetly as possible. Members of the management team who would like to participate in the focus group, I will require their consent. Consent letters to the teachers will be forwarded to invite them to participate in the research project. In their consent letters, confidentiality will be ensured. Their names will never be used during the reporting session, pseudonyms will be used. Letters will ensure them that participation in the research programme is voluntary and they can withdraw at any time from participating, should they wish to do so and that will not negatively affect him or her in any way. Participants are free to choose not to be recorded, if they feel not to. Information gathered during the research programme will be confidentially treated. After the data has been used, it will be thus be destroyed by the researcher. Data collected will never be linked with participant's families.

FOCUS GROUP QUESTIONS

1. What activities the school management plan yearly, weekly or daily to promote the culture of non-violence?

2. How did you know that these activities promote non-violence?

3. What disciplinary policies the school uses?

4. What disciplinary actions the school implement in case of misconduct of learners?

5. Has your staffs undergone any workshop on conflict resolution skills? If not, how are you equipping them in this regard

Your corporation in this matter will be highly appreciated.

Yours faithfully
Gcabashe M. [student No: 9405084]

APPENDIX B

<div align="right">
12 Riverside Road
Townview
Stanger
4450
</div>

Nonhlevu Secondary School
Private Bag X 3161
Stanger
4450

Dear Sir / Madam (Chosen teacher)

AN INVITATION LETTER TO PARTICIPATE IN THE RESEARCH PROGRAMME

I kindly request you to participate in the research programme that will be conducted at the school in the afternoon (immediately after school at 14:30). Your knowledge of the school's culture and school activities in promoting non-violence would be a great asset to make this research successful. I am a student at the University of KwaZulu-Natal, studying for a Degree in Master's level (M.Ed). My field of study or the problem to be researched is about "An exploration study of schooling as a site for promoting culture of non-violence".
This is an attempt to find out how the schools could minimise the level of violence by promoting a culture of non-violence to learners. We are hoping that the increased trend of school violence would one day be addressed.

Participation in this research programme is of voluntary nature. Participants are free to withdraw at any time from participating in the research programme should they feel to do so. Confidentiality will be ensured. Participants shall never be forced to use their real names or surnames during interview process. During the research programme, a tape recorder will be used to capture the data. Data capture there-in, will be confidentially treated and will never be linked with the school or your family. You are also at liberty to refuse to be tape recorded and to participate in the research programme should you fell uncomfortable with the tape recording.
Should you wish to rectify the veracity of this letter, contact my supervisor: Dr Daisy Pillay, Faculty of Education, University of KwaZulu-Natal, Edgewood Campus, Private Bag X03, Ashwood 3605. Tel No: 260 7598: Email: pillaydv@ukzn.ac.za
If you are willing to participate in the research programme, you are requested to fill in the attached consent/declaration.

Your corporation in this matter will be highly appreciated.

Yours faithfully
Gcabashe M. [student No: 9405084]

12 Riverside Road
Townview
Stanger
4450

THE PRINCIPAL
Nonhlevu Secondary School
Private Bag X 3161
Stanger
4450

Dear Sir / Madam

REQUESTING PERMISSION TO CONDUCT A RESEARCH STUDY

I kindly request to be permitted to conduct a research-study in your school as from 7:30 to 14:30 in the afternoon.
I am a student at the University of KwaZulu-Natal, studying for a Degree in Master's level (M.Ed). My field of study or the problem to be researched is about "An exploration study of schooling as a site for promoting culture of non-violence".
The information gathered from the participants will be treated very confidentially and the school will never be linked with the information that is obtained as a result of the research programme.

Should you wish to rectify the veracity of this letter, contact my supervisor: Dr Daisy Pillay, Faculty of Education, University of KwaZulu-Natal, Edgewood Campus, Private Bag X03, Ashwood 3605. Tel No: 260 7598: Email: pillaydv@ukzn.ac.za
If you are willing to participate in the research programme, you are requested to fill in the attached consent/declaration.

Your corporation in this matter will be highly appreciated.

Yours faithfully
Gcabashe M. [student No: 9405084]

12 Riverside Road
Townview
Stanger
4450

The School Governing Body (S.G.B) Chairperson
Nonhlevu Secondary School
Private Bag X 3161
Stanger
4450

Dear Sir / Madam

REQUESTING PERMISSION TO CONDUCT A RESEARCH STUDY

I kindly request to be permitted to conduct a research-study in your school as from 7:30 to 14:30 in the afternoon.
I am a student at the University of KwaZulu-Natal, studying for a Degree in Master's level (M.Ed). My field of study or the problem to be researched is about "An exploration study of schooling as a site for promoting culture of non-violence".
The information gathered from the participants will be treated very confidentially and the school will never be linked with the information that is obtained as a result of the research programme.

Should you wish to rectify the veracity of this letter, contact my supervisor: Dr Daisy Pillay, Faculty of Education, University of KwaZulu-Natal, Edgewood Campus, Private Bag X03, Ashwood 3605. Tel No: 260 7598: Email: pillaydv@ukzn.ac.za

If you are willing to participate in the research programme, you are requested to fill in the attached consent/declaration.

Your corporation in this matter will be highly appreciated.

Yours faithfully
Gcabashe M. [student No: 9405084]

12 Riverside Road
Townview
Stanger
4450

(Surname and Name of Learner)
Nonhlevu Secondary School
Private Bag X 3161
Stanger
4450

Dear learner

AN INVITATION LETTER TO PARTICIPATE IN THE RESEARCH PROGRAMME

You are kindly requested to participate in the research programme organised (and being undertaken) by Ms Gcabashe at your school. You will start in the during the lunch breaks at 12:10. Ms Gcabashe is a student at the University of KwaZulu-Natal. She is intending to take a research about an exploration of schooling as a site for promoting culture of non-violence".
This study about promoting culture of non-violence in schools will be of great importance since violence affects schooling nationally. We are hoping that the increased trend of school violence would one day be addressed. Your participation in this study might help in addressing and tackling this problem from the learner's point of view and also help to understand some of the causes of aggression and violence among learners.

Your participation in this research programme is of voluntary and you are free to withdraw at any time from participating in the research programme should they feel to do so. As a participant in this research your confidentiality is ensured. You will never be forced to use your real names or surname during interview process. During the research programme, a tape recorder will be used to capture the data. Data capture there-in, will be confidentially treated and will never be linked with the school or your family. If you are not interested to be recorded, you are free to tell your story without a tape recorder.
When information has been used, your teacher, who had organised the research programme, will destroy the cassette with your information.
Should you wish to get more information about the research programme, you can contact my supervisor: Dr Daisy Pillay, Faculty of Education, University of KwaZulu-Natal, Edgewood Campus, Private Bag X03, Ashwood 3605. Tel No: 260 7598: Email: pillaydv@ukzn.ac.za

Show this letter to your parents, if you are willing to participate. Should your parents / guardian allow you to participate in the research programme, request him / her to fill in the attached consent/declaration.

Your corporation in this matter will be highly appreciated.

Yours faithfully
Gcabashe M. [student No: 9405084]

DECLARATION

AN EXPLORATION STUDY OF SCHOOLING AS A SITE FOR PROMOTING A CULTURE OF NON-VIOLENCE.

I... (full names of the participants) hereby confirm that I understand the contents of this document and the nature of research project, and I consent to participate in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I desire.

SIGNATURE OF PARTICIPANT   **DATE**

....

You corporation in this matter will be highly appreciated.

Yours faithfully
Gcabashe M. [Student No.9405084]

14

APPENDIX C

INTERVIEW QUESTIONS [FOR TEACHERS].

1. What practices and activities that the school is engaged to promote values?
2. How do these practices and activities promote values within the school?
3. What do you do as the management to discipline in learners?
4. What are the disciplinary policies and procedure that the school uses?
5. In your opinion what accelerates the level of aggression in learners?
6. In your opinion do you think corporal punishment instil discipline in learners? Explain.
7. Do you support the statement that administering corporal punishment triggers violence?
8. In case of conflict, what conflict resolutions / procedures the school uses to bring about understanding in a non-violent manner?
9. As a staff member, are you equipped with conflict resolution skills / skills to impart the culture of non-violence? Explain.
10. What values do you use when preparing your lessons?
11. Do you think teaching values helps in the present situation where the incidences on school violence are so high?
12. How your teaching and learning practices promote non-violence in a classroom situation?
13. People think that folklores in this modern society do not play any significant role. As isiZulu teacher what is your opinion?
14. How do you feel about the increasing incidents of violence in schools? Any incident that touched you? Any fears that it may happen to your school any minute?
15. Have you ever taught of quitting your profession because of violence in schools? Do you think that will bring the solution?
16. What is your opinion about the violence perpetuated by learners to teachers?
17. Has the above happened to your school?
18. Do you think that some teachers perpetuate violence to learners?
19. Has the above happened to your school?
20. Is there any incidence of violence that ever took place in your school? What was the solution?

UNIVERSITY OF
KWAZULU-NATA

22 SEPTEMBER 2009

Miss Marilyn Gcabashe (9405084)
Education and Development
Education
Edgewood

Dear Miss Gcabashe

ETHICAL CLEARANCE APPROVAL NUMBER: HSS/0622/09M

I wish to inform you that your application for ethical clearance has received full approval for the following project:

"An exploration study of schooling as a site for promoting a culture of non-violence".

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
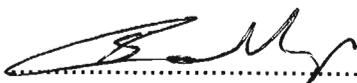
....
PROFESSOR STEVEN COLLINGS (CHAIR)
HUMANITIES & SOCIAL SCIENCES ETHICS COMMITTEE

cc. Supervisor (Dr Daisy Pillay)
cc. Mr. Derek Buchler