

## **5.4 QUESTIONNAIRE**

### **5.4.1 Limitations**

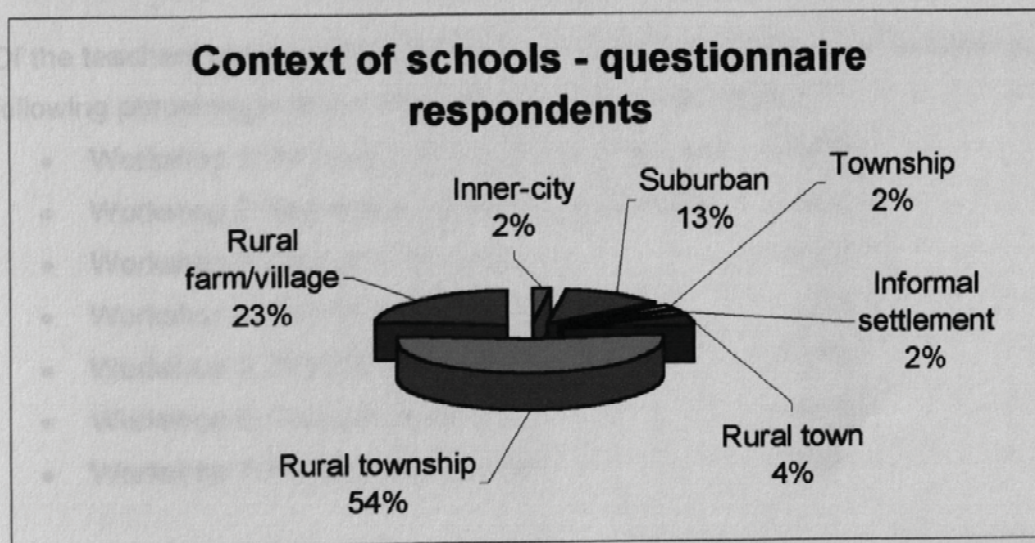
The questionnaires were completed by teachers during the final peace education workshop of 2000 in the Klerksdorp and Vryburg regions. Thus, this group of respondents was not randomly selected from the total group of teachers in the study, but instead selected themselves by their attendance at the workshops. In both these areas, the group of teachers attending the workshops provided a good representation of the total group of teachers in these areas. In the Johannesburg area, the final workshop for 2000 was postponed, and by the time it was rescheduled in 2001, the Chain of Hope was in a state of disarray, due to the unexpected departure of its Director, following her resignation and her experience of being hijacked early on in her period of notice. Due to the absence of central co-ordination, the attendance at the workshop was extremely poor, and thus only a small sample of teachers from the Johannesburg region completed the questionnaire.

Still, the questionnaire data provides interesting information about the experience of the intervention of a broader group of people than is explored by any of the other data gathering techniques used in this study, and when considered in conjunction with the other results, adds value to the overall results of the study.

### **5.4.2 Demographic Information**

47 teachers completed the questionnaire. The school contexts represented by these teachers are indicated by the pie chart overleaf.

**Figure 5.2: School context – questionnaire respondents**



It can be seen that all school types represented in the full study group are represented in the group of questionnaire respondents, although the percentages are different due to the skewing of the sample to the Western regions, as explained in point 5.4.1.

Of the 47 teachers who completed this questionnaire:

- 100% were female
- 77% were black, 19% were coloured and 4% were white
- 56% spoke Sotho or Tswana as their first language, 20% spoke an Nguni language, 15% spoke Afrikaans and 9% spoke English
- 96% considered their English comprehension to be either good or fair
- 57% had completed their secondary education and 43% had not
- 21% had a degree or diploma in teacher education, 9% had a Technikon qualification in educare, 66% had an NGO qualification in educare and 4% had no teaching qualification.
- 62% were teachers, 32% were teaching principals and 6% were non-teaching principals
- 32% had one year's teaching experience or less, 30% had two-five years' teaching experience, and 38% had more than five years' teaching experience

### **5.4.3 Information on the teacher development workshops**

Of the teachers who had attended each of the teacher development workshops, the following percentages found them either helpful or very helpful:

- Workshop 1: An introduction to peace education - 100%
- Workshop 2: Self-esteem and intro. to discipline - 100%
- Workshop 3: Discipline for peace - 100%
- Workshop 4: Conflict management - 96%
- Workshop 5: Healing the wounds - 98%
- Workshop 6: Curriculum launch - 95%
- Workshop 7: Healing the wounds 2 - 95%

46 of the 47 respondents reported that they had tried to use features of the workshops in their teaching or their personal lives. Respondents then gave details of what they had tried, and the features they reportedly used were classified according to the workshops they came from. Below is a list of these workshops and a selection of corresponding quotes from respondents. (In this and all subsequent lists of teachers' quotes, a number will appear in brackets following the quote to indicate the unique questionnaire number [as recorded when the data was captured] of the teacher who made the comment. The questionnaires were answered anonymously for the sake of confidentiality, so it is not possible to use names instead of numbers.)

#### **An introduction to peace education**

- I taught about what is peace and how to make peace with others. And my family also, I talked to them about peace. (40)
- I teach about peace and playing with each other with peace. (36)

#### **Discipline for peace**

- How to discipline children sometimes when they are fighting, and try to separate them and talk to them. (5)
- I tried ways of discipline, e.g. [peace] corner or chair in the class. (21)
- Using two chairs for discipline. (8)

### Conflict management

- How to solve conflict between the staff. (26)
- Listening to others with attention, and making sure I understand. (19)
- Conflict handling is of the most I have conducted very often at home. It helped me to handle my teenage son and daughter. (31)

### Healing the wounds 1 & 2

- Not to keep bad things bottled up inside, because it's not healthy for everyone around you. (1)
- The workshops reminded me that when you are having problems don't just sit and bottle them up and feel sorry for yourself – learn to talk about them and share with others. (19)
- Have time for my children; open to them so that they become open to me. (20)

These comments revealed detailed memory of what was covered in the workshops, and evidence of having implemented some of the ideas.

All 47 respondents had noticed changes in their schools since they and their colleagues had been attending the workshops. The table below indicates what percentage of respondents had noted each respective type of change.

**Table 5.7: Changes noted in schools following teacher workshop attendance**

<b>Type of change suggested</b>	<b>Percentage of respondents who reported seeing this type of change</b>
Relationships between teachers and children are better.	80%
Relationships between teachers are better.	70%
Children and teachers are more comfortable with sharing difficult emotions at school.	70%
Teachers are using less corporal punishment and more alternative methods.	60%

No changes that fell outside these categories were noted by the respondents.

It is interesting that the percentage of teachers who reported the use of less corporal punishment and more alternative methods is substantially lower than in the other categories. It is not clear from the information given why this should be the case. One possibility is that it is a function of the fact that the workshops on discipline were held near the beginning of the teacher development process, and thus that if there was a drop in the use of corporal punishment immediately following these workshops, which has been sustained since then, the initial drop may not be remembered by the teachers. Another possibility is that this is one of the more difficult areas in which to effect change, given that South Africa is a country in which corporal punishment is particularly entrenched. This was one of the concerns raised in the section dealing with corporal punishment in Chapter Four. But it is not possible to say categorically why this result has been reported without further investigation.

The percentage of respondents who agreed with the suggested improvements to the workshops are indicated in Table 5.8 below:

**Table 5.8: Agreement with suggested improvements to the workshops**

<b>Suggested improvement</b>	<b>Percentage of respondents who agreed with this suggested improvements</b>
Make them more practical.	70%
Hold them more frequently.	28%
Cover other topics.	17%
Use different facilitators.	9%
Hold them less frequently.	6%

The only addition to the list given in the questionnaire was the suggestion that workshops be repeated for teachers who missed them earlier.

#### **5.4.4 Information on the curriculum**

98% of respondents reported that they found the curriculum either helpful or very helpful. 87% found it easy to use, 6% didn't find it easy to use, and 8% didn't answer that question.

The questionnaire asked respondents to make suggestions for improving the curriculum. These suggestions were classified according to themes. The themes appear below as headings, with each theme heading accompanied by actual quotes from the respondents.

##### **Language**

- Use other languages so that we can understand it better. (40)
- To translate it into Afrikaans and Tswana, if possible. (46)

##### **Curriculum use in workshops**

- Have demonstration lessons – how you can incorporate it into your programme. (6)
- Include the curriculum in our planning and themes. (4)

##### **Miscellaneous**

- Index and page numbers; index of sections appropriate for certain topics. (12)
- Stories must be short for the children to understand them. (26)

96% of respondents reported that they found the activities in the curriculum either helpful or very helpful, and the same percentage said they would use the activities even if the Methodist Church did not require that they did.

79% reported noting some kind of change in their school since the introduction of the curriculum. 2% said they noted no change, and 19% did not answer that question. In terms of the kinds of possible change that were suggested in the questionnaire, the percentage who reported agreement in each case (taken as a percentage of the total group of respondents, and not of the smaller group who had responded to the previous question) is detailed in Table 5.9 below.

**Table 5.9 – Changes noted in schools following implementation of the curriculum**

<b>Type of change suggested</b>	<b>Percentage of respondents who reported seeing this type of change</b>
<b>Relationships between the children are better.</b>	<b>64%</b>
<b>There is less aggression and fighting.</b>	<b>62%</b>
<b>The children are kinder to each other.</b>	<b>53%</b>
<b>Children who were withdrawn are more assertive.</b>	<b>51%</b>
<b>The children are using non-aggressive ways of dealing with their conflicts.</b>	<b>26%</b>

The percentage of teachers who reported noticing that the children were using non-aggressive ways of dealing with their conflicts is considerably lower than the percentages recorded for the other options. This is interesting, considering that a much higher percentage reported that there was less aggression and fighting. It seems unlikely that there would be a reduction in aggression without an accompanying rise in non-aggressive ways of dealing with conflicts. Perhaps some of the teachers did not understand the terminology used in the last category. Or perhaps the observation of non-aggressive conflict management requires a higher level of observation skill than the observation of the other changes. Again, this interesting result invites further investigation.

A selection of examples of the reported changes, in the teachers' own words, is listed below:

**Pro-social behaviour - inclusion**

- I never see children standing alone anymore. They are drawn into play by their friends. (12)
- The shy ones are really mixing along, but at their own pace. (15)
- Since I attend the workshop there are lots of changes. Children who were withdrawn are now feeling free with other children. They are now playing together. Especially those who come from the squatter camp, they are free to do anything, playing together and laughing. (44)

### Pro-social behaviour – sharing

- They share more with each other. (15)
- Thuto, who always has lots of snacks, now gives some to those who don't have. (25)
- Tshepo was a child that was not playing with the others. If he took something he didn't want to play with it with the others. But now I see changes because he can share with other children and he knows that they must all pay with the activities. (23)

### Less aggression

- The children were very aggressive before we have this curriculum, but now they have changed the way they solve their problems. (7)
- They do not fight so much anymore. (46)
- Shannon who was an aggressive child has changed a lot by the time she went to school. (8)

### Schools as alternative communities

- Some children come out of violent areas and they saw how to live within an environment that is non-violent. (6)

94% of respondents reported that they think peace education should be introduced in more pre-schools in South Africa (the other 6% did not answer that question). 94% of respondents reported that they thought peace education should be introduced into primary and high schools (the other 6% did not answer that question).

Some of the final comments of the respondents on Sakha Ukuthula's peace education programme are listed below, under the themes that emerged from analysis of the data:

### Hope

- It can change the country. (4)
- I say to Sakha Ukuthula keep it up, you are doing a great job. You give us light and we know where we are going. (18)

- It is a great programme and I would like to see it done all over South Africa, in schools, churches and even work places. We need peace to end the crime and violence in South Africa. (19)
- It's wonderful. It gives you a feeling/knowledge that even if the world and schools are full of violent, undisciplined children, there are people that care and are actually doing something about it, not just sitting and saying that there won't be peace at all. (21)
- It is very helpful, it will help South Africa from the foundation upwards. (38)

### Learning

- I learned with Sakha Ukuthula things that I didn't know. (11)
- Sakha Ukuthula helps us a lot and now we know how to manage conflict and heal the wounds and stop keeping problems in our hearts. (17)
- We as teachers at rural areas we have learned a lot here in Sakha Ukuthula, We will take this and share with our community and parents at our centre. (29)
- Sakha Ukuthula's peace education programme has broadened our minds. (31)
- I learn many things and I still want to learn more. (36)

### Spiritual growth

- It builds us spiritually. (20)
- It is more helpful and I learnt much more and it make you a person of God. (41)

### Pride

- I say to Sakha Ukuthula I am very impressed because we do things that other pre-schools are not doing, so we must go on because we are the best in our community and the parents are very happy about what we are doing. (23)
- I would like to congratulate Sakha Ukuthula trainers about their warm-heartedness. Because of these workshops I can do work with pride. People even invite me, and I've already taught my parents at school about the curriculum. I am not ashamed to talk about the curriculum and peace. I'm too proud about these workshops. (44)

#### **5.4.5 Synthesis**

The material that emerges from analysis of the questionnaire data reveals a high level of enthusiasm about the peace education programme, and a strong sense that both the workshops and the curriculum have impacted on the schools.

In terms of the workshops, the vast majority of respondents found them helpful, and believed that they had impacted on the schools in terms of improved relationships, increased comfort with sharing difficult emotions, and to a lesser extent a reduction in the use of corporal punishment. The strongest call for improvement in the workshops was that they be made more practical. One additional suggestion was that they should be repeated for people who have missed them in the past.

The respondents largely found the curriculum helpful and easy to use in its current form. The suggestions they made about improving the curriculum largely involved translating it into other languages and providing more training in how to use it. The majority of respondents reported changes in their schools as a result of implementing the curriculum, particularly in terms of a reduction in aggression, and an increase in pro-social behaviour and improved relationships. The respondents were able to give examples of the changes they had seen. This information, in particular, reinforces the findings of the naturalistic observations and the teachers' journals.

The final comments from the respondents reveal enthusiasm for and commitment to the programme, particularly the teacher development workshops. They indicate that the programme has resulted in learning and spiritual growth for the participants, and reveal a feeling of pride in what has been learnt and a sense of hope for the future of the country.

It could be argued that the teachers responded so well to this peace education intervention simply because they received support and encouragement in their work, as well as resources they could use in the classroom, and not because there was anything particularly unique about the peace education programme itself. However, as was noted in section 3.4 the peace education intervention was not the only training-related programme the teachers were exposed to during this time. They were also undergoing basic pre-school training facilitated by a variety of NGOs. Regular training events and teaching

resources were not a novelty for these teachers. And thus it can be assumed that their reported enthusiasm does relate directly to the specific content and process of the peace education intervention.

## **5.5 INTERVIEWS**

The interviews were conducted with people in two different broad categories. The first category was people who had insight into what had happened in their own schools – one from a school in which the curriculum was not used (Sibongile), and the other from a school in which it was used (Jane). The second group comprised people who had a perspective of a larger number of schools – the district teacher trainers in the Johannesburg (Lindi), Klerksdorp (Heidi) and Vryburg (Faith) regions of the MCSA's Central District, and the Director of the Chain of Hope (Susan). All people interviewed had been through the Sakha Ukuthula workshops themselves.

### **5.5.1 Interviews with principals**

The interviews with the two principals interviewed have been subjected to thematic analysis, and the themes that emerged are listed below, together with quotes from the principals that relate to each theme.

#### **Enjoyment**

- I enjoyed [the workshops] very much.... I think everybody really enjoys them. *(Sibongile)*
- I enjoyed the Sakha Ukuthula workshops. *(Jane)*

#### **Learning/Implementation**

- If we have attended the workshop with Sakha Ukuthula, then when we come back to school we are able to discipline the children in a different way. And with the staff: we even were able to solve the problems amongst ourselves. *(Sibongile)*
- I've learned a lot, and I could implement what I've learned in Sakha Ukuthula. *(Jane)*

### Curriculum Use

- The truth is we didn't use it much at school.... It was just easy coming from [the workshops] for the individuals, each and every teacher, to use what they have got. It was not easy to go back to the book. *(Sibongile)*
- I did use the curriculum, and it worked very well, because I could incorporate most of those things into my daily programme. *(Jane)*

### Impact

- The changes I've seen were wonderful. *(Sibongile)* (These changes have already been described under "learning/implementation")
- It really worked fantastic with the children here, because most of the children at this pre-school come from the townships where they've experienced a lot of violence. And I could see the difference in the children.... The children's behaviour has changed a lot. The children used to swear a lot and fight a lot, and due to this programme, the children have just abstained, gradually, from those behaviours. It really has changed their lives. *(Jane)*

### Differentiating between the impact of the peace education programme and the general pre-school training the teachers underwent

- Ntaitaise was just the thing for people who want to know how to run the pre-school.... It was more like teaching Level 1 of the pre-school for people who need a background of pre-school. The Sakha Ukuthula workshops were very much enjoyed by all the staff members. I think because it is something we really need – we have to have a way of disciplining children...and also disciplining staff...and building people to get together to talk about things and solve things without any conflict. *(Sibongile)*
- It's a bit difficult to say, because the way I used the Ntaitaise programme was by incorporating the peace programme. *(Jane)*

### Life change

- Sakha Ukuthula changed my life as well. Because...I could implement a lot of Sakha Ukuhtula in my own life as well. *(Jane)*

### Spiritual growth

- It has strengthened me spiritually. *(Jane)*

### Improving the workshops

- We need a yearly plan... [and to] find out from people how useful that was... And let the curriculum be part of our workshops.... Because always you go to the workshops and you take the notes and you really take it back.... It was going to be good if we... [used] that curriculum in the workshops to say "this is what we do". *(Sibongile)*
- I do think that we should meet more often. *(Jane)*

### Improving the curriculum

- I think we could still add to the curriculum. *(Jane)*

## **5.5.2 Interviews with Director and trainers**

Under each of the above grouping headings, many of the same kinds of opinions emerged from the director and trainers.

### Enjoyment

- I think the teachers... enjoyed the process. *(Susan)*
- In the first place I was a bit negative.... But in the end I enjoyed it – it was about more than peace. And it was ours. *(Lindi)*
- The other teachers in the region also enjoyed it, I could hear that from them. They always asked me when Sakha Ukuthula was coming. *(Faith)*

### Learning/Implementation

- The teachers...learned from the process.... I do think that it was a part of their lives that was a gift to them. *(Susan)*
- I've learnt a lot. And the things I've learnt, I could use. *(Faith)*

### Curriculum Use

- What they used was what was used in the workshops.... It was not a rejection of the curriculum, it was more an inability to use the kind of initiative necessary. It didn't matter how user-friendly you made the curriculum, you are still dealing with a community who is not yet used to going to other sources for information and resource. *(Susan)*
- For me the syllabus was fantastic – because it was our work. If it was not used, it was because it was not clear. If you didn't go through it personally, it was difficult to know how to give it to the children. *(Lindi)*
- Two schools are using it to a minimum, but the others aren't. *(Heidi)*
- Boichoko and Ganyesa were using it a lot.... Language was a problem. Some of the teachers can understand English and some of them can't. *(Faith)*

### Impact

- I think the far-reaching impact we are not going to be able to even measure. Something that I have been hearing quite a lot lately is that teachers touch eternity. And I think that Sakha Ukuthula has really contributed to that, because it has changed the way people interact.... We saw schools where teachers had drawn lines of hostility, re-engaging with one another.... And because it was a paradigm shift, it impacted on every aspect of the school's operation.... So from the way that we dealt with our discipline, staff discipline and discipline of children; the way in which we interacted with each other as people, and not just as positions within a structure; the way in which children were taught to respond to each other, to have respect for each other to examine our differences.... I think we have moved those schools huge steps. *(Susan)*
- It has made a lot of difference: the expression of feelings and how to deal with children.... Also, the observation forms give to some of the teachers for the research were very good. We are going to give them to all the schools, to give the teachers guidelines in observation. *(Lindi)*

- There was a definite change among the teachers – better work ethic and better relationships. Attitudes have changed in terms of dealing with behaviour problems, but this needs to be reinforced on an ongoing basis. *(Heidi)*
- There's been quite a big change. We could handle our kids better, emotionally and in the classroom. There was a change in the children's behaviour. At Heidi there were a few boys who were always fighting, and they changed. *(Faith)*

**Differentiating between the impact of the peace education programme and the general pre-school training the teachers underwent**

- It is definitely possible to differentiate. The Ntaitaise impact was programme, it was not ethos. They were taught to have six corners in the school, they were taught what happens in each corner. They were not taught about relationship. Sakha Ukuthula took into consideration more than that. I think a lot of the work we did with Sakha Ukuthula was healing work as well. I think what Ntaitaise tried to do was focus on the child and not enough on the teacher, whereas we were trying to do both with the Sakha Ukuthula programme. *(Susan)*
- One is the extension of the other. *(Lindi)*
- The two are intertwined in a way – but the Sakha Ukuthula programme is more rounded, it lays a better foundation. *(Heidi)*
- It is hard to say. *(Faith)*

**Life change**

- For myself it was life-changing.... I found that the Sakha Ukuthula probably contributed far more to their growth as people than any normal pre-school teaching environment.... I think it was truly God's gift to us at a time when we could really use it. *(Susan)*

**Spiritual growth**

- I think the programme cannot be separated from the roots of its faith, I think that it could be used by people of other faiths, because I think that there are principles that are common across religions and societies. But for us as Christians, it challenged our faith. *(Susan)*

### Improving the workshops

- I think one of the areas I would like to see us doing more work is in terms of the South African context, because although peace education may have a systemic effect, I think the local nature of that is important.... I think some of the teaching methodology could be extended... I think we could revisit those places we thought we had covered. *(Susan)*
- Teachers...need it to be emphasised that peace education is not a separate thing, and taught how to incorporate it into their existing curriculum. *(Heidi)*
- If you could include some practical things on how to do it in the classroom, that would help.... Maybe if we could come together more often, that would help. *(Faith)*

### Improving the curriculum

- I don't know how you could make the curriculum more accessible. I think it's about adult learning that we have to have a look at, rather than changing the curriculum. *(Susan)*
- We need to add on it or make other additions – we can't take it away. Get information from the teachers about problems they've had with the curriculum, and what to add. *(Lindi)*
- Perhaps principals could be trained separately on how to implement the curriculum? *(Heidi)*
- Have it in other languages. *(Faith)*

### **5.5.3 Synthesis**

Here, again, the results reveal a significant amount of convergence in people's experience of the intervention. There is a high level of enthusiasm expressed about the programme, and a strong sense that it needs to continue. There is agreement that the workshops were helpful, and that the programme as a whole impacted on the schools and on the lives of the teachers. These responses endorse the results that emerged from the questionnaires in particular. Some of the changes described reinforce the findings of the naturalistic observations and the teachers' journals. These include a reduction in the amount of aggression displayed by the children, and an increase in pro-social behaviour. What

emerges strongly here – really for the first time in any of the results – is that the workshops were the component of the programme that was found most universally useful. In the understanding of these participants, the teacher development component of the intervention was the most significant. The curriculum was found helpful by the schools that actually used it, but was not used by all schools, due to problems ranging from lack of familiarity with using source material, lack of familiarity with the peace education material itself, and language issues.

Common suggestions for workshop improvements were that they should be held more often, and that they should incorporate use of the curriculum. This second suggestion offers a specific way in which the teacher development workshops could be made more practical, in response to the clear teacher request for the workshops to be more practical which emerged from the questionnaires. The most commonly suggested change to the curriculum was that it should be translated into other languages. A number of interviewees agreed that using the curriculum in workshops was likely to be more beneficial, in terms of making it accessible to the teachers, than any changes to the curriculum itself.

The issue that was explored for the first time in this stage of data gathering was whether it was possible for a distinction to be made between the impact of the peace education intervention and the possible impact of the general pre-school training the teachers were undergoing through NGO agencies such as Ntataise and Khululeka. Some respondents struggled to differentiate between the two, as they had integrated them within their schools (as was encouraged in the workshops). Those who were able to differentiate between the two expressed the opinion that the two programmes were in fact quite distinctly different from one another, and that the changes in relationship and behaviour that were observed were more likely to be related to the peace education intervention than the general peace education training, as these were specific areas of focus in the former and not in the latter.

## **5.6 CONCLUSION**

There is a substantial amount of congruence in the findings of the various methods of data analysis applied in this study. All results indicate that the intervention has impacted on the behaviour of children in the study schools. A drop in aggressive behaviour was reported in

**each case. An increase in pro-social behaviour was indicated by the naturalistic observations, and reported more conclusively from the data gathered using other methods.**

**The data gathered from teachers themselves revealed a high level of enthusiasm for and commitment to the programme, and a sense that it had made substantial impact on their lives. It indicated that the material from the workshops had been widely implemented in the schools, and that the curriculum had been implemented to a lesser extent. Helpful suggestions for the refinement of the programme were made.**

## **CHAPTER SIX: DISCUSSION**

This chapter offers a discussion of the results presented in the previous chapter as they relate to further development of the intervention itself, as well as to the questions and debates about peace education that were raised in Chapter Two. This chapter also explores this study in relation to another peace education study at pre-school level, which was undertaken recently in the USA. The American study was not available at the time this South African study was being designed, or it would have provided a very helpful point of departure. Given that the two studies are quite closely related in purpose and context, it is likely to be helpful to consider the contribution they make together to the field of peace education at pre-school level.

### **6.1 IMPLICATIONS FOR ADVANCED DEVELOPMENT OF THE INTERVENTION**

The results reported in the previous chapter offer a number of recommendations for further development of the peace education intervention. In terms of the actual pre-school curriculum, in addition to general editing and adding of further material (as recommended separately by the editing team), the strongest call was for translation into other languages. The specific languages requested were Tswana and Afrikaans, and certainly translation into just these two languages would enable access to the curriculum for more teachers within the Chain of Hope. For the curriculum to be accessible to teachers in other parts of the country, translation into further languages would be required. And this would certainly make the curriculum even more firmly rooted in South Africa. But that is looking a long way into the future. The first tasks emerging from this evaluation process are general editing, and starting to look at publication and translation of the curriculum.

One very interesting fact that emerged from this study was the central importance of the teacher development component of this peace education programme. For some teachers, the workshops were the only contact they had with the ideas of peace education, struggling as they did with using the curriculum as a source document. For these teachers the workshops alone enabled them to start educating for peace in their schools. For those teachers who were able to use the curriculum, the workshops provided valuable

orientation to peace education as a concept and to the curriculum itself, as well as support in their teaching and opportunities for personal development.

It was not possible to differentiate, using the study results, the respective roles of the curriculum and the teacher development programme in the impact of the intervention as a whole. What emerged strongly, however, is that both components are important, and that they should be linked more closely and obviously by providing a more practical focus on the curriculum in future workshops. While the workshops that have already taken place have played an extremely important role in the educational and personal development of the teachers who attended them (and perhaps should be repeated for those who missed them), future workshops should focus on empowering the teachers to further develop what they have already learned, and to utilise the curriculum, to extend the scope of peace education content taught in their schools.

Another component of the further development of this intervention – which had already begun by the time teachers were surveyed and interviewed for this study – is a train the trainer programme for a group comprising seven school principals/teachers from around the district, and the three regional teacher trainers. This process aims to equip the group of trainees to work initially as co-facilitators (with Sakha Ukuthula staff) of pre-school peace education workshops in their respective regions, and eventually to take responsibility for the training themselves, with varying levels of support according to their needs. It is hoped that this process will enable future workshops to be more frequent, and to deal more specifically with the particular needs of the teachers in each region.

Finally, there is a need to further develop the component of the intervention that relates to parents. While the formal evaluation process gave rise to relatively few requests for further material relevant to parents, this was a common request at the various workshops that formed part of this intervention. Teachers expressed frustration at the fact that they were educating for peace at school while parents and communities were effectively educating for violence. While teachers did feel that their work had an impact on the lives of the children, and that the peaceful environment they created at school could provide the children with an experience of a lifestyle alternative to the violence that surrounds them, they believed that the programme as a whole would be more effective if parents could be included in the process, and educated for peace themselves. A possible next step in the

teacher development process might be a workshop dealing with how to run a parent workshop on parenting for peace.

## **6.2 IMPLICATIONS FOR FUTURE RESEARCH**

This study was undertaken with a number of limitations, due to the nature of the context in which it took place. This means that while the results give a very strong indication of the positive impact of this peace education intervention, they cannot provide conclusive proof of a causal relationship between the intervention and the behaviour changes seen. There is definitely scope for further studies into the impact of peace education in this context. Perhaps a series of controlled studies focussing more intensely on one pre-school type at a time would be a valuable next step.

There is also need for long-term longitudinal studies, in this context and in peace education more broadly, to measure whether change in behaviour and attitude that is measured as a short-term result of peace education programmes translates into long term change within the individuals concerned, and eventually into some kind of societal change. Another interesting long-term focus would be whether the kind of interpersonal attitude and behaviour change related to programmes that focus at this level (like most pre-school programmes, and some programmes for older children and adults) translates into inter-group and/or international behaviour and attitude change, or whether the latter needs to be a specific focus of peace education programmes (for people for whom it is developmentally appropriate) in order for change to take place at that level.

## **6.3 IMPLICATIONS FOR PEACE EDUCATION IN SOUTH AFRICA**

The results of this study strongly indicate that the peace education intervention developed with and for the Chain of Hope pre-schools resulted in a reduction in aggressive behaviour in these schools - which went beyond any kind of normal reduction in aggression that may accompany simple maturation of the children over a seven-month period - together with an increase in pro-social behaviour. There is definitely still room for these results to be replicated in other settings – and for long term studies to determine whether this kind of

reduction in aggressive behaviour in pre-school does in fact translate into a drop in societal aggression, as indicated by the literature explored in Chapter Two. But the indications of this study's results already provide a lobbying argument for broader inclusion of peace education in South African schools.

Fortunately, the Department of Education in this country does not need to be convinced that formal education should be contributing specifically to the building of a peaceful future. The White Paper on Education and Training, published by the Department of Education in 1995 as the first step in transforming education in South Africa following the collapse of apartheid, made a clear space for peace education. This document declared that "it should be a goal of education and training policy to enable a democratic, free, equal, just and peaceful society to take root and prosper in our land" (Department of Education, 1995: Part 2, Chapter 3, no page reference), taking its vision from South Africa's new Constitution. Curriculum 2005, developed out of this White Paper and first launched in 1997, has as its aim the achievement of a "prosperous, truly united, democratic and internationally competitive country with literate, creative and critical citizens leading productive, self-fulfilled lives in a country free of violence, discrimination and prejudice" (Department of Education, 2000a: 38). More recently, a publication by the national Department of Education maintained that

In a society like ours with a long history of violence and abuse of human rights, it is not easy to make the transition to peace, tolerance and respect for human rights. Schools have a vital role to play in this process of transformation by nurturing these fundamental values in children. (Department of Education, 2000b: 4)

And as this chapter is being written, the Gauteng Institute for Curriculum Development (GICD), a semi-independent body attached to the provincial Gauteng Department of Education, is immersed in the process of developing curriculum materials covering the areas of democracy, human rights and peace education.

So the intention is there - the awareness of the need for education to contribute to a peaceful future, free of violence. What seems to be missing in South African formal education, however, is an understanding of the particular role peace education has to play in making this future achievable. This is evident in the recently published Manifesto on Values, Education and Democracy (Department of Education, 2001). In this document, peace is again espoused as a core value of our society, as is non-violence. The document

talks of non-violence as “a value that flows out of the constitutional principles of ubuntu, equality and openness” (Department of Education, 2001: 5). The verbal affirmation of citizenship suggested at the end of this document includes the words “let us work for peace” (ibid: 15). In addition the document, quoting the United Nations Convention on the Rights of the Child, proclaims that education must be directed to “the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of the sex, and friendship among all peoples, ethnic national and religious groups and persons of indigenous origin” (ibid: 5). And yet when the document proposes “16 steps to success” (ibid: 6) for the propagation of the core values of the South African Constitution through education, peace education is notable by its almost complete absence. There are at least 10 of these 16 steps that relate specifically to issues of equality and human rights. But there is only one step that could be said to relate specifically to issues of peace and non-violence – and in this there is only one obvious peace education reference, being the importance of “modelling for young people the benefits of a path that uses discussion and dialogue rather than violent confrontation” (ibid: 14). In fact there seems to be a tendency for the authors to assume that focussing on issues related to equality and addressing South Africa’s apartheid past will automatically lead to peace. It is even stated at one point that “the conditions of peace, of well-being and of unity...flow naturally from the value of reconciliation” (ibid: 5). But can this safely be assumed? Even if educating for human rights and democracy are seen as components of a broad conceptualisation of educating for peace, there are surely aspects of peace education that are not necessarily covered by these two component parts – and that are vital for the development of a peaceful future.

This same tendency is evident in the current GICD Democracy, Human Rights and Peace Education project, briefly mentioned above. Democracy and human rights education are much more highly developed in the South African formal education context than is peace education as a specific discipline. There is certainly a need for pressure from those in peace education to make sure that this field does not become overshadowed – or even subsumed – by the democracy and human rights education focus. This assertion echoes Salomon’s (1999) concern that peace education is so tied up with related fields that it is in danger of losing its individuality and the unique perspective and orientation it has to offer. There is definitely a need for peace educators to continue struggling with the question “what is peace education?” so that a clear statement can be made against the tendency to

ignore the unique contribution peace education has to make – particularly in violent contexts such as this.

What emerges strongly from this research, and should inform the process of including peace education more broadly in South Africa, is the central importance of teacher development in this field, for the intertwined processes of developing the teachers personally (particularly considering this country's past) and equipping them to actually educate their children for peace. The recently completed Curriculum 2005 review process acknowledged the struggles of under-educated teachers trying to implement a very new and quite sophisticated curriculum, that relied to a significant extent on their development of their own materials, when their past experience was of heavy reliance on textbook teaching (Department of Education, 2000a). The study recorded in this dissertation has indicated that there is a struggle for some teachers (and it may be concentrated amongst teachers in the early childhood field – or may be more widespread) in even using source material at all, and that there needs to be significant training in this area. How possible it will be to provide the kind of training to South African teachers country-wide that Sakha Ukuthula has been able to provide to this small group of pre-school teachers remains to be seen, and it may be that other models of training will have to be explored. But the development of learning materials, while helpful for those who are already convicted about peace education, and equipped to use source material, will only touch a minority of learners in South Africa's current context.

#### **6.4 IMPLICATIONS FOR THE DEBATE ON THE NATURE OF TRUE PEACE EDUCATION – A RESPONSE TO SALOMON**

The contribution of Israeli academic Gavriel Salomon (1999, 2002) to current thought in the peace education field was explored in Chapter Two of this report. Revisiting Salomon's views briefly, his opinion is that peace education in situations of intractable conflict constitutes a "superordinate case of peace education" (2000: 6), and that programmes like the one developed in this study are merely "a precursor to genuine peace education". (1999: 9)

This is an unusually specific view of peace education. And the study being discussed in this chapter raises a number of questions about Salomon's position. Firstly, while Salomon's emphasis is somewhat understandable, considering the complex conflict of his Middle East context - while it should be noted and debated as it relates to peace education particularly at secondary and tertiary level - it has little to offer the debate at pre-school level, which is where this study is located. At this earliest level, what Salomon (1999: 9) regards as only the "precursor to genuine peace education" is, developmentally, the only peace education possible.

Secondly, while there is definitely value in peace educators being required to be more specific about what they mean by peace education, and to explore the distinction between peace education and other forms of education for change (e.g. human rights education, development education), the implication that the result of this exploration should be a hierarchy of peace education types surely needs to be questioned. Considering Haavelsrud's assertion that the content of peace education should not be "in any way given eternally or universally, because it has to be related to peace problems at any time and in any place" (1983: 276), is there not more value in devoting energy to determining what form peace education should take in every time and in every place than to arguing that peace education in some times and in some places is more valid and more valuable than that in others - or even that peace education in other contexts is not even really peace education at all? Surely all education that consciously and specifically intends to equip people to make peace possible can be classified under the heading of peace education, and the sub-categories that are formed under that heading can be for the purpose of organising those forms of peace education appropriate for different age-groups in different contexts, rather than for determining which are the "truer" or "better" forms of peace education - particularly when those proposed by Salomon as truer and better are relevant only for specific age groups in specific contexts.

A third concern that this research raises about Salomon's (2002: 4) position is that the particular nature of current violence in South Africa does not seem to fit into the classification system he proposes comprising "regions of intractable conflict...regions of racial or ethnic tensions with no overt actions or hostility...or regions of tranquillity and co-operation". Fifteen years ago, South Africa would have been classified as a region of intractable conflict. But South Africa is no longer in that position. It has undergone a

unique negotiated transition from apartheid to democracy, involving high-level conflict resolution, power sharing and the pioneering Truth and Reconciliation Commission – all peace-education related skills and concepts that remarkably developed out of a history of bitter and violent division. Yet South Africa is certainly not currently a region of tranquillity and co-operation. And while there are definitely elements of racial tension remaining in this country (which peace education certainly needs to address), this is not the root of South Africa's current manifestation of violence. Criminal violence in South Africa is largely perpetrated by black people – but, contrary to the view of many whites, is also mostly targeted at black people (Paton, 1998; Pilger, 1998). And while Salomon (2002, 5) does acknowledge a level of artificialness in the divisions between the categories he suggests, where exactly does a situation such as South Africa's fit into his classification system?

A final concern about Salomon's argument (although this is a general concern, and does not arise specifically out of this research) is that it seems to relegate peace education to the position of being a reactive strategy only. If peace education is "true" peace education, or is somehow "better" peace education, only if it takes place in situations of intractable conflict, then pro-active, preventative peace education takes on either an inferior position, or is not seen as peace education at all. Surely this is counterproductive, as prevention is always preferable to cure, in the places that it is possible, and it should be valued equally to reactive strategies in contexts where the time for prevention has long since past. Do both forms of peace education not together contribute to the quest for a more peaceful future for the world?

## **6.5 IMPLICATIONS FOR THE DEBATE ON PEACE EDUCATION IN VIOLENT CONTEXTS – A RESPONSE TO PUNAMAKI**

Also explored in Chapter Two was the argument that peace education is neither desirable nor possible in situations of conflict and violence because "children who are growing up in a society which is based on 'hate' and 'the denial of human values' cannot be successfully socialised or indeed resocialised into a 'peace-loving citizen'" (Punamaki in Cairns, 1996: 144).

Existing research contradicting this position was briefly explored in Chapter Two. And the South African peace education study that is the focus of this report adds its voice to this body of research that challenges Punamaki's stance. While South African society is no longer officially structured along lines of hate and the denial of human values, the level of criminal violence and the huge inequities that still exist in this society indicate that both of these elements are still present. And yet in this highly violent society, the levels of violence seemed to actually intensify the desire for peace, and the desire to be part of building peace, in the teachers involved in this study. Certainly the longing for peace and desire to educate for it in this context is palpably different from that in a country like Australia, where there is something of a sense that peace has already been achieved, and where the movement to implement peace education in schools in the mid-1980s was able to be derailed by people arguing that this was unnecessary, that it was not the work of schools, and even that it was a communist plot aimed at developing submission for an eventual communist takeover (K. Suter, personal communication, 7 June 1991; Jacobs, 1985).

An opinion that emerged from the teachers' journals and interviews in this study was the belief that schools could operate as oases of peace in this violent context – that schools can provide a safe haven that offers children alternatives to the violent methods of response to conflict that they see around them. While this takes hard work on the part of the teachers, and is probably not as effective at teaching and reinforcing pro-social behaviour as if the child's home and community environment was structured along the same principles, it is surely crucial that children be presented with a more creative, constructive alternative to a context of violence. This would seem to indicate that peace education as a means for developing schools as oases of peace has a particularly important role to play in violent societies.

## **6.6 HOW THIS STUDY RELATES TO A RECENT U.S. PRE-SCHOOL STUDY**

At the beginning of this study, the researcher unsuccessfully attempted to locate existing research into the impact of peace education at pre-school level. Only once this study had already been designed, and was underway, did the early childhood study conducted by Harris and Hays (1999) come to the researcher's attention. It would have been

enormously helpful to have been able to use the Harris and Hays study as a model for this pre-school research. Given that that was not possible, however, there is value in exploring how the two studies relate to one another now that they are both completed.

The Harris and Hays study was undertaken using an existing peace education programme that was implemented by an independent agency (La Causa) rather than the researchers themselves, in a day care centre serving a predominantly Hispanic community in a large Midwestern city in the USA. The study intended to measure the impact of the programme on eight early childhood educators, four parents and one grandparent, as well as on the children in the classrooms. Independent observers, in addition to the principal investigator, were used to evaluate the impact of the programme using classroom observations and process evaluations of participants. The observational instrument used was designed to evaluate the peacefulness of lessons, teachers' pedagogy, pupil behaviour and classroom atmosphere.

The US study differed from this South African study in a number of key respects. The use of independent observers in the Harris and Hays study, along with the use of a field-tested observation instrument, are definite advantages. Advantages in this South African study include the larger numbers of children and teachers to whom the researcher had access, the variety of contexts of the schools involved, the fact that the researcher had early childhood training and teaching experience, and the use of a control group. The combination of classroom observations and participant questionnaires and interviews is similar, while the U.S. study had the addition of focus group interviews, and the South African study of teacher journals.

The observation instrument used in the Harris and Hays study is comprehensive, exploring factors like peace-education-appropriate teaching styles, pedagogy and classroom environment, in addition to children's aggressive and pro-social behaviour. This instrument could certainly be used in future South African studies, with minor adaptations for this context.

The results of the two studies converged in a number of ways. Both found the training components of the respective peace education programmes to be of crucial importance, to have impacted on the personal and professional lives of the teachers, and to have been

valued by them. Teachers in both cases were eager for more training. Both found that teachers were less likely to use the respective pre-school curricula than they were to simply utilise in the classroom what they had learnt during the training. The U.S. study did not find statistically significant change in children's aggressive and pro-social behaviours, although there were observed changes, and they attribute this to problems with high rates of student mobility. The South African study found a statistically significant reduction in numbers of aggressive behaviours, and an indication that pro-social behaviour had increased, following the implementation of the intervention.

Considered together, these studies form a good foundation for future pre-school level peace education research, and provide a strong argument for the implementation of peace education programmes at pre-school level.

## **6.7 MOTIVATING FOR PEACE EDUCATION AT PRE-SCHOOL LEVEL**

As indicated above, there is certainly a need for further research into peace education at pre-school level. However what both this study and the Harris and Hays (1999) study indicate is that peace education is possible at pre-school level, and that it can have an impact even on children so young. When this evidence is paired with evidence from research related to violence and aggression (explored in Chapter Two) that early intervention is optimal, it is clear that pre-school peace education is a field that requires much more attention than it has received in the past if peace education is to have an optimal impact on society.

## **6.8 CONCLUSION**

This chapter has provided a discussion of the study results, and an exploration of the contribution these results make to the further development of the intervention, the wider implementation of peace education in South Africa, and a number of peace education debates that were raised in Chapter Two. In addition, this chapter presented a comparison between this South African pre-school peace education study and a recent United States peace education study also undertaken at pre-school level.

## **CHAPTER SEVEN: CONCLUSION**

**This research aimed to design and develop a pre-school level peace education intervention, and to evaluate the impact of this intervention on children and teachers, particularly in terms of its impact on children's aggressive and pro-social behaviour. The results indicated a drop in aggression and an increase in pro-social behaviour seven months after the initial introduction of the peace education curriculum in the schools, and during the ongoing teacher development component of the intervention. The study also revealed a high level of enthusiasm about the intervention on the part of the teachers concerned, and a sense that it had impacted on their personal development, and had been applicable in their personal as well as their professional lives.**

**The results of this study offered information for the advanced development of the intervention itself, as well as feeding into a number of the debates currently taking place in the peace education field. The study indicated that peace education was both important and possible in the South African context, and provides important information about how this might best be undertaken. This study added weight to the argument that peace education should begin at pre-school level, and added a voice contradicting the argument that there is or should be a hierarchy of peace education that would render the form of peace education undertaken in this study as a less true or less comprehensive form.**

**As was noted in Chapters One and Two, there is relatively little that has been done in the field of peace education on actually evaluating peace education programmes, and hardly any at all that has been undertaken at pre-school level. This research adds to the growing body of peace education research, and offers a way forward for future research in the South African context and more broadly.**